

Appendix: Tables and Figures

Clarkston Linguistic Affections and Cosmopolitan Orientations

Tables and figures are numbered and presented in the order in which they are first referenced in the text. All are the authors’ own work, generated from the Clarkston survey dataset (N = 36).

Table 1. Respondent Characteristics

Characteristic	n
<i>Gender</i>	
Male	19
Female	17
<i>Region of origin</i>	
Burma/Myanmar and Thai camps	12
East, Central, and West Africa	16
Afghanistan	2
South Asia	2
Other	4
<i>Length of residence in the United States</i>	
Under 5 years	5
5–9 years	4
10–19 years	16
20 years or more	4
Not recorded	7
<i>Highest level of education</i>	
No formal schooling	2
Primary or middle school	2
Secondary	8
College or university	17
Postgraduate	3
Not recorded	4
<i>Religious affiliation</i>	
Christian	21
Muslim	5
Not practicing	1
Not recorded	9

Note: N = 36. Percentages are not reported because of the small sample. “Not recorded” indicates the item was left blank on the survey form. Two respondents reported that they had not had the opportunity to attend school; they are shown as “No formal schooling” rather than as missing. One respondent recorded a year of arrival that cannot be interpreted and is counted under “Not recorded” for length of residence. “Other” comprises respondents from Haiti, Poland, and Trinidad, and one respondent born in the United States.

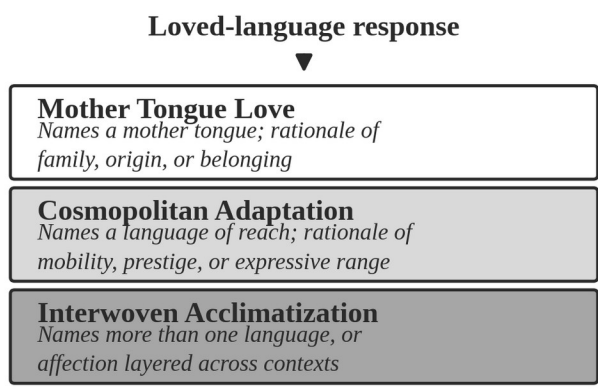


Figure 1. Thematic Coding of Language Affection Responses

Note: Responses coded from open-ended answers to “Which language do you love the most?” The coding criteria distinguish heritage-anchored affection (mother tongue love), mobility- and access-oriented affection (cosmopolitan adaptation), and layered or community-mediated affection (interwoven acclimatization). Codes were applied in the order set out in Table 4.

Table 2. Languages of Worship and Prayer, by Religious Affiliation

Affiliation	n	Worship in MT	Prayer in MT	Prayer in Arabic
Christian	21	11	17	4
Muslim	5	2	3	3

Note: MT = mother tongue. Coding is by hand from open-ended responses. “Worship in MT” counts respondents who name their mother tongue among the languages used at their current place of worship in the United States; one respondent whose mother-tongue worship occurred only in his country of origin is therefore counted as no. One respondent who states that she does not pray is counted as no for prayer. One respondent who reports that her parents practice Islam but that she is not religious is excluded, as are nine who did not report an affiliation. Categories are not mutually exclusive, since respondents often named more than one language.

Case A • congregational mediation



Case B • stigma to mastery



Case C • heritage and access



Case D • learned-language affection



MT = mother tongue. Boxes list languages in the order each respondent named them; the survey did not elicit order of acquisition.

Figure 2. Interwoven Acclimatization: Linguistic Trajectories and Layered Affection

Note: Cases illustrate four pathways to interwoven acclimatization: (A) congregation-mediated affection, (B) stigma-to-mastery transformation, (C) heritage-access duality, and (D) learned-language affection. All four respondents had lived in the United States for at least ten years and reported four or more languages. Boxes reproduce the languages each respondent named, in the order given on the survey form; no developmental sequence is implied. Case B's respondent reported having lost his French. The Case D respondent names Italian among the languages she loves most but not among those she speaks.

Respondents with layered affection tended to report the widest language repertoires in this sample.

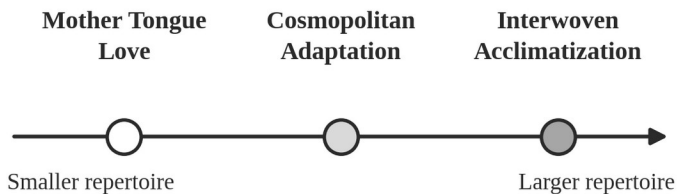


Figure 3. Language Repertoire Size by Orientation Type

Note: Language counts include mother tongue(s) and all additional languages each respondent reported speaking (mother tongue love, n = 16; cosmopolitan adaptation, n = 9; interwoven acclimatization, n = 4). Respondents coded interwoven acclimatization reported the widest repertoires in this sample. The comparison is presented ordinally rather than as group means: with four cases in the smallest group, and with several respondents reporting multiple varieties of one language, any mean would rest heavily on individual coding decisions about what counts as a separate language.

Table 3. Mother Tongue Written Status and Access to Materials, by Length of Residence in the United States

Length of residence	n	Written	Access	No access
Under 5 years	5	4	1	3
5–9 years	4	4	3	0
10–19 years	16	15	9	4
20 years or more	4	4	1	3
Not recorded	7	1	1	0
Total	36	28	15	10

Note: Counts exclude respondents for whom an item was not recorded, so rows do not sum to n. “Written” reports respondents who said their mother tongue has a written form. “Access” and “No access” report whether materials in the mother tongue can be obtained in Clarkston; that item did not distinguish printed from digital sources, and several respondents who answered no described online materials in the open follow-up.

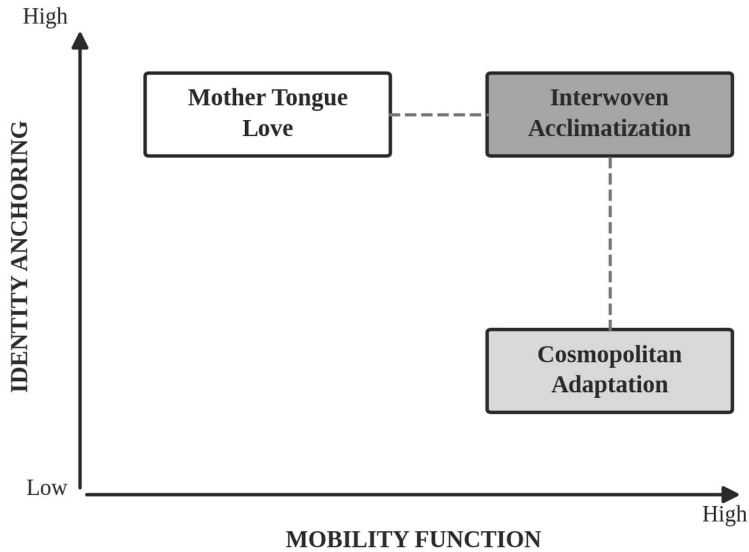


Figure 4. Conceptual Model: Language Orientations by Identity Anchoring and Mobility Function

Note: The model positions the three orientations along two dimensions. Identity anchoring reflects the degree to which language affection is grounded in kinship, community, and shared cultural and moral values, held in memory of an origin but also enacted in worship, song, and daily relation. Mobility function reflects the degree to which affection is tied to institutional access, transnational reach, and recognition. Interwoven acclimatization occupies the upper-right position, combining the identity anchoring of mother tongue love with the mobility function of cosmopolitan adaptation rather than trading one against the other. Dashed lines mark that correspondence.

Table 4. Orientation Coding Sheet

Codes were assigned in the following order. A response was coded interwoven acclimatization if the respondent named more than one language, or narrated the affection as layered across religious, regional, or institutional contexts, so that no single language carried it. Otherwise it was coded mother tongue love if the language named appears among the mother tongues the respondent reported. Otherwise it was coded cosmopolitan adaptation, which covers responses naming a language outside the respondent’s reported mother tongues, or justifying the affection by reach, mobility, prestige, institutional access, or expressive range. Where a respondent named one of their own mother tongues but gave a rationale of reach or expressive range, the case was coded mother tongue love and marked as borderline.

ID	Mother tongue(s)	Loved-language response	Orientation
P01	Mru	Burmese "all my church people speak Burmese"	Interwoven acclimatization
P02	Zo	Zo	Mother tongue love
P03	Swahili	Eng	Cosmopolitan adaptation
P04	Amharic	English	Cosmopolitan adaptation
P05	Karen S’gaw	Karen	Mother tongue love
P06	Nouba Moro	Nouba	Mother tongue love
P07	Kaba	Sango- can listen to it †	Cosmopolitan adaptation
P08	Pashto	Pashto	Mother tongue love
P09	Swahili	French	Cosmopolitan adaptation
P10	Dinka and Arabic	Dinka- sounds foreign in a village- was picked on for his Dinka. He studies Arabic and is a ln expert in Arabic	Interwoven acclimatization
P11	Rohingya	English- international language. He is done with second languages of Myanmar	Cosmopolitan adaptation
P12	Nepali	Nepali and English	Interwoven acclimatization
P13	Bembe	Swahili- worldwide communication	Cosmopolitan adaptation
P14	Arabic - Lebanese,	Arabic (it is beautiful to hear and	Mother tongue love

	Iraqi, Syrian (mix of all 3)	speak, especially in poetry and song) †	
P15	Kunama	English - would like to speak with an American accent	Cosmopolitan adaptation
P16	Tennet	Mother tongue †	Mother tongue love
P17	English, Arabic (Sudanese)	English †	Mother tongue love
P18	Karen	Karen	Mother tongue love
P19	Burmese	Burmese	Mother tongue love
P20	Karen	Karen	Mother tongue love
P21	Polish	English can express self better, but cultural not linguistic. Polish don't express emotions culturally. †	Cosmopolitan adaptation
P22	Tedim	English †	Cosmopolitan adaptation
P23	Zomi - Tedim is the town	Zomi	Mother tongue love
P24	Zomi	Zomi	Mother tongue love
P25	Zomi	Zomi	Mother tongue love
P26	Fulani (country speaks Wollof)	Fulani	Mother tongue love
P27	Pashto	Pashto	Mother tongue love
P28	Tamil	Tamil	Mother tongue love
P29	Trinidadian English Creole, English	Italian and Malayalam	Interwoven acclimatization

Note: n = 29. Seven of the thirty-six interviewees did not answer the loved-language item and are not coded. Participant identifiers are sequential and do not correspond to the order of the response file. Responses are reproduced as recorded, including abbreviations. A dagger marks the six cases whose coding turned on a judgment that could reasonably have gone the other way: P07 named a regional lingua franca that is not his mother tongue; P14 named one of her mother tongues but gave an aesthetic rather than a heritage rationale; P16 answered only "mother tongue" without naming a language; P17 named a language that appears among his reported mother tongues but gave no rationale; P21 named a language outside his mother tongue while attributing the difference to culture rather than to language; and P22's mother tongue is recorded under a variety name rather than the name of the language.