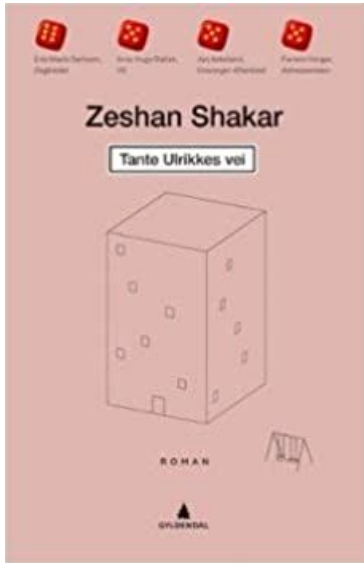


Wolla Avor
Kæbe Sjøf
Tæsje Schpaa
Bahman Basio Fluser
Schmø Gerro
Walla

weebly.com



amazon.com

Kebabnorsk and Minority-Background Youth: Racialization of Language in Norwegian

Helen White

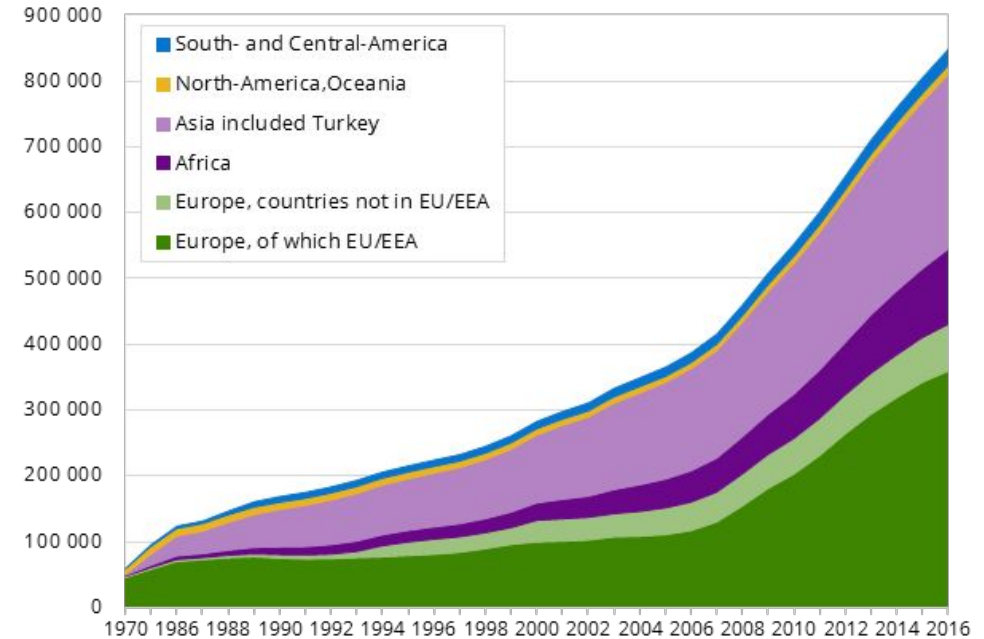


Morgenbladet

Immigration to Norway

- Oil found in Norway in 1969
- Many refugees from non-Western countries: Pakistan, Somalia, Morocco, Iraq, and Iran
- Around 15% of population is immigrants
- Norway homogeneous for longer than other countries, Norwegians born to immigrant parents relatively new concept
- *Typisk norsk* or “Typically Norwegian”
- Racism 2.0 (Alim and Smitherman)

Figure 1. Immigrants and Norwegian-born to immigrant parents, by country background



Source: Statistics Norway.

Kebabnorsk and Popular Culture

- *Kebabnorsk* became prominent with the arrival of these immigrants
- Perpetuated by areas like Stovner in Oslo
- *Kebabnorsk* in music and TV - even has own dictionary
- Zeshan Shakar: a real person with this background, decided to write about it



Case Study: *Tante Ulrikkes vei*

- “Aunt Ulrikke’s street/way”
 - Real street in Stovner
 - Novel with two protagonists, email format
 - Takes place from 2001-2006
 - Mo: conforms to Standard Norwegian, works hard to integrate himself
 - Jamal: speaks *kebabnorsk*, rebels against standard, trying to get himself and his family by
 - End up in the same place
- Example of *kebabnorsk* vs. Standard Norwegian
 - *Wolla, den kæba var schpaa ass!*
 - *Jeg lover deg, den jenta var fin!*
 - Translates to: I promise you, that girl was pretty!



Examination of *kebabnorsk* (Jamal)

Kebabnorsk:

Og veit du hva han sier? Han bare: «Sånn er det her i Norge. Fryser du, må du kle deg bedre.»

Jeg sverger, han sa det. Sånn er det i Norge liksom? Som jeg ikke veit? Hva faen? Du skal lære meg om å bo her liksom? Jeg bare klikka helt. Bare: «fuck deg a, jeg stikker fra den jævla skogen her. Stikk den treen opp i ræva di a, soper.» Så avor jeg tilbake til skolen ass.

Tante Ulrikkes vei, page 66

English:

And do you know what he says? He goes: “This is how it is in Norway. If you are cold, you should dress better.” I swear, he said that. This is how it is in Norway? As if I don’t know? What the hell? Like you’re going to teach me about living here? I just snapped. I went: “fuck you then, I’m leaving from this fucking forest. Stick that tree up your ass, you [expletive/slur].” So I went back to the school.

Standard Norwegian:

Og vet du hva han sier? Han sier bare «Sånn er det her i Norge. Fryser du, må de kle deg bedre.»

Jeg lover, han sa det. Sånn er det i Norge? Som om jeg ikke vet? Hva faen? Skal du lære meg om å bo her? Jeg ble veldig sint. Jeg sa bare «faen ta deg da, jeg drar fra den jævla skogen her. Stikk det treet opp i ræve di da, soper.» Så dro jeg tilbake til skolen.

Examination of Standard Norwegian (Mo)

Og det er egentlig det. Det er egentlig ikke hva de sier, bare at de fortsetter, om du skjønner. At de snakker om hverandre som helter nå, fordi de snakker. Helter som bare pøser på med enda større ord og enda flere stemmer som jeg må svelge unna. Det er det som gjør meg kvalm. Så mange av dem sittende fast i halsen min på en gang. Det renner fullstendig over noen ganger, som da redaktøren i Dagbladet satt på God Morgen Norge med dypt alvorlig mine og sa at det var viktig at vi ikke lot oss kneble, viktig at mediene fikk komme til orde også i saker som gjaldt muslimer og innvandrere, at det måtte de finne seg i å tåle, selv om det innebar av familien som satt ved siden av meg, hadde jeg slått hånda tvers gjennom tv-en.

De har hatt order fra jeg var åtte.

Tante Ulrikkes vei, page 406

And that's really it. It's really not what they say, just that they keep on going, if you know what I mean. That they talk about each other as heroes now, because they talk. Heroes that just blab on with bigger words and even more voices that I have to swallow away. That's what makes me nauseous. So many of them stuck in my throat at once. It runs over sometimes, like when the editor for Dagbladet sat on God Morgen Norge with a deeply serious face and said that it was important that we did not silence ourselves, important that the media got to come to terms with matters about Muslims and immigrants too, that they had to find it within themselves to tolerate, even though that represented the family that sat beside me, and I had put my hand straight through the TV.

They have had orders since I was eight.

Links with our Readings

- Racism 2.0 and Enlightened Exceptionalism (Alim and Smitherman)
- Islamophobia in the United States (Durrani)
- Black Twitter: inclusion of minority language and other trends via social media (Smalls)
- At the end, both young men feel defeated by Norwegian society
- Stark reality of discrimination in Norway



farkiv.no

“Consider this, for lack of a better term, Racism 2.0, or enlightened exceptionalism,’ Wise writes. It is a form of racism that allows for and even celebrates the achievements of individual persons of color, but only because those individuals generally are seen as different from a less appealing, even pathological black or brown rule.” *Articulate While Black*, page 33

“In other words, Muslims living in America experience a kind of conditional citizenship that hinges on a continuous process of transracialization, of where they must prove their loyalty to the state or be racialized as an aggressor/enemy of the state.” *Communicating and Contesting Islamophobia*,” page 50

“These digitally mediated words and images are more than just provocative tidbits of popular culture and they are more than demonstrations of the dialogism between individual agency and structural power.” *Languages of Liberation*,” page 59

Sources

- “Communicating and Contesting Islamophobia”. Durrani, M. (2018). *Language and social justice in practice*. Routledge. Bouwer, L., & Trudgill, P.
- “Languages of Liberation: Digital Discourses of Emphatic Blackness”. Smalls, K. A. (2018). *Language and social justice in practice*. Routledge. Bouwer, L., & Trudgill, P.
- Shakar, Z. (2017). *Tante Ulrikkes vei*. Gyldendal.