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German Dialects in the World Language Classroom

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GERMAN DIALECTS IN THE WORLD LANGUAGE CLASSROOM

by

Rebecca Lynch Allison

B.A., Rider University, 2008

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The final copy of this thesis has been examined by the signatories, and we find that both the content and the form meet acceptable presentation standards of scholarly work in the above mentioned discipline.

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World language teachers agree that students must be exposed to a variety of language variants and dialects in order to aid students in improving their language learning, increasing their ability to converse with native speakers, encouraging a global perspective, and gaining an understanding of a country, people, and culture. In this thesis I explain the rationale for teaching about dialects in a world language classroom, provide an overview of dialectology and sociolinguistics, present a concise history of German dialects, examine the research surrounding dialect education including the results of my survey of German teachers, and provide a detailed plan for introducing dialects to the classroom. This plan includes guidelines for curriculum standards and textbook revisions, sample lesson and unit plans, suggested student projects, and an appendix with resources such as dialect websites. Through the use of these and other resources, educators can help students enter the discussion about German dialects.
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INTRODUCTION

GERMAN DIALECTS IN THE WORLD LANGUAGE CLASSROOM

Teachers of world languages agree that students must be exposed to a variety of language variants and dialects in order to aid students in improving their language learning, increasing their ability to converse with native speakers, encouraging a global perspective, and gaining an understanding of a country, people, and culture (Baker and Smith, “L2 Dialect Acquisition”; Bhatt; Baker and Smith, “The Impact”; Chapelle; Guitart; Haller; Homa; Huebener; Irving; Jones; Loeffler; A. Matsuda and P. K. Matsuda; McKenzie; Nadasdi, Mougeon, and Rehner; Nuessel; Pearson; Politzer and Hoover; Rosenberg; Rowe; Wieczorek). Much debate now centers on how to most effectively teach about these language variants and dialects in the world language classroom (Chao; Chapelle; Haller; Homa; Irving; A. Matsuda and P. K. Matsuda; Nuessel; Pearson; Wieczorek). These issues are of interest for materials developers, teachers, and other educational authorities as they all directly influence how world languages are taught and which content areas are included in the curriculum.

In this thesis I explain the rationale for teaching about dialects in a world language classroom, provide an overview of dialectology and sociolinguistics, present a concise history of German dialects, examine the research surrounding dialect education including the results of my survey of German teachers, and provide a detailed plan for introducing dialects to the classroom. This plan includes guidelines for curriculum standards and textbook revisions, sample lesson and unit plans, suggested student projects, as well as an appendix with resources such as dialect websites. Through the use of these and other appropriate resources, educators can help students enter the engaging discussion about German dialects.
CHAPTER I
THE RATIONALE FOR TEACHING ABOUT DIALECTS

A vital piece of dialect education is instructing materials developers, teachers, and other educational authorities about the rationale for teaching about dialects in a world language classroom. Without a clear understanding of dialects’ importance, educators and materials developers will continue to view this curriculum topic as a nice cultural addition but not ultimately necessary. Although several researchers and teachers have already discussed the many benefits of dialect education as it relates to other languages including Chinese, English, French, Italian, and Spanish, few have yet to clearly define dialects’ place in the German language classroom.

It is evident from surveys on German dialect usage and from listening to native speakers talk amongst themselves that dialects are still very much alive and in use today (Clyne 91; Loeffler 36). In many areas dialects are a large part of everyday life; for example, Swiss German is the main mode of oral communication, even in formal business meetings, in the German-speaking parts of Switzerland (Federal Department of Foreign Affairs and Presence Switzerland). Dialects are utilized in films such as “Beste Gegend,” TV shows such as “Tatort,” music such as from the band “De foftig Penns,” as well as in many literature, theatre, and comedy works to portray a certain tone or meaning; they are also used in radio programs such as “Radio Bremen” and news broadcasts such as “Österreichischer Rundfunk” to foster a personal connection with the listener and viewer.

Furthermore, schools and universities in cities such as Hamburg, Köln, Leipzig, and Regensburg offer dialect classes as mandatory and optional courses (Krischke; Fries; SK Stiftung
Kultur; Scheuringer). Teachers must see this and understand that if dialect education is important for native Germans, it certainly must be a necessary part of the culture about which German language learners need to know. As several teachers contend that to teach students one pronunciation of a given language is to do those students a disservice because it does not expose them to the many varieties that they may encounter while abroad, teachers must prepare students to interact with native speakers’ dialects (Irving; McKenzie; Wieczorek).

The educational benefits for dialect learning include an increased ability to converse with native speakers and understand multiple dialects; improved language learning; the creation of a broader and ever-changing global perspective; a more nuanced understanding of a country, people, and culture; an appreciation of underrepresented and nontraditional dialects such as Denglisch, Jugendsprachen, Yiddish, Turkish German youth dialects, and German immigrant dialects in the United States; a better understanding of the historical, geographical, linguistic, and sociolinguistic background of dialects; and the opportunity to personally identify with dialects by teaching the subject with an interdisciplinary approach so that each student may relate his or her subject major and/or interests to the language classroom. In sum, this will help teachers and students understand how dialects function outside of the classroom and how this affects our students. Let us now look at each of these points in detail.

Several researchers, such as Wendy Baker and Laura Catherine Smith, have found that learning dialects improves language acquisition. Their studies on learning specific language variants in both French and German illustrated the advantage of understanding multiple dialects; they showed that this knowledge could help students discriminate between vowel sounds and generalize their knowledge to suit various dialects (Baker and Smith, “L2 Dialect Acquisition”; Baker and Smith, “The Impact”). Jorge Guitart further supports their work in stating that dialect
variants provide “solutions to the problems of communicating both clearly and [efficiently],” as dialects often make use of shortened noun, verb, and grammatical forms as well as incorporate cultural idioms (171).

Dialect education can also facilitate the creation of a global perspective. Understanding dialects in a sociolinguistic context helps students enter into the discussion about class structure, politics, and integration, which I will examine in detail in the chapter on dialectology and sociolinguistics. As Hermann Haller suggests, instructors can teach about dialects in order to change dialects’ status as sub-par speech (195). Through a discussion of the relationship between language and markers such as age, gender, social and economic class, geographical region, social group, education, religion, race and heritage, migrant status, and discourse context, students enter into a dialogue concerning political, economic, religious, and social motives for language stigmas. Such dialogues lead to an understanding of how the self relates to language, which is one of the main mediums through which one expresses oneself. I will describe this connection between language and identity in more detail in the chapter on dialectology and sociolinguistics.

This attachment of language to self-expression is one of the reasons it is frowned upon when non-natives try to speak in dialect. Recognizing these feelings is crucial for students who find themselves abroad. T. Navarro Tomás maintains that natives from one area of a Spanish-speaking country should not adopt a pronunciation from another area of a Spanish-speaking country, as it would sound peculiar; on the other hand, he asserts that Americans using any pronunciation other than Castilian would be faux pas (Tomás 27–28; Jones 254).

Yuen Ren Chao similarly recounts a time when he tried to speak in the native German tongue of Brig, Switzerland, but the natives addressed him instead in the French language used with foreigners (109). I also once tried to carry my fascination with the word “y’all” from
Arkansas to my native Connecticut, but was quickly informed that it sounds strange for me to use this word. Recognizing this feeling of language ownership will help ease the tension that these situations create. Further, by understanding that not everyone speaks the standard version of a language, students come to appreciate diversity. Recognizing and appreciating dialect words as “miniature cultural monuments” will also help students gain an understanding of a country, people, and culture (Dieter 143).

Dialect instruction also supports interdisciplinary learning; through the study of dialects, students may delve into subjects including linguistics, sociology, history, and geography. This interdisciplinary approach can also lead to the acquiring of skills such as media literacy, a necessary component in an increasingly technology-driven society. Frank Nuessel provides a sample student project that consists of a paper discussing one particular dialect, which I explain in more detail in the application chapter of my thesis (110–11). This paper can include, among other topics, a historical overview of the dialect, linguistic analysis of the dialect, extra-linguistic factors such as socio-linguistics and geography associated with the dialect, and audio samples of the dialect that students either retrieve from online databanks or collect in their local community using audio recording devices.

While there are many justifications for the teaching of dialects in the world language classroom, there are also several hurdles that must be overcome in order for it to be an effective mode of instruction. Some argue that it is unreasonable to learn a dialect (Loeffler 38). As previously stated, this tendency may exist as a way for natives to keep ownership of their language and to exclude foreigners from gaining access to this private cultural group. As a dialect is merely a language variant, the reason dialect acquisition has been unsuccessful to date is that no instructors or materials are available from or with which to learn a dialect. This
dilemma should not only spur teachers and students to understand dialects, but also to appreciate their history in relation to a nation.

As a teacher with experience in the elementary education and German language classroom, I can attest that teachers will balk at the notion of including one more item in the curriculum, which already contains more than enough material to cover in one semester or year. While the impracticality of teaching dialects is a reasonable fear, with the proper support and resources, teachers can supplement textbooks until the publishing companies revise them. Further, the inclusion of dialects will make it easier for teachers to include and approach topics such as grammar, pronunciation, history, culture, and modern issues in German-speaking countries.
CHAPTER II
AN OVERVIEW OF DIALECTOLOGY AND SOCIOLINGUISTICS

A general understanding of dialectology and sociolinguistics is necessary in order to teach students about dialects. Students must be taught to recognize the difference between lects, dialects, and languages, understand the continuum upon which these fall, and be aware of the impact politics, religion, and power can have on defining these categories. Students also require knowledge about dialect geography and history. Lastly, they need to learn about the relationship between dialects and personal identity and social groups and communities, as well as how markers such as age, gender, social and economic class, geographical region, social group, education, religion, race and heritage, migrant status, and discourse context affect dialects. In this chapter I will articulate an overview of these topics as they relate to the world language classroom and in the next chapter I will provide specific German language and dialect examples.

J.K. Chambers and Peter Trudgill give a very detailed account of these disciplines in their book *Dialectology*. My synopsis is based on their work, as well as on several articles pertaining to this subject. In order to serve the practical needs of world language teachers, I will not address all topics mentioned in their book and the articles, but rather highlight and summarize the most important sections, including those previously mentioned. In articulating an overview of dialectology and sociolinguistics, one must understand the difference between the two. While dialectology is a broad and descriptive study of dialects, sociolinguistics examines the specific social factors that affect dialects; undoubtedly, the two fields intertwine with and necessitate one another. Examining the difference between and definitions of a dialect and language are important questions of both these fields.
One definition focuses on mutual intelligibility; while people speaking two different languages cannot understand one another, people speaking dialects of one language will have mutual understanding (Saussure 203). This follows the premise that a language is a group of dialects that are genetically related. It further posits that dialects are mostly spoken variants; languages are, in comparison with dialects, the overwhelming medium for writing literature (Saussure 203; Chambers and Trudgill 3). This is in itself a problematic definition as German speakers of geographically diverse dialects such as Schweizerdeutsch, Bayerisch, and Plattdeutsch have a very hard time understanding one another. Ferdinand de Saussure notes that many times there are indistinct borders between languages because of dialects, making it hard to draw clear geographical lines (204).

One might deduce that languages are born when two dialects grow more and more linguistically different from one another and the dialects bridging them disappear over time, as is the case with languages such as German, Dutch, and English. Although this conclusion is still under debate, one can make assumptions based on what we see happening with language development over time. Evidence of such an assumption comes from the definition of a “geographical dialect continuum,” which states that as:

we travel from village to village, in a particular direction, we notice linguistic differences which distinguish one village from another. Sometimes these differences will be larger, sometimes smaller, but they will be cumulative. The further we get from our starting point, the larger the differences will become. …In other words, dialects on the outer edges of the geographical area may not be mutually intelligible, but they will be linked by a chain of
mutual intelligibility. At no point is there a complete break such that geographically adjacent dialects are not mutually intelligible, but the cumulative effect of the linguistic differences will be such that the greater the geographical separation, the greater the difficulty of comprehension. (Chambers and Trudgill 5)

As Saussure noted, the lines separating dialects from other dialects, dialects from languages, and languages from other languages are very blurry and any defining terms used must be carefully analyzed.

The distinction between dialects and languages is also often a problem of ideology. It is necessary to recognize this distinction as a product of social, religious, economic, or political motives. Additionally, a language inherently carries more weight than a dialect because languages are the preferred medium in literature and because languages are the direct descendents of privileged dialects. For these reasons, societies have used language to effect certain changes. This falls hand in hand with “nationalist ideologies,” which “emphasized the idea that membership of the homeland could only be acquired through descent from countless generations of forebears, from the ancient Volk, or people who carried the culture, language and spiritual values of the nation in their ‘blood’” (MacMaster 93). For this reason, many associate language with national identity, which I discuss later in this chapter.

A result of languages being used to exercise power over dialects is that, by distinguishing certain dialects as languages, societies are able to gain power over others (Saussure 191). One instance of a society using language to usurp power is found in the creation of Standard German. This language came from a specific set of dialects centering around Saxony, which was an economic giant and the epicenter of learning and the printing industry. Martin Luther’s Bible
was one of the main products of this printing industry, and as such, was able to be widely distributed throughout the land. This led to the Saxony dialects transforming into the national language, despite them having no other advantage than being at the economic center of the land. Further, “by promoting the official language to the status of the national language…the policy of linguistic unification would favor those who already possessed the official language as part of their linguistic competence” (Bourdieu 6).

Another example of language domination can be seen through the case of Swiss German. While it is currently viewed as a dialect of German, it is drastically linguistically different from many of the other German dialects. One reason it has not developed into an independent language is that “the Swiss-Germans see themselves as part of the German literary and cultural tradition and do not wish to break with this” (Clyne 41). If the Swiss were to break these ties, they would lose a certain political and cultural prestige that seems to belong solely to Standard German.

Dialects may also rise to the level of languages through political independence, as is the case with Bosnian, Croatian, Serbian, and Montenegrin. These languages were formerly dialects of the language Serbo-Croatian, but separated into their own languages after the dissolution of Yugoslavia as proof of their newly found independence. Whatever the reason for a dialect being considered a language, one must remember that it is purely a socially constructed phenomenon that redefines the standard dialect as a language. Let us now turn our attention toward defining the terms that are associated with dialects and languages including “accent,” “vernacular,” “variant,” “colloquialism,” “Mundart,” “Dialekt,” “Volkssprache,” “Umgangssprache,” “lect,” “sociolect,” and “idiolect.”
The term “accent” is a rather problematic term because it is loosely used, poorly defined, and is often used when one is not sure if one means “dialect” or “pronunciation,” when the term in fact refers to a particular pronunciation. For this reason, I will abstain from referencing it. As the English terms “vernacular,” “variant,” and “colloquialism” and the German terms “Mundart,” “Dialekt,” “Volkssprache,” and “Umgangssprache” are closely related and refer to a particular grammar style and/or lexical set, I will use them as synonyms in order to avoid redundancy. I would like to point out though that there are slight differences between each of the terms and their definitions intersect and overlap with one another. I acknowledge that using these terms as synonyms has certain ideological implications as some might consider one term more prestigious than another. Because of this, I would like to make clear that I am using a descriptive versus prescriptive view of language; I will describe language as it is used and not how it should be used.

Furthermore, I will use the term “a language” and “the language” when referring to a specific dialect that is considered by society to be “a language.” When mentioning the written and spoken modes of communication one uses, I will use the terms “language” and “speech.” This also follows the understanding that not all dialects and languages have a written form and that this lack of a writing system does not mean it is in any way a lesser form of communication than any other dialect or language that does have a writing system.

The next terms to consider are “sociolect,” “lect,” and “idiolect.” The term “sociolect” is similar to the English terms “vernacular,” “variant,” and “colloquialism” and the German terms “Mundart,” “Dialekt,” “Volkssprache,” and “Umgangssprache,” but differs slightly in that it refers to a variant shared among a particular social group. Sociolects become complex when a
person or group is a part of more than one sociolect, which in turn creates an additional new sociolect.

When linguists, sociolinguists, and dialectologists study a particular language variant, they are often looking at a multitude of phonetic, phonological, and social variables. If they isolate one particular variable, such as the whether the German trilled alveolar /r/ or uvular /R/ is used, and use only that particular variable to distinguish the variant, the variant is called a “lect.” Lects can be further broken down into “mixed” and “fudged” lects, with a “mixed” lect characterizing the use of two or more allophones when representing one phoneme and a “fudged” lect characterizing a compromise or midpoint of a sound (Chambers and Trudgill 110).

Researchers may also choose to study one particular person in isolation. The way this person communicates is called their personal “idiolect” and it is affected by a multitude of variables including markers such as age, gender, social and economic class, geographical region, social group, education, religion, race and heritage, migrant status, and discourse context. The idiolect is further complicated when one considers that a person is constantly moving through, into, and out of these markers and the markers often intersect one another. The switching between different variants is termed “code switching.” This is not done haphazardly, but rather the flexible use of language is necessary for navigating the linguistic demands of everyday life (Lippi-Green 25). Additionally, every person uses a combination of mixed and fudged dialects as well as blend of dialects or “free variation” (Chambers and Trudgill 113, 128). For this reason, defining exactly where an idiolect transforms into a dialect and a dialect into a language is wholly impossible and proves the complexity and beauty of the dialect continuum.

The final terms to define are “isogloss,” “heterogloss,” and “bundle,” which help in understanding dialect geography. “Isoglosses [are] lines marking the boundaries between two
regions which differ with respect to some linguistic feature,” whereas “double lines are...called heteroglosses” (Chambers and Trudgill 89). Here I include two drawings from the book *Dialectology* to aid in comprehension of these terms (see fig. 1) (90):

As seen above, “each isogloss plots a single linguistic feature...Needless to say, the significance of a dialect area increases as more and more isoglosses are found which separate it from adjoining areas...The coincidence of a set of isoglosses is called a bundle” (Chambers and Trudgill 94). One of the most notable bundles “marks the major dialect division in France and
documents the dialect split between *langue d’oil* in the north and *langue d’oc* in the south” as seen in the drawing below (see fig. 2) (Chambers and Trudgill 96):

“Isogloss,” “heterogloss,” and “bundle” are necessary for dialect geography as they help cartographers map out the boundaries (however gray or blurry they may be) that separate one dialect from another and one language from another. As one can see, based on which variables one chooses for mapping the dialect or language, the boundaries will always be different as
opposed to if an alternative set of variables were to be used. This creates an excellent opportunity for students to create their own dialect maps, which I will explain in the application chapter.

In summary, it is helpful to look at language as a sort of funnel. Language families such as Indo-European designate the largest level of relationship. This family is broken down into languages such as German, English, and Dutch. Languages such as German are then broken down into regional and national dialects such as Schweizerdeutsch, Plattdeutsch, and Bayerisch. National dialects such as Schweizerdeutsch are further separated into smaller regional dialects such as Berndeutsch, Walliserdeutsch, and Zürichdeutsch. These are then separated by sociolects found in and around those cities. Sociolects are narrowed down into each individual’s idiolect. Finally, a person’s idiolect changes when they find themselves in various discourse contexts, such as conversing with a potential new employer versus speaking with a good friend.

Having defined my use of the terms used to explain dialectology and demonstrated the field’s complexity, I will proceed to analyze how dialects change through innovations. “Diffusion [is] the study of the progress of linguistic innovations” and comes in three different forms: sociolinguistic, lexical, and geographical (Chambers and Trudgill 149, 166). Sociolinguistic diffusion looks at the innovators (people) who cause and carry change. Lexical diffusion examines the “linguistic elements [that] are the vehicles of this innovation” (Chambers and Trudgill 149). Geographic diffusion follows “innovations [as they] leap from one place, usually a city, to another place, another city or large town, and then move into the places between, such as towns and villages” (Chambers and Trudgill 166).

“Since the rise of urban dialectology, linguists have been able to ascertain the social groups that are in the vanguard of a particular innovation by correlating the linguistic variables with independent variables like age, sex, social class, ethnic group and geographical region”
In terms of social class, “[the] upper working class…and [the] lower middle class…tend to be most actively involved in changing (or ‘improving’) their place on the social scale, [and therefore,] they also tend to be the groups whose speech diverges most markedly from the norms of the social groups below them on the scale” (Chambers and Trudgill 153). Age is also significant in that younger generations tend to “eliminate features that have become stigmatized or come to be regarded as old-fashioned” (Chambers and Trudgill 157).

As previously stated, lexical diffusion examines the “linguistic elements [that] are the vehicles of this innovation” (Chambers and Trudgill 149). Lexical diffusion is also “the theory that a linguistic change spreads gradually across the lexicon, from word to word” (Chambers and Trudgill 160). This theory has clear merit as any linguistic change (such as the pronunciation of a particular vowel) does not happen instantaneously, but rather occurs gradually as more and more speakers utilize the innovation over time. Alternatively, geographic diffusion is rather sporadic as it jumps from region to region, like “skipping a stone across a pond,” and afterwards filters into the places in between; a transition zone articulates the meeting ground of the place where an innovation is used and the place where it is not used (Chambers and Trudgill 166).

Having secured a basic understanding of dialectology, we now enter into the field of sociolinguistics. As social aspects greatly affect not only dialect formation and use but also a dialect’s societal status, it is useful to examine sociolinguistics in greater detail. As formerly mentioned, this field examines the specific social factors that affect dialects. World language students need to understand how dialects intertwine with one’s identity and in what ways this affects the creation of new identities and dialects, integration, a dialect’s societal status, and the use of a dialect to assert power.
Just as our idiolects are constantly in flux as we move through different discourse situations, so is the relationship between identity and language very fluid in nature. The contributors to the book *The Sociolinguistics of Identity* postulate certain understandings of the relationship between identity and language in that:

1. identity is not fixed;
2. identity is constructed within established contexts and may vary from one context to another;
3. these contexts are moderated and defined by intervening social variables and expressed through language(s);
4. identity is a salient factor in every communicative context whether given prominence or not;
5. identity informs social relationships and therefore also informs the communicative exchanges that characterize them;
6. more than one identity may be articulated in a given context in which case there will be a dynamic of identities management (Omoniyi and White 2).

These understanding help us recognize that language and identity are deeply rooted in one another. “The sociolinguistics of identity focuses on the ways in which people position or construct themselves and are positioned or constructed by others in socio-cultural situations through the instrumentality of language and with reference to all of those variables that are identity markers for each society in the speech of its members” (Omoniyi and White 1). These identity markers include variables such as age, gender, social and economic class, geographical region, social group, education, religion, race and heritage, migrant status, and discourse context.
Take for example a radio show host; he or she will use his or her language to assert an identity for him or herself, which may or may not be different than the identity he or she uses off-air. This may include using slang to appeal to youth audiences, using an academic lexicon to draw attention from highly-educated listeners, or perhaps speaking with a certain pronunciation in order to attract followers from a specific geographical region; the host changes his or her language in order to fit into certain groups. “We exploit linguistic variation available to us in order to send a complex series of messages about ourselves and the way we position ourselves in the world we live in” (Lippi-Green 30).

If a person were to categorize this radio show host without ever seeing him or her, the person would base the identity markers on the host’s use and type of language; “we perceive variation in the speech of others and we use it to structure our knowledge about that person” (Lippi-Green 30). Because these variables may or may not be within the host’s control, such as age or gender, his or her “identity thus becomes something which is a mixture of individual agency and the influence of social structures of various types” (Omoniyi and White 3). Further, to judge someone based on his or her language use is wholly unfair. Rosina Lippi-Green explains that while we are capable of creating multiple dialects and sociolects as children, this ability is greatly hindered in adulthood and any new dialects or sociolects acquired at that time will never be as authentic as that of those acquired during childhood (Lippi-Green 45, 49). It is therefore unreasonable to assume that a person’s dialect or sociolect is completely under his or her control.

In this sense, a person is able to position him or herself in society, to a certain degree, by varying his or her language. This same phenomenon happens among social and regional groups as well. These groups may distinguish themselves by using a particular lexicon, pronunciation, dialect, or sociolect, and it is through this that they establish membership in and exclusion from
the group. One instance finds that “Politiker…sich gerne in einer vom Dialekt geprägten Umgangssprache [präsentieren], um Bürgernähe zu demonstrieren” (Huneke and Steinig 60).

Regional groups often use dialects to signal membership in an area and therefore take pride in the dialect as a reflection of pride in the area. For Germany, there is little that links the country together outside of its language, and therefore the language is used as a symbol of the unity of the country, as a symbol of being German (Barbour and Stevenson 12; Gardt 201). In the case of Swiss German, the use of dialect as a sign of pride originated in the end of the thirteenth century when local groups of Alemannic dialect speakers rebelled against Austrian domination. Since then the dialect has transformed into a vehicle for the expression of local patriotism and traditions as well as a vehicle of exclusion and opposition towards the large-scale migration of workers from other countries (Watts, “The Ideology of Dialect in Switzerland” 80, 83). This idea of group inclusion and exclusion is ingrained in Swiss Germans at a very young age when students learn to differentiate between “Schwyzerdüütsch” and “Schriftdeutsch” (Watts, “The Ideology of Dialect in Switzerland” 89).

This is also the case with Pennsylvanian Germans who designate their dialect as a central mark of identity, that is both uniquely American and at the same time distinct from mainstream American society, and further as a mark of cultural cohesion (Donner and Valuska 230, 234, 238). Dialects additionally provide connections between groups in different countries such as is the case with Alemannic dialects in southwest Germany, Switzerland, and Alsace; and Bavarian dialects in Bavaria, Austria, and South Tyrol (Clyne 113).

Outsiders, such as people from different social groups, areas, or countries who wish to be part of or integrate into an area or group, find themselves in one of two situations. (I choose not to use the word “assimilation,” as it carries a connotation of exchanging one culture for another,
whereas “integration” allows for two cultures to intertwine and mesh together.) Most frequently outsiders find themselves having difficulty in gaining access to the regional dialect or sociolect, as the current members of the group wish to maintain the dialect as spoken only by those who belong to (i.e. are from) the region or group; it is a matter of language ownership. As Michael Clyne notes, “[migrant workers] are not supposed to integrate into German society. They are frequently addressed in foreigner talk” (Clyne 197). Further, even if the outsider should attain a near native like dialect, it will never be that of an actual native. The remaining accent will forever mark the person as an outsider, making it impossible to fully assimilate into the culture, which is why it is better to think of this process as integration.

A less common situation requires that outsiders learn the regional dialect if they wish to be conversed with at all. This is the case with Swiss German; “naturalization proceedings in some cantons still include a language test in which candidates are required to display their ability to speak and understand a Swiss German dialect, whether or not they are already speakers of standard German” (Watts, “The Ideology of Dialect in Switzerland” 75). One piece of evidence supporting these alternating views is that dialect-learning courses exist in Switzerland for foreigners, but dialect courses are only available in other countries to natives wishing to learn about their ancestors’ dialect and occur in the education system as a part of cultural history.

A dialect’s societal status is also tied to identity. As previously explained, a person or group may feel extremely attached to their dialect as “a means of preserving local identity” or alternatively wish to distance themselves from a dialect because they feel it is “a hindrance to social mobility” (Barbour and Stevenson 106). Because of this, they may create certain opinions about dialects or sociolects that are (not) their own; resulting in “some dialects [being] generally evaluated more or less favourably than others” (Clyne 117). Students are often not aware that
natives of German-speaking countries have strong opinions about speakers of other dialects. “The inability to use or recognize the social markings of linguistic variants is one of the most significant problems of second-language learners, and one that is rarely dealt with in the classroom, where the myth of standard language has a stronghold” (Lippi-Green 30).

It is important for students to compare German and English language dialects with one another to observe that speakers from one part of a German- or English-speaking country may hold certain prejudices or stereotypes about speakers from other areas purely based on their use of the language. This occurrence holds true not only for all languages, but also explains why underrepresented and nontraditional dialects such as Denglisch, Jugendsprachen, Yiddish, Turkish German youth dialects, and German immigrant dialects in the United States are stigmatized by speakers of other dialects. It is also necessary to recognize that “all spoken languages are equally capable of expressing a full range of ideas and experiences, and of developing to meet new needs as they arise” (Lippi-Green 11).

Lastly, dialects can be used to assert power over others. As Andrea Parmegiani notes, “there has been a growing awareness of the fact that language is not merely a politically neutral means of communication, but a social practice that shapes subjectivity and establishes power relations among members of different racial and class groups” (641). Pierre Bourdieu explains his perspectives on this complex and dynamic model of power through language in his book *Language and Symbolic Power*. The introduction to the book, written by John B. Thompson, simplifies and condenses his views.

Thompson begins by stating that “linguistic exchanges can express relations of power” (1). He explains Bourdieu’s idea that language functions as a type of market economy in that certain language types or skills allow one access to various levels of discourse within the social
class hierarchy. Speakers both unconsciously and consciously change their speech to suit a variety of discourse situations, and as such, “the more linguistic capital that speakers possess, the more they are able to exploit the system of differences to their advantage and thereby secure a profit of distinction” (18).

This linguistic capital can then be wielded to exert power over others. “In order for one mode of expression among others…to impose itself as the only legitimate one, the linguistic market has to be unified and the different dialects (of class, region or ethnic group) have to be measured practically against the legitimate language or usage” (Bourdieu 45). Further, “integration into a single ‘linguistic community’, which is a product of the political domination that is endlessly reproduced by institutions capable of imposing universal recognition of the dominant language, is the condition for the establishment of relations of linguistic domination” (Bourdieu 46). This mirrors the creation of Standard German and its dominance over all other dialects; those who had access to Standard German used it to claim a certain identity and membership to an elite and educated group.

This general overview of dialectology and sociolinguistics provides the necessary platform for students to examine these concepts within the language they are studying, which is discussed in the following chapter.
CHAPTER III
A CONCISE HISTORY OF GERMAN DIALECTS

Along with acquiring an understanding of dialectology and sociolinguistics, students need specific examples from the world language they are learning. With this in mind, teachers require information about German dialects. The multitude of articles, books, and online websites devoted to describing the history, linguistics, and sociolinguistics of the German language can be daunting for teachers and students. For this reason, I have condensed the information they provide into a digestible format, focusing on the emergence of the German language through time and space, as language change and diversity are products of time, geography, and migration (Saussure 199).

With this in mind, I address the history of dialects and its educational implications. It is vital for students to grasp the reason for their learning the history of German dialects alongside an examination of lexical and audio dialect variety samples. Without the history, students will not be able to understand the full meaning of dialects as a linguistic, psychological, cultural, and social phenomenon (Nuessel 98). Specifically, they must understand how dialects emerged through an intersection of geography, social structures, and historical events; because of the nature of history, these three aspects cannot be viewed as separate, as dialects are a result of their unique combination.

As previously mentioned, considerable research exists concerning the history of the German language; alternatively, the literature thus far concerning the emergence of German dialects is limited. Once students are familiar with the ideological implications of defining dialects and languages, as discussed in the former chapter, they may begin the study of German
dialect history. Here I present a condensed written explanation of the geography and history leading to current dialect structures, after which I describe the sociolinguistic aspect of dialect creation. Considering the depth and breadth of this history, I recommend using visual organizers such as timelines, flowcharts, and historical dialect maps to aid students’ comprehension of this complex subject. I adapted Barbour and Stevenson’s flowchart of “the relationships between Indo-European and between Germanic languages” (24) and dialect map of “conventional divisions of the traditional German and Dutch dialects” (76) that can be used for this purpose.

Fig. 3. *Variation in German: A Critical Approach to German Sociolinguistics*, by Stephen Barbour and Patrick Stevenson
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* The additions in bold italics are not part of the original figure.
Fig. 4. Variation in German: A Critical Approach to German Sociolinguistics, by Stephen Barbour and Patrick Stevenson
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* The additions in bold italics are not part of the original map.

The origin of German dialects and Standard German can be traced back to the overarching Indo-European (IE) language family that encompassed such languages as German; it is believed that all the languages of this family stem from Proto-Indo-European (PIE). Germanic separated from the other IE languages during the first Germanic Sound Shift, between the fifth century BC and the last pre-Christian century (Barbour and Stevenson 26; Waterman 28). Three distinct linguistic features characterize the first Germanic Sound Shift:
1) PIE voiceless stops /p/, /t/, /k/ became voiceless fricatives /f/, /θ/, /h/ or /x/ 

2) PIE voiced stops /b/, /d/, /g/ became voiceless stops /p/, /t/, /k/ 

3) PIE voiced aspirate stops /bh/, /dh/, /gh/ became voiced fricatives /f/, /θ/ (via intermediate /θ/), /h/, and later became voiced stops /b/ or /v/, /d/ or /ð/, /g/ or /ɣ/ in Germanic (Barbour and Stevenson 26–27)

While the lack of historical evidence makes it unclear whether German dialects can all be traced back to one uniform language, i.e. Proto-Germanic, we do know that dialects can be separated into West, North, and East Germanic, which correspond to specific historic tribes and geography (Barbour and Stevenson 29–30; Keller 7):

1) West (Standard German arose from these language variants) 
   a) Weser-Rhine Germanic tribes (Hessen, Franks) 
   b) Elbe Germanic tribes (Langobards, Alemanni, Bavarians)

2) North (These evolved into languages such as Danish, Swedish, and Norwegian) 
   a) North Germanic tribes (Scandinavians) 
   b) North Sea Germanic tribes (Frisians, Saxons and Angles)

3) East (All of these variants are now extinct) 
   a) Oder-Vistula Germanic tribes (Goths, Vandals, Burundians)

West Germanic was then split up by the High German Sound Shift between the fifth and eighth centuries AD (Barbour and Stevenson 33–34; Clyne 27; Waterman 56–58). The shift did not affect Old English or Old Low German, which became what is currently known as English and Low German, respectively. The shift only affected Old High German, which was composed of the five major dialects, Bavarian, Alemannic, East Franconian, Rhenish Franconian, and Middle Franconian. These dialects are now grouped into Middle German and High German; the Low,
Middle, and High notations refer to the geographical altitude of the area with Low referring to the northern low lands (hence the name for this dialect region is Plattdeutsch), Middle to the central hills, and High to the southern Alp mountain range (which is why Standard German is often referred to as Hochdeutsch). The High German Sound Shift was characterized by an additional four distinct linguistic features:

1) Voiceless stop consonants in initial position /p/, /t/, /k/ became /pf/, /ts/, /ks/ and /k/

2) Voiceless stop consonants in medial and final position /p/, /t/, /k/ became /pf/ and /f/, /ts/ and /s/, /x/ and /ç/

3) Voiced stop or fricative consonants /b/ or /v/, /d/, /g/ or /ɣ/ became /b/ and /p/, /t/, /g/ and /k/

4) Voiceless dental fricative /θ/ became /d/ (Barbour and Stevenson 34)

As formerly mentioned, Standard German arose from dialects, with the first semblance of a written language appearing in the high Middle Ages (Barbour and Stevenson 45–52). Poets wrote in Middle High German (a variation of the Old High German) for the nobility not highly literate in Latin, which was the foremost written language of the time. Middle High German then declined as the nobility class declined. Middle High German developed into two variants, Yiddish and Middle Low German; the latter of which was used by Hanseatic League cities in their chanceries. In the sixteenth and seventeenth centuries the language of the Saxony chancery gained acceptance as the written standard for the whole German-speaking area. In the sixteenth century, Saxony was wealthy, the center of the printing industry, and the center of learning; it also used Middle German, which could speak to both its northern and southern counterparts.

The introduction of printing created a need for a standard language for the literate middle class who could read German but not Latin. “Dialect was associated with the peasantry and
shared its negative prestige in the eyes of the rest of German society...[and this] was reinforced by the growing search in the eighteenth century for a uniform variety, both for intellectual reasons and for reasons of social status” (Barbour and Stevenson 58). (This is an example of “standard language ideology,” which “is defined as a bias toward an abstracted, idealized, homogenous spoken language which is imposed and maintained by dominant bloc institutions and which names as its model the written language, but which is drawn primarily from the spoken language of the upper middle class” (Lippi-Green 64).)

The introduction of printing also coincided with the Reformation which produced, most notably, Martin Luther’s Bible translation in 1522. The creation of a standard language from the Saxony dialect mirrors Saussure’s statement that “as communications improve with a growing civilization, one of the existing dialects is chosen by a tacit convention of some sort to be the vehicle of everything that affects the nation as a whole” (195). Further, the stabilization of language was a unifying factor for these people, creating an imagined community (Saussure 223). This concept, coined by Benedict Anderson, states that a nation is a socially constructed community, which is to say imagined by the people who perceive themselves as part of that group (“Imagined Communities”). Widespread education and the exposure to mass communication were the major impetuses for this written language to become not only the standard written language, but also the standard spoken language.

To diverge for a moment, it is helpful to understand the group of terms used to name this standard language. One term that is often used by German language teachers is Hochdeutsch. As previously mentioned the word “hoch” is used to describe the dialect that originated from Saxony, which has a higher elevation than northern Germany. While it is not incorrect to use this term, most teachers are unaware that this is the actual source of the term, and rather think that
“hoch” refers to its position as being better than the other dialects, which we have proven to be wholly false. Teachers must make time to clarify this to students, should they choose to use this term. Other terms for the standard language include Hochsprache, Schriftsprache, Literatursprache, Einheitssprache, and Standardsprache. For our purposes, the term Standardsprache carries with it the least amount of stigmas, and is therefore the one I recommend to use in teaching about the standard language.

Although these changes describe the major divisions found in dialect history, factors such as politics, economics, geography, and religion, as well as influences from other languages, societies, and cultures, contribute to the further separation and diversification of dialects (Barbour and Stevenson 36–45). For example, the division of East and West Germany prior to reunification is the most recent instance of dialect partitioning in the German language as a product of political motivation (Barbour and Stevenson 174). Other diversification factors have produced newer dialects such as Denglisch, Jugendsprachen, and Turkish German youth dialects and older dialects such as Yiddish, beginning in the late fourteenth century, and German immigrant dialects in the United States, beginning in the seventeenth century. The final separation of dialects occurs in the smallest of communities. Homogeneity does not occur within a dialect; variations will always exist within villages stemming from differences in age, gender, social and economic class, geographical region, social group, education, religion, race and heritage, migrant status, and discourse context (Barbour and Stevenson 77; Keller 11).

Here I address in more detail the sociolinguistic factors leading to stigmatized and underrepresented German dialects and the finer variants within German dialects, for it is not just one factor, but rather the intersection of history, geography, and sociology that form dialects and languages. Michael Clyne suggests in his book that dialects have been and are still very much
connected to sociolinguistic factors. This is the result of language being used as a marker of social class for hundreds of years. Middle High German was the first distinctly recognizable Germanic language used to separate nobility from commoners. This quickly transformed into Middle Low German, which was used exclusively for the courts, and then developed into Standard German for use in the printing industry. Those who were educated were able to read such mass media materials, immediately creating a dichotomy in the class system based on educational access.

Language is still today an integral component of education. After, and many times during, elementary school in German-speaking countries, students are taught almost exclusively in Standard German. Because of this, there is an opinion that dialects do more harm than good to children entering these education systems (Barbour and Stevenson 139, 186; Loeffler 37). Alternatively, others believe growing up with a dialect and standard language is greatly advantageous as the student will be bilingual upon entering school, as is the case for many Canadians with a mastery of both English and Québécois French (Loeffler 39; Chapelle 146). In other cases, bidialectalism can be both advantageous and harmful in that in can be cognitively beneficial yet damaging socio-culturally if one is trying to acquire upward social mobility.

Barbour and Stevenson demonstrate the notion of dialect as a symbol for low social status in stating that “dialect was associated with the peasantry and shared its negative prestige in the eyes of the rest of German society[;] this negative evaluation was reinforced by the growing search in the eighteenth century for a uniform variety, both for intellectual reasons and for reasons of social status” (58). That each dialect operates differently in terms of vocabulary, grammar, and idioms, has been one of the additional underlying reasons why speakers of dialects have certain negative opinions of other dialect speakers (Clyne 117).
The collective force of the popular press, the theater of Naturalism, and the *Allgemeiner deutscher Sprachverein* worked together to equalize the modern status of German dialects and Standard German during the nineteenth and twentieth centuries (Waterman 187). As such, dialects are often viewed today as positive signifiers of self-image and regional and group identity, especially in southern Germany (Barbour and Stevenson 102, 123; Clyne 98).

Additionally, when considering all the difficulties dialects seem to impose, it is important to remember that dialects are not inherently disadvantaged, but rather that these disadvantages are purely a result of imposed, mostly historically negative, social conventions (Barbour and Stevenson 187). This fact has been supported by William “Labov’s (1970) ‘difference hypothesis’ that no varieties are inferior, though they may be different” (Clyne 116).

Another factor important to understanding the sociolinguistics of dialects include age and “nativeness”; this term refers to whether or not the participant and his or her parents were born in the area of interest. A study detailing word usage along a continuum of age and “nativeness” discovered that dialects are more common among older generations where both the participant and his or her parents are from the dialect region whereas Standard German or newer, urban variants are more widely popular for younger generations where the participant and his or her parents are not from the dialect region (Barbour and Stevenson 109). Similarly, dialect usage has been historically associated with the lower class comprised of the native rural working-class.

While non-native guest workers were also lumped into the lower class, foreigners and descendents of foreigners tend to not use dialects as they have no access to learning these variants, despite many of them having lived in the country for over twenty years (Clyne 194). One rationale for the lack of dialect learning materials may center on access based on rural or urban location, the former of which might have more access as dialects are widely used in rural
areas. As noted in the previous chapter, another rationale centers on the idea that members of certain regions or groups do not want foreigners or descendents of foreigners to use the speech forms with which the members identify themselves. Furthermore, foreigner speech is categorized as sub-par because it is sometimes marked by grammatical differences, at least upon the foreigners’ initial arrival (Barbour and Stevenson 107, 195–203; Clyne 195). Such stigmas against foreigner speech have disabled such groups as second and third generation Turkish Germans from having access to advanced secondary schools such as the Gymnasium and Realschule (Clyne 195). The idea that age and “nativeness” are important components of stigmatized dialects is further exemplified through Jugendsprachen and Turkish German youth dialects, which I will address later on.

Gender, to a lesser degree, can also play a role in speech choice; several researchers found in contrasting studies that women wish to speak in Standard German or dialect in order to alternatively assert their status and retain their regional identity (Barbour and Stevenson 105, 145; Huneke and Steinig 63). On the other hand, Clyne asserts that males are more likely to speak in Standard German than are females (99). Despite this, he has found that females are more adaptable in their speech based on varying conversation settings (100).

Beyond the individual’s social markers dictating dialect usage, extralinguistic factors such as “the relationship between the speakers and their addressee…and aspects of the speech situation” also guide what type of speech one will use (Barbour and Stevenson 74). Barbour and Stevenson conducted a study focusing on the use of Standard German, colloquial speech, and dialect with a wide range of speakers such as “teacher,” “stranger,” “child,” “colleague,” “older relative,” and “dialect-speaker” (131). They found that Standard German was used almost exclusively for formal situations such as with a teacher or stranger, colloquial speech was used
for semi-formal situations such as with a child or colleague, and dialect was reserved for relaxed and intimate situations such as with an older relative or another dialect-speaker.

Having discussed the sociolinguistic factors responsible for dialect variation and stigmas, I now examine five specific examples, Denglisch, Jugendsprachen, Yiddish, Turkish German youth dialects, and German immigrant dialects in the United States. Denglisch is a combination of the German and English languages. The main impetus for the emergence of Denglisch has been the boom in globalization. Hermann H. Dieter specifies the type of English as Bad Simple English, a commonplace English for linguistic simplifications and global marketing (140, 142). As the English language is the main source of new technological vocabulary and English is the most widely taught second language, English continually affects the German language as seen through new Anglicisms such as *jobben*, *babysitten*, *die Blue Jeans*, and *das Comeback* (Clyne 201–2; Hoberg 92).

Despite Latin and French being the main influencers on the German language, the intense influx of English neologisms has caused some to be concerned for the future of the German language, as they fear it may become an endangered language (Braselmann 111; Eisenberg 122, 134). An alternative view illustrates the advantages of globalization and English influences. The inability to regulate language allows for the enrichment of culture through globalization; “[languages] form the basis of all intercultural competence, extend our knowledge of others and, at the same time, relativize our own view of the world” (Thierse 194). The only definitive way to replace these anxieties with acceptance is through information and education, beginning with our world language students (Thierse 195). It is also vital to remember that while “German may be under pressure from English,…regional dialects of German are under pressure from [Standard]
German and the relationships between languages in multi-lingual communities are often dynamic and changing” (Donner and Valuska 230).

The United States’ dominance over the majority of the music and movie industries also factored into the increased use of English, especially in youth cultures (Clyne 210). As the name implies, Jugendsprachen are spoken primarily by younger generations. Because parents are concerned that dialect will do more harm than good for their children in the education system, many parents are reverting to Standard German. This causes youth to be largely incompetent in a dialect, bringing about a new variant, which is a mixture of dialect and Standard German with large influences from the pop culture scene (Clyne 99). Barbour and Stevenson found that youth further tend to turn away from rural dialects in favor of urban varieties that constantly change; this is one way in which youth create a private speech circle through the exclusion of older speakers who cannot keep up with the fast-paced changes (6, 105).

Shifting focus, let us examine Yiddish, a unique language variant currently spoken mainly in the United States and Israel. Although Yiddish does descend from Middle High German, it is not technically considered a German dialect. Yiddish was comprised of two variants, Eastern and Western Yiddish, the latter of which died out by World War I. Jews speaking Eastern Yiddish adopted Moses Mendelsohn’s German translation of the Old Testament published initially in 1783 in Hebrew characters, which fostered the acquisition of German among its members (Fishman 216). Severe religious and ethnic oppression before, during, and after the First and Second World Wars both denied Jews from making Yiddish more like German in Eastern Europe and decisively wiped out the bulk of Yiddish speakers in Europe as a result of the Holocaust (Fishman 217, 219). In spite of the Jewish people and Yiddish
language suffering a great loss, the Yiddish language made great strides in literature and theater, which greatly impressed and influenced Franz Kafka, and positively influenced Jewish culture.

Other language variants also endured oppression, including the aforementioned guest worker dialects. This group of people has a particularly hard time in German-speaking countries because their stay is considered temporary and ultra-right-wing racist groups make their disdain for them visibly known (Clyne 166, 170). As the current majority of migrant workers originated from Turkey, I shall analyze Turkish German youth dialects¹, which are mainly used by second and third generation young Turkish men. According to Yasemin Yildiz, their speech draws from several sources such as “jugendlichem Slang, norddeutschem Dialekt, literarischer Hochsprache, englischnsprachigem Hip-Hop-Vokabular und rotwelschen und jiddischen Bruchstücken” (319). Their speech is further marked by nonstandard grammar, slang, swearwords, and derogatory language, giving them the appearance of being uneducated.

While it is unclear whether these youth have a command of the Turkish and/or German languages, the variant they have created is a combination of jargons and specific cultural references such as colloquial terms and phrases not found in either individual language (Loentz 37; Zaimoglu 13; Yildiz 326–27). It is important for educators to address this speech variant and analyze with students the reasons for its abject social status in order to debunk the myth that it is a sub-par variant. One point the instructor may wish to attend to is the creation of this variant for

¹ These Turkish German youth dialects have three different names in German; “Kanak Sprak,” “Türkendeutsch,” and “Kiezdeutsch.” “Kanak Sprak” has negative connotations similar to the derogatory “N-word” and is only safely used by members of the Turkish German youth group. “Türkendeutsch” connotes a mixture of the Turkish and German languages, thereby signifying an impure dialect. “Kiezdeutsch” uses the German word “Kiez” to describe the dialect as belonging to or being used in city neighborhoods. Although the term refers specifically to neighborhoods in Berlin, it can be used for other areas as well. For this reason, “Kiezdeutsch” is the more politically correct German term for this speech variant.
a particular youth group unable to identify themselves with either Turkish or German culture, as they are the product of both; they are a “younger generatio[n] of Turks, many of whom have grown up in Germany and consider it their home, with or without citizenship” (Adelson xiv). They must fight the expectation or assumption that they have more ties to their mother tongue, culture, and country than to that of the country in which they live; it is through this variant they are able to craft for themselves both a sense of self and group identity.

In chapter nine of his novel Deutschland schafft sich ab: Wie wir unser Land aufs Spiel setzen, Thilo Sarrazin makes many bold statements about the current status of Germany and the German language. “Ich möchte aber, dass meine Nachfahren in 50 und auch in 100 Jahren noch in einem Deutschland leben, in dem die Verkehrssprache Deutsch ist und die Menschen sich als Deutsche fühlen” (Sarrazin 392). He argues that if Germans do not act now, the Turkish language and culture will overrun the land, destroying all that was and is Germany (Sarrazin 396–404). He wishes for all Turkish Germans to speak German in Germany, which may be more difficult than it seems because Turkish Germans may not feel that German is the language in which they can best express themselves.

Zafer Şenocak’s narrative Deutschsein can be seen as a response to Sarrazin’s novel. “Denn seitdem ich Deutscher bin, kümmere ich mich viel stärker um mein türkisches Potenzial und habe aufgehört, darin einen Widerspruch zu sehen. Im Gegenteil: Die Bikulturalität ist ähnlich wie Bisexualität keine Perversion. Sie ist eine völlig legitime Verhaltens- und Lebensweise, von der eine Person nur profitieren kann” (Şenocak 90–91). Şenocak argues that these individuals stemming from more than one culture must accept both heritages in order to fully understand and embrace their identity. To latch on to one would leave the person craving for his or her missing half, causing a severe identity crisis. By challenging Germans’ set ideas
about mono-culturalism, these individuals achieve pleasure in redefining their discursive positions.

Parallels can be drawn between speakers of Turkish German youth dialects and youth in Zürich, Switzerland, both of whom have created youth dialects that can be seen as forms of “anti-languages” (Yildiz; Watts, “Why Fuude Is Not ‘Food’ and Tschëgge Is Not ‘Check’” 122). Eva Patroncini says Zürich Gassensprache has four distinct features: “firstly, several of the words in that language, words that are also part of the general Zurich dialect, acquire new connotations or even totally new meanings. Secondly, a considerable number of in-group words and expressions belong to the language of the streets. Thirdly, the language is characterized by a whole set of swearwords as well as a relatively high frequency of ‘strong expressions’. And fourthly, it contains Anglicisms” (Watts, “Why Fuude Is Not ‘Food’ and Tschëgge Is Not ‘Check’” 122).

Anti-language is an invented language created from a mixture of languages, dialects, or terminology in order to create a new place for oneself in society or to distance oneself from society and is “associated with groups on the fringes of society who are attempting to construct alternative modes of communication” (Watts, “Why Fuude Is Not ‘Food’ and Tschëgge Is Not ‘Check’” 124). (An “anti-language” should not be confused with “koinéization” which is “the process by which speakers of dialects in contact create a new variety”; one can posit that the production of “anti-language” is more conscious or intentional than that of “koinéization” (Milroy 158).)

These two youth groups are consciously and subconsciously using anti-language as a means for creating a voice for themselves as well as for creating a home for themselves that does not already exist in society or discourse. In the example of the Turkish German youth, they have
created a type of speech that is not necessarily Turkish or German but rather borrows from both languages as well as mixes in harsher language from the hip-hop scene in order to create their own unique discourse (Yildiz). “The second and third generations ‘are beginning to write their own history, create their own place, and voice their own expectations about what it means and what it should mean for Turks to live in Germany’” (Adelson xvii). In this sense, they are creating agency and exercising power for themselves in defining their own discourse.

The final dialect group that is largely ignored consists of German immigrant dialects in the United States. Despite the influence of English, these dialects tend to retain a large similarity to their corresponding German dialects. For example, Pennsylvania German has lasted for several hundred years in the United States despite the immense pressure from a dominant language and culture and the lack of a distinct literary tradition (Donner and Valuska 231, 234). Similarly, Texas German is kept alive through such societies as the “Texas German Dialect Project,” “Texas German Society,” and “German-Texan Heritage Society.”

Although Denglisch, Jugendsprachen, Yiddish, Turkish German youth dialects, and German immigrant dialects in the United States represent some of the most underrepresented and nontraditional language variants, teachers may also wish to introduce students to other dialects and languages that relate directly and indirectly to Standard German. Although the following list is not all-inclusive, these may include Afrikaans, dialects spoken by Afro-Germans, English before 1500, Dutch, Gothic, Scandinavian languages, and the Sinti-Manouche variety of Romani spoken by the Sinti people. The inclusion of marginalized language variants such as these will aid teachers and students alike in entering a discussion about stereotypes as well as help them eradicate myths about certain language variants’ sub-par statuses.
CHAPTER IV

THE RESEARCH SURROUNDING DIALECT EDUCATION

Once the misconceptions concerning dialectology and sociolinguistics are removed and teachers have acquired a working knowledge of the history of German dialects, teachers can direct their attention towards the existing research surrounding dialect education. This includes a number of articles, concerning a variety of languages, detailing how teachers select which dialects to teach and their varying dialect teaching methodologies. I then compare this with a survey I sent to members of the American Association of Teachers of German, in which I catalogue teachers’ opinions about and time spent on dialect instruction, dialect teaching methodologies, goals and objectives for dialect learning, and teaching resources for dialect instruction. Based on this information, I outline student learning objectives that describe what students need to know about the linguistic, sociolinguistic, geographical, historical, social, and cultural aspects of dialects.

Much of the research surrounding dialect education is concerned with which pronunciation or dialect of a certain language should be taught in the world language classroom. The literature surrounding this discussion is predominantly concerned with Spanish, but articles do exist that address Arabic, Chinese, English, French, German, and Italian. It seems that the intellectual arena is mixed concerning which Spanish pronunciation, Castilian or Spanish-American, should be taught to students. Kenneth McKenzie argues that Castilian is the preferred pronunciation. Others advocate for a mixture of Castilian and Spanish-American depending on the context of the presented material (Rosenberg; Rowe). Another thought is that Castilian
should be the over-arching pronunciation, but that students should also be exposed to the other dialects of Latin America (Huebener; Jones).

Leo Rowe argues that it is not difficult to choose a standard Spanish pronunciation for teaching purposes as the differences between Castilian and Spanish American are minute, and therefore it is at the teacher's discretion to choose the pronunciation of his or her choice. Millard Rosenberg holds a similar belief that “differences of pronunciation are unimportant provided that each pronunciation is correct in some Spanish country and not a mispronunciation peculiar to the teacher” (21). A broader view recommends students learning a widely used standard pronunciation at first and then later deciding on a pronunciation of their choosing (Jones). This same author also supports the teaching of a mixture of pronunciations, which will not mimic any variant, but rather produces an artificial pronunciation that will allow students to understand all dialects.

In order to avoid confusion “it is doubtless that the optimal situation is one in which the student receives maximum exposure to a variety of target language forms” (Wieczorek 178). This supports the idea that most languages have multiple variants and teachers should pay homage to and present the variants’ importance by exposing students to linguistic diversity. The consensus could then be said to provide contact with multiple pronunciations in the Spanish language classroom without causing bewilderment.

This is not as problematic in the German language because there is an accepted, official written language, (German) Standard German; for this reason it must only be decided which dialects should be taught in addition to Standard German. It should be noted though that there are three spoken standards, Austrian Standard German (ASG), German Standard German (GSG), and Swiss Standard German (SSG). As noted, GSG is the official written language; this is
reflected in spelling reforms moderated by the *Rat für deutsche Rechtschreibung* to which all three countries adhere, as well as Liechtenstein, the autonomous province South Tirol, and the German-speaking community of the Kingdom of Belgium. (Although Luxembourg uses GSG as an administrative language, they do not follow the spelling reforms; their national language is Lëtzebuergesch.) GSG’s dominance over ASG and SSG as the standard written language imposes certain ideologies that Germany is privileged above all other German-speaking countries. One could term the learning of all standards and dialects as “World Germans.”

Rakesh Mohan Bhatt makes the argument that although British English is considered the standard form and that textbooks teach almost exclusively this standard, variants such as Indian English and South American English are considered correct in their respective contexts. When applying this ideology to the German language, a language teacher must present GSG as the dominant standard, as well as teach dialects as not sub-par and also their appropriate place in discourse in terms of politeness, situation, and setting. Students should become aware of how dialects differ from one another in terms of noun plurals and genders, past tense formation, and varying vocabulary or meanings of said vocabulary (Loeffler).

More problematic is the selecting of dialects to teach in the classroom. My research has led me to acknowledge that choosing which German dialects to teach is highly subjective and can be based on numerous factors. Materials developers, teachers, and other educational authorities may wish to base their selections around educational advantages; major cities; major dialect varieties; cultural, historical, or political events; national differences; or literature, time periods, or topics covered in a course; among others. I suggest that, if the course does not have a specific topical motive and wishes to provide an overall view of dialects within the German-speaking countries, the teacher should choose dialects that are representative of the most highly
diverse-sounding dialects such as Alemannisch/Schweizerdeutsch, Bayerisch, Fränkisch, Friesisch, Lëtzebuergesch, Plattdeutsch, Thüringisch, and Zimbrisch.

In addition to these widely recognized dialects, nontraditional and underrepresented dialects such as the aforesaid Denglisch, Jugendsprachen, Turkish German youth dialects, Yiddish, and German immigrant dialects in the United States must be addressed in the classroom. Their inclusion is based off of the ideology of exclusion; by deciding to teach only ‘typical’ dialects such as Bayerisch, Plattdeutsch, or Schweizerdeutsch, students will, either consciously or subconsciously, form opinions about these other variants. As Aya Matsuda and Paul Kei Matsuda state, teaching about these stigmatized dialects is the first step in erasing their marginalized speech status and gaining acceptance for non-normative variants.

When approaching these dialects in the classroom, it is helpful for students to relate these dialects and ownership issues back to something they are familiar with, such as African American Vernacular English (AAVE) and who is allowed access to the dialect, and when and where. After engaging in this initial discussion, students may also conduct a project in their own school to further solidify their understanding of dialect ownership. Students can collect sound samples of different dialect speakers who are speaking about the same subject. Students can then create a poll for other classes to see into which social groups or ethnicities the students group the speakers. By noting that speech is often tied to identity, students will gain a firmer understanding of Turkish Germans’ language issues in Germany.

When addressing specific underrepresented and nontraditional dialects, teachers are encouraged to include information about Denglisch and Jugendsprachen when instructing about globalization and youth culture. Discussions about immigration and multicultural studies lend themselves to the inclusion of German immigrant dialects in the United States and Turkish
German youth dialects. Yiddish should be included in conversations about the success of Jewish literature and theater. It is of utmost importance that these nontraditional and underrepresented dialects are not taught alongside subjects that further stigmatize them. For example, Yiddish should not be taught alongside the atrocities of World War II. If a teacher does decide to teach the language variant and historical period in tandem, it must be done with extreme caution, so as not to further demoralize the language variant.

Finally, teachers must remind students that different dialects and language variants are used in varying situations, based on appropriateness. Referring again to Barbour and Stevenson’s study on the use of Standard German, the rapport between speakers and the context of the conversation dictate the dialect one will use. Students should think about how they address a peer versus a parent versus a teacher and in what ways this correlates with the (in)formality of the situation. Teachers can then lead a discussion about the possible difficulties a student may face, should she or he use Denglish, Jugendsprachen, or Turkish German youth dialects in a school.

Beyond the research regarding which dialects to teach, there is also literature pertaining to dialect teaching methodology. How to most effectively teach about these language variants and dialects in the world language classroom is of particular interest for materials developers, teachers, and other educational authorities as they all directly influence how world languages are taught and which content areas are included in the curriculum. While the methodology is limited, some authors offer the following suggestions.

Chao mentions his encounters with various methods of learning, noting the effectiveness of both the audio-approach and audio-lingual approach. He also supports the learning of vocabulary in conjunction with visuals. Others encourage the use of listening and speaking exercises in conjunction with teacher instruction (Irving). Haller advocates having a heritage
speaker in the classroom who is either fluent or has some background in a dialect. He wishes to
provide a linguistic and cultural orientation by studying the dialect regions in terms of their
emergence through history and politics and by reading dialect literary works. He recommends
beginning with a piece written in a dialect that most similarly mimics Standard Italian and to
focus on “reading and reciting, in order to appreciate the dialects' invaluable expressive and
affective treasures” (Haller 197).

In order to teach students what dialects are, Harry Homa used the words *ain't* and *gonna*
to enter into the discussion. He first had them describe the parameters of what constitutes a word
as a word by examining everyday conversations, television, songs, movies, and print. Here the
students learn that a word not *yet* existing in a dictionary should not be a qualification for its
inability to be categorized as a word. They come to the conclusion that “what makes a word a
word is that it is used in speech. Once it is widely circulated in writing--as with a neologism--it is
destined to appear in a dictionary” (Homa 314–15). Students further find “that while many
educated persons still shun *ain't*, the word--used with care--is popular in speech and writing. The
students also realize that the word is inappropriate in some situations but not in others” (Homa
315). While teaching about appropriate contexts in an elementary school setting, it is important
for students' pride to teach them that *ain't* is indeed a word and AAVE is not wrong but instead a
dialect of the English language.

As Homa clearly states, “the goal is for the students to reach two major conclusions: (1)
Non-standard speech has dignity and vigor…[and] (2) those students who aspire to function
successfully in wider worlds- college, office work, the professions- need to learn varieties of the
standard dialect” (317). Most importantly, he describes the complete necessity for dialects as a
measure of success. I consider this a great beginning to the study of German dialects as it uses a
context with which students are familiar, it later plays into appropriate contexts for different language variants, and illustrates to students the significance of dialects.

Once students are familiar with the concept of dialects, they can compare the English and German languages and their respective dialects. Patrick Stevenson notes that while English-speakers are familiar with regional differences in spoken English, even those with an advanced understanding of German are often in awe of the vast diversity found in spoken German, which can be daunting for the outsider (62). “This is a very complex issue, but the main reason for this contrast between English and German is that regional forms of German typically have distinctive features on all linguistic levels (phonological, syntactic, morphological, lexical), while regional forms of English are distinguished from each other (at least in people’s perceptions of them) overwhelmingly in terms of phonetic/phonological differences” (Stevenson 62). Understanding this will help prepare students for hearing extremely diverse dialects such as Plattdeutsch, Bayerisch, and Schweizerdeutsch.

Joseph A. Wieczorek proposes a different methodology that focuses on textbooks. He contends that language instructors and textbook authors aim for students to learn an idealized form of a language, despite how native-speakers actually communicate. In order to avoid teaching an idealized form of a language, it is important to teach about ways in which written and oral language differ from one another. As Hans-Werner Huneke and Wolfgang Steinig state in their book _Deutsch als Fremdsprache:

Warum sollten sich DaF-Lerner im mündlichen Deutsch an einen Standard halten, den Muttersprachler als überkorrekt und steif empfinden? Wollte man den Unterricht in dieser Richtung verändern, müssten unbetonte Silben meist reduziert werden. Für
informelle Gesprächen sind folgende **Reduktionen** charakteristisch:

- Kurzformen von Artikeln: „das was *ne schöne Zeit“
- Verschiebungen bzw. verschiedene Sonderformen: „prima, *ma
  *was Besonderes“
- i-Tilgungen im Auslaut: „das *is nich so schön“
- Synkopen: „das *war vleicht grad das Richtige für dich“
- Kurzformen: „mal wieder *nix los heute - ich sag *s so, wie *s ist“
- e-Apokope in der ersten Person Singular: „ich seh mir das an“

Wieczorek further argues that textbooks do a poor job of representing language in terms of dialects and this disregard of dialects is to the disadvantage of the learner. For textbooks to remedy this situation, they should discuss the concept of dialects in addition to their relation to geographic regions. They must provide not only listening, but also speaking exercises in which the learner can engage with and practice the various dialects. These pronunciation exercises should not only appear in the beginning chapters of introductory texts, but also throughout a language student's career. He also makes the point that instructors should change their dialect based on the material being presented (e.g. they should use Castilian when referring to Spain).

But, as not all instructors are versed in several dialects, it is best to keep the content manageable by teaching singular words, phrases, and statements with the aid of annotations, appendices, and tape, CD, and online materials.

Lastly, “if just one dialect is chosen to represent Spanish, then textbooks and instructors must be explicit about the use and limitation of that dialect; they must also be consistent within
that dialect about the choices made so that selective phonetics are not offered” (Wieczorek 178). Perhaps the best advice is for educators to teach the dominant language forms and functions, teach the non-dominant language forms and functions, teach the boundary between what works and what does not, teach the principles and strategies of discourse negotiation, and teach the risks involved in using deviational features (A. Matsuda and P. K. Matsuda 371–73).

While these are all valuable suggestions that apply broadly to world languages as a whole, it is necessary to be aware of German teachers’ feelings on the subject of dialect instruction in order to come up with teaching solutions that specifically address the German language classroom. In September 2011, after obtaining permission from the University of Colorado at Boulder’s Institutional Review Board, I sent out a survey to the American Association of Teachers of German (AATG) in order to fulfill this need, in which I asked German teachers to respond to a survey on how dialects are a part of their classrooms. Although I received a total of forty-one responses, only forty of the participants gave permission for their answers to be used. While the majority of the forty responses came from high school teachers, I also received feedback from college and university teachers, middle school teachers, and an adult education teacher (see table 1).
As one will note from the previous table, the amount of responses reaches a total greater than forty because several teachers teach more than one level of German. I asked these teachers a total of seven additional questions that I analyze below. The original survey and a record of all written responses are located in the appendix of this paper.

The second question asked if they teach about German dialects and, if no, why not. Of the forty survey responses, 20 responded that they do indeed teach about German dialects. The
perfect split proves that German teachers across America do not agree on the subject of dialect education; this may be due in part to the inconsistency found in current national, state, and district curriculum and standards about dialect education, which I analyze in the next chapter.

For those that do not include dialects in their curriculum, the overwhelming reason was a preference for teaching Standardsprache (Hochdeutsch) only. Other explanations included a lack of time in the curriculum, inadequate textbook support, insufficient personal knowledge, and a lack of additional teaching resources (see table 2).

Table 2 Survey: “Do you teach about German dialects? If ‘no,’ why not?”

Some teachers also mentioned that they “do not want to confuse students by discussing dialect variants,” “it is not worth the time when the teacher is not a native speaker,” and “dealing with dialects they may never encounter is a waste of time.” These strong opinions demonstrate the misunderstandings that exist about the inclusion of dialects in the world language classroom; professional development on the methodology of dialect education would be a good first step in helping these teachers understand how to use dialects to aid rather than obstruct instruction.

The next question asked what resources they would need to help them implement dialect instruction. The majority of teachers responded they would require a professional development seminar to gain personal familiarity with dialects and to learn dialect-teaching techniques. Others
call for a textbook that includes dialects as a part of its curriculum, additional teaching resources external to the textbook, time in the curriculum, as well as guest speakers (see table 3). Three teachers clearly voiced their opinion that no resources are necessary, as they will not be teaching about dialects.

Table 3 Survey: “What resources would you need to help you implement dialect instruction?”

These answers provide justification for this project. The previous table can be interpreted as a plea from teachers for someone to teach them how to use dialects in their classrooms, for textbooks to make it easier for them to teach about dialects by including sufficient resources both in their print and online materials, and for administrators to revise curriculum standards so that dialects flow seamlessly along with other topics.

The fourth question inquired about which dialects they teach and if they offer instruction about other language variants such as Denglisch, Jugendsprachen, Yiddish, Turkish German youth dialects, and German immigrant dialects in the United States. The list of dialects and languages found in their classrooms include Bayerisch, Berlinisch, Denglisch, Dutch, Europanto,
Gangsta Deutsch, German-American dialects, Hessisch, Jugendsprachen, Kölsch, Mittelhochdeutsch, Österreichisch, Pennsylvania Dutch, Plattdeutsch, Saarländisch, Schwäbisch, Schweizerdeutsch, Steirisch, Türkisch, and Yiddish. Two teachers mentioned that they provide a general explanation between northern, southern, and Swiss varieties as well as differences in verbs, pronouns, and endings, while another stated that it would be unhelpful to teach Jugendsprachen “which may be way outdated by the time [students] first set foot into Germany.” This teacher would benefit from understanding that linguistic and lexical changes do not change rapidly, but rather occur slowly over time.

Although it is encouraging to see the variety of speech that is found in classrooms throughout America, each teacher only listed a maximum of four to seven of these dialects and languages. Further, just thirteen of the twenty-eight who answered the question stated that they teach about one or more of the underrepresented or nontraditional dialects mentioned in the question. These numbers must change if these dialects wish to have a higher prestige. Referring back to the last question, this limited variety of dialects found in classrooms is most likely due to teachers’ insufficient personal knowledge of dialects, a lack of dialect resources, deficient understanding of how to teach about these dialects, and a shortage of time in the curriculum; all of which can be fixed if teachers, materials developers, and educational authorities recognize dialects as a vital part of students’ learning needs.

The next question asked how they choose these particular dialects. Seventeen of the twenty-six teachers who answered the question replied that they teach the dialect with which they have the most personal experience either from their childhood or from travelling and studying. Eight choose dialects for which they have materials or are most relevant to the curriculum. Five teachers choose a specific dialect because of their German American
Partnership Program exchange or partner school’s location. One teacher noted that Denglisch is necessary to understand youth culture and another stated, “Yiddish’s closeness to German really highlights the insanity of the Nazis.” As mentioned earlier in this chapter, teachers must use caution when teaching nontraditional and underrepresented dialects alongside topics that may further stigmatize them. With most teachers depending on their personal familiarity with a dialect, it is important that dialects become part of teacher preparation programs and exams as well as professional development seminars, as I describe in the next chapter, so that teachers can acquire the necessary knowledge for feeling confident in dialect instruction.

The sixth question queried how they teach about dialects in their curriculum. Teaching materials consist of poetry, literature, songs, audio clips, podcasts, YouTube videos, movies, news broadcasts, and guest speakers. Teachers often include in their instruction common words and phrases for food and greetings, translations of dialect into Standard German, geographical information about dialect locations, similarities and differences from Standard German including pronunciation, dialect phrases of the week, partner school students’ expressions, as well as dialect origins, survival, and their place within the cultural community. One teacher uses dialects in higher levels to connect language development with the vowel shift while another uses Yiddish when discussing the Third Reich and Die Weiße Rose. Again, care must be taken to not demote Yiddish when presenting it with these topics. Finally, one teacher wrote that dialects “remain an aside.”

In order for more German teachers to regularly teach about dialects in their classrooms, they require the proper resources including guidelines for curriculum standards and textbook revisions, sample lesson and unit plans, suggested student projects, and print and online dialect resources. In the following chapter as well as in the appendix, I have put together examples for
each of these. Although certainly not exhaustive, these recommendations should serve as a starting point for teachers who have yet to include dialects in their classrooms. As a future project, I wish to create an online website where all of this and much more information can be stored. With the proper resources, there will no longer be boundaries for dialect instruction, aside from curriculum standards, which will also hopefully be soon amended.

Teachers were then asked where they get their resources. The majority relies on their personal knowledge and experience, online external resources, and the textbook (see table 4).

![Bar Chart]

**Table 4 Survey: “Where do you get your resources?”**

Beyond the previously cited materials, teachers mentioned the websites audio-lingua.eu, oktoberfest.de, karneval.de, a Swiss blog, and online dialect dictionaries; the textbooks *Passwort Deutsch, Komm mit, Geni@l*, and *Schwetz mol Deitsch*; along with help from the AATG listserv and exchange students. This further justifies the need for dialects to be a part of teacher preparation programs and professional development seminars as well as the need for a database listing external resources for teachers.

The last question inquired what their view is of teaching dialects as a part of the German language curriculum. Of the thirty-seven who answered, twenty-two stated that it is an important
part of the culture. Ten mentioned that it is worth mentioning as supplementary content and eight agree they prepare students for going abroad. On the other hand, five teachers find that teaching dialects causes more confusion rather than helps students, two find it unnecessary for students to develop any level of proficiency, and four teachers advocate for waiting to introduce dialects when students have reached the higher-level German courses. While I agree that the focus of dialect education should be exposure to and not proficiency in dialects, I disagree that we must wait to introduce dialects until the higher-level courses, which I explain in the next chapter. These numbers again illustrate the misconceptions about the necessity of dialect instruction as a tool to foster learning. They further exemplify the fact that teachers are not sure how to infuse curriculum with dialects without the curriculum becoming overcrowded and confusing.

As previously seen, several teachers feel that dialects are better left untaught. This may be a common reaction among teachers that stems from a lack of understanding of dialects and the teaching methodology surrounding dialect instruction. It is justifiable that those without such understanding would be skeptical as the topic can be quite daunting for those who have not themselves received instruction in the area. This further demonstrates the need for teacher education through professional development.

One teacher echoes this apprehension to teach dialects by stating: “[there is] no time[;] why confuse them[?] Would I teach them sub-standard English?” To use the phrase “sub-standard” exhibits a misunderstanding of the definition of a dialect. As explained in the chapter on dialectology and sociolinguistics, languages are born either (1) when two dialects grow more and more linguistically different from one another and the dialects bridging them disappear over time, or (2) as the product of social, religious, economic, or political motives. A dialect’s status
is purely based on people’s conception of that dialect and has no linguistic basis for being better or worse than any other dialect or language.

From this survey, it is evident that teachers have very strong opinions about dialect instruction with several as strong proponents who make time for their inclusion, others with good intentions but with no time or support, and some who vehemently disagree with their inclusion in the curriculum. Teachers require several tools in order for them to consider including dialects in their classrooms. Dialects must be able to be easily incorporated with the curriculum and not be regarded as unnecessarily draining a teacher’s time. Teachers must also be given adequate support in the form of professional development to clear up any misconceptions as well as provide teaching suggestions. Finally, they require access to a databank with a wealth of information about dialects as well as samples from a variety of dialects in numerous formats.

It is therefore important to outline student learning objectives that describe what students need to know about the linguistic, sociolinguistic, geographical, historical, social, and cultural aspects of dialects; this will aid teachers, materials developers, and educational authorities in updating textbook and curriculum content. While the proposed topics outlined in a course on Latin American Spanish by Frank Nuessel would be too specific for a German language classroom, I have used his work as a model for writing German dialect learning objectives. In order for students to gain an understanding of dialects in German-speaking countries, students should be able to:

1) Explain the definition of a dialect and language and the ideological implication these definitions impose as a result of social, religious, economic, or political motives

2) Understand the meaning of dialect as a linguistic, psychological, cultural, and social phenomenon
3) Understand the processes of geographic and sociolinguistic changes that produce dialects

4) Understand the influence of history in the linguistic development of German-speaking countries

5) Explain the major dialect areas of German-speaking countries in terms of geography, socio-economic factors, education, and linguistic structure

6) Understand the influence of immigration on German-speaking countries with specific reference to language variants such as Denglisch, Jugendsprachen, Yiddish, Turkish German youth dialects, and German immigrant dialects in the United States

7) Explain why dialects are vital to understanding a country, people, and culture, and why they have been, but should not be, seen as sub-par speech (Nuessel 98–99)

With these objectives in mind, I provide a detailed plan for introducing dialects to the classroom in the next chapter. As will be discussed, these objectives must be incorporated into national, state, and district curriculum and standards as well as integrated into textbooks and lesson and unit plans.
CHAPTER V
APPLICATION: A DETAILED PLAN FOR INTRODUCING DIALECTS TO THE CLASSROOM

Using the research surrounding dialect education as a guide, I provide a detailed plan for introducing dialects to the classroom. This plan includes assessing current national, state, and district curriculum and standards about dialect education and how to update them in order to reflect current understandings of dialect. It further reviews past and current textbooks for dialect content and provides a sample revision for updating these texts. Sample lesson and unit plans as well as sample student projects that use technology as an instructional aide are also included. Finally, teachers may reference the appendix of this paper for a list of external print and online resources that will help them be proactive in leading a discussion about dialects in their classrooms.

Beginning with an assessment of current national, state, and district curriculum and standards, if one looks at teacher preparation exams, such as the national ETS Praxis (Educational Testing Service Praxis Series Tests) and the state of Colorado PLACE (Program for Licensing Assessments for Colorado Educators), one will notice that neither of these national or state exams require any knowledge about or understanding of dialects. In comparison, the international Goethe-Institut’s German language examinations’ listening comprehension sections strive to include monologues and dialogues that feature a variety of speakers with pronunciations from both German-speaking countries as well as non-German-speaking countries.

The ACTFL (American Council on the Teaching of Foreign Languages) 2012 Proficiency Guidelines for speaking, writing, listening, and reading only mention dialects under the qualifications for listening at the distinguished and superior level; they note that at the
distinguished level a listener “may still have difficulty fully understanding certain dialects and nonstandard varieties of the language,” while a listener at the superior level is “able to understand speech in a standard dialect” (Swender, Conrad, and Vicars). There is no mention of what constitutes a “standard dialect” or how to gain proficiency in this topic. Dialects cannot be found anywhere within ACTFL’s Standards for Foreign Language Learning.

Continuing with Colorado as a sample state, the Colorado Department of Education states in their world language academic and curriculum standards that, in general, students should be able to recognize that pronunciations differ by region and, specifically at the intermediate-mid level, they should be able to compare and contrast cultures, including regional dialects. If one digs deeper into the district level to examine the curriculum, one will find that districts such as the Boulder Valley School District do not reflect the state standards with again no mention of dialects.

It is evident that learning standards and curriculum from the international to national and state to district levels make it unclear as to what is required, if anything at all, of the study of dialects. If we wish to reflect what we know about the educational benefits of dialect education, it is necessary to rework the curriculum and standards at all levels. As change is most effective and efficient when it is first addressed at the highest levels of power, we must encourage educational authorities to revise teacher preparation exams and national standards. This would persuade the state and district educational authorities to also make these changes, and in turn provide teachers with the support they need to fulfill these requirements.

While it is necessary to rework curriculum and standards, textbooks are easier and quicker to revise and, despite pure textbook use not being good teaching methodology, textbooks serve as the basis for most teachers’ instruction. Unfortunately, most high school teachers do not
have the same flexibility with textbook choice as university and college professors may have because of school budgets and, as they are expected to buy textbooks, they may not rely as much on outside materials. As Matsuda and Matsuda state, “although the textbook industry is becoming increasingly aware of issues surrounding [World Englishes], the development of specific strategies for addressing language differences is only beginning to happen” (371).

Just as Carol A. Chapelle and Wieczorek’s surveys of French and Spanish textbooks, respectively, showed that textbooks do not adequately or realistically represent French and Spanish dialects, I have also found that German textbooks are deficient in their depictions. After perusing several commonly used German textbooks written for American secondary and postsecondary students, I discovered that very few contain a thorough review of the dialects in German-speaking countries. I now briefly analyze the dialect content of several textbooks including the introductory guides Deutsch heute, Deutsch: Na klar!, Kontakte, Neue Horizonte, Vorsprung, and Wie geht’s?, and the intermediate guides Denk Mal!, Kaleidoskop, Mittendrin, and Stationen.

To begin, only Stationen and Mittendrin reference the words “Mundart” and “dialect” in their indexes; this makes it incredibly difficult for students interested in the subject to find information in their textbook. Three of the textbooks provide a paragraph explanation of what dialects are and from where they originate (Deutsch heute 78; Neue Horizonte 117; Wie geht's? 3, 189), three others give one specific example of dialects (Denk Mal! 163; Kontakte 420; Stationen 119), and four specifically reference the unique Swiss German dialect (Deutsch heute 313, 315–16; Stationen 323, 336–37; Vorsprung 409; Wie geht's? 236). While all of the introductory textbooks provide regional variations on greetings and farewells, only four
reference regional food specialties (Denk Mal! 192; Deutsch: Na klar! 182; Kontakte 273; Wie geht's? 97) Wie geht’s? also previews some animal and food idioms (255).

Although all of the textbooks do include either dialogues or videos featuring native speakers, most of the interactions are composed in a normalized non-native listener-friendly format. In contrast, while the audio in Denk Mal! for the vocabulary list and listening activities are stated in a non-native listener-friendly format, the short films (produced for native German speakers) are recorded in colloquial speech with dialect influences; for example, the film Björn oder die Hürden der Behörden “contains some phrases in the Bavarian dialect” (120). Teachers must be critical of the majority of textbooks that make abundant use of this “textbook speech.” While this simplified language is easier for world language learners, it does not provide them with a realistic depiction of how natives speak.

It is noteworthy to point out that two textbooks, Vorsprung and Mittendrin, do excel beyond the others in terms of their quantity of dialect content. Each of Vorsprung’s chapters includes a section entitled Sprache im Alltag, which gives examples of dialect variances as well as idiomatic expressions. Similarly, Mittendrin begins each chapter by giving a paragraph explanation of the origins of a specific dialect and then provides a few linguistic and lexical examples of the dialect; the student is directed to the textbook’s online website to hear an example of the dialect. Unlike any of the other textbooks, Mittendrin does devote one sentence in a few of the dialect explanations to describe a couple of the dialects’ societal prestige (or lack thereof).

Interestingly, textbooks written for students learning in German-speaking countries have an even greater lack of dialects; the textbooks referenced include the introductory guides Berliner Platz 1, Delfin, and Lagune A2, the intermediate guides Aspekte B2, Em neu, Lagune
B1, and Ziel, and the advanced guides Aspekte C1 and Mittelpunkt. Berliner Platz 1 only quickly
mentioned greeting and farewell variants (14), Aspekte B2 discussed the disappearance of
languages (which the teacher could tie into a discussion about dialects) (Aspekte B2 94–95), Em
neu had a short paragraph on Swiss German (31), Lagune A2 briefly displayed regional food
specialties (36), and Lagune B1 (96–99) and Mittelpunkt (31, 64–67, 125) made occasional
references to various idiomatic expressions; Delfin and Ziel made no mention of dialects.

They again all use dialogues with native speakers, which are of a more simplistic nature.
One would think that these learning manuals would make explicit mention of dialects as the
majority of students using these materials are learning German while living in a German-
speaking country. The only textbook that gave a clear overview of dialects in the German
language was Aspekte C1. The section provides a current history of dialects and their changing
use over time as well as provides both written and auditory examples of dialect (48–51). But, as
there are only four pages out of an entire textbook dedicated to these variants, the student
receives a skewed perspective of their importance.

Although all nineteen textbooks surveyed may make some reference to dialects, it is
disappointing to note that Mittendrin and Aspekte C1 are the only ones to allow the learner to
actually hear the variants. For the textbooks lacking actual dialect samples, it is doubtful that the
instructor will have enough experience with the many various dialects in order to pronounce
them or give examples. As Bhatt agrees, it is crucial that we teach idiomatic expressions,
phrases, and vocabulary terms along with culture so that our students have the ability to interpret
and comprehend colloquial language.

Although Mittendrin vaguely hinted at the societal prestige of certain dialects over others
(40, 157, 198, 283), none of the textbooks adequately address the sociolinguistic factors often
associated with dialects. Further, not one textbook made mention of underrepresented or nontraditional language variants such as Denglisch, Jugendsprachen, Yiddish, Turkish German youth dialects, and German immigrant dialects in the United States.

I anticipate that some will argue that there is sufficient dialect content in at least some of the textbooks. While the content may appear to suffice for student learning needs, each textbook is deficient in either one or a combination of the following categories: dialect background, dialect written and auditory examples, sociolinguistic information, and dialect content quantity. Students require a textbook that is a combination of all these textbooks, where almost every page is infused with dialect tradition so that students are incessantly learning about this vital piece of German-speaking countries’ cultures.

My findings mirror that of Stephen Barbour and Patrick Stevenson’s research, which similarly showed the lack of colloquial and dialect speech examples in textbooks from the 1980s (135). The sparse information in each textbook gives the student a skewed view of dialects in that they do not portray their importance in culture and do not truly show students what exactly they will encounter if they visit one of these countries. In order to offer a proper representation, textbooks need to explain what dialects are, from where they originate, and give specific examples of dialects in both their written and auditory forms. This introduction to dialects must be longer than just a page or partial page description and must also occur several times throughout the textbook to remind students of their significance.

Many would argue either that a textbook with that much dialect content might seem suffocated by the topic or that it is too difficult to include that amount of dialect content. Based upon these concerns, I offer a sample revision of a textbook chapter. This serves as a guide for materials developers and teachers who wish to update these texts to reflect the need for dialect
teaching. The revision is of chapter ten, “Auf Reisen,” from the introductory German language textbook *Kontakte*. In this chapter, students focus on a travel theme and learn how to make travel plans and reservations, use maps, and give and ask for directions.

In order to include dialects without disrupting the chapter’s intent, I propose the following adjustments. When first introducing the chapter, it is helpful to show students city guides of popular tourist destinations. These maps often have “Welcome to…” on the front cover but instead use the dialect form of welcome, such as *Grüß Gott*, *Grüezi*, or *Servus*; this is a good introduction to the various dialects spoken throughout the German-speaking countries. As the graph on page 340 suggests, 29% of Germans prefer to travel to places within Germany. Part of the discussion can focus on the differences in the dialects found throughout Germany and the problems that even native speakers might encounter when traveling in their own country. To further extend this activity, students can be introduced to the dialects of Austria, Liechtenstein, Luxemburg, and Switzerland, which they may encounter while travelling.

Page 343 displays a city plan for Regensburg, Germany. To diversify the content to which students are exposed, the textbook publishers may choose in addition a city map of Vaduz, Liechtenstein, or Luxemburg, Luxemburg. The instructor can highlight how the streets are pronounced differently. Students can also listen to a native from that city give directions in his or her dialect. Additionally, a clip discussing regional drink and food specialties that one might encounter in a German-speaking country can supplement the video clip about airplane food on page 348. Students can also survey a list of food items and how their names vary from dialect to dialect, such as found on the *Atlas zur deutschen Alttagssprache* website.

The text on page 351 discussing swimming in the Baltic Sea can be expanded to include Plattdeutsch dialect words or phrases related to swimming. A native from the Baltic Sea area can
introduce his or her city and why one should visit it. This can first be done in dialect and then in
Standard German. Before students hear the Standard German audio, they can be asked what they
understood from the dialect and try to translate it into Standard German.

Students are then directed to watch the film Die fetten Jahre sind vorbei (356). An
appropriate substitution would be the 2008 film Beste Gegend. This film depicts two girls taking
a trip around the world starting in their hometown in Bavaria. This movie not only fits in nicely
with the chapter’s travel theme, but also features the Bavarian dialect and has optional Standard
German subtitles. This film also lends itself to discussing youth culture and Jugendsprachen.
Finally, on page 358, students hear an interview of German natives talking about vacations.
Instead of interviewing two Germans, why not interview someone from Switzerland, Austria,
and upper Germany? The interviewees can be recorded in their native dialects while subtitles run
in Standard German; this provides students with an opportunity to hear the dialect, but also
compare it with Standard German.

As noted by German teachers in the survey in the previous chapter, the most tragic flaw
of dialect activities is the time spent on this versus other curriculum material. These revisions
show that curriculum materials do not need to be cut, but rather more carefully chosen in order to
expose students to the variety of language variants used in German-speaking countries. Since a
textbook is often the core teaching resource, the inclusion of dialects in each chapter would
provide students with a more diverse worldview and an unbiased and balanced view of language
variants.

Once a plan is set for revising textbooks, teachers need ideas for lesson and unit plans as
well as student projects that ask students to apply their new knowledge. The following
suggestions also make use of technology as an instructional aide in order to promote media
literacy among students. Lesson and unit plans can focus around specific dialects or cultural or historical topics. Teachers may wish to talk about Yiddish in conjunction with Jewish literature and theater, discuss the evolution of Standard German in conjunction with a linguistic analysis of the High German Sound Shift, or converse about Schweizerdeutsch as it affects foreigners and travelers in Switzerland.

Unit plans can also be customized to accommodate language students in various parts of the United States. On websites such as American Languages: Our Nation’s Many Voices Online, Deutsche Dialekte-Linkverzeichnis, and Texas German Dialect Project, students can read about the history of German immigrant dialects in the United States as well as browse various dialect samples. Heritage speakers and students with German-speaking relatives are encouraged to research the historical background of their specific dialect with the aid of dialect websites and dictionaries, a few of which I have listed in the appendix of this paper.

Moreover, teachers can structure their teaching around language ability and level. Textbooks and curricula should begin with an introduction to dialect history, which can be revisited in more detail throughout the duration of the course. As this is the first exposure to dialects for beginning students, they will have much more to do this year to acquaint themselves with the underpinnings of dialectology. Because of this, a simplified curriculum with broad overviews of dialect topics is appropriate.

Beginner levels should focus on the difference between languages and dialects and gaining a concrete understanding of the modern geographical dialect map in terms of key cities and/or regions. They can also begin an overall discussion of marginalized language variants, which will become more in depth as the students progress through the language levels. This discussion can be grouped topically by introducing Denglisch and Jugendsprachen in units
concerning globalization, technology, marketing, and youth culture; introducing Yiddish when discussing Kafka, Yiddish literature and theater, and Jewish culture; and introducing Turkish German youth dialects and German immigrant dialects in the United States in discussions about migration and stereotypes.

Intermediate levels should concentrate on understanding the fluid history of German dialects and Standard German formation, including the processes of geographical and sociolinguistic changes. Comprehending the linguistic factors in detail that effected the sound shifts is reserved for the advanced levels because of its complex nature. At the conclusion of their studies, students can demonstrate their knowledge by completing individual or group projects in which they analyze the history of a specific dialect, as I will discuss next. Throughout the various levels students should continue to converse about dialects’ relationship to countries, people, and culture.

With regard to student projects, one sample student project employs digital audio technology, as described by Lynn Pearson. In her article she argues that linguistics and Spanish language students have insufficient knowledge of both Spanish dialects and phonetics and phonology, including the International Phonetic Alphabet (IPA). She therefore recommends creating “class activities to teach about dialectal variations in Spanish employing digital audio technology — specifically digital audio recorders and software to edit audio files, to create a small corpus of Spanish dialect samples for use in and outside of class” (323). Students then have the opportunity to listen to dialect sound samples from various regions that they may not have otherwise experienced.

Using Pearson’s model, I propose guidelines for teaching about German dialects using digital audio technology. Students can collect their own audio samples using their own Smart
Phones or university-issued audio recording devices along with free audio editing software such as Audacity. As there are occasionally heritage speakers in the classroom who grew up speaking a specific dialect, they may be willing to be recorded or a student with a German-speaking relative might volunteer to do a recording. Alternatively, students should be encouraged to collect samples from native speakers within their university and community. Students may also wish to combine their language experience with volunteering; assisted living and nursing homes are a good resource to find German immigrants who enjoy conversing with a friend in their native tongue. Students are further encouraged to explore various Internet websites that allow them to hear multiple dialect forms that may not be available locally.

Frank Nuessel describes a final project for an upper-level course, in which students present a paper discussing one particular dialect. Students can first collect dialect samples (either from their community or from online databanks) and then analyze and transcribe the audio samples using IPA, which is usually not taught until the post-secondary level. This fosters an understanding of phonetics, an often-untaught component of language learning. The paper can include the aforementioned linguistic analysis of audio samples, a historical overview of the dialect, and extra-linguistic factors such as sociolinguistics and geography associated with the dialect. Teachers may wish to keep this as an individual student project or split up the sections as a group project. This kind of interdisciplinary approach attracts students in various disciplines such as history, geography, sociology, linguistics, and languages. Through such learning activities, students have the opportunity to improve their language skills by interacting with native speakers, hearing the major differences between dialects, and understanding the background of these dialects.
The last student project is drawn from the *Dialectology* book section on dialect variation and mapping. In this section, the authors describe the complexity of mapping dialects, as each dialect is comprised of countless variables of both linguistic and sociolinguistic nature; “attempting to represent linguistic variability when there is both a geographical dimension and a social dimension obviously overburdens the graphic resources available in map-making” (Chambers and Trudgill 120). They note that multi-dimensional maps would be easier to conceptualize with the help of stereoscopy or holography.

As a technology-focused project, students can tackle mapping a particular dialect. With the help of the school or university’s computer and math teachers, students can experiment with different ways to map multiple variables on one surface. This project will physically show students how the intersection and overlapping of variable lines create extremely blurry borders between dialects and languages. Further, it will point out that cartographers must make choices as to where to draw the distinction between one dialect and another, and that these choices may sometimes conflict with ideology issues.

As a last tool to aid teachers in introducing dialects to their classrooms, an appendix with a list of external print and online resources has been included at the end of this paper. These resources should act as supplementary material and not be treated as replacements for textbook or teacher instruction. As it is not reasonable to wait for national, state, and district standards and curriculum or textbooks to reform their content, teachers need to use these resources to begin teaching about dialects now. If teachers have easy access to such resources, they will be more inclined to include this topic as part of their regular curriculum.
CHAPTER VI
CONCLUSION

As the research suggests, dialects are a key part of not only acquiring a language, but also of understanding and appreciating a country, people, and culture. Through the use of appropriate resources, materials developers, teachers, and other educational authorities will find it easier to help students enter the engaging discussion about German dialects. This will necessarily challenge the way language-teaching methodology has been conceptualized throughout the years and hopefully will encourage materials developers, teachers, and other educational authorities that it is important and completely feasible, if not even helpful in tackling the vast curriculum standards. Once teachers begin to accept the need for dialects, the practical aspects of teaching dialects must be tested in real language classrooms in the United States, German-speaking countries, and in other countries that teach German. I contend that we will find dialects to fulfill all of the segments of the rationale stated in the first chapter, if not even more. If the goal of language learning is to enable students to interact with native speakers, we must prepare them to understand and appreciate these incredibly interesting and diverse language variants.


APPENDIX

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Exempt Certification

Lynch, Rebecca
Protocol #: 11-0201
Title: German Dialects in the World Language Classroom

Dear Rebecca Lynch,

The Institutional Review Board (IRB) has reviewed this protocol and determined it to be of exempt status in accordance with Federal Regulations 45 CFR 46.101(b). Principal Investigators are responsible for informing the IRB of any changes or unexpected events regarding the project that could impact the exemption status. Upon completion of the study, you must submit a Study Closure via eRA. It is your responsibility to notify the IRB prior to implementing any changes.

Certification Date: 26-Aug-2011
Exempt Category: 1
Associated Documents: * CITI Completion Report 1; Email/ Informed Consent; Survey; Protocol; CITI Completion Report 2; Initial Application - eForm v2;
Number of subjects approved: 200

* Approved documents can be found by logging into the eRA system, opening this protocol, and navigating to the "Versions" folder.

The IRB has reviewed this protocol in accordance with federal regulations, university policies and ethical standards for the protection of human subjects. In accordance with federal regulation at 45 CFR 46.112, research that has been approved by the IRB may be subject to further appropriate review and approval or disapproval by officials of the institution. The investigator is responsible for knowing and complying with all applicable research regulations and policies including, but not limited to, Environmental Health and Safety, Scientific Advisory and Review Committee, Clinical and Translational Research Center, and Wardenburg Health Center and Pharmacy policies.

Please contact the IRB office at 303-735-3702 if you have any questions about this letter or about IRB procedures.

Vena Dunne, Ph.D.
IRB Manager
Institutional Review Board
Dear German Language Instructor,

I hope you had a great summer and are excited to be back educating students about German language and culture!

I, Rebecca Allison, am currently a German master’s degree student at the University of Colorado at Boulder working on my thesis. My research focuses on German dialects in the world language classroom. I am interested in how dialects are currently being taught and what resources one uses to teach about these language variants.

As such, I am conducting a survey of high school and college/university level German teachers to see how dialects are a part of their classrooms. I have created an online survey (which will take between 5 and 15 minutes of your time, depending on the depth of your answers) in order to tabulate this information. I, and my survey, have passed my university’s Institutional Review Board ethics standards. The link to the survey can be found below.

Please know that this survey does not ask for any personal information such as participant names or place of employment nor will it use such information in tabulating results, so there is no risk to you for disclosure of information. You may, though, add your contact information, should you wish to receive information about the results of the survey upon its completion.

http://www.surveymonkey.com/s/BVB5T9M

I thank you in advance for your time and willingness to participate. Should you have any questions or comments, or wish to withdraw your answers from the survey pool, please feel free to reach me at 479-200-9159 or rebecca.lynch@colorado.edu.
Much gratitude,

Rebecca Lynch Allison
German MA Candidate and Lead Teaching Assistant
University of Colorado at Boulder

Second round sent on Wednesday, September 28th, 2011

Dear German Language Instructor,

Thank you to all who have already participated in my German dialect survey! There has been a strong response thus far and I am hoping to receive as broad a set of opinions as possible. As such I would be most appreciative if you would take the time, if you have not done so already, to complete this survey.

I, Rebecca Allison, am currently a German master’s degree student at the University of Colorado at Boulder working on my thesis. My research focuses on German dialects in the world language classroom. I am interested in how dialects are currently being taught and what resources one uses to teach about these language variants.

As such, I am conducting a survey of high school and college/university level German teachers to see how dialects are a part of their classrooms. I have created an online survey (which will take between 5 and 15 minutes of your time, depending on the depth of your answers) in order to tabulate this information. I, and my survey, have passed my university’s Institutional Review Board ethics standards. The link to the survey can be found below.
Please know that this survey does not ask for any personal information such as participant names or place of employment nor will it use such information in tabulating results, so there is no risk to you for disclosure of information. You may, though, add your contact information, should you wish to receive information about the results of the survey upon its completion.

http://www.surveymonkey.com/s/BVB5T9M

I thank you in advance for your time and willingness to participate. Should you have any questions or comments, or wish to withdraw your answers from the survey pool, please feel free to reach me at 479-200-9159 or rebecca.lynch@colorado.edu.

Let your voice be heard!

Rebecca Lynch Allison

German MA Candidate and Lead Teaching Assistant

University of Colorado at Boulder
German Dialects in the World Language Classroom

1. What level of German do you teach? Please check all that apply.
   - High school Level 1
   - High school Level 2
   - High school Level 3
   - High school Level 4
   - High school Honors
   - High school International Baccalaureate
   - High school Advanced Placement
   - College/University Level 1 Beginner
   - College/University Level 2 Beginner
   - College/University Level 3 Intermediate
   - College/University Level 4 Intermediate
   - College/University Level 5 Advanced
   - College/University Level 6 Advanced
   - College/University Stylistics
   - Other (please specify)

2. Do you teach about German dialects? (If "yes", skip to question #4.)
   - No time in the curriculum
   - Textbook does not discuss dialects
   - Additional teaching resources are not available
   - Insufficient personal familiarity with dialects
   - Prefer to teach Standardsprache (Hochdeutsch) only

If "no", why not?
Please check all that apply.

Other (please specify)
3. What resources would you need to help you implement dialect instruction?

| Textbook that includes dialects as a part of its curriculum |
| Additional teaching resources external to the textbook |
| Professional development seminar to gain personal familiarity with dialects |
| Professional development seminar to learn dialect teaching techniques |

Please check all that apply. (Then skip to question #8.)

Other (please specify)

4. Which dialects do you teach? (Also, do you discuss other language variants such as Denglisch, Jugendsprachen, Yiddish, Turkish German youth dialects, and German immigrant dialects in the U.S. with your students? Why or why not?)

5. Why or how did you choose these particular dialects?

6. How do you teach about dialects in your curriculum?

7. Where do you get your resources?

Print resources  Online resources  I speak a dialect  I know about dialect
Print resources | Online resources | I speak a dialect | I know about dialect

Textbook

External Materials

Personal

Knowledge/Experience

Please specify the names of these resources below.

8. What is your view of teaching dialects as a part of the German language curriculum?

9. Although it is not required, should you wish to receive information about the results of this study at the conclusion of my research, please fill in your contact information below.

Name: 
Address: 
Address 2: 
City/Town: 
State: -- select state --
ZIP: 
Email Address: 
Phone Number: 

*10. By checking this box, I give permission for my answers to be used in future research projects (excluding question #9 and any other personal information).

Yes, I give permission.

No, I do not give permission.
DETAILED SURVEY RESULTS

*These responses represent the forty participants who gave permission for their answers to be used. All responses remain in their original forms and have not been edited in any way.

Question 1: What level of German do you teach? Please check all that apply.

- Other (MS Level 1; HS Level 5,6,7; Adult Education, NYU Deutsches Haus A1-C2): 5
- College/University Stylistics: 1
- College/University Level 6 Advanced: 1
- College/University Level 5 Advanced: 2
- College/University Level 4 Intermediate: 5
- College/University Level 3 Intermediate: 6
- College/University Level 2 Beginner: 8
- College/University Level 1 Beginner: 9
- High school Advanced Placement: 13
- High school International Baccalaureate: 3
- High school Honors: 12
- High school Level 4: 23
- High school Level 3: 27
- High school Level 2: 27
- High school Level 1: 26
Answered Question 1: 40
Skipped Question 1: 0

Written Responses to Question 1:

1. Level A1 to C2 at Deutsches Haus@NYU
2. Highschool level 5,6,7
3. adult – ed
4. Middle School, Level 1
5. Middle School (6-8)

Question 2: Do you teach about German dialects? (If “yes,” skip to question #4.) If “no,” why not? Please check all that apply.

- Additional teaching resources are not available
- Insufficient personal familiarity with dialects
- Textbook does not discuss dialects
- No time in the curriculum
- Prefer to teach Standardsprache (Hochdeutsch) only

Answered Question 2: 20
Skipped Question 2: 20
Written Responses to Question 2:

1. I occasionally add information about low German dialects (Plattdeutsch) which is my background

2. I do teach about a few slang words and dialect, but the students have a hard enough time keeping things straight with Hochdeutsch, that I don't want to muddle things.

3. I do not teach explicitly, but do try to expose them to some. I think that is something you can only really learn about in real life situations

4. mention them in passing from familiarity with schwaebisch

5. Other than an occasional explanation of 'dialect incidents' - usually from news or movie scenes, it's not, in my opinion, really worth the time to TEACH a dialect, especially when I'm not a native speaker...

6. I mention dialects in passing if a word or phrase comes up, or a students asks, but I don't really teach dialects in any sense.

7. I touch on it for perhaps the equivalent of 1 class period per semester. We do have courses in Austrian and Swiss literatures where the dialect is discussed a bit more.

   Students are not going to one specific language area in Germany, so dealing with dialects they may never encounter is a waste of time. Most Germans know the dialect in which they grow up, but not others. So Americans will do fine learning a dialect once they live in the appropriate area.

8. I teach mostly Hochdeutsch, but add in some cultural phrases in Bavarian occasionally if it comes up.

9. Students have enough to do and worry about, when trying to master a German 'code' that is understood all over Germany. They have to be aware that there are dialects spoken all
over and they might not understand everything, even though they aren't beginners any more.

Question 3: What resources would you need to help you implement dialect instruction?

Answered Question 3: 16
Skipped Question 3: 24

Written Responses to Question 3:

1. I would not need any material, because teaching dialect to non-German speakers does not make sense.

2. guest speakers

3. Would not teach them, as the students are not native speakers, and I feel that students need to acquire the dialect of where they study if they get one.

4. Don't need resources, am not going to implement dialect instruction.

5. Also, time in the schedule
Question 4: Which dialects do you teach? (Also, do you discuss other language variants such as Denglish, Jugendsprachen, Yiddish, Turkish German youth dialects, and German immigrant dialects in the U.S. with your students? Why or why not?)

Answered Question 4: 28
Skipped Question 4: 12

Written Responses to Question 4:

1. Bavarian
2. Steirisch, Bayerisch, Schwäbisch, Schweizerdeutsch
3. Low German (Plattdeutsch). Teaching it would be an exaggeration. I weave it into my lessons occasionally
4. Being Swiss, I demonstrate the difference between dialects and Standard German. I use recordings to show also german dialects, especially about Bayern or Berlin, because a lot of my students take intensive courses at Goethe-Instituts all over Germany. Many of my students are married to german speaking partners and have lots of examples for german varieties. Jugendsprache and Slang sometimes I am explaining, not really teaching (some words maybe), mostly connected to texts containing such words.
5. Some Swiss German (Arme Anna text), Yiddish, Denglish (Wise Guys song), Kölsch (Wise Guys)
6. We touch on pronunciation differences and preference for using different greetings or word endings. However, there is little time to go in depth on everything.
7. I teach ABOUT Northern Platt, Denglisch, Jugendsprachen, Yiddish, a bit about Dutch, Bayrisch, and Gangsta Deutsch because I feel it is part of the culture, and thus important to know about.

8. I try to keep to Hochdeutsch, as I believe students need a good basic knowledge of the standard language before adding a level of dialect. I occasionally teach words or expressions common to particular areas of Germany/Austria/Switzerland, but I don't spend much time on them.

9. I mention some swiss/austrian/platt/turkish/yiddish/colognesh/middelhochdeutsch/... words/peculiarities

10. WE have a new book this year Geni@l and it has a chapter on Sprachen. Just a couple of days ago I did a bit with dialects. I just tried to pick a couple that popped up in the book and a few I knew as well as the one that is spoken where we travel on our exchange. Saarlaendisch, Schwäbisch, Bairisch, Pfälzisch, (something from Sylt? sorry), Koelsch. We talked a bit about Denglisch and Europanto pops up in the book as well. WE also discussed a bit of Pennsylvania Dutch

11. I definitely contrast Austrian and German German. I also mention Yiddish and demonstrate a few words.

12. I only teach briefly about them, not a specific dialect.

13. I do discuss Yiddish and youth dialects, as well as German-American dialects, but don't actually teach them many words.

14. Swiss, Bavarian, styrian. I do not discuss the other variants you mention because I don't know enough about them.

15. Yiddish, schwäbisch
16. Denglisch Jungendsprachen Regional variations on greetings, etc.

17. I teach about Pennsylvania Dutch to all of my classes due to the fact that many of my students live near Amish and Mennonite communities and many of my students have grandparents who spoke the dialect.

18. I just teach students some rudimentary endings such as "rl", le, li in Bayrisch/Oesterreichisch, Schwaebsch and Swiss German, some basic verbs (sein, haben) and some switches in pronouns.

19. I do a little bit of the dialects that I know from travel. I just introduce and use them casually (Berlinisch, Bayrisch).

20. Austrian German (mainly from the Salzburg region)

21. No more than a mention in passing. Why teach them Jugendsprache which may be way outdated by the time they first set foot into Germany?

22. We discuss regional dialect i.e. Schwaebsch, Bayrisch, etc. We also do some comparative work with Yiddish, as many of our students are of Jewish ancestry. I am hoping to show some more films this year in class, many of which deal with foreign students in German. It would be interesting to note and discuss the immigrant dialects as well. We have also listened to some news broadcasts in Swiss German, to familiarize the students with this version as well.

23. n.a.

24. Bayrisch, Österreichisch - I don't teach other language variants beyond these because I don't know enough about them nor do I have resources readily available to teach them.

25. I do discuss some Denglisch and Jugendsprachen

26. Schwaebsch, Bairisch, Schweizerdeutsch, Plattdeutsch
27. broad terms: northern, southern, Swiss

28. Denglisch, Jugendsprachen, Hessisch, Bayrisch, Koelsch

**Question 5: Why or how did you choose these particular dialects?**

**Answered Question 5:** 26

**Skipped Question 5:** 14

**Written Responses to Question 5:**

1. Our partner school is located in Bavaria, so it's important for the kids to have some familiarity with the dialect before they go to Germany.

2. I lived in Steiermark, Austria and Bavaria, Germany. Schwäbisch I just know from audio and video clips. I have known swiss people. So i chose them because I am familiar with them.

3. My own regional background

4. When dialect /Slang / Jugendsprache-words occur in videos, texts (like shortstories), or students asking about the meaning of special words, or connected to special units in textbooks.

5. GAPP exchange with Konstanz, near Switzerland,

6. What I have heard from personal experience and what I know about interacting with Germans.

7. They are the ones I am most familiar with and can make the most interesting and relevant to the students.

8. Because I have experienced/heard about them
9. see above (refers to written response #10 from Question 4)

10. I speak Austrian and I just love Yiddish. Yiddish's closeness to German really highlights the insanity of the Nazis...

11. Familiarity

12. I've spent time in both Bavaria and Styria and I can mimic them a little and I have had swiss students who have enlightened me a bit about that dialect.

13. Use lots of music

14. I am a native PA Dutch speaker.

15. I am familiar with them, can speak them. Going over these with students, will avoid some grief if they are in these areas.

16. Based on personal experience in travel. But I would love to know of a site that gives little examples of the various dialects!

17. I am a native speaker of this dialect

18. either to explain why they don't understand certain segments of German or to familiarize them with our partner school in Leipzig...

19. I studied in Tuebingen, where Schwaebisch is spoken and I find the southern dialects interesting and melodic. I don't know as much about the northern dialects.

20. I would choose dialects based on their relevance (practicality)

21. na

22. I lived in Austria in college and picked them up while I was there.

23. Practical for my students and interesting to them

24. I heard Schwaebisch as a kid. Partner school is in Munich. Schweizerdeutsch and Plattdeutsch are heard from time to time in text book exercises.
25. so they can understand why some people pronounce things differently from other

26. Students need to know youth culture and be aware of Denglisch. I have family in
Hessen/Bayern. Koelsch is taught during Karneval season.

---

**Question 6: How do you teach about dialects in your curriculum?**

**Answered Question 6:** 30

**Skipped Question 6:** 10

**Written Responses to Question 6:**

1. Some songs. I also mention the Bavarian version of some of the basics -- greetings, food, etc.

2. Play examples of podcasts, audio clips, give translations into Hochdeutsch.

3. It remains an aside.

4. Mostly demonstrating examples, in higher levels connected to language development as the vowel shift. Audio examples as CDs, youtube or movies. It is more about demonstrating, not really teaching it, unless I have a special course about Berlin or Austrian or Swiss literature. Or connected with food/restaurant units connected with cultural information.

5. When talking about dialects I either give the German Standard equivalent to the students and let them listen to the dialect.

6. More as a supplement, no formal assessment required of students.

7. When learning new phrases or pronunciation we also practice it in other from and show the students on the map where that would be used.

8. Class discussion and lecture, some examples.
9. Again, words or phrases.

10. I mention, maybe listen, maybe have a guest speaker; youtube; poetry; songs

11. WE discussed language as a topic. We discussed different dialects in the US and even in Ohio and then we talked about why we have them. Then we talked about the exchange and I mentioned a student who went that came back with a bit of the dialect and even writes with it. I showed them some videos on Youtube of movies or clips that were in the dialects..and that’s about all we did with it. WE also talked about where and when dialects are spoken and whether they are written or not

12. Austrian either when I discuss food (especially fruits and veggies) and when we talk about pronunciation. Yiddish when we talk about the Third Reich (we read Die weisse Rose)

13. We look at /listen to a few Wenker Saetze so students have an idea of how different or similar dialects can be when compared to standard German.

14. Discuss, give examples.

15. I play audio pieces to show them the differences and have texts for them to read at the same time. I play music sung by speakers of dialects.

16. through music

17. Discuss origins, how it survived, its place within the cultural community, similarities and differences from Standard German.

18. When words pop up in a text.

19. casual introduction as I use the them (jut for gut etc)

20. Part of cultural instruction, explanations of local variations of German.

21. a word here and there.
22. A few variants of words are mentioned where appropriate, e.g. schauen vs. kucken;
   Brötchen, Semmel, Wecken, Rundstück, Schrippe, Kipferl, Weggli

23. I try and find some audio samples of the dialects and have the students listen and try to understand. Then we will look at a "hochdeutsch" translation. It is just interesting to see how different the language can be.

24. I show student that they exist by showing news or videos wherein dialect is demonstrated.

25. na

26. In connection with culture and/or geography - when we're learning greetings, I teach them Grüss Gott/dich and why they're different from Guten Tag and where they're spoken / when we're studying geography, I'll try to incorporate language variants of the region(s) we're studying

27. Usually as phrases of the week, incorporated into tests and quizzes and encourage use in class and in writing assignments

28. Listening exercises from text; partner school students' expressions

29. When we study a region (ein Land) I talk about how the people there speak

30. They are mentioned during instruction, during Oktoberfest & Karneval, Greetings/Phone, etc.
Question 7: Where do you get your resources?

Answered Question 7: 32

Skipped Question 7: 8

Written Responses to Question 7:

1. audiolingua online
2. There are soem Internet sites about dialects, youtube films, and I own a lot of audio with swiss, german and austrian native speakers. Or dictionaries and language courses for Swiss German.
3. Sound files on the internet
4. Music, brother-in-law (Schwäbisch), AATG List
5. You tube videos.
6. too long a list; just google it
7. Youtube Geni@l B1 time in Schwabenland!
8. For Yiddish I often pick a song that I find on the Internet. The song always changes...
9. They are so old. handouts I received in grad school.
10. audio-lingua.com
   (I author) Website: hiwwewiedriwwe.wordpress.com

12. Salzburg Heute (local TV news program)

13. Youtube, German news videos

14. Komm mit Series / I don't know off-hand the specific websites that I've used

15. AATG Listserv and exchange students

16. Passwort Deutsch teaching materials

17. my own travels in Germany


**Question 8: What is your view of teaching dialects as a part of the German language curriculum?**

Answered Question 8: 37

Skipped Question 8: 3

**Written Responses to Question 8:**

1. Pennsylvania Dutch is a dying local dialect for speaking purposes.

2. I think it's a very important part of the culture.

3. an aspect of culture

4. It seems to make things more confusing. While dialects still play a strong role in some parts of Germany (German speaking lands), "Hochdeutsch" is the unifying language. Hard enough as it is to develop somewhat of a proficiency.
5. Teaching doesn't make any sense in a curriculum, but I try to show different dialects, so people are aware of what they are confronted with when moving to a certain area in a german speaking country.

6. I think it is important for students to recognize that there are regional variants and possibly learn a few words/phrases, but don't expect them to gain any level of proficiency in a dialect when they are working toward Novice-High/Intermediate-Low proficiency in the Standardsprache.

7. Explained it before. In my opinion it does not make sense to teach a dialect. Dialects are spoken languages which vary highly from region to region, sometimes even from village to village. There is no standard that can be taught.

8. Great as a supplement, it's hard for English-speaking teenagers to understand the concept of a dialect versus just an accent.

9. I think it is important to show that people speak differently, but I don't think it should be the focus of my class.

10. I would not teach how to speak them, just that they are spoken and are part of the culture.

11. They will most likely learn dialect if they choose to study abroad or spend a significant amount of time in Germany.

12. I think it adds interest and warning to watch out for the fact that there are dialects, but learning Hochdeutsch is enough for the student to be well prepared to function in any geographic area/social group.

13. I think that the students are not capable of handling dialects in their first 4 years, and therefore, will not teach it. In my opinion, a dialect is something that should be learned in country while you are there.
14. I think it's important that the students know that they exist, why they are out there and that they can connect them to the English language, because when the German students come to visit us and our students raddle off 100 mph and they don't understand..they might realize..oops im not speaking properly. And visa versa..it also makes them more aware of the language..if they see something written and are sure its german but don't quite understand, perhaps its a dialect.

15. I am not apposed to it, but am not as knowledgeable in this area.

16. I can't stand it when people think that all German is teh same... I also felt encouraged by my Spanish teachers who never hesitated to introduce more than one vocabulry word for an object and specified where they use what. Surprise, surprise all these terms did not confuse me but I found it extremely useful to distinguish between Mexican and Castilian Spanish.

17. I believe they should be mentioned, students should be reminded that they exist, but not formally taught instead of standard German. Time constraints ususally don't allow for it.

18. It is important for students to understand that they exist and have a little knowledge about them, but there is not enough time for a lot.

19. Teaching dialects is actually important since German is spoken differently, no matter where you are in the German speaking countries. The question, however, is then: Which of the many dialects should we teach? Furthermore, should students really be able to speak dialects? I doubt that this is reasonable and even doable. I think that it would be enough to sensibilize students to dialects and make them aware of the fact that they exist. I also believe that it is probably not worthwhile doing all this until students enter the upper level German courses when they have reached a point where they are somewhat
comfortable with Deutsch/ Hochdeutsch. The reason why we teach Hochdeutsch is actually just because we know for sure that every German native speaker more or less speaks and understands it. What if we teach Bavarian in class and the student decides to move to Berlin? In this case, the student would be much better off with Hochdeutsch. He or she will pick up some of the Berlinerisch eventually by simply living in Berlin.

20. Important to show how geography affects language. Important for kids to know that high German isn't what's spoken in most places.

21. not important

22. no time why confuse them would I teach them sub-standard English?

23. I think it is important to expose my students to dialects. They show the regional differences within the borders of Germany and within the borders of the USA.

24. It should only be taught minimally. There is so much else to learn in High German, before venturing out into dialects.

25. I think it helps prepare the kids for dialects they will hear during travel, plus it is fun for the kids.

26. Students need to understand that they will encounter different variations of the language they are learning in school when traveling or interacting with native Germans/Austrians/etc.

27. It would be a very cool concept to an advanced class for a day or a week, but as part of a basic high school curriculum, they're baffled enough by hochdeutsch and as a non-native, learning a dialect (really learning it) is impossible when not in the country.

28. I think it's important to mention dialects and make students aware that Germans don't always speak Hochdeutsch and also expose them to dialects through film, podcasts,
video, etc. I don't think there is any real justification for actually teaching a particular
dialect in depth unless one is preparing students to live or travel in an area where the
dialect is commonly spoken.

29. Important to point out their existence, but a waste of time before the 4th year since
students are Intermediate High to Advanced speakers when they graduate, so do not
really have registers anyway. They will learn regional languages well enough once they
live in Germany. They don't really need them otherwise.

30. I think it's important, but I just didn't have the support.

31. Not necessary, but interesting. Students need to understand that they might not
understand everything that is said and why. I don't get to spend too much time on them.

Our book has units in different parts of Germany and it is a good time to talk about some
of the language/dialect of that region at the time.

32. It is necessary that students understand dialects exist but not that students actually speak
them.

33. I think it can have a place in curriculum, but I don't think dialects can serve as their own
unit/topic

34. Not familiar enough with dialects to deal with them much in class

35. Students should hear them, so that they know what to expect, should they be in an area
where one does not speak Hochdeutsch. They should not be taught, though! A few words
here and there would be okay, though.

36. somewhat important, since if the students travel there, they should understand natives.

37. Students become confused by a dialect and don't always know what is appropriate to use.

    High German is safer to teach, but not what people actually use in public.
Question 9: Although it is not required, should you wish to receive information about the results of this study at the conclusion of my research, please fill in your contact information below.

Answered Question 9: 18
Skipped Question 9: 22

*In order to maintain the anonymity of all participants, this names, addresses, email addresses, and phone numbers are not disclosed. Because of confidentiality, participants’ responses are not listed individually and are rather grouped by question.

Question 10: By checking this box, I give permission for my answers to be used in future research projects (excluding question #9 and any other personal information).

Answered Question 10: 40
Skipped Question 10: 0

*The participant who did not give permission for his or her answers to be used has been excluded from all number counts and written response sections of this survey.
PRINT AND ONLINE DIALECT RESOURCES

*Please note that this list is not by any means all-inclusive. While there are many more dialect resources available, these will allow teachers to jumpstart their dialect instruction right away.

Print dialect dictionaries and dialect learning books

1) Langenscheidt Lilliput dialect dictionary series
   a) http://www.langenscheidt.de/reihe/548/Langenscheidt_Dialekt-Lilliputs?tlist_page=1#module_lists_titelliste_breit -1

2) Langenscheidt Treffpunkt D-A-CH
   a) Cultural Reader on German-speaking countries for the beginner provides information on various topics about Germany, Austria and Switzerland; D-A-CH Fenster makes students aware of language variants in the German-speaking countries
      i) http://www.langenscheidt-education.com/titel.treffpunkt_d-a-ch_5365_1331.html

3) Langenscheidt Land & Leute D-A-CH
   a) Authentic clips from German TV on DVD feature 12 short 3-5 minute clips introducing students to various aspects of the German-speaking world; one-page color worksheets and transcripts accompany each clip and can be printed from the DVD

4) Bayerisch auf Deutsch: Herkunft und Bedeutung bayerischer Wörter
5) *Sprechen Sie Österreichisch?: Ein Sprachführer für Einheimische und Zugereiste*

   a) [http://www.amazon.de/Sprechen-Sie-%C3%96sterreichisch-Sprachf%C3%BChrer-Einheimische/dp/3800038846/ref=sr_1_1?s=books&ie=UTF8&qid=1332617194&sr=1-1](http://www.amazon.de/Sprechen-Sie-%C3%96sterreichisch-Sprachf%C3%BChrer-Einheimische/dp/3800038846/ref=sr_1_1?s=books&ie=UTF8&qid=1332617194&sr=1-1)

6) *A Word Atlas of Pennsylvania German*


**Online Dialect Websites**

1) The *Center for Applied Linguistics* provides general information regarding teaching about dialects in the classroom

   a) Includes a rationale for teaching dialects, teaching difficulties, and teaching ideas

      i) [http://www.cal.org/resources/digest/0104dialects.html](http://www.cal.org/resources/digest/0104dialects.html)

   b) A quick introduction to dialects and publication resources

      i) [http://www.cal.org/topics/dialects/](http://www.cal.org/topics/dialects/)

2) Information about IPA with sound samples and diagrams of the voice organs used

   a) English

      i) [http://www.unc.edu/~jlsmith/pht-url.html#%287%29](http://www.unc.edu/~jlsmith/pht-url.html#%287%29)

   b) German

      i) [http://www.uiowa.edu/~acadtech/phonetics/german/frameset.html](http://www.uiowa.edu/~acadtech/phonetics/german/frameset.html)

3) Using the English language and its dialects to introduce the topic of dialects to the world language classroom

   a) A unit plan using Alice Walker’s *The Color Purple* to introduce students to dialects and their social status

b) A short article on incorporating dialect study into the language arts class including a rationale and teaching ideas
   i) [http://www.ericdigests.org/pre-9215/arts.htm](http://www.ericdigests.org/pre-9215/arts.htm)

c) IDEA: An archive of English language dialect and accent recordings; as speakers are asked to read one of two passages aloud, students can compare them with one another
   i) [http://web.ku.edu/~idea/index.htm](http://web.ku.edu/~idea/index.htm)

d) A CNN article discussing American English dialects and their social status; makes use of recordings found on the IDEA website

e) Background information on the varieties of English
   i) [http://www.ic.arizona.edu/~lsp/index.html](http://www.ic.arizona.edu/~lsp/index.html)

f) A PBS documentary cataloguing American English dialects and their social status
   i) [http://www.pbs.org/speak/](http://www.pbs.org/speak/)

g) A DVD on the history of the English language; describes how English and German are related

h) Information about the *Dictionary of American Regional English*; students can see how words and expressions vary throughout the United States
   i) [http://dare.wisc.edu/?q=node/12](http://dare.wisc.edu/?q=node/12)

4) An overview of German dialects including examples, maps, and history
a) A quick introduction to the phenomenon of German dialects
   i) http://www.lrz.de/~hr/lang/dt-dial.html#language

b) A short introduction to German dialects
   i) http://www.slowgerman.com/2011/06/20/slow-german-062-umgangssprache/

c) An article describing the need to sustain German dialects; includes some sound files
   i) http://www.goethe.de/lhr/prj/mac/msp/en1401743.htm

d) A Goethe-Institute article on German dialects
   i) http://www.goethe.de/ins/gb/lp/prj/typ/typdia/de6250720.htm

e) An article on German dialect revival

f) An Ethnologue report on the evolution of German dialects from the Indo-European language family
   i) http://www.ethnologue.com/show_family.asp?subid=208-16

g) A Wiktionary entry on regional German
   i) http://en.wiktionary.org/wiki/Category:Regional_German

h) A Wikipedia entry on German dialects
   i) http://de.wikipedia.org/wiki/Deutsche_Dialekte

i) About.com’s entry on German dialects
   i) http://german.about.com/library/weekly/aa051198.htm

j) Das Institut für Deutsche Sprache; dedicated to research about and documentation of the German language
   i) http://www.ids-mannheim.de/
k) *Forschungszentrum Deutscher Sprachatlas*; lists the institute’s projects, publications, and resources
i)  [http://www.uni-marburg.de/fb09/dsa](http://www.uni-marburg.de/fb09/dsa)
l) This national archive hosts tables and maps about German dialects; these can be located by following the folder system: Gesellschaftliches Leben, Kultur → Volkskunde, Brauchtum, Mundart → Sprache, Namen, Dialekt
i)  [http://archiv.nationalatlas.de/?page_id=28492](http://archiv.nationalatlas.de/?page_id=28492)
m) One of the German dialect maps found on the previous site; full color
i)  [http://aktuell.nationalatlas.de/Dialektraeume.9_08-2008.0.html](http://aktuell.nationalatlas.de/Dialektraeume.9_08-2008.0.html)
n) Listen to dialect samples from the German-speaking countries; paired with *Google Maps*
i)  [http://www.dialektkarte.de/](http://www.dialektkarte.de/)
o) Georg Wenker’s *Sprachatlas des Deutschen Reichs* surveyed the various German dialects from 1876-1887 and is considered the beginning of German dialect cataloguing; “mit seinen über 40.000 Erhebungsorten (ohne die Orte aus den Nacherhebungen) stellt er die einzige Gesamterhebung und kartographische Darstellung der Dialekte einer Sprache dar”
i)  [http://www.3.diwa.info/titel.aspx](http://www.3.diwa.info/titel.aspx)
p) Audio samples of Wenker’s work including a dialect map
i)  [http://mailer.fsu.edu/~weadolph/courses/phon/dialekte.htm](http://mailer.fsu.edu/~weadolph/courses/phon/dialekte.htm)
q) *Deutsch im Blick* is the web-based first-year German program developed and in use at the University of Texas; provides an overview of the geography of German dialects, the High German Sound Shift, and a brief linguistic analysis of Plattdeutsch, Berlinerisch, Kölsch, and Bayerisch
i)  http://www.coerll.utexas.edu/dib/pho.php?k=7

r)  A dialect quiz; students can listen to the dialect recording while reading the text in
    Standard Sprache and then guess from where the dialect originates
    i)  http://www.fluter.de/look/issues/issue31/dialekte/#01

s)  A long list of terms and their variants within the different German dialects
    i)  http://www.wer-weiss-was.de/theme197/article814952.html

i)  A retired professor with a website dedicated to German dialects; audio files are located
    under the folder Real Audio → Mundart-Tonbeispiele
    i)  http://staff-www.uni-marburg.de/~naeser/welc.htm

u)  Deutsche Welle’s dialect atlas with a variety of cultural information about German
    dialects as well as audio examples
    i)  http://www.dw.de/dw/0,,8150,00.html

v)  Universität Augsburg has created the Atlas zur deutschen Alttagssprache, which houses
    surveys that ask German speakers to list how they say a certain word or phrase; these are
    then catalogued on a map to show where the different variants are located
    i)  http://www.philhist.uni-augsburg.de/lehrstuehle/germanistik/sprachwissenschaft/ada/

w)  Paul Joyce at the University of Portsmouth has collected an incredibly large list of dialect
    links; he has categorized them by their location and also denotes if the links offer audio
    samples
    i)  http://www.pauljoycegerman.co.uk/dialects/

5)  Specific Dialects

a)  The following links can be used to supplement the large amount of links catalogued in
    Paul Joyce’s website found above
b) Selected books from the comic series *Asterix* have been translated into the Alemannic, Alemannic Swiss, Baden, Bavarian, Berlin, Carinthian, Düsseldorf, East Frisian, Franconian, Frankish, Frisian, Hamburg, Hessian, Kölsch, Low German, Lower Franconian, Mainz, Munich, Rhine Palatinate, Ruhr, Saar, Saxon, South Tyrolian, Standard German, Styrian, Swabian, Thuringian, Tyrolean, Viennese, and Westphalian dialects; click on search to browse through the language and dialect listings
   i)  [http://www.asterix.com/bourse/index2e.html](http://www.asterix.com/bourse/index2e.html)

6) Bayerisch

a) “Kampf der Sprachkulturen: Eine Passauer Rektorin hat die Begrüßungsfloskeln ‘Tschüss’ und ‘Hallo’ aus ihrer Schule verbannt und eine alte Debatte entfacht; denn über die korrekte Begrüßung streiten die Bayern seit jeher”

b) A short online course on Bayerisch
   i)  [http://www.bayrisch-lernen.de/lektionen/lektueb.html#](http://www.bayrisch-lernen.de/lektionen/lektueb.html#)

c) An introduction to Bayerisch, how to integrate with the culture, and links to Bayerisch TV shows
   i)  [http://pagewizz.com/bayerisch-fuer-anfaenger/](http://pagewizz.com/bayerisch-fuer-anfaenger/)

d) Dialect map of Bayern with sound samples
   i)  [http://sprachatlas.bayerische-landesbibliothek-online.de/](http://sprachatlas.bayerische-landesbibliothek-online.de/)

e) *Dialekte in Bayern: Handreichung für den Unterricht*; an overview of Bayerisch including resources for teaching; also explains why students benefit from learning both a dialect and standard language at a young age on page 47
f) Bayerische Wörterbücher; includes fairytales, literature, tongue twisters, jokes, history, and cultural information for the dialect
   i)  http://www.bayrisches-woerterbuch.de/
   ii) http://www.deutsch-bairisch.de/
   iii) http://www.monacomedia.de/muenchenwiki/index.php/Bairisch-Lexikon
   iv) http://www.woerterbuch-deutsch-bayerisch.de/
   v)  http://www.historisches-lexikon-bayerns.de/artikel/artikel_45730

   g) The TV program *Altbairisch für Anfänger* is a comedy about learning Bayerisch
   i)  http://www.youtube.com/results?search_query=altbairisch+f%C3%BCr+anf%C3%A4nger+&oq=altbayrisch+f%C3%BCr+an&aq=0sL&aqi=g-sL4&aql=&gs_l=youtube.3.0.0i10i19l4.183l16037l0l17527l15115l0l1510l184l98916j4l10l0

   h) Comedian Günter Grünwald presents two commercials for learning the dialect
   i)  http://www.youtube.com/watch?v=-StZHOOlil
   ii) http://www.youtube.com/watch?v=TSNd0Lgpc_0

   i) La Brass Banda is a brass punk band that sings in Bayerisch
      i)  http://www.labrassbanda.com/

7) Berlinerisch
   a) Berlinerisch für Anfänger: Icke, wa, Schrippe und Co

b) Information about Berlinerisch and a dictionary
   i)  http://www.berlin-and-more.de/berlinerisch-deutsch-intro.html

c) Rotkäppchen auf Berlinerisch
   i)  http://home.snafu.de/mcs/rot/rotk06.htm

8) Fränkisch

a) Information about Fränkisch including further external links
   i)  http://www.historisches-lexikon-bayerns.de/artikel/artikel_45731

b) Fränkisches Wörterbuch
   i)  http://einzelhandel.freepage.de/haasweb/frank01.htm

9) Friesisch

a) “Diese Seite enthält eine bibliographische Übersicht über die friesischsprachige Literatur”
   i)  http://www.nordfriiskinstituut.de/verlagsprogramm/indexv.html?veroeff.html

b) “Das Nordfriesische, eine bedrohte Minderheitensprache in zehn Dialekten: eine Bestandsaufnahme”
10) Lëtzebuergesch
   a) An introduction to Lëtzebuergesch as well as links to dictionaries, books, and courses
      i) http://www.luxembourg.co.uk/lingua.html

11) Österreichisch
   a) Deutsch im Blick is the web-based first-year German program developed and in use at the University of Texas; provides an overview of Österreichisch, including linguistic features
      i) http://www.coerll.utexas.edu/dib/pho.php?k=9
   b) An online course for learning Österreichisch
      i) http://www.oesterchat.com/oesprech/
   c) Österreichische Wörterbücher
      i) http://www.ostarrichi.org/woerterbuch.html
      ii) http://www.oesterreichisch.net/
      iii) http://www.fim.uni-linz.ac.at/Woerterbuch_oesterr_deut_englisch.htm
   d) Burgenländisch
      i) http://www.mundart-burgenland.at/
      ii) http://www.austria-lexikon.at/af/Heimatlexikon/Hianzische_Mundart/Mundart_im_Burgenland
   e) Kärntnerisch
      i) http://www.kaernten.at/de.aspx/Articles/View/1253
      ii) http://www.g.uni-klu.ac.at/spw/oenf/WoerterbuchNeuDateien/KaerntnerWoerterbuch.htm
iii) http://www.lovntol.at/infothek/mandart.htm

f) Niederösterreichisch
   i) http://www.noe-mundart.at/

g) Salzburgerisch

h) Steirisch
   i) http://www.steiermark.com/de/steiermark/typisch-steirisch/sprache?page=1
   ii) http://www.youtube.com/watch?v=FLGkcPAj_s

i) Tirolerisch
   i) http://www.kitzalps.cc/de/dialektwoerterbuch-woertabiachi.html
   ii) http://www.tiroler-mundart.at/

j) Vorarlbergerisch
   i) http://www.vol.at/vorarlberger-mundart-quiz/news-20091218-11171756

k) Wienerisch
   i) http://www.janko.at/Wienerisch/index.htm
   ii) http://www.wien-tastatur.at/

l) Plattdeutsch
   a) Zeit article: “Plattdeutsch war fast ausgestorben; an Hamburger Grundschulen erlebt es jetzt ein überraschendes Comeback”
      ii) http://www.zeit.de/2012/03/Plattdeutsch-Unterricht/seite-1
   b) An interactive site aimed at teaching children Plattdeutsch
      i) http://plattolio.de/
c) Information about Plattdeutsch including a long list of external links for books, radio programs, courses, history, and much more
   i)  http://www.plattmaster.de/
   ii) http://www.plattdeutsch.net/
   iii) http://www.plattdeutsch-niederdeutsch.net/

d) Plattdeutsch on Norddeutscher Rundfunk
   i)  http://www.ndr.de/land_leute/norddeutsche_sprache/plattdeutsch/index.html

e) Plattdeutsch on Radio Bremen
   i)  http://www.radiobremen.de/bremeneins/serien/plattdeutsche_nachrichten/

f) Plattdeutsche Wörterbücher
   i)  http://www.deutsch-plattdeutsch.de/
   ii) http://www.plattdeutsches-woerterbuch.de/
   iii) http://www.duering-online.de/platt.htm
   iv)  http://www.ndr.de/land_leute/norddeutsche_sprache/plattdeutsch/woerterbuch/index.html

g) A comical commercial for learning Plattdeutsch
   i)  http://www.youtube.com/watch?v=2Ma5nFPw7Cc

h) De fofftig Penns; a band that sings in Plattdeutsch
   i)  http://www.youtube.com/results?search_query=De+fofftig+Pens&oq=De+fofftig+Pens&aq=f&aqi=g1&aql=&gs_l=youtube.3..0.459i459i184111110110101181110j1110

13) Sächsisch
a) Zeit article: “An der Uni Leipzig lernen zugezogene Studierende Sächsisch; warum das 20 Jahre nach der Wende noch hilfreich ist, erklärt Kursleiterin Annekatrin Michler im Interview”
   i) http://www.zeit.de/studium/uni-leben/2010-11/saechsisch-uni-leipzig

b) Sächsisches Wörterbuch
   i) http://www.sachsenwelt.de/sachsen/mundart/woerterbuch-a.html

14) Schweizerdeutsch

a) A Goethe-Institut article on Schweizerdeutsch
   i) http://www.goethe.de/lhr/prj/mac/ver/en1489615v.htm

b) An introduction to the language situation in Switzerland
   i) http://official-swiss-national-languages.all-about-switzerland.info/swiss-german-dialects.html

c) An introduction to Schweizerdeutsch and a list of print and online resources for learning the dialect
   i) http://www.englishforum.ch/language-corner/17908-resources-learning-swiss-german-all-dialects.html

d) Deutsch im Blick is the web-based first-year German program developed and in use at the University of Texas; provides an overview of Schweizerdeutsch and linguistic features
   i) http://www.coerll.utexas.edu/dib/pho.php?k=8

e) Listen to the various languages and their dialects spoken in Switzerland; includes a written transcription of the dialect and its standard form equivalent
   i) http://www.ch.ch/schweiz/01865/01884/index.html?lang=de

f) Schweizerdeutsches Wörterbuch
i)  http://www.dialektwoerter.ch/index.html

g) Useful Schweizerdeutsch words for beginners
   i)  http://www.eldrid.ch/swgerman.htm

h) Online Schweizerdeutsch course
   i)  http://www.linguazoom.ch/de/sprachkurse/schweizerdeutsch.html

i) Download one free lesson of Swiss German using the Pimsleur method (listen and repeat)
   i)  http://www.pimsleur.com/List-of-Languages/

j) DRS is a Swiss radio program that airs some of its broadcasts in Schweizerdeutsch

k) Sophie Hunger is a singer from Zürich who sings in both English and Schweizerdeutsch
   i)  http://www.sophiehunger.com/music

l) Ein Hüttenzauber: a short video about a disappearing glacier in Switzerland; great for a
   unit on weather or climate change- scroll to the top of the page → scroll through the
   movies on the right hand side of the page to find the correct video
   i)  http://www.siemens.de/energie-effizienz/energie-effizienz.html?tab=Energiewende

m) In this clip from Langenscheidt's Land & Leute D-A-CH DVD, students are exposed to
   the Swiss German dialect while learning about an alpine hut on the Matterhorn
   i)  http://www.youtube.com/watch?v=fv2K75xot7I

n) A ghost story told in Schweizerdeutsch
   i)  http://www.youtube.com/watch?v=bESS6fhJ03s

o) A translation of the previous ghost story in Standard German
   i)  http://emmentalblog.blueblog.ch/sagen-und-geschichten/ds-totemuegerli-die-uebersetzung.html
15) Thüringisch

a) Kleine Sprachgeschichte: Thüringisch
   i)  http://www.dradio.de/dkultur/sendungen/laenderreport/1438351/

b) Arbeitsstelle Thüringische Dialektforschung; includes information about the dialect’s history, maps, a dictionary, and a quiz
   i)  http://www.personal.uni-jena.de/~x8wisu/dialektforschung/index.html

16) Zimbrisch (a German dialect spoken in Lusern, Italy)

a) Spiegel article: “Lusern liegt in Italien, hat 300 Einwohner - und ein ungewöhnliches Erbe: Bis heute wird hier ein bairischer Dialekt namens Zimbrisch gesprochen- der galt einst als Barbarensprache und war unter Strafe verboten- heute dagegen ist hier das Italienische nicht mehr erwünscht”
   i)  http://www.spiegel.de/reise/europa/0,1518,786691,00.html

b) Information about Zimbrisch in German and English
   i)  http://titus.uni-frankfurt.de/didact/zimbr/course2/erg2.htm

17) Denglisch

a) An introduction to Denglisch
   ii) http://www.denglisch4ever.de/

b) Duden-Podcast: Anglizismen; “In Folge 110 beschäftigen wir uns mit Wörtern und Wendungen, die wir aus dem Englischen übernommen haben, wie Hobby und E-Mail, aber auch Gipfelkonferenz und nicht wirklich”
   i)  http://www.duden.de/podcast/anglizismen

18) German immigrant dialects in the United States
a) An introduction to dialect spoken in America; by clicking on the German Dialects link, students can read about the various dialects as well as listen to sound samples
   i)  http://csumc.wisc.edu/AmericanLanguages/

b) **Deutsch im Blick** is the web-based first-year German program developed and in use at the University of Texas; provides an overview of German immigrant dialects in America
   i)  http://www.coerll.utexas.edu/dib/pho.php?k=10

c) **The Texas German Dialect Project** (TGDP) is an umbrella organization for carrying out research in representative Texas German speech communities in central Texas
   i)  http://tgdp.org/

d) A Pennsylvanisch-Deitsch blog
   i)  http://hiwwewiedriwwe.wordpress.com/

e) “America's ‘Little Switzerland’ New Glarus is located in the heart of Green County in Southern Wisconsin”
   i)  http://www.swisstown.com/

19) Jugendsprachen

a) **Economist** article: “Teenagers’ argot- Purists may disapprove, but multi-ethnic dialects are spreading”
   i)  http://www.economist.com/node/21547298

b) **Spiegel** article about Jugendsprachen
   i)  http://www.spiegel.de/thema/jugendsprache/

c) An **ORF** news report on Jugendsprachen and Turkish German youth dialects
   i)  http://www.youtube.com/watch?feature=endscreen&v=hUDtdINqbqc&NR=1

d) Information about Jugendsprachen with external links
Turkish German youth dialects

a) The following articles and reports use three German terms for naming this dialect;

“Kanak Sprak,” “Türkendeutsch,” and “Kiezdeutsch.” “Kanak Sprak” has negative connotations similar to the derogatory “N-word” and is only safely used by members of the Turkish German youth group. “Türkendeutsch” connotes a mixture of the Turkish and German languages, thereby signifying an impure dialect. “Kiezdeutsch” uses the German world “Kiez” to describe the dialect as belonging to or being used in city neighborhoods, such as in Berlin. For this reason, “Kiezdeutsch” is the more politically correct German term for this speech variant. Students should keep this in mind when reading the following essays.
b) Kiezdeutsch- “Ein Infoportal zu Jugendsprache in urbanen Wohngebieten mit hohem Migrantenanteil: Informationen für Interessierte und Handreichungen für Schulen”
   i) http://www.kiezdeutsch.de/

c) A Tagesschau report on Kiezdeutsch
   i) http://www.tagesschau.de/inland/kezdeutsch10.html

d) A Welt report on Kiezdeutsch
   i) http://www.welt.de/kultur/literarischemwelt/article13883944/Sogar-Thilo-Sarrazin-spricht-manchmal-Kiezdeutsch.html

e) “Kanak Sprak als Ausdruck sozialer Identität”
   i) http://www.wissenschaft.de/wissenschaft/news/157808.html

f) “Kiezdeutsch – ein neuer Dialekt”
   i) http://www.bpb.de/publikationen/CKPH2H,0,Kiezdeutsch_ein_neuer_Dialekt.html

g) An ORF news report on Jugendsprachen and Turkish German youth dialects
   i) http://www.youtube.com/watch?feature=endscreen&v=hUDtdINqbqc&NR=1


21) Yiddish (Jiddisch)

a) Online Yiddish course
   i) http://www.jiddischkurs.org/
b) An introduction to Yiddish with many external links; click on “Yiddish” in the first paragraph under “Welcome” to access an abbreviated history of Yiddish
   i)  http://yiddish-sources.com/

c) Another introduction to Yiddish; includes links to a newspaper (written in the Yiddish alphabet) and radio show in Yiddish
   i)  http://www.jewfaq.org/yiddish.htm

d) Deutsche Welle: “Jiddische Wörter im Deutschen”
   i)  http://www.dw.de/dw/article/0,,4786777,00.html

e) Jiddisches Wörterbuch
   i)  http://www.amazon.com/Jiddisches-Woerterbuch-S-Wolf/dp/3871187518/ref=sr_1_1?ie=UTF8&qid=1332636928&sr=8-1

22) Information about dialects in other world languages

a) American Sign Language

b) Arabic
   i)  http://www.nflc.org/projects/language/avi

c) Persian
   i)  http://www.iranianlinguistics.org/page.cgi?page=persian

d) French
   i)  http://univ-brest.academia.edu/JeanLeD%C3%BB/Books/398185/Lectures_de_latlas_linguistique_de_la_France_de_Gillieron_et_Edmont_-_Du_temps_dans_lespace
   ii) http://www.toutcanadien.com/index.htm
e) Hebrew
   i)  http://www.translation-services-usa.com/hebrew-dialects.php

f) Hindi
   i)  http://www.languehindi.com/hindi/dialects.asp

g) Indonesian
   i)  http://www.ethnologue.com/show_country.asp?name=Indonesia

h) Italian
   i)  http://www.evopub.com/Italiandialects/ITALhome.html

i) Japanese and Chinese
   i)  http://homepage2.nifty.com/Gat_Tin/fanglink.htm
   ii) http://hougen.u-biq.org/
   iii) http://www.youtube.com/watch?v=Oi_sFwP0wOQ

j) Latin
   i)  http://www.sccs.swarthmore.edu/users/08/ajb/tmve/wiki100k/docs/Vulgar_Latin.html

k) Portuguese
   i)  http://cvc.instituto-camoes.pt/hlp/geografia/mapa02.html

l) Russian
   i)  http://en.russia.edu.ru/russian/ref/

m) Spanish
   i)  http://www.orbilat.com/Languages/Spanish-Castilian/Castilian.htm