Міністерство освіти і науки України
Державний заклад
«Луганський національний університет
імені Тараса Шевченка»

О. М. Биндас

SOCIOLINGUISTICS
(Соціолінгвістика)

Навчально-методичний посібник для студентів 4 курсу закладів вищої освіти спеціальності 014 «Середня освіта. Мова і література (англійська)» денної та заочної форм навчання

Старобільськ-Полтава
2020

УДК 811.111'27(072)
ББК
Б 62

Рецензенти:

Кобзар О. І. – доктор філологічних наук, професор кафедри ділової іноземної мови Полтавського університету економіки і торгівлі.

Шехавцова С. О. – доктор педагогічних наук, професор кафедри романо-германської філології Державного закладу «Луганський національний університет імені Тараса Шевченка».

Биндас О. М.

Б 62 Sociolinguistics : навч.-метод. посіб. для студентів 4 курсу спец. 014 «Середня освіта. Мова і література (англійська)» вищ. навч. закл. ден. та заочн. форм навч. / Олена Миколаївна Биндас ; Держ. закл. «Луган. нац. ун-т імені Тараса Шевченка». – Полтава : Вид-во ВНЗ Укоопспілки «Полтавський університет економіки і торгівлі», 2020. – 113 с. – англ. мовою.

Навчально-методичний посібник містить комплект навчальних матеріалів з авторського курсу «Соціолінгвістика», а саме: теоретичний матеріал, плани семінарських занять та рекомендовану літературу для підготовки до них; систему вправ для самостійної роботи студентів і проведення семінарських занять та тести до курсу.

Посібник адресовано студентам 4 курсу спеціальності 014 «Середня освіта. Мова і література (англійська)» закладів вищої освіти денної та заочної форм навчання.

УДК 811.111'27(072)
ББК

Рекомендовано до друку навчально-методичною радою факультету іноземних мов Луганського національного університету імені Тараса Шевченка
(протокол № 9 від 28 квітня 2020 року)

CONTENTS

Пояснювальна записка до курсу

Інтерес до соціальних аспектів розвитку та функціонування англійської мови знайшов своє відображення у викладанні курсу – «Соціолінгвістика». У процесі вивчення соціолінгвістики студенти знайомляться з основними формами відображення в англійській мові соціальних процесів і особливостей суспільного розвитку, з «формами породження певних рис мовлення», що викликані соціальними факторами, з закономірностями у зміні мови під впливом суспільства. Курс «Соціолінгвістика» займає важливе місце у системі лінгвістичної підготовки майбутніх спеціалістів, є додатковим у вивченні всіх лінгвістичних дисциплін. Даний курс закладає основи теоретичних знань, сприяє поглибленому вивченню соціальної природи мови, свідомому засвоєнню інших мовознавчих курсів. Метою навчальної дисципліни є ознайомлення майбутніх спеціалістів із основними поняттями та термінами соціальної лінгвістики.

Курс «Соціолінгвістика» має теоретичну спрямованість. У теоретичній частині курсу містяться відомості про соціальну лінгвістику як науку, методологію соціолінгвістики, методи вивчення соціальної сутності мови, суспільного її характеру, історичний розвиток мови (зокрема, багатомовність), а також про соціальні й психологічні фактори розвитку мов. Теоретичні заняття забезпечують засвоєння знань, розвивають у студентів вміння класифікувати різноманітні мовні явища, спостерігати й аналізувати факти різних мов, а також формують деякі навички лінгвістичного мислення. Вивчення соціолінгвістики особливо важливе у наш час, коли вплив соціальних факторів на мову надто помітний і призводить до суттєвих змін у функціонуванні лексичних, словотворчих і граматичних засобів. Навчити студентів бачити нові тенденції у розвитку мови, вірно їх оцінювати і враховувати, аналізуючи мовні фактори в «соціальному контексті» – одне з важливих завдань цього курсу. Аналіз конкретних фактів, які відображають вплив соціальних факторів на мову та нові тенденції її розвитку, – обов’язковий елемент практичних занять курсу. Вивчення курсу «Соціолінгвістика» має і важливе виховне завдання: воно не тільки знайомить студентів із різними формами впливу соціальних процесів на мову (і мови на суспільство), але й покликане сприяти формуванню у майбутніх викладачів і наукових співробітників ефективних форм соціальної і мовленнєвої поведінки.

Метою курсу «Соціолінгвістика» є ознайомлення студентів з основними положеннями соціолінгвістичної теорії, її предметом та об'єктом, з основними поняттями, проблемами й методами соціолінгвістики – науки, що розвивається на стику мовознавства, соціальної психології та етнографії та вивчає проблеми, пов'язані із соціальною природою мови, її суспільними функціями, механізмом впливу соціальних чинників на мову, а також роллю мови в житті суспільства.

Засвоєння викладеного матеріалу сприятиме формуванню чіткого уявлення про те, як соціальний чинник впливає на функціонування мов, як він відображається в мовній структурі, як мови взаємодіють.

У результаті вивчення даного курсу студент повинен

знати:

- ознаки сучасної мовної парадигми;
- аспекти вивчення взаємодії мови та суспільства;
- нові категорії аналізу: дискримінація за мовною ознако, мовні права та ін.;
- статус мов у різних державах (державні, офіційні мови, мови меншин, регіональні мови, міноритарні мови, мови мігрантів ат ін.);
- про смерть і захист мов у сучасних умовах.

вміти:

- аналізувати і порівнювати взаємодію мови та суспільства в світі та в Україні;
- з'ясовувати причинно-наслідкові зв'язки універсальних та ідіоетнічних ознак функціонування мов у різних країнах світу та в Україні.

Lecture 1
Introduction. Sociolinguistics and Language Education

Sociolinguistics as a science

Sociolinguistics is the descriptive study of the effect of any and all aspects of society, including cultural norms, expectations, and context, on the way language is used, and the effects of language use on society. Sociolinguistics differs from sociology of language in that the focus of sociology of language is the effect of language on the society, while sociolinguistics focuses on the society's effect on language. Sociolinguistics overlaps to a considerable degree with pragmatics. It is historically closely related to linguistic anthropology and the distinction between the two fields has even been questioned.

It also studies how language varieties differ between groups separated by certain social variables (e.g., ethnicity, religion, status, gender, level of education, age, etc.) and how creation and adherence to these rules is used to categorize individuals in social or socioeconomic classes. As the usage of a language varies from place to place, language usage also varies among social classes, and it is these *sociolects* that sociolinguistics studies.

The social aspects of language were in the modern sense first studied by Indian and Japanese linguists in the 1930s, and also by Louis Gauchat in Switzerland in the early 1900s, but none received much attention in the West until much later. The study of the social motivation of language change, on the other hand, has its foundation in the wave model of the late 19th century. The first attested use of the term *sociolinguistics* was by Thomas Callan Hodson in the title of his 1939 article "Sociolinguistics in India" published in *Man in India*. Sociolinguistics in the West first appeared in the 1960s and was pioneered by linguists such as William Labov in the US and Basil Bernstein in the UK. In the 1960s, William Stewart and Heinz Kloss introduced the basic concepts for the sociolinguistic theory of pluricentric languages, which describes how standard language varieties differ between nations.

For example, a sociolinguist might determine through study of social attitudes that a particular vernacular would not be considered appropriate language use in a business or professional setting. Sociolinguists might also study the grammar, phonetics, vocabulary, and other aspects of this sociolect much as dialectologists would study the same for a regional dialect.

The study of language variation is concerned with social constraints determining language in its contextual environment. Code-switching is the term given to the use of different varieties of language in different social situations.

William Labov is often regarded as the founder of the study of sociolinguistics. He is especially noted for introducing the quantitative study of language variation and change, making the sociology of language into a scientific discipline.

Also, sociolinguistics can study a gradual transition of individual values of a word in the context its semantics which occur in some ethnic, cultural or social

groups. For example, Russian linguist A.V. Altyntsev studied the semantics of the word "love". He was able to make up a gradation of meanings of this word (scale of gradients) and established that the concept of love is a gradual transition of individual values, where a reference point raises the profile vector "State – Ethnic commonality.

Sociolinguistic interviews are an integral part of collecting data for sociolinguistic studies. There is an interviewer, who is conducting the study, and a subject, or informant, who is the interviewee. In order to get a grasp on a specific linguistic form and how it is used in the dialect of the subject, a variety of methods are used to elicit certain registers of speech. There are five different styles, ranging from formal to casual. The most formal style would be elicited by having the subject read a list of minimal pairs (MP). Minimal pairs are pairs of words that differ in only one phoneme, such as cat and bat. Having the subject read a word list (WL) will elicit a formal register, but generally not as formal as MP. The reading passage (RP) style is next down on the formal register, and the interview style (IS) is when an interviewer can finally get into eliciting a more casual speech from the subject. During the IS the interviewer can converse with the subject and try to draw out of them an even more casual sort of speech by asking him to recall childhood memories or maybe a near death experience, in which case the subject will get deeply involved with the story since strong emotions are often attached to these memories. Of course, the most sought after type of speech is the casual style (CS). This type of speech is difficult if not impossible to elicit because of the Observer's Paradox. The closest one might come to CS in an interview is when the subject is interrupted by a close friend or family member, or perhaps must answer the phone. CS is used in a completely unmonitored environment where the subject feels most comfortable and will use their natural vernacular without overtly thinking about it.

Speech community is a concept in sociolinguistics that describes a distinct group of people who use language in a unique and mutually accepted way among themselves. This is sometimes referred to as a Sprechbund.

To be considered part of a speech community, one must have a communicative competence. That is, the speaker has the ability to use language in a way that is appropriate in the given situation. It is possible for a speaker to be communicatively competent in more than one language.[10]

Speech communities can be members of a profession with a specialized jargon, distinct social groups like high school students or hip hop fans, or even tight-knit groups like families and friends. Members of speech communities will often develop slang or jargon to serve the group's special purposes and priorities.

Community of Practice allows sociolinguistics to examine the relationship between socialization, competence, and identity. Since identity is a very complex structure, studying language socialization is a means to examine the micro interactional level of practical activity (everyday activities). The learning of a language is greatly influenced by family but it is supported by the larger local

surroundings, such as school, sports teams, or religion. Speech communities may exist within a larger community of practice.

Crucial to sociolinguistic analysis is the concept of prestige; certain speech habits are assigned a positive or a negative value, which is then applied to the speaker. This can operate on many levels. It can be realised on the level of the individual sound/phoneme, as Labov discovered in investigating pronunciation of the post-vocalic /r/ in the North-Eastern USA, or on the macro scale of language choice, as realised in the various diglossias that exist throughout the world, where Swiss-German/High German is perhaps most well known. An important implication of sociolinguistic theory is that speakers 'choose' a variety when making a speech act, whether consciously or subconsciously.

The terms acrolectal (high) and basilectal (low) are also used to distinguish between a more standard dialect and a dialect of less prestige.

*Сучасна соціолінгвістика розвивається бурхливо, в різних напрямках. Її розвиток тісно пов'язаний з такими науковими дисциплінами, як психолінгвістика (наука про індивідуальні особливості засвоєння мови і володіння нею), соціологія, соціальна психологія, демографія, етнографія, та рядом інших. Отже, соціолінгвістика - це галузь мовознавства, яка вивчає закономірності розвитку й існування мови, що визначаються конкретними соціальними умовами життя суспільства. Професор М.П. Кочерган дає наступне визначення цій науці: **«Соціолінгвістика** - наука, яка вивчає проблеми, пов'язані із соціальною природою мови, її суспільними функціями, механізмом впливу соціальних чинників на мову і роллю мови в житті суспільства». Весь комплекс соціолінгвістичних проблем, на думку вченого, у загальному вигляді можна звести до таких питань:*

1) як соціальний чинник впливає на функціонування мов;

2) як він відображається на мовній структурі;

3) як мови взаємодіють".

Вже з самої назви наукової дисципліни - соціолінгвістика - видно, що вона виникла на стику двох наук - соціології і лінгвістики та має міждисциплінарний характер. Такий статус соціолінгвістики знаходить відбиття в понятійному апараті, який нею використовується. Мовний колектив, що розглядається як початкове поняття соціолінгвістичного аналізу, визначається на основі як соціальних, так і мовних ознак (наявність соціальної взаємодії та єдність мовних ознак). Основні операціональні одиниці соціолінгвістичного дослідження - соціолінгвістичні змінні - характеризуються співвіднесеністю, з одного боку, з певним рівнем мовної структури (фонологічним, морфологічним, синтаксичним, лексико-семантичним), з іншого - з варіюванням соціальної структури або соціальних ситуацій. Постає питання: чого більше в цій науці - соціології чи лінгвістики? Хто займається нею - професійні соціологи чи професійні мовознавці? Сучасна соціолінгвістика - це галузь мовознавства. Зараз, на початку XXI ст., коли в соціолінгвістиці не тільки визначились об'єкт, цілі й завдання дослідників, а й одержано помітні результати, цілком явною є мовознавча природа цієї науки.

Інша справа, що соціолінгвісти запозичували чимало методів у соціологів (наприклад, методи масових обстежень, анкетування, усних опитувань та інтерв'ю). Проте, запозичуючи у соціологів ці методи, соціолінгвісти використовують їх творчо, стосовно до завдань вивчення мови, а крім того, на їх основі виробляються власні методичні прийоми роботи з мовними фактами й носіями мови.

Головною темою соціолінгвістичних досліджень є відношення мова - суспільство. Багато вчених звертали увагу на те, що мовна практика - як у виконанні особистості, так і ширшого суспільного середовища - має бути більш всебічно висвітлена з соціального погляду і поставлена у відповідні теоретичні рамки. Фундаментом соціолінгвістичних досліджень є переконання, що мова набирає розмаїтих форм залежно від того, хто нею говорить, з ким говорить і з якою метою говорить.

Один із засновників сучасної соціолінгвістики американський дослідник Уільям Лабов визначає соціолінгвістику як науку, що вивчає "мову в її соціальному контексті". Тобто увага соціолінгвістів звернена не на власне мову, не на її внутрішню будову, а на те, як користуються мовою люди, що утворюють те або те суспільство. При цьому враховуються всі чинники, які можуть впливати на використання мови,- від різних характеристик самих мовців (їхнього віку, статі, рівня освіти й культури, виду професії тощо) до особливостей конкретного мовленнєвого акту. "Ретельне й точне наукове описання певної мови,- зазначав Р. Якобсон,- не може обійтись без граматичних і лексичних правил, які торкаються наявності чи відсутності розбіжностей між співбесідниками з точки зору їхнього соціального стану, статі чи віку; визначення місця таких правил у загальному описі мови є складною лінгвістичною проблемою".

На відміну від породжуючої лінгвістики, представленої, наприклад, у працях Н. Хомського соціолінгвістика має справу не з ідеальним носієм мови, який породжує тільки правильні висловлювання даною мовою, а з реальними людьми, які в своєму мовленні можуть порушувати норми, ламати їх, помилятись, змішувати різні мовні стилі тощо. Важливо зрозуміти, чим пояснюються всі подібні особливості реального використання мови. Інакше кажучи, при соціолігвістичному підході до мови об'єктом вивчення є ф у н к ц і о н у в а н н я мови; її внутрішня структура приймається як певна даність і спеціальному дослідженню не підлягає (за винятком випадків, коли соціальне укорінюється в тканину мови і є компонентом будови мовних одиниць).

А який же об'єкт соціолінгвістики в суспільствах, де функціонують дві, три мови, багато мов? У цьому випадку соціолінгвіст має дослідити механізми функціонування декількох мов у їх взаємодії: в яких сферах соціального життя вони використовуються? Які взаємовідносини між ними за статусом і функціями? Яка мова "верховодить", тобто є державною чи офіційно прийнятою як основний засіб спілкування, а які змушені задовольнятись роллю родинних і побутових мов? Як, за яких умов і в яких

формах виникають дво- і багатомовність? Відповіді на ці запитання - компетенція соціолінгвістики. Отже, ***об'єкт соціолінгвістики*** *- мова в її функціонуванні. А оскільки мова функціонує в суспільстві, яке має певну соціальну структуру, постільки й можна вести мову про соціолінгвістику як про науку, що досліджує мову в соціальному контексті (формула Уільяма Лабова).*

Sociolinguistics and the Sociology of Language

W. Labov (1970) has described the sociology of language as follows: It deals with large-scale social factors, and their mutual interaction with languages and dialects. There are many open questions, and many practical problems associated with the decay and assimilation of minority languages, the development of stable bilingualism, the standardization of languages and the planning of language development in newly emerging nations. The linguistic input for such studies is primarily that a given person or group uses language X in a social context or domain Y.

Ethnomethodology is the study of methods people use for understanding and producing the social order in which they live. It generally seeks to provide an alternative to mainstream sociological approaches. In its most radical form, it poses a challenge to the social sciences as a whole. On the other hand, its early investigations led to the founding of conversation analysis, which has found its own place as an accepted discipline within the academy. According to Psathas, it is possible to distinguish five major approaches within the ethnomethodological family of disciplines.

Ethnomethodology provides methods which have been used in ethnographic studies to produce accounts of people's methods for negotiating everyday situations. It is a fundamentally descriptive discipline which does not engage in the explanation or evaluation of the particular social order undertaken as a topic of study. However, applications have been found within many applied disciplines, such as software design and management studies.

Ethnomethodology is the study of commonsense knowledge and practical reasoning. To convince yourself that you have such knowledge and do employ such reasoning, see what happens if you react ‘literally’ when someone next addresses you with such formulaic expressions as *How do you do?* or *Have a nice day*. For example, you can respond *What do you mean, ‘How do I do?’* or *How do you define ‘a nice day’?* (Be careful!) You should find that commonsense knowledge tells you not to take everything you hear literally. So far as practical reasoning is concerned, collect examples of how people actually do reach conclusions, give directions, and relate actions to consequences or ‘causes’ to ‘effects.’ Do they do this in any ‘scientific’ manner?

Bernstein, a British sociologist, has claimed that some children acquire a somewhat limited exposure to the full range of language use as a result of their upbringing, and may consequently be penalized in school. *What kinds of evidence would you consider to be relevant to confirming (or disconfirming) such a claim?* (using professionalisms and dialect).

Speech influence is the impact on the interlocutor in the process of communication through a variety of methods in order to change his views and opinions or to induce any action. Speech influence can be understood as the management of human behavior produced with the help of speech and non-verbal means of communication.

Any use of language involves acting effect and mechanism of speech influence functions in the process of any act of verbal communication. Voice chat - is a joint activity of communicants, during which they mutually regulate the actions controlled thought processes, correct presentation, persuasion communication partner.

The dialogue is a mutual influence of the participants of communication. If the communication is in the form of monologue, the impact of the speaker to the listener is more apparent than that of the listener to the speaker.

Virtually all communication acts committed for the implementation of certain speech influence on the destination. Any, even informal, conversation involves some "exercise authority" over another person. The stronger companion (more than skillfully uses language capabilities) is leading in communication and with the help of speech means can exercise authority. However, the target may actively defend its position.

To improve the efficiency of speech influence to bear in mind three basic principles.

1. The principle of accessibility, which is connected with the need to take into account the cultural and educational level of the listeners (interviewees), their life and professional experience.

2. The principle of expressiveness, requiring the use of means of expression (tone and speech volume, tone, rhetorical tropes and figures, facial expressions, gestures).

3. The principle of associativity, involving an appeal to the associations of listeners.

Speech influence can be direct or indirect. If the speaker deliberately chooses linguistic units to achieve the goal, and the listener to determine the selection of the speaker, then it should be carried out on the direct impact. The possibility of a hidden influence, in which the speaker is performed communicative masking purposes and effects of the situation. When indirect effects of the choice of language units can not be realized by any information the sender nor the other recipient.

The efficiency of speech influence depends on many linguistic, psychological and social factors, without which it is impossible to achieve the goals of the communicants. It may be reduced due to mistakes in communication, as well as because of the so-called communication interference, which can be worn as a linguistic nature (e.g. the use of words not understood the interlocutor), and non-linguistic (e.g. sound or any distracting actions related communication).

Bilingualism, according to most definitions, available in the literature, this is called the knowledge of two languages, when both of them are used quite regularly speaking, and in a natural conversation. The deciphering of the term says nothing

about the quality of ownership of each of the languages may well be that in one language a person says a lot worse than the other (unbalanced bilingualism), but actually uses them, maybe even more than the first. And the relatively good command of both languages - quite a rare thing, though not related to the type of language acquisition. The definition says nothing about the age in which languages are learned. None of them cannot be the mother tongue (he did sometimes forgotten and disappear, for example, if a person is faced with it only in early childhood, as happens in immigrant families moving to surrounding language). A person can move to a place where not speak in his own language, in adulthood and still learn the local languages at a high level. Finally, the definition does not say how the language has been learned and what it is used. We know that all the methods of language learning are based on a combination of academic study (with the help of books, grammars, dictionaries, exercises) and natural communication with native speakers. For example, in relation to dead languages practiced only the first way, and when meeting with unwritten languages - when immersed, for example, in the life of a primitive tribe - only the second. At school, usually based on the first method, sometimes they play supposedly natural communication, simulating dialogues, but also arrange visits to the country of studied language and try to use authentic (made and used in the country of the target language) materials. Migrant workers (foreign workers who came to work) rely more on the second way - natural communication, but they can read books and attend language courses, etc. I must say that modern textbooks of foreign language increasingly take into account the natural characteristics of communication, more and more. people go to learn foreign languages in the countries where they are spoken, so that both types of learning are gradually connected. It should be noted that in many cases, simply to communicate a new target language for mastering them is not enough: without performing academic exercise it is impossible to learn to use the language in its entirety, because its speakers themselves perform a variety of exercises for the visiting public schools. But without communication with native speakers is difficult to grasp the end of the speech understanding in natural situations that cannot yet be adequately reflected in the form of teaching material.

As a further instance of a topic that might be covered in the sociology of language, let's consider who speaks English in the world, where, and for what purposes? You might also contrast what you can find out about the uses of English with what you can find out about the uses of Latin, Swahili, French, Haitian Creole, Basque, and Esperanto.

Learning a foreign language is necessary not only for communication abroad. You can also select the following reasons. When you learn foreign languages you train your brain. According to recent studies, people who know at least two languages and freely their own, are far less likely to develop Parkinson's disease in old age or Alzheimer's. Social life. Knowledge helps us to feel more confident. More chances to not only improve self-esteem, but also add yourself a chance to find more friends and interests, including abroad. Job. Knowledge of English increases the likelihood that faster and easier to find your dream job. People with knowledge of

languages, more in demand in the labour market and will get a boost, especially when it comes to large organizations, including international. If you learn a foreign language, you need disappear to find books of translations, lyrics and different gear or even movies. For you open a huge world - the culture of another country. Is not that interesting? Knowledge of the language will change your outlook and outlook will make wider and possibly more. You will learn to be more objective and mobile. If someone wants to find a soul mate abroad, without the knowledge of the language will be hard to do it. Therefore, those who hope to find a soul mate in a different country, a foreign language is a must to know.

The introduction of the quantitative approach to language description has revealed important patterns of linguistic behaviour which were previously invisible. The concept of a sociolinguistic variable has become central to the description of speech. A variable is some point of usage for which two or more competing forms are available in a community, with speakers showing interesting and significant differences in the frequency with which they use one or another of these competing forms.

Knowledge of Language

Language is a social phenomenon. It grows and changes together with the growth and the development of a society reflecting all the major changes the society goes through.

To study any element of the language we should understand that all the elements of the language present a well-organized system that has a hierarchical structure. It means that each element of the language has its own place in the structure of the system and belongs to certain level of the structure. The elements of the lower level are the foundation for higher level of the structure, which bears the name “hierarchical”. Each level has its own unit of investigation. The hierarchical structure of language as a system can be presented schematically as the following pyramid: Text (texteme)**;** Super-syntactic (intonation)**;** Syntactic 1) phraseme 2) syntaxeme**;** Lexical (lexeme)**;** Morphological (morpheme)**;** Phonological (phoneme)

Language history is a slow uninterrupted chain of linguistic process: alternations, changes and modifications and adaptations of certain linguistic units. The changes take place on every level of the hierarchical structure of the language as a system. But these changes are not evenly distributed in time: periods of intensive and vast changes at one or a few levels may be followed by periods of relative stability. The rate of language evolution is determined largely by the historical changes in the life of the society.

A living language can never be absolutely static. It is in the state of constant development. But it does not mean that the historical development of a language is a permanent instability. Many features of a language remain static in diachrony: they do not change at all or change slightly. Some features exist in all languages at any period of time, such as the division of sounds into vowels and consonants, the dysfunction between the main parts of speech and the parts of sentence. English

possesses these universal properties and has many specific stable characteristics, e.g. most of English pronouns have been preserved through ages, many ways of word-formations have remained historically stable, and the grammatical categories of number in nouns and degrees of comparison in adjectives have suffered little alternation. But English also has some features, which have undergone profound changes, e.g. the grammatical categories of case and gender have been changed greatly. The proportion of stable and changeable features varies at different historical periods and at different linguistic levels. Statics and dynamics can be found both in synchrony and in diachrony. Dynamics in diachrony is called a linguistic change.

Linguistic changes are usually slow and gradual. They are mainly unnoticed by the speakers. The evolution of a language can only be noticed when centuries are observed. The role of linguistic changes is restricted by the communicative function of a language, because rapid changes would have disturbed communication between speakers of different generations. There are no revolutions in the language history. The role of linguistic changes is not constant. Different levels of language develop at different rates. The lexical level (the vocabulary of a language) can change more rapidly than the other levels. The phonetic and the grammatical systems are very slow to change. Besides that, the rate of linguistic changes is different at different historical periods (they may grow more intensive or may slow down).

A linguistic change begins with a synchronic variation. Alongside the existing language units some new ones spring up. They may be different in form, stylistic connotations, and social values. At the same time a new meaning may arise in the existing words or forms. There are two kinds of variations: formal and semantic. These synchronic variations can be found in every language at every stage of its history and are caused by two main factors:

1. Functional differentiation of language.
2. Tendencies of historical development.

Language and Society

The basic theoretical features of sociolinguistics and the context of its practice lend foreign language education its rich social content. To illustrate, when one considers language education in a school context, noting student-teacher interactions alongside educational components of teaching and learning, the significance of social interactions is readily perceived. Regarding communicational functions, the application of sociolinguistics in a classroom context can contribute enormously to the development of foreign language teaching techniques. Foreign-language-education-related research in areas listed above has been well developed and applied. The theme of this article is the interaction between sociolinguistics and foreign language education because in FLT research sociolinguistics has been an ignored or overlooked area of study. Generally, the FLT researchers do not make any connection between the two even though they make inferences about the significance of the context in developing the communicative competence of the learners of a foreign language. Therefore, it is essential to see the attributes of both sociolinguistics and foreign language education disciplines, such as language

attitudes, language and culture, and policies governing the selection of foreign languages to be taught. In this article these will be examined.

In daily life in various situations and events, we make countless inferences about language use and language users. We infer the geographical regions people come from on the basis of their speech, and we condemn styles of speech and figures of speech that are inappropriate in a certain context. For example, tele-shopping and tele-operations related to credit cards, now a part of our lives, direct us to talk with people we have never met. During these conversations we begin to draw inferences about the people we hear on the phone, about their gender, social background, friendliness, ethnic origin, and whether or not they have good intentions. Such inferences determine the kind of approach that speakers and listeners adopt in relation to one another during communications. Attitudes towards various uses of language in society can be either positive or negative. One example of a positive language attitude is the desire of English language learners in Turkey to speak.

Social (communication) requirements related to the establishment and implementation of the interaction and relationships with other people, procreation and the transfer of the accumulated vital social functions and standards. These needs are manifested in the performance of production and employment and in communicating with members of the community; contribute to lasting social status and provide a stable living conditions of stability. Social activity - social quality of a person, which manifests itself in an individual capacity, and targeted groups of people to interact with the environment. It is characterized by an internal readiness for action, and appears as a conscious and energetic activities aimed at transforming the reality and the people themselves. One of the indicators of human social activity is its collectivism.

One aspect of the power of professionals is said to be the way they are able to use language to control others. How do physicians, psychiatrists, lawyers, social workers, teachers, priests, police officers, etc. use language to control others? Does this same power principle apply to parents (in relation to children), men (in relation to women), upper social classes (in relation to lower social classes), speakers of standard languages (in relation to speakers of nonstandard varieties of those languages), and so on?

Language is strongly associated with power. If the symbolic power - a power credible, the authoritative word - is the authoritative word. Not a word that comes from the power, authority, but the authoritative word has power. Use language everyone can, but the effect will be different. "... The area available for our linguistic impact is rather limited. Others who use the language: on the radio, on television, in print, advertising, etc. - Have a completely different scope (a position of power), so that the result of their use of language IC (power tool) is much greater. " Ethologists note that the price of sound signals and pantomime, their influence on the members of the group depend essentially on the individual ranking, the flow signal. Signa-ly hazards arising from the birds occupying a high position in the hierarchy of schooling, much better signal low-ranking young birds. Gorillas and chimpanzees

are more willing to just copy the behavior of individuals of high rank; to instill new skill group, it is necessary to train the leader.

On the other hand, the ability to use language more effective than other, the ability to control the processes of language offers advantages in carrying out of an effect in the high-status occupation. Classical linguistics (from de Saussure to contemporary French functionalist) is inclined to understand the language as "constant structure, accessible to all members of society." But the signs of language cannot be valued, the same for each member of a language community interpreting. They have a number of variable meanings that acquire in the context of its use. If generally binding regulations realized passively, automatically, among the social meanings that inhabit the signs, we focus on stress and actively. The presence of the infinitely varied meanings of social causes separation of a single national language on a number of so-called sociolect Roland Barthes argues that the description sociolect impossible without a political assessment, and offers to share them vnutrivlastnye or "enkraticheskie" and vnevlastnye or "akraticheskie" ("or powerless, or Hosea their powerless").

"Every Sociolect (enkratichesky or akratichesky), being generated by the stratification of society, living among warring among themselves, meaning, he tends not to tell a stranger." Imperious language (like any other - Bart) tends to model, "one speaker - a lot of listening." That is "speaking", but not "listen" to the language. The main feature of this Bart explains sociolect isolation: they do not listen to each other, "incurious to each other."

Lecture 2
Language Variation and Society

Variation

The English language, a phrase heard very frequently, gives the impression that English is one uniform system of communication used by all its native speakers. Nothing could be further from the truth. The English spoken in the British Isles is recognizably different from that spoken in North America; within the British Isles, the English of Scotland is not the same as the English spoken in England; within the United States, the English spoken in New York can be very different from the version of English spoken in Atlanta, Georgia, or Austin, Texas. The English language, like all human languages, varies in grammar, vocabulary, and pronunciation according to a number of social and cultural factors, including the region where a person grows. Socio-linguistics, the scientific study of that variation, seeks to observe, record, describe, explain, and ultimately predict its occurrence. It is possible to distinguish two main types of variation. The first of these, which can be called between-group variation, includes the sort of geographical or regional varieties mentioned in the preceding paragraph. A between-group variety refers to that version of a language that marks a person as belonging to a specific social group,

e.g., as a native of New York City. Between group varieties also include varieties associated with social class, with gender or sex, and with ethnic group. Other varieties, which have been less extensively studied, are those associated with age and occupation. Most people take it for granted that regional varieties, or dialects, exist in all languages. What might be surprising to some readers is that there are also distinctions between the English used by men and women. Research, however, has confirmed that such differences do exist. Researchers have found, for example, that in both British English and American English, men tend to use the nonstandard and informal pronunciation [-in] of the -ing ending more often than women do. Men also tend to use nonstandard grammatical forms (e.g., I didn't see nothing instead of I didn't see anything) more often than women. The second main type of linguistic variation can be labeled variation within the individual. This variation occurs within the English of one individual and is associated with factors that may change as the social situation changes. These factors include the different roles an individual might play (e.g., as a teacher, as a parent or child) and 2 the relationships with the person or persons to whom the individual is speaking, (e.g., a close friend, a colleague, a subordinate, or a stranger). The individual's English will also vary with the topic of the interaction (e.g., a topic related to a job or a topic related to the individual's personal life) and with the physical setting where the interaction occurs (e.g., at a professional meeting, in a classroom, in a restaurant). Variation within the individual is also referred to as style -switching; in it, the speaker moves between levels of English that are perceived to be more formal or more informal. This second type of linguistic variation becomes very clear in forms of address, the names or titles used by an individual when he or she speaks to another. Theoretically, for example, you could address a professor called Mary Williams, who is also a close family friend and not significantly older than you, in one of two ways: Dr. Williams or Mary. Your choice of address form, however, is clearly determined by the factor or factors mentioned in the previous paragraph that are relevant for the situation you find yourself in. If you speak to Mary Williams in a class you are taking from her, your role is that of a student.

William Labov is considered as a pioneer researcher in studying language in relation to society, he says (1972: 261): “Every linguist recognizes that language is a social fact, but not every one puts an equal emphasis on that fact”. His work, which consisted in the study of sociolinguistic variation in New York City, affected the scholars with interest in social variation. Many interesting facts would be missed in the study of language abstracted from its context of use. Hudson (1996:3) says in this respect, that […] to study speech without reference to the society which uses it, is to exclude the possibility of finding social explanations for the structures that are used. There are basically two types of dialect survey. The first and older type called traditional, is based on investigations in terms of regional distribution; this is often called dialect geography. The more recent type emphasizes the study of variation in speech according to social variables, often concentrating on a few selected features; it is called social dialectology.

Variation is a characteristic of language: there is more than one way of saying the same thing. Speakers may vary pronunciation (accent), word choice (lexicon), or morphology and syntax (sometimes called "grammar"). However, while the diversity of variation is great, there seem to be boundaries on variation – speakers do not generally make drastic alterations in sentence word order or use novel sounds that are completely foreign to the language being spoken. Language variation does not equate with language ungrammaticality, but speakers are still (often unconsciously) sensitive to what is and is not possible in their native tongue. Language variation is a core concept in sociolinguistics. Sociolinguists investigate whether this linguistic variation can be attributed to differences in the *social* characteristics of the speakers using the language, but also investigate whether elements of the surrounding *linguistic* context promote or inhibit the usage of certain structures.

Studies of language variation and its correlation with sociological categories, such as William Labov's 1963 paper "The social motivation of a sound change," led to the foundation of sociolinguistics as a subfield of linguistics. Although contemporary sociolinguistics includes other topics, language variation and change remains an important issue at the heart of the field.

Studies in the field of sociolinguistics typically take a sample population and interview them, assessing the realisation of certain sociolinguistic variables. Labov specifies the ideal sociolinguistic variable to

- be high in frequency,
- have a certain immunity from conscious suppression,
- be an integral part of larger structures, and
- be easily quantified on a linear scale.

Phonetic variables tend to meet these criteria and are often used, as are morphosyntactic variables, morphophonological variables, and, more rarely, lexical variables. Examples for phonetic variables are: the frequency of the glottal stop, the height or backness of a vowel or the realisation of word-endings. An example of a morphosyntactic variable is the frequency of negative concord (known colloquially as a double negative). Two well-known and frequently studied morphophonological variables are T/D deletion, the optional deletion of the sound /t/ or /d/ at the end of a word, as in "I kep' walking"; and the ING variable, the optional pronunciation of *-ing* at the end of a word as *-in'*, as in "I kept walkin'" (e.g. Fisher 1958; Labov 1966/1982; Trudgill 1974).

Analyzing sociolinguistic variation often involves the use of statistical programs to handle its multi-variable nature. One essential part of the methodology is to count up the number of tokens of a particular variant and compare it to the number of times the variant *could have* occurred. This is called the "Principle of Accountability" in Tagliamonte (2012). Comparing the tokens to the total number of words in a corpus or comparing one corpus to another leads to erroneous results. This count of the possible occurrences can be difficult at times because some variants alternate with zero (such as relative pronouns *that*, *who*, and zero).

Association with age

There are several different types of age-based variation one may see within a population. They are: vernacular of a subgroup with membership typically characterized by a specific age range, age-graded variation, and indications of linguistic change in progress.

One example of subgroup vernacular is the speech of street youth. Just as street youth dress differently from the "norm", they also often have their own "language". The reasons for this are the following: (1) To enhance their own cultural identity (2) To identify with each other, (3) To exclude others, and (4) To invoke feelings of fear or admiration from the outside world. Strictly speaking, this is not truly age-based, since it does not apply to all individuals of that age bracket within the community.

Age-graded variation is a stable variation which varies within a population based on age. That is, speakers of a particular age will use a specific linguistic form in successive generations. This is relatively rare. J.K. Chambers cites an example from southern Ontario, Canada where the name of the letter 'Z' varies. Most of the English-speaking world pronounces it 'zed'; however, in the United States, it is pronounced 'zee'. A linguistic survey found that in 1979 two-thirds of the 12-year-olds in Toronto ended the recitation of the alphabet with the letter 'zee' where only 8% of the adults did so. Then in 1991, (when those 12-year-olds were in their mid-20s) a survey showed only 39% of the 20- to 25-year-olds used 'zee'. In fact, the survey showed that only 12% of those over 30 used the form 'zee'. This seems to be tied to an American children's song frequently used to teach the alphabet. In this song, the rhyme scheme matches the letter Z with V 'vee', prompting the use of the American pronunciation. As the individual grows older, this marked form 'zee' is dropped in favor of the standard form 'zed'. People tend to use linguistic forms that were prevalent when they reached adulthood. So, in the case of linguistic change in progress, one would expect to see variation over a broader range of ages. William Bright provides an example taken from American English, where in certain parts of the country there is an ongoing merger of the vowel sounds in such pairs of words as 'caught' and 'cot'. Examining the speech across several generations of a single family, one would find the grandparents' generation would never or rarely merge these two vowel sounds; their children's generation may on occasion, particularly in quick or informal speech; while their grandchildren's generation would merge these two vowels uniformly. This is the basis of the apparent-time hypothesis where age-based variation is taken as an indication of linguistic change in progress.

Association with geography

A commonly studied source of variation is regional dialects. Dialectology studies variations in language based primarily on geographic distribution and their associated features. Sociolinguists concerned with grammatical and phonological features that correspond to regional areas are often called dialectologists.

Association with gender

Men and women, on average, tend to use slightly different language styles. These differences tend to be quantitative rather than qualitative. That is, to say that

women use a particular speaking style more than men do is akin to saying that men are taller than women (i.e., men are on average taller than women, but some women are taller than some men).

The initial identification of a *women's register* was by Robin Lakoff in 1975, who argued that the style of language served to maintain women's (inferior) role in society ("female deficit approach"). A later refinement of this argument was that gender differences in language reflected a power difference ("dominance theory"). However, both these perspectives have the language style of men as normative, implying that women's style is inferior.

More recently, Deborah Tannen has compared gender differences in language as more similar to 'cultural' differences ("cultural difference approach"). Comparing conversational goals, she argued that men have a report style, aiming to communicate factual information, whereas women have a rapport style, more concerned with building and maintaining relationships. Such differences are pervasive across media, including face-to-face conversation, written essays of primary school children, email, and even toilet graffiti (Green, 2003).

Communication styles are always a product of context, and as such, gender differences tend to be most pronounced in single-gender groups. One explanation for this, is that people accommodate their language towards the style of the person they are interacting with. Thus, in a mixed-gender group, gender differences tend to be less pronounced. A similarly important observation is that this accommodation is usually towards the language style, not the gender of the person. That is, a polite and empathic male will tend to be accommodated to on the basis of their being polite and empathic, rather than their being male.

Scientific Investigation

The scientific process involves observing, describing, identifying, testing, and evaluating problems to be answered. As scientists develop ideas and test questions, there are many ways for them to express their thoughts and ideas. Some major categories of expression are: (1) opinions, (2) hypotheses, and (3) theories. In science, these words have specific meanings that may be different than those used in day-to-day conversation. Table 1.1 summarizes these categories of scientific language questions to ask when classifying scientific language.

A **hypothesis** is a statement that is usually based on observations or evidence. Hypotheses must be testable, and once tested, they can be supported by evidence. Some people refer to a hypothesis as an educated guess, but most hypotheses are more than guesses because they have reasoning behind them. Hypotheses are sometimes expressed in three parts: if, then, and because. A hypothesis can be stated as "If we expose fish eggs to caffeine then they will hatch early because caffeine is a stimulant". In this example, the reasoning behind the hypothesis is in the "because" part of the statement. Hypotheses should be worded so that they can be tested. In the previous example, the hypothesis could be tested by exposing fish eggs to caffeine. Hypotheses are not proven, only supported or unsupported. If the eggs do not hatch

early, the hypothesis is **unsupported**. However, if the eggs do hatch early our hypothesis is **supported**.

An **opinion** is a statement describing a personal belief or thought. Opinions cannot be scientifically disproved. Opinions often contain language that describes or compares items in a way that is not measurable as written, such as "bad," "nice," or "better." For example, the statement "the favorite food of hermit crabs is fish" is an opinion. This statement is not testable because 1) it would be impossible to provide everything single food option to every single hermit crab and find out which food is their favorite, and 2) you cannot ask hermit crabs what their favorite food is. However, a critically thinking person can modify an opinion to make it testable and then develop a hypothesis. In the pervious statement, you can change the word "favorite" to "preference," limit the food choices, and identify the type of hermit crab you are interested in studying. A hypothesis would be "the hermit crab Calcinus seurati prefers canned tuna fish to canned clams." This is a testable hypothesis because you can conduct an experiment to see which of these two foods Calcinus seurati will eat more of when given both options. The hermit crab would be said to prefer the food it consumed more of. Scientists would not use the term "favorite" because favorite implies emotion and the knowledge of choices, neither of which are appropriate to hermit crabs.

A **theory** is a well-substantiated explanation of some aspect of the natural world, backed by evidence, including supported hypotheses. A theory has been evaluated by the scientific community and is strongly supported. One individual cannot come up with a scientific theory. Scientific theories are reserved for big ideas that often describe a large set of observations, and provide a cohesive explanation for those observations. In day-to-day conversation, people may describe ideas as being true or false, but in science, theories are not accepted as true or right. Rather, in science, theories are accepted as the best-supported explanation of the world based on evidence. Sometimes testing reveals that a theory has exceptions, in which case the theory can be modified. One of the hallmarks of science is that ideas can change based on evidence. The theory of evolution by natural selection describes how species change over time in response to environmental conditions. The current theory of evolution has been modified as our understanding of genetics and the inheritance of DNA has advantages.

Language of Scientific Ideas: Facts and Laws

In addition to opinions, hypotheses, and theories, scientific ideas can also be classified as facts and laws.

A **fact** is an observation that has been repeatedly confirmed. Scientists use the word fact to indicate that something has been tested and observed to the point that it no longer needs to be tested. For example, it is a fact that, when observed from above the North Pole, the earth rotates in a counter-clockwise direction. This observation has been confirmed repeatedly, both from earth and space. Scientists no longer need to study this phenomenon to understand it to be true. Facts can drive hypothesis formation, and facts can be used to support laws and theories. However, even though facts are relatively stable, it is important to recognize that new evidence can still

disprove ideas that are considered to be facts. For example, in 1795, a kilogram was defined by the weight of a liter of water. Now, a kilogram is defined to be equal to the weight of a standard metal cylinder stored in France. Other scientific definitions accepted as fact have changed over time. For example, the accepted definitions of planet and species, changed as scientists learned more about solar systems and the genetic makeup of organisms.

A **law** is a specific description of events that will occur under particular circumstances. A law will hold true under specified conditions and can be used to make predictions under those conditions. For example, through careful observation and experimentation, scientists noticed that matter is never lost or gained in chemical reactions. This, and other observations, is formalized in the Law of Conservation of Mass, which states that atoms are the basic particles of matter and that they are not created or destroyed, but instead they are rearranged in chemical reactions. Laws are sometimes expressed as equations using mathematics. Laws are not explanations of occurrences, but are descriptions or predictions of occurrences based on theoretical information. Theories explain why laws hold true. Table 1.2 describes all of the classifications of scientific ideas described in this and the previous section.

Methodological Concerns

Sociolinguistics is the study of the relation between language and society - a branch of both linguistics and sociology. The topic of this article is sociolinguistics distinguished as similarities and the differences between language and society. But for a better understanding of sociolingustics one should know that this implies a large quantity of investigations. This work, as the author calls it, belongs to an "interventionist". He is responsible to find out how a language it's used in connection with society. The article beggings by introducing a theoretical view upon Saussure's distinction between langue and parole and also Pike's etic-emic distinction. It also talks about Bloomfield's view on constrastive distribution. Apart from this, there are taken into consideration different linguists opinions concerning the relationship between language and society. Some of them think that there's a considerable strong relationship between them too, which implies a historical investigation of a language and a social investigation. One must not go without another. In contrast, Chomsky appears to see this relationship as inconclusive and, as a result, he develops himself another tipe of linguistic approach.

In additon to this, there has also been made a distinction between sociolinguistics and sociology of language.While one studies the relationship between society and language, the other tries to explain how a society can be better understoond under the circumstances of a language.

All sociolinguistic information should be collected and this should be done for the purpose of finding solutions when a problem appears. Furthermore, a variety of tehniques and sources are needed in order to keep everything gathered together.

To conclude, I find this article relevant because it gives a larger perspective on the sociolinguistics, it reveals different opinions based on the language-society relationship.

The approach to sociolinguistics should encompass everything from considering 'who speaks (or writes) what language (or what variety) to whom and when and to what end (Fishman, 1972), that is, the social distribution of linguistic items, to considering how a particular linguistic variable might related to the formulation of a specific grammatical rule in particular language or dialect, and even to the process through which language change. Whatever sociolinguistic is, it must be oriented toward both data and theory; that is, any conclusion we come to must be solidly based on evidence, but also must be motivated by questions that are posed in terms such they can be answered in an approved scientific way. Data collected for the sake of collecting data can have little interest, since without some kind of focus - that is without some kind of non-trivial motive for collection - they can tell us little or nothing. A set of random observation about how few people we happen to observe use language cannot lead us to any useful generalizations about behavior, either linguistic or social. We cannot be content with butterfly collecting, no matter how beautiful the specimens are!

In like manner, questions phrased in ways that do not allow for some kind of empirical testing have no more than a speculative interest. Those who seek to investigate the possible relationship between language and society must have a twofold concern: they must ask good questions, and they must find the right kinds of data that bear on those questions . We will discover how wide the variety of questions and data in sociolinguistic has been : correlational studies, which attempt to relate two or more variables (e.g certain linguistic usages to social class differences); implicational studies, which suggest that if X, then Y (e.g, if someone says tests, does he or she also says bes' or best?) ; microlinguistic studies, which typicaly focus on very specific linguistic items or individual differences and uses and seek for possibly wire-ranging linguistic and or social implications (e.g, the distribution of singing and singin'); macrolinguistic studies, which examine large amounts of language data to draw broad conclusions about group relationships (e.g, choices made in language planning); and still other studies, which try to arrive a generalizations about certain universal characteristics of human communication e.g, studies of conversational structure.

Since sociolinguistic is an empirical science, must be founded on an adequate data base. As we will see, that data base is drawn from a wide variety of sources. These include censuses, documents, surveys, and interviews. Some data require investigator to observe naturally occurring linguistic events, e.g, conversations; other require the use of various elicitation techniques to gain access to the data we require and different varieties of experimental manipulation. Some kind of data require various statistical procedures, particularly when we wish to make statements about the typical behavior of group e.g, social class; other kinds seem best treated through such devices as graphing, scalling and categorizing in non -statistical ways, as dialect geography or the study of kinship systems.

A bona fide empirical science sets stringent demands so far as data collecting and analysis are concerned, demands involving sampling techniques, error estimation and the confidence level or the level of significance with which certain statements can be made, particularly when arguments are based on numbers, e.g averages, percentages, or proportion. However, many of the conclusion we can draw from sociolinguistic studies are of a non-statistical nature and have no element of doubt attached to them. This is because much of language use is categorical) i.e something is or is not) rather than statistical (i.e, something occurs either more or less). A recurring concern, then must be with considering the certainty with which we can draw any conclusion in sociolinguistics.

Eight as worthy of consideration:

- The cumulative principle
- The uninformation principle
- The principle of convergence
- The principle of subordinate shift
- The principle of style-shifting
- The principle of attention
- The vernacular principle
- The principle of formality

Since sociolinguistics is an empirical science, it must be founded on an adequate database. As we will see, that database is drawn from a wide variety of sources. These include censuses, documents, surveys, and interviews. Some data require the investigator to observe 'naturally occurring' linguistic events, e.g., conversations; others require the use of various elicitation techniques to gain access to the data we require and different varieties of experimental manipulation, e.g., the matched-guise experiments referred to in chapters 4 and 14. Some kinds of data require various statistical procedures, particularly when we wish to make statements about the typical behavior of a group, e.g., a social class; other kinds seem best treated through such devices as graphing, scaling, and categorizing in non-statistical ways, as in dialect geography or the study of kinship systems. A bona fide empirical science sets stringent demands so far as data collecting and analysis are concerned, demands involving sampling techniques, error estimation, and the confidence level, or the level of significance with which certain statements can be made, particularly when arguments are based on numbers, e.g., averages, percentages, or proportions. As we will see, sociolinguists try to meet these statistical demands when they are required. However, many of the conclusions we can draw from sociolinguistic studies are of a non-statistical nature and leave no element of doubt. This is because much of language use is categorical (i.e., something is or is not) rather than statistical (i.e., some phenomenon occurs with this or that probability). A recurring concern, then, must be with considering the certainty with which we can draw our conclusions in sociolinguistics. What is the theoretical framework? What are the relevant data? What confidence can we have in the gathering of the data, and in the analysis? What do the results really show? How should they be interpreted in relation to such concepts as 'identity,' 'power,' 'solidarity,' 'class,' 'gender,' etc.? What do we mean

by such concepts? How useful are they in trying to achieve an understanding of how people function in society? What kind of social theory do we subscribe to? In these respects sociolinguistics is like all other sciences, so we should expect no less than that these requirements be met.

Synchrony and diachrony are two different and complementary viewpoints in linguistic analysis:

- a diachronic approach considers the development and evolution of a language through history. The word is built on the Ancient Greek words δια "through" and χρόνος "time". Historical linguistics is typically a diachronic study.
- a synchronic approach considers a language without taking its history into account. The word is built on the Ancient Greek words συν "with" and χρόνος "time". Synchronic linguistics aims at describing language rules at a specific point of time, even though they may have been different at an earlier stage of the language. School grammar typically uses a synchronic (as well as prescriptive) approach.

The concepts were theorized by the Swiss linguist Ferdinand de Saussure, professor of general linguistics in Geneva from 1896 to 1911, and appeared in writing in his posthumous Course in General Linguistics published in 1916. In contrast with most of his predecessors, who focused on historical evolution of languages, Saussure emphasized the primacy of synchronic analysis to understand their inner functioning, though never forgetting the importance of complementary diachrony.

This dualistic opposition has been carried over into philosophy and sociology, for instance by Roland Barthes and Jean-Paul Sartre. Jacques Lacan also used it for psychoanalysis.

Synchrony is associated with the system, but removed from the relations of time, diachrony is associated with the time, but removed from the system of relations. In other words," ... diachrony is perceived as an area of individual phenomena, but the tongue of the system is studied only in synchrony. In other words, the development of language change is depicted as a separate individual phenomena, rather than as a system change, then the system is studied only in its datum at one point ..."

Sociolinguistic Methods

"The standard way in which sociolinguists investigate [language] use is by random sampling of the population. In classic cases, like those undertaken in New York by [William] Labov, or in Norwich by [Peter] Trudgill, a number of linguistic variables are selected, such as 'r' (variably pronounced according to where it occurs in a word) or 'ng' (variably pronounced /n/ or /ŋ/). Sections of the population, known as informants, are then tested to see the frequency with which they produce particular variants. The results are then set against social indices which group informants into classes, based on factors such as education, money, occupation, and so forth. On the basis of such data it is possible to chart the spread of innovations in accent and dialect regionally."

Subfields and Branches of Sociolinguistics

"Sociolinguistics includes anthropological linguistics, dialectology, discourse analysis, ethnography of speaking, geolinguistics, language contact studies, secular linguistics, the social psychology of language and the sociology of language."

Sociolinguistic Competence

"Sociolinguistic competence enables speakers to distinguish among possibilities such as the following. To get someone's attention in English, each of the utterances

1. 'Hey!',
2. 'Excuse me!', and
3. 'Sir!' or 'Ma'am!'

is grammatical and a fully meaningful contribution to the discourse of the moment, but only one of them may satisfy societal expectations and the speaker's preferred presentation of self. 'Hey!' addressed to one's mother or father, for example, often expresses either a bad attitude or surprising misunderstanding of the usually recognized social proprieties, and saying 'Sir!' to a 12-year-old probably expresses inappropriate deference.

"Every language accommodates such differences as a non-discrete scale or continuum of recognizably different linguistic 'levels' or styles, termed registers, and every socially mature speaker, as part of learning the language, has learned to distinguish and choose among places on the scale of register."

Language, Dialects and Varieties

Speakers have various ways of saying the same thing. It may arise from the mechanical limitations of the speech organs for instance speaker may not be fully under the speaker's control. The choice of linguistically elements is done by consciously or unconsciously. Two or more distinct but linguistically equivalent variants represent the existence of a linguistic variable (Llamas et al., 2007). Linguistic variable is linguistic unit or a sociolinguistic has variant in lexical and grammatical, but are most often phonological. For instance British English is (h) which stands for the presence or absence of /h/ in words such as *hammer*, *house* and *hill*. Chicano English the levelling of past tense be in 'We was there,' (Llamas et al., 2007). Speakers in Aberdeen, north-east Scotland may choose between the terms boy, loon, loonie, lad or laddie when referring to a young male person, or between quine, quinie, lass, lassie, or girl in reference to a young female. Different words refer to the same things; therefore we can conclude that each language has a number of varieties (Wardhaugh, 2006).

The terms of variety language are emerged due to different systems reflecting different varieties of the human condition. Variety is a specific set of 'linguistic items' or 'human speech patterns' (presumably, sounds, words, grammatical features, etc.) which we can connect with some external factor apparently, a geographical area or a social group (Hudson, 1996; Ferguson, 1972 and Wardhaugh, 2006). Languages can be at variance in lexical, grammatical, phonological and other ways depends on different social, geographical and other circumstances determine

what elements will be needed and, therefore developed, and for that reason sociolinguistics believe that such unique sets of items or patterns do exist (Wardhaugh, 2006).

Language and Dialect

Wardhaugh (2006) distinguishes the terms language and dialect as follow: Lower part of variety language is dialect and as the main part is language, therefore we can say that Texas English and Swiss German are dialects of English and German. Some languages have more than one dialect for instance English are spoken in various dialects. Language and dialect can be the same when language was spoken by a few people and has only one variety but some expert say it is unsuitable to say dialect and language is the same because the requirement of lower part can't be found.

Hudson (1996) defines a variety of language as 'a set of linguistic items with similar distribution, a definition that allows us to say that all of the following are varieties: Canadian English, London English, the English of football commentaries, and so on. According to Hudson, this definition also allows us 'to treat all the languages of some multilingual speaker, or community, as a single variety, since all the linguistic items concerned have a similar social distribution.' A variety can therefore be something greater than a single language as well as something less. less even than something traditionally referred to as a dialect. Ferguson (1972) offers another definition of variety: 'any body of human speech patterns which is sufficiently homogeneous to be analyzed by available techniques of synchronic description and which has a sufficiently large repertory of elements and their arrangements or processes with broad enough semantic scope to function in all formal contexts of communication.

The terms of variety language are emerged due to different systems reflecting different varieties of the human condition. Variety is a specific set of 'linguistic items' or 'human speech patterns' (presumably, sounds, words, grammatical features, etc.) which we can connect with some external factor apparently, a geographical area or a social group (Hudson, 1996; Ferguson, 1972 and Wardhaugh, 2006). Languages can be at variance in lexical, grammatical, phonological and other ways depends on different social, geographical and other circumstances determine what elements will be needed and, therefore developed, and for that reason sociolinguistics believe that such unique sets of items or patterns do exist.

Most speakers can give a name to whatever it is they speak. On occasion, some of these names may appear to be strange to those who take a scientific interest in languages, but we should remember that human naming practices often have a large 'unscientific' component to them. Census-takers in India find themselves confronted with a wide array of language names when they ask people what language or languages they speak. Names are not only ascribed by region, which is what we might expect, but sometimes also by caste, religion, village, and so on. Moreover, they can change from census to census as the political and social climate of the country changes. While people do usually know what language they speak,

they may not always lay claim to be fully qualified speakers of that language. They may experience difficulty in deciding whether what they speak should be called a language proper or merely a dialect of some language. Such indecision is not surprising: exactly how do you decide what is a language and what is a dialect of a language? What 28 Languages, Dialects, and Varieties criteria can you possibly use to determine that, whereas variety X is a language, variety Y is only a dialect of a language? What are the essential differences between a language and a dialect?

Edward (2009) define dialect as a variety of a language that differs from others along three dimensions: vocabulary, grammar and pronunciation (accent) Because they are forms of the same language.

Haugen (1966a) has pointed out that language and dialect are ambiguous terms. Ordinary people use these terms quite freely in speech; for them a dialect is almost certainly no more than a local non-prestigious (therefore powerless) variety of a real language. In contrast, scholars often experience considerable difficulty in deciding whether one term should be used rather than the other in certain situations. As Haugen says, the terms 'represent a simple dichotomy in a situation that is almost infinitely complex.' He points out that the confusion goes back to the Ancient Greeks. The Greek language that we associate with Ancient Greece was actually a group of distinct local varieties (Ionic, Doric, and Attic) descended by divergence from a common spoken source with each variety having its own literary traditions and uses, e.g., Ionic for history, Doric for choral and lyric works, and Attic for tragedy. Later, Athenian Greek, the koiné – or 'common' language – became the norm for the spoken language as the various spoken varieties converged on the dialect of the major cultural and administrative center.

Haugen points out (p. 923) that the Greek situation has provided the model for all later usages of the two terms with the resulting ambiguity. Language can be used to refer either to a single linguistic norm or to a group of related norms, and dialect to refer to one of the norms. The situation is further confused by the distinction the French make between un dialecte and un patois.

The former is a regional variety of a language that has an associated literary tradition, whereas the latter is a regional variety that lacks such a literary tradition. Therefore, patois tends to be used pejoratively; it is regarded as something less than a dialect because of its lack of an associated literature. Even a language like Breton, a Celtic language still spoken in parts of Brittany, is called a patois because of its lack of a strong literary tradition and the fact that it is not some country's language. However, dialect in French, like dialect in German, cannot be used in connection with the standard language, i.e., no speaker of French considers Standard French to be a dialect of French. In contrast, it is not uncommon to find references to Standard English being a dialect – admittedly a very important one – of English.

Haugen points out that, while speakers of English have never seriously adopted patois as a term to be used in the description of language, they have tried to employ both language and dialect in a number of conflicting senses. Dialect is used both for local varieties of English, e.g., Yorkshire dialect, and for various types of informal, lower-class, or rural speech. 'In general usage it therefore remains quite

undefined whether such dialects are part of the "language" or not. In fact, the dialect is often thought of as standing outside the language.

As a social norm, then, a dialect is a language that is excluded from polite society' (pp. 924–5). It is often equivalent to nonstandard or even substandard, when such terms are applied to language, and can connote various degrees of inferiority, with that connotation of inferiority carried over to those who speak a dialect.

One such attempt (Bell, 1976) has listed seven criteria that may be useful in discussing different kinds of languages. According to Bell, these criteria (standardization, vitality, historicity, autonomy, reduction, mixture, and de facto norms) may be used to distinguish certain languages from others. They also make it possible to speak of some languages as being more 'developed' in certain ways than others, thus addressing a key issue in the language–dialect distinction, since speakers usually feel that languages are generally 'better' than dialects in some sense.

1. Standardization refers to the process by which a language has been codified in some way.

2. Vitality refers to the existence of a living community of speakers.

3. Historicity refers to the fact that a particular group of people finds a sense of identity through using a particular language: it belongs to them.

4. Autonomy is an interesting concept because it is really one of feeling. A language must be felt by its speakers to be different from other languages.

5. Reduction refers to the fact that a particular variety may be regarded as a sub-variety rather than as an independent entity.

6. Mixture refers to feelings speakers have about the 'purity' of the variety they speak.

7. De facto norms refers to the feeling that many speakers have that there are both 'good' speakers and 'poor' speakers and that the good speakers represent the norms of proper usage.

1. ***Language variation*** No two speakers of a language speak exactly the same way. No individual speaker speaks the same way all the time

3. ***Language Varieties*** Language variety refers to the various forms of language triggered by social factors. Language may changes from region to region, from one social class to another, from individual to individual, and from situation to situation. This actual changes result in the varieties of language.

4. ***Dialect*** A language variety, spoken by a speech community, that is characterized by systematic features (e.g., phonological, lexical, grammatical) that distinguish it from other varieties of that same language • Idiolect: the speech variety of an individual speaker

5. ***Varieties*** Hudson (1980) a set of linguistic items with similar distribution Ferguson (1971) anybody of human speech patterns which sufficiently homogeneous to be analyzed by available techniques of synchronic description and which has a sufficiently large repertory of elements and their arrangements or process with broad enough semantic scope to function in all normal context of communication.

6. ***Varieties*** Wardaugh (1988) a specific set of linguistic items or human speech patterns (presumably, sounds, words, grammatical features) which we can uniquely associate with some external factors (presumably, a geographical area and a social group).

7. ***Factors that contribute to variation*** Social situation; Occupation; Age; Geography; Education; Gender; Social status/class; Ethnicity.

8. ***Facts about dialects*** All languages consist of dialects (a language is a group of dialects; to speak a language is to speak a dialect of that language) • Therefore, everyone speaks at least one dialect • Dialect differences are usually minor and dialects of a language are usually mutually intelligible • Dialects are geographically, socially, politically determined

9. ***Facts about dialects*** ♣ Dialect variation is a matter of difference, not deficit. ♣ Nonstandard dialects are "self-contained" systems, with their regular phonological and syntactic rules. ♣ Nonstandard dialects of English are close relatives to SE, sometimes reflecting older forms of SE.

10. ***Language vs. Dialect*** Language (prestige) and dialect (stigma). The stigmatization of the term dialect 1. I don't speak dialect 2. in reality, all speakers of English speak some dialect, regardless of its social status. Most speakers use a variety of different dialects or styles in different situations. • Writing • Colloquial speech (with friends, family) • Formal speech (with strangers, authority figures) 10

11. ***LANGUAGE AND DIALECT*** What is the difference between language and dialect? • Variety is a term used for to replace both terms - Hudson says "a set of linguistic items with similar distribution" • Variety is some linguistic shared items which can uniquely be associated with some social items

12. ***Everybody speaks a dialect*** Accent → differences in pronunciation between one variety of a language and another Dialect 1. a variety of language used by a group whose linguistic habit pattern both reflect and are determined by shared regional, social, or cultural perspectives. 2. all the differences between varieties of a language, those in pronunciation, word usage, syntax, and variation of the given community. 3. to apply to all varieties, not just to non-standard varieties 12

13. ***Kinds of dialect*** 1. Regional dialect 2. Social dialect. It is possible in a given community; people speak more than one dialect.

14. ***Social dialects*** Factors such as occupation, place of residence, education, income, racial or ethnic origin, cultural background, caste, religion related to the way people speak. Social dialect originate from social groups and depend on a variety of factors; social class, religion, and ethnicity.

15. ***Social dialects:*** e.g. 1. Caste in India often determines which variety of a language a speaker use. 2. Christian, Muslim and Jewish in Baghdad speak different variety of Arabic. 3. Ethnic group in America, e.g. Labov's work in NY. 4. Speakers of Jewish and Italian ethnicity differentiated from the standard variety or Black English.

16. ***Regional Dialect*** Very distinctive local varieties → regional dialect 1. It is reflected in the differences in pronunciation, in the choice and forms of words, and in syntax. 2. There is a dialect continuum. 3. Various pressures-political, social,

cultural, and educational- serve to harden current national boundaries an to make the linguistic differences among states 4. Dialect geography → term → used to describe attempts made to map the distributions of various linguistic features.

17. ***Accent*** Dialect must not be confused with 'accent'. Standard English is spoken in a variety of accents. RP is the English accent that has achieved certain eminence. a. associated with a higher social or educational background b. most commonly taught to students EFL c. other names for this accents: the queen's English, Oxford English, BBC English.

18. ***Why do some dialects have more prestige than others?*** Some dialects have more prestige 1. Historical factors 2. Other factors. Such dialect is called 'standard' or 'consensus dialects. This designation : 1. Externally imposed 2. The prestige of a dialect shifts as the power relationship 3. The prestige of the speakers shift .

19. ***Dialect: Prestige and Stigma*** A prestige variety is a dialect associated with mainstream social prestige – for example a dialect that sounds "educated" or "sophisticated" • A stigmatized variety is a dialect associated with negative features, from a mainstream social perspective: e.g. "uneducated" "lower class".

20. ***Standard vs. non standard language*** Nothing to do with differences between formal & colloquial (bad language) Standard language 1. Variety of English, used in print, taught in schools to non-native speakers. 2. Spoken by educated people & used in news broadcast. 3. The centralization of English political and commercial life at London 4. Gave the prominence over other dialects Standard English →widely codified grammar & vocabulary RP → developed largely in the English public schools & required of all BBC announcers.

21. ***Standard language*** 1. A small number of regional differences 2. Standard Scottish ≠ standard English English ≠ American standard British American English Scottish : I have got : I have gotten : It needs washing : It needs washed.

22. ***Speech Community*** A speech community is a group of people who share a set of rules and norms for communication and interpretation of speech. "Rules and norms" includes everything from intonation and vocabulary, to body positioning and eye contact Ottenheimer pg. 94 – "A speech community is a group of people who share one or more varieties of language and the rules for using those varieties in everyday communication."

23. ***The idea of a speech community*** allows us to do two things: 1) Focus on a smaller social unit than all the speakers of a language. 2) Get away from the idea that one language = one culture. Can we belong to more than one speech community?

Lecture 3
Dialects, Styles, and Registers

Regional Dialect

Certain differences from geographical area one to another in pronunciation, in the selecting and constructing of words, and in syntax of a language such distinctive varieties of local variety are called regional dialects (Wardhough, 2006). The study that investigates different varieties on the basis of clusters of similar and different features in particular regions, towns or villages is called regional dialectology (Edward, 2009). It is quite interesting that the discriminations respondents make in exercises like the Map drawing task and the accent-ordering task are often similar to the discriminations linguists make between varieties. Dialect–patois distinction is Patois is usually used to describe only rural forms of speech; we may talk about an urban dialect, but to talk about an urban patois. Patois also seems to refer only to the speech of the lower strata in society; again, we may talk about a middle-class dialect but not, apparently, about a middle-class patois. Finally, a dialect usually has a wider geographical distribution than a patois. According to Llamas et al. (2007) patois refer to a non-standard spoken variety and can carry the negative connotation of 'uneducated', and so is rarely used in sociolinguistics. Patois also well known as local languages in France are characterized by an 'incapacity to serve beyond their limited frameworks' and their speakers have 'difficulties in adapting them to the development of ideas and techniques' (Mesthrie, 2001). The term patois is found without negative connotation among some speech communities. Dialect geography is the term used to describe attempts made to map the distributions of various linguistic features so as to show their geographical provenance. Now we go to Dialect vs. Accent section. Dialect is the variety of vocabulary, syntax, pronunciation. Accent is variety only in pronunciation. Accent also well-known as RP (receive pronunciation). Standard English as the prestige dialect of British English, prescribed in official and formal settings and approved for writing in the education system. RP is standard accent which can be taught and it is prestigious. British accent is preferred one to teach because it is lack a regional association within England. It is also known as BBC, Oxford, Queen English, and being Standard English in England. It tends to be spoken by educated speakers regardless of geographical origin.

A regional dialect is a variation in speaking a language associated with place and it is an easy way of observing variety in language. Traveling throughout a wide geographical area where a language is spoken, one notices differences in pronunciation, the choices of words and syntax.

However, regional dialects tend to show minor difference from their immediate neighbors, and greater ones from distant varieties. Thus, one demonstrates the existence of a chain of dialects from Paris to Rome. At the Franco-Italian border, there is no linguistic break in the chain, but the political distinction differentiates between the dialects of French and those of Italian.

This is called a *dialect continuum* which sequentially arranged over space. The dialects at each end of the continuum may well be unintelligible. The question rises of which dialects can be classified together under one language, and how many such languages are there. The hardening of political boundaries led to the hardening of language boundaries. Although dialects on both sides of the French-Italian border (within the West Romance continuum) have many similarities in speech, people say that they speak dialects of French or Italian. Various pressures - political, social, cultural, and educational - makes the linguistic differences among states more pronounced.

The decision of what language a dialect belongs to is therefore social and political, not purely linguistic. When Yugoslavia was united, linguists talked about Serbo-Croatian as a language, with regional variations. With the separation, Serbian and Croatian emerged as distinct languages. The difference produced by geographical or spatial isolation transformed into powerful mechanisms for social differences.

Dialect geography is the attempts made to map the distributions of various linguistic features to show their geographical provenance. To determine features of the dialects of English and to show their distributions, dialect geographers try deals with such issues as (r-pronouncing, past tense form of drink, or names of particular objects "petrol or gas"). Maps drawn to distinguish areas of a certain feature are called isoglosses. A dialect boundary shows several isoglosses.

Social dialect

Social dialect is difference speech associate with various social groups. Social dialects create among social groups and are related to a variety of factors such as social class, religion, and ethnicity. In India, for example, caste is one of the clearest of all social differentiators. Branch of linguistic study that linguistically city characterized is called social dialectology

Ethnic group in USA AAVE (African American Vernacular English), also known as Ebonics, Black English (BE), Black English Vernacular (BEV) show hyper corrective tendencies in that they tend to overdo certain imitative behaviors freely use the habitual form of misapplication rules. Hyper correction is the overgeneralization of linguistic forms which carry obvious social prestige often through the misapplication of rules (e.g. allows deletion ‘They are going’ can become ‘They going’and dog pronounce as the vocal of book: dug).

Unless a human being has a physical or mental disability, he or she will be born with the capacity for language: the innate ability to speak a language, or in the case of someone who is deaf, to sign a language (i.e. use gestures to communicate). This capacity does not involve any kind of learning – a young child, for instance, does not need to be taught to speak or sign – and occurs in predictable stages, beginning with the babbling cries of an infant and culminating in the full speaking abilities of an adult.

Language is many things; it can be a system of communication, a medium for thought, vehicle for literary expression, a matter for political controversy, a catalyst for nation building (O'Grady & Dobrovolsky, 1989: 1 in Imansyah, 2008: 1).

The existence of language can't be separated from human life. It can be seen from the fact that all activities related to interaction among people necessitate a language. Language is an important means of communication. Language reflects thinking; obviously we can't say a sentence until we have first thought of it. Often our thinking gets mixed with emotions and our reasons become loaded with desires, wishes, prejudices, and opinions. The kind of thinking we do is our business until we try to persuade someone else to agree to our point of view; then that thinking becomes another's business (Meade, et.al, 1961: 94).

And here we will try to explain varieties, dialect, style and register in sociolinguistics.

In sociolinguistics, *social dialect* is a variety of speech associated with a particular social class or occupational group within a society. Also known as *sociolect.* Douglas Biber distinguishes two main kinds of dialects in linguistics: *"geographic dialects* are varieties associated with speakers living in a particular location, while *social dialects* are varieties associated with speakers belonging to a given demographic group (e.g., women versus men, or different social classes)" (*Dimensions of Register Variation*, 1995).

Different Forms of Language

Language and Thought

The question we are investigating can, ultimately, be posed as: "Do we speak (have language) because we think, or do we think because we speak?"

The classical view takes the former position which can clearly be seen in what have been referred to as the transport theory of language, in which language is considered as a passive vehicle used for the conveying information. (In linguistic circles it can also be seen in the prototype theory of categories of Givon, and articles on generative semantics like Lakoff's "Classifiers as a Reflection of Mind".)

The latter view, which acts as a stimulus to our investigation, is clearly more in harmony with Bohm's writings. It can also be found in Wittgenstein"s "family relation Principle" and Saussure's notion of "arbitrary sign".

The main field of our investigation will therefore be that of the evolution of scientific thought. One view of science is that it evolves through technological innovations, be these telescopes, particle accelerators or the calculus. But we can also ask why science sometimes blocks, runs into obstacles or turns around in circles. Our hypothesis, and that of Bohm too, is that the origins of these blocks may partially lie in language. Of course the proponents of such systems as symbolic logic have also taken this point of view and sought to repair what they take to be defects in natural language such as ambiguity, irrational deductions, paradoxes etc. But this can never be satisfactory since these pseudo language systems don't work as

language. That is, they lack the full expressive and communicative power of our common or natural language.

Our project will begin by examining the recent history of at least two sciences (physics and linguistics) to indicate how natural language properties have contributed to confusion, dilemmas and the creation of artificial problems that only a proper understanding of the workings of natural language mechanisms could have avoided. It is our opinion that natural language is a perfectly adequate instrument for the expression of scientific ideas. Only abuse of its properties, by the imposition of artificial constraints, prevents its functioning and leads to serious breakdowns in communication.

Meaning and Language

In particular, we will be looking at the changing use of certain words within science since it is our hypothesis that a change in the use of the word is indicative of a change in theory. Some of these words will include: *reality, order, space, movement, process, field, reason, thought, knowledge, universal, random, discontinuous theory, insight and creativity* which also crop up in David Bohm's writings.

During a radical change in scientific thinking, what Thomas Kuhn has called a scientific revolution, it is generally the case that the meanings of key words will change. Yet the words themselves, the linguistic symbols so to speak, remain the same. For example, while the concept of energy underwent a profound development as a result of the science of thermodynamics the word itself continued in common use. But in itself can become a barrier to further scientific development when it gives rise to difficulties in communication. Since the form of the word remains the same it is possible for different scientists to believe that they are all talking about essentially the same thing. In some contexts, the world will be used as before while for others it will have acquired a number of subtle new senses.

It is of the nature of language itself that these difficulties should arise. Indeed, it is these very issues which require the most alert attention on the part of physicists and, for that matter, philosophers for, we argue, they cannot be resolved by appeal to any specialized or artificial language.

Nowhere has this state of affairs been more graphically illustrated than in the development of quantum theory. It was Bohr who argued that words like *position, momentum, spin, space and time* refer to classical concepts which have no place within quantum theory. Einstein for his part argued that it should be possible to develop new concepts that are more suited to the quantum domain. However, Bohr maintained that, since our language of its very nature is grounded in our day to day commerce with the large scale world, it will not be possible to modify or change it in any significant way. In other words, an unambiguous discussion is only possible at the classical level of things that is when it is about the results of quantum measurements made with laboratory scale apparatus. But to ask what actually happens at the quantum level of things makes no sense.

The changing meanings of words can also be seen in those terms which have to do with spatial relationships such as space, position, locality, non-locality and even interaction. They have undergone far reaching changes in the developments which led from the Aristotelian to the Newtonian and finally to the general relativistic and quantum mechanical picture of things. Yet because the same word "space" is used in each case it is possible to create the illusion that different scientists are sometimes talking about the same thing. Particular difficulties can also be found in discussions about the significance of Bell's Theorem and the meaning of non-locality in physics. Of course working physicists perfectly understand the difference between quantum theory, relativity and Newtonian mechanics, nevertheless there are many particularly subtle differences in meanings associated with a word such as *space* and it is often the case that the old and new meanings co-exist side by side. In other words scientists may employ the same word in subtly different ways within the same conversation. It is the actuality of our situation as human beings that we must employ language in order to communicate and, for this reason, we must pay careful attention to both the power and the limitations of language.

Since physicists may not be familiar with the general methodology of linguistics let us, by way of illustration, enquire into the meaning of the word *language*. What can be said about it?

That language is a word. And should first be seen in this light. But, to paraphrase Juliet: What is a word? A word has three necessary properties.

a. A phonological form.

b. A syntactic category.

c. A semantic use.

On the basis of this notion of word, a *language* becomes:

a. A lexicon. This is the set of words used for linguistic intercommunication by a group or at least two people, along with some form of implicitly ordered relationship to other words. Commonly this ordering is assumed to be in the form of a syntactic tree, but could we venture to hypothesize a form of implicate ordering?

b. A grammar. That is, the set of strategies used for intercommunication by those who possess a common lexicon.

Linguistics is the study of the use and organization of language with particular linguistic theories differing in their views on how a and b are organized, or,if you like, how they are acquired and used psychologically. One particular approach which will be advocated, claims that a grammar contains the following components:

1. A lexicon. That is, a set of words along with what we are referring to as their implicate order.

2. A morphology. A set of strategies for constructing words.

3. A syntax or set of strategies for constructing sentences.

4. A phonology or set of strategies for pronouncing sentences

5. A semantics, a set of strategies for interpreting sentences.

6. A text compiler. That is, a set of strategies for combining sentences into larger units.

The above corresponds to what may be brought to a linguist's mind by the world language. Another useful tack is to think of some of the ways in which this word is used. In the English sentences below a French translation is also provided:-

A useful test to show that words have different uses is to translate them into another language for usually they do not come out in an uniform manner. For an English word like *language*, French has at least two words *langue* and *langage*.

Meaning

David Bohm, has frequently referred to meaning, particularly when talking about his recent experiments with dialogue groups in which "a free flow of meaning" is encouraged. This whole question of meaning, and what we mean by it is clearly of importance and, in particular, the question "What do you *mean* by language?"

C.K. Ogden and I. A. Richards's classic *The Meaning of Meaning*[8]provides a useful introduction to such questions. Following Odgen and Richards the work of Ludgwig Wittgenstein had made a particularly significant contribution to the notion of meaning in linguistics. According to his dictum: *Don't look for the meaning, look for the use*. Essentially this can be interpreted as saying that meaning is a generalization that doesn't correspond to anything that is actually available in language behavior. What we actually rely upon are individual uses which are themselves interrelated according to a pattern of family resemblances. In this sense words could no more be said to "possess" an intrinsic meaning that is independent of their use than, in Bohr's view, could an electron be said to "possess" an intrinsic position or spin.

What is the nature of Artificial Languages?

This article is about languages that naturally emerge in computer simulations or controlled psychological experiments with humans.

Artificial languages are languages of a typically very limited size which emerge either in computer simulations between artificial agents, robot interactions or controlled psychological experiments with humans. They are different from both constructed languages and formal languages in that they have ***not*** been consciously devised by an individual or group but are the result of (distributed) conventionalisation processes, much like natural languages. Opposed to the idea of a central *designer*, the field of **artificial language evolution** in which artificial languages are studied can be regarded as a sub-part of the more general cultural evolution studies.

The lack of empirical evidence in the field of evolutionary linguistics has led many researchers to adopt computer simulations as a means to investigate the ways in which artificial agents can self-organize languages with natural-like properties. This research is based on the hypothesis that natural language is a complex adaptive system that emerges through interactions between individuals and continues to evolve in order to remain adapted to the needs and capabilities of its users. By explicitly building all assumptions into computer simulations, this strand of research strives to experimentally investigate the dynamics

underlying language change as well as questions regarding the origin of language under controlled conditions.

Due to its success the paradigm has also been extended to investigate the emergence of new languages in psychological experiments with humans, leading up to the new paradigm of experimental semiotics.

Because the focus of the investigations lies on the conventionalisation dynamics and higher-level properties of the resulting languages rather than specific details of the conventions, artificially evolved languages are typically not documented or re-used outside the single experiment trial or simulation run in which they emerge. In fact, the limited size and short-lived nature of artificial languages are probably the only things that sets them apart from *natural* languages, since *all* languages are artificial insofar as they are conventional.

Artificial languages have been used in research in developmental psycholinguistics. Because researchers have a great deal of control over artificial languages, they have used these languages in statistical language acquisition studies, in which it can be helpful to control the linguistic patterns heard by infants.

Forms used in logic, artificial intelligence, computer science and in semantics are variously viewed as being improvements on natural language or as defective forms of natural language. It is important to investigate those properties that are claimed to be improvements and see what they are really doing. For example, is it possible to do better logic with the computer language PROLOG, and what about the sorts of things that cannot be done with PROLOG but can be performed in a language like English? Are there limits upon the current approaches to artificial intelligence that result from a reliance on artificial languages? In other words: what is gained by the use of an artificial language in proportion to what is lost?

What are Primitive, Technical, Sacred and Super Languages?

What is the status of these supposedly different forms of language? At one time it was assumed, for example, that the native languages of Australia, Africa and the Americas were in some way primitive for they were supposed to be incapable of meeting the demands of our modern world. A limitation of this kind, if it truly existed, would open the possibility that the languages we speak may also reach some form of limit as science enters into ever new realms. But, in fact, it appears that native speakers can do as much with their language as can we in, for example, English. Again the so-called technical languages of law, medicine and theoretical physics are nothing less than ordinary language which, linguistically speaking, have nothing particularly special in the properties of their lexicons beyond certain restrictions and extensions.

Esperanto is a constructed international auxiliary language. It is the most widely spoken constructed language in the world. The Polish-Jewish ophthalmologist L. L. Zamenhof published the first book detailing Esperanto, Unua Libro, on 26 July 1887. The name of Esperanto derives from *Doktoro Esperanto* ("Esperanto" translates as "one who hopes"), the pseudonym under which

Zamenhof published Unua Libro. Zamenhof had three goals, as he wrote in Unua Libro:

1. "To render the study of the language so easy as to make its acquisition mere play to the learner."
2. "To enable the learner to make direct use of his knowledge with persons of any nationality, whether the language be universally accepted or not; in other words, the language is to be directly a means of international communication."
3. "To find some means of overcoming the natural indifference of mankind, and disposing them, in the quickest manner possible, and en masse, to learn and use the proposed language as a living one, and not only in last extremities, and with the key at hand."

Up to 2,000,000 people worldwide, to varying degrees, speak Esperanto, including about 1,000 to 2,000 native speakers who learned Esperanto from birth. The World Esperanto Association has more than 5.500 members in 120 countries. Its usage is highest in Europe, East Asia, and South America. lernu!, the most popular online learning platform for Esperanto, reported 150,000 registered users in 2013, and sees between 150,000 and 200,000 visitors each month.

The first World Congress of Esperanto was organized in France in 1905. Since then, congresses have been held in various countries every year, with the exceptions of years during the world wars. Although no country has adopted Esperanto officially, "Esperantujo" is the collective name given to places where it is spoken. Esperanto was recommended by the French Academy of Sciences in 1921 and recognized by UNESCO in 1954, which recommended in 1985 that international non-governmental organizations use Esperanto. Esperanto was the 32nd language accepted as adhering to the "Common European Framework of Reference for Languages" in 2007.

Esperanto is seen by many of its speakers as an alternative or addition to the growing use of English throughout the world, offering a language that is easier to learn than English.

Esperanto was created in the late 1870s and early 1880s by L. L. Zamenhof, a Polish-Jewish ophthalmologist from Białystok, then part of the Russian Empire. According to Zamenhof, he created the language to reduce the "time and labour we spend in learning foreign tongues" and to foster harmony between people from different countries: "Were there but an international language, all translations would be made into it alone ... and all nations would be united in a common brotherhood." His feelings and the situation in Białystok may be gleaned from an extract from his letter to Nikolai Borovko:

"The place where I was born and spent my childhood gave direction to all my future struggles. In Białystok the inhabitants were divided into four distinct elements: Russians, Poles, Germans and Jews; each of these spoke their own language and looked on all the others as enemies. In such a town a sensitive nature feels more acutely than elsewhere the misery caused by language division and sees at every step that the diversity of languages is the first, or at least the most influential, basis for the separation of the human family into groups of enemies. I was brought

up as an idealist; I was taught that all people were brothers, while outside in the street at every step I felt that there were no people, only Russians, Poles, Germans, Jews and so on. This was always a great torment to my infant mind, although many people may smile at such an 'anguish for the world' in a child. Since at that time I thought that 'grown-ups' were omnipotent, so I often said to myself that when I grew up I would certainly destroy this evil."— *L. L. Zamenhof, in a letter to Nikolai Borovko, 1895*

About his goals Zamenhof wrote that he wants mankind to "learn and use", "en masse", "the proposed language as a living one". The goal for Esperanto to become a general world language was not the only goal of Zamenhof; he also wanted to "enable the learner to make direct use of his knowledge with persons of any nationality, whether the language be universally accepted or not; in other words, the language is to be directly a means of international communication."

After some ten years of development, which Zamenhof spent translating literature into Esperanto as well as writing original prose and verse, the first book of Esperanto grammar was published in Warsaw on the 26th of July 1887. The number of speakers grew rapidly over the next few decades, at first primarily in the Russian Empire and Central Europe, then in other parts of Europe, the Americas, China, and Japan. In the early years, speakers of Esperanto kept in contact primarily through correspondence and periodicals, but in 1905 the first world congress of Esperanto speakers was held in Boulogne-sur-Mer, France. Since then world congresses have been held in different countries every year, except during the two World Wars. Since the Second World War, they have been attended by an average of more than 2,000 people and up to 6,000 people.

Zamenhof's name for the language was simply *Internacia Lingvo* ("International Language").

Official Use

Esperanto has not been a secondary official language of any recognized country, but it entered the education system of several countries such as Hungary and China.

The Chinese government has used Esperanto since 2001 for daily news on china.org.cn. China also uses Esperanto in China Radio International and for the internet magazine *El Popola Ĉinio*.

The Vatican Radio has an Esperanto version of its website. The US Army has published military phrase books in Esperanto, to be used from the 1950s through the 1970s in war games by mock enemy forces.

Esperanto is the working language of several non-profit international organizations such as a left-wing cultural association, or Education@Internet, which has developed from an Esperanto organization; most others are specifically Esperanto organizations. The largest of these, the World Esperanto Association, has an official consultative relationship with the United Nations and UNESCO, which recognized Esperanto as a medium for international understanding in 1954. Esperanto is also the first language of teaching and administration of one university, the International Academy of Sciences San Marino.

Achievement of its creator's goals

Zamenhof's goal to "enable the learner to make direct use of his knowledge with persons of any nationality, whether the language be universally accepted or not", as he wrote in 1887, has been achieved as the language is currently spoken by people living in more than one hundred countries.

On the other hand, one common criticism made is that Esperanto has failed to live up to the hopes of its creator, who dreamed of it becoming a universal second language. In this regard it has to be noted that Zamenhof was well aware that it may take much time, maybe even *many centuries*, to get this hope into reality. In his speech at the World Esperanto Congress in Cambridge in 1907 he said, "we hope that earlier or later, maybe after many centuries, on a neutral language foundation, understanding one each other, the nations will build ... a big family circle."

The Esperanto alphabet is based on the Latin script, using a one-sound-one-letter principle, except for [d͡z]. It includes six letters with diacritics: ĉ, ĝ, ĥ, ĵ, ŝ (with circumflex), and ŭ (with breve). The alphabet does not include the letters *q*, *w*, *x*, or *y*, which are only used when writing unassimilated foreign terms or proper names.

The 28-letter alphabet is:

a b c ĉ d e f g ĝ h ĥ i j ĵ k l m n o p r s ŝ t u ŭ v z

All unaccented letters are pronounced approximately as in the IPA, with the exception of *c*. Esperanto *j* and *c* are used in a way familiar to speakers of many European languages, but which is largely unfamiliar to English speakers: *j* has a *y* sound [j~i̯], as in ***y****ellow* and *bo****y***, and *c* has a *ts* sound [t͡s], as in *hi****ts*** or the *zz* in *pi****zz****a*. The accented letters are a bit like *h*-digraphs in English: *Ĉ* is pronounced like English *ch*, and *ŝ* like *sh*. *Ĝ* is the *g* in ***g****em*, *ĵ* a *zh* sound, as in *fu****s****ion* or French ***J****acques*, and the rare *ĥ* is like the German *Ba****ch***, Scottish Gaelic, Scots and Scottish Standard English *lo****ch***, or how Scouse people sometimes pronounce the 'k' in *boo****k*** and 'ck' in *chi****ck****en*.

Writing diacritics

Even with the widespread adoption of Unicode, the letters with diacritics (found in the "Latin-Extended A" section of the Unicode Standard) can cause problems with printing and computing, because they are not found on most physical keyboards and are left out of certain fonts.

There are two principal workarounds to this problem, which substitute digraphs for the accented letters. Zamenhof, the inventor of Esperanto, created an "h-convention", which replaces *ĉ, ĝ, ĥ, ĵ, ŝ,* and *ŭ* with *ch, gh, hh, jh, sh,* and *u*, respectively. If used in a database, a program in principle could not determine whether to render, for example, *ch* as *c* followed by *h* or as *ĉ*, and would fail to render, for example, the word senchava properly. A more recent "x-convention" has gained ground since the advent of computing. This system replaces each diacritic with an *x* (not part of the Esperanto alphabet) after the letter, producing the six digraphs *cx, gx, hx, jx, sx,* and *ux.*

There are computer keyboard layouts that support the Esperanto alphabet, and some systems use software that automatically replaces x- or h-convention digraphs with the corresponding diacritic letters.

Criticisms are made of the letters with circumflex diacritics, which some find odd or cumbersome, along with their being invented specifically for Esperanto rather than borrowed from existing languages; as well as being arguably unnecessary, as for example with the use of *ŭ* instead of *w*.

Classification

The phonology, grammar, vocabulary, and semantics are based on the Indo-European languages spoken in Europe. The sound inventory is essentially Slavic, as is much of the semantics, whereas the vocabulary derives primarily from the Romance languages, with a lesser contribution from Germanic languages and minor contributions from Slavic languages and Greek. Pragmatics and other aspects of the language not specified by Zamenhof's original documents were influenced by the native languages of early authors, primarily Russian, Polish, German, and French. Paul Wexler proposes that Esperanto is relexified Yiddish, which he claims is in turn a relexified Slavic language,[48] though this model is not accepted by mainstream academics.

Esperanto has been described as "a language lexically predominantly Romanic, morphologically intensively agglutinative, and to a certain degree isolating in character".[50] Typologically, Esperanto has prepositions and a pragmatic word order that by default is subject–verb–object. Adjectives can be freely placed before or after the nouns they modify, though placing them before the noun is more common. New words are formed through extensive prefixing and suffixing.

Grammar

Esperanto words are mostly derived by stringing together roots, grammatical endings, and at times prefixes and suffixes. This process is regular, so that people can create new words as they speak and be understood. Compound words are formed with a modifier-first, head-final order, as in English (compare "birdsong" and "songbird," and likewise, *birdokanto* and *kantobirdo*). Speakers may optionally insert an *o* between the words in a compound noun if placing them together directly without the *o* would make the resulting word hard to say or understand.

The different parts of speech are marked by their own suffixes: all common nouns end in *-o*, all adjectives in *-a*, all derived adverbs in *-e*, and all verbs in one of six tense and mood suffixes, such as the present tense *-as*. Nouns and adjectives have two cases: nominative for grammatical subjects and in general, and accusative for direct objects and (after a preposition) to indicate direction of movement.

Singular nouns used as grammatical subjects end in *-o*, plural subject nouns in *-oj* (pronounced [oi̯] like English "oy"). Singular direct object forms end in *-on*, and plural direct objects with the combination *-ojn* ([oi̯n]; rhymes with "coin"): *-o-* indicates that the word is a noun, *-j-* indicates the plural, and *-n* indicates the accusative (direct object) case. Adjectives agree with their nouns; their endings

are singular subject *-a* ([a]; rhymes with "ha!"), plural subject *-aj* ([aĭ], pronounced "eye"), singular object *-an*, and plural object *-ajn* ([aĭn]; rhymes with "fine").

The suffix *-n*, besides indicating the direct object, is used to indicate movement and a few other things as well.

The six verb inflections consist of three tenses and three moods. They are present tense *-as*, future tense *-os*, past tense *-is*, infinitive mood *-i*, conditional mood *-us* and jussive mood *-u* (used for wishes and commands). Verbs are not marked for person or number. Thus, *kanti* means "to sing", *mi kantas* means "I sing", *vi kantas* means "you sing", and *ili kantas* means "they sing".

Word order is comparatively free. Adjectives may precede or follow nouns; subjects, verbs and objects may occur in any order. However, the article *la* "the", demonstratives such as *tiu* "that" and prepositions (such as *ĉe* "at") must come before their related nouns. Similarly, the negative *ne* "not" and conjunctions such as *kaj* "and" and *ke* "that" must precede the phrase or clause that they introduce. In copular (A = B) clauses, word order is just as important as in English: "people are animals" is distinguished from "animals are people".

The Hungarian Academy of Sciences has found that Esperanto fulfills all the requirements of a living language.

Styles, Registers, and Genres

Most corpus-based studies rely implicitly or explicitly on the notion of genre or the related concepts register, text type, domain, style, sublanguage, message form, and so forth. There is much confusion surrounding these terms and their usage, as anyone who has done any amount of language research knows. The aims of this paper are therefore two-fold. I will first attempt to distinguish among the terms because I feel it is important to point out the different nuances of meaning and theoretical orientations lying behind their use.

Why is it important to know what these different terms mean, and why should corpus texts be classified into genres? The short answer is that language teachers and researchers need to know exactly what kind of language they are examining or describing. Furthermore, most of the time we want to deal with a specific genre or a manageable set of genres, so that we can define the scope of any generalisations we make.

Genre is the level of text categorisation which is theoretically and pedagogically most useful and most practical to work with, although classification by domain is important as well (see discussion below). There is thus a real need for large-scale general corpora such as the BNC to clearly label and classify texts in a way that facilitates language description and research, beyond the very broad classifications currently in place. It is impossible to make many useful generalisations about "the English language" or "general English" since these are abstract constructions. Instead, it is far easier and theoretically more sound to talk about the language of different genres of text, or the language(s) used in different domains, or the different types of register available in a language, and so forth. Computational linguists working in areas of natural language processing/language

engineering have long realised the need to target the scope of their projects to very specific areas, and hence they talk about sublanguages such as air traffic control talk, journal articles on lipoprotein kinetics, navy telegraphic messages, weather reports, and aviation maintenance manuals. The terminological issue I grapple with here is a very vexing one. Although not all linguists will recognise or actively observe the distinctions I am about to make (in particular, the use of the term text type, which can be used in a very vague way to mean almost anything), I believe there is actually more consensus on these issues than users of these terms themselves realise, and I hope to show this below.

Other terms often used in the literature on language variation are **register and style.** I will now walk into a well-known quagmire and try to distinguish between the terms genre, register, and style.

In Dictionary of Linguistics and Phonetics, *Crystal* (1991, p. 295) defines **register** as "a variety of language defined according to its use in social situations, e.g. a register of scientific, religious, formal English." (Presumably these are three different registers.) Interestingly, *Crystal* does not include genre in his dictionary, and therefore does not try to define it or distinguish it from other similar/competing terms.

The word **style** is used in the way most other people use register: to refer to particular ways of using language in particular contexts. The authors felt that the term register had become too loosely applied to almost any situational variety of language of any level of generality or abstraction, and distinguished by too many different situational parameters of variation. (Using style in the same loose fashion, however, hardly solves anything, and goes against the usage of style by most people in relation to individual texts or individual authors/speakers.) The two terms **genre** and **register** are the most confusing, and are often used interchangeably, mainly because they overlap to some degree. One difference between the two is that *genre* tends to be associated more with the organisation of culture and social purposes around language (Bhatia, 1993; Swales, 1990), and is tied more closely to considerations of ideology and power, whereas *register* is associated with the organisation of situation or immediate context. Some of the most elaborated ideas about genre and register can be found within the tradition of systemic functional grammar.

A genre is known by the meanings associated with it. In fact, the term "genre" is a short form for the more elaborate phrase "genre-specific semantic potential" … Genres can vary in delicacy in the same way as contexts can. But for some given texts to belong to one specific genre, their structure should be some possible realisation of a given GSP Generic Structure Potential … It follows that texts belonging to the same genre can vary in their structure; the one respect in which they cannot vary without consequence to their genre-allocation is the obligatory elements and dispositions of the GSP. (Halliday & Hasan, 1985, p. 108). Two layers of context are needed -- with a new level of genre posited above and beyond the field, mode and tenor register variables … Analysis at this level has concentrated on making explicit just which combinations of field, tenor and mode variables a culture enables,

and how these are mapped out as staged, goal-oriented social processes. (Eggins & Martin, 1997, p. 243) These are rather theory-specific conceptualisations of genre, and are therefore a little opaque to those not familiar with systemic-functional grammar. The definition of genre in terms of "staged, goal-oriented social processes", is, in particular, slightly confusing to those who are more concerned (or familiar) with genres as products (i.e., groupings of texts). Ferguson (1994), on the other hand, offers a less theory-specific discussion. However, he is rather vague, and talks about (and around) the differences between the two terms while never actually defining them precisely: He seems to regard **register** as a "communicative situation that recurs regularly in a society" and **genre** as a "message type that recurs regularly in a community". Faced with such comparable definitions, readers will be forgiven for becoming a little confused. Also, is register only a "communicative situation," or is it a variety of language as well? In any case, Ferguson also seems to equate sublanguage with register and offers many examples of *registers* (e.g., cookbook recipes, stock market reports, regional weather forecasts) and *genres* (e.g., chat, debate, conversation, recipe, obituary, scientific textbook writing) without actually saying why any of the registers cannot also be thought of as genres or vice versa. Indeed, sharp-eyed readers will have noted that recipes are included under both register and genre. Coming back to the systemic-functional approach, it will be noted that even among subscribers to the "genre-based" approach in language pedagogy, opinions differ on the definition and meaning of genre. For J. R. Martin, as we have seen, genre is above and beyond register, whereas for Gunther Kress, genre is only one part of what constitutes his notion of register (a superordinate term). there is a superficial terminological difference in the way genre is used by some theorists, but no real, substantive disagreement because they both situate it within the broader context of situational and social structure. While genre encompasses register and goes "above and beyond" it in Martin's terms, it is only one component of the larger overarching term register in Kress' approach. My own preferred usage of the terms comes closest to Martin's, and will be described below. Before that, however, I will briefly consider two other attempts at clearing up the terminological confusion. *Sampson* (1997) calls for re-definitions of **genre, register, and style** and the relationships among them, but his argument is not quite lucid or convincing enough. In particular, his proposal for register to be recognised as fundamentally to do with an individual's idiolectal variation seems to go against the grain of established usage, and is unlikely to catch on. *Biber* does a similar survey, looking at the use of the terms register, genre, style, sublanguage, and text type in the sociolinguistic literature, and despairingly comes to the conclusion that register and genre, in particular, cannot be teased apart. He settles on register as "the general cover term associated with all aspects of variation in use", but in so doing reverses his choice of the term genre in his earlier studies.

While hoping not to muddy the waters any further, I shall now attempt to state my position on this terminological issue. My own view is that **style** is essentially to do with an individual's use of language. So when we say of a text, "It has a very informal style," we are characterising not the genre to which it belongs, but rather

the text producer's use of language in that particular instance (e.g., "It has a very quirky style"). Authors are not explicit about their stand on this point, but say they use style to mean: the way texts are internally differentiated other than by topic; mainly by the choice of the presence or absence of some of a large range of structural and lexical features. Some features are mutually exclusive (e.g. verbs in the active or passive mood), and some are preferential, e.g. politeness markers and mitigators. As noted earlier, the main distinction they recommend for the stylistic description of corpus texts is formal/informal in combination with parameters such as the level of preparation (considered/impromptu), "communicative grouping" (conversational group; speaker/writer and audience; remote audiences) and "direction" (one-way/interactive). This chimes with a suggestion that we should use the term style to characterise the internal properties of individual texts or the language use by individual authors, with "formality" being perhaps the most important and fundamental one.

Much of the confusion comes from the fact that language itself sometimes fails us, and we end up using the same words to describe both language (register or style) and category (genre). For example, "conversation" can be a register label ("he was talking in the conversational register"), a style label ("this brochure employs a very conversational style"), or a genre label ("the [super-]genre of casual/face-to-face conversations," a category of spoken texts). Similarly, weather reports are cited by Ferguson (1994) as forming a register (from the point of view of the language being functionally adapted to the situational purpose), but they are surely also a genre (a culturally recognised category of texts). Ferguson gives "obituaries" as an example of a genre, but fails to recognise that there is not really a recognisable "register of obituaries" only because the actual language of obituaries is not fixed or conventionalised, allowing considerable variation ranging from humorous and light to serious and ponderous.

Lecture 4
Pidgins and Creoles. Lingua Francas

Pidgins

Pidgin language (origin in Engl. word `business'?) is nobody's native language; may arise when two speakers of different languages with no common language try to have a makeshift conversation. Lexicon usually comes from one language, structure often from the other. Because of colonialism, slavery etc. the prestige of Pidgin languages is very low. Many pidgins are `contact vernaculars', may only exist for one speech event.

Creole (orig. person of European descent born and raised in a tropical colony) is a language that was originally a pidgin but has become nativized, i.e. a community of speakers claims it as their first language. Next used to designate the language(s) of people of Caribbean and African descent in colonial and ex-colonial countries (Jamaica, Haiti, Mauritius, Réunion, Hawaii, Pitcairn, etc.).

Pidgins are "on-the-spot" languages that develop when people with no common language come into contact with each other. Nobody speaks a pidgin as their first language. Usually a pidgin language is a blend of the vocabulary of one major language with the grammar of one or more other languages. The major languages are usually the languages of the former major colonial powers, such as English, French, and Portuguese. For example, the establishment of plantation economies in the Caribbean, with large groups of slaves from different language backgrounds who came from West Africa, gave rise to a number of pidgins based on English, French, Spanish, Dutch, and Portuguese. However, there are also pidgins spoken in parts of Africa, South America, and southeast Asia that are based on languages other than those of the colonial powers. A good example of a non-European pidgin is the Chinook Jargon that was once used by American Indians and European traders in the Pacific Northwest.

The term *pidgin* has nothing to do with birds. The word, first attested in print in 1850, is thought to be the Chinese mispronunciation of the English word *business*. There are other theories about the origin of the term.

Status

Because of their limited function, pidgin languages usually do not last very long, rarely more than several decades. They disappear when the reason for communication diminishes, as communities either move apart, one community learns the language of the other, or both communities learn a common language (usually the official language of the country). For instance, Pidgin Russian spoken in Manchuria disappeared when Russian settlers left China after World War II. The same is true of Pidgin French which disappeared from Vietnam after the French left the country. However, this is not always the case. Chinese Pidgin English (Chinglish), developed in the 17th century in Canton (Guandong), China,and survived for almost three centuries. Its use spread from master-servant relationships to those between English and Chinese traders and bureaucrats. It continued in use until about the end of the 19th century, when the Chinese started to switch to standard English.

Ethnologue lists 18 pidgins used around the world. Four of them are extinct and many are in the process of disappearing. There are no estimates of number of speakers for many of them.

If a pidgin survives, and the next generation of speakers learns it as their first language or if it becomes a stable *lingua franca*, it becomes a creole.

Pidgins usually have smaller vocabularies, a simpler structure, and more limited functions than natural languages. Some typical features include of pidgin languages are as follows:

- Subject-Verb-Object word order
- absence of grammatical markers for gender, number, case, tense, aspect, mood, etc.
- Tenses are expressed lexically, i.e., by using temporal adverbs such as *tomorrow*, *yesterday*, etc.

- Grammatical relations are usually expressed through simple juxtaposition.
- Use of reduplication to represent plurals and superlatives, e.g., Hawai'ian Pidgin *wiki-wiki* 'very quick'.

Vocabulary

Since vocabulary is restricted, words in a pidgin language have a wide range of meanings. For instance, in the Chinook Jargon, the word *klahawaya* meant 'How are you?', 'Good day,' or 'Good bye'.

Writing

Pidgin languages are used exclusively for oral communication. Only after they develop into creoles, does the need for a writing system arise.

A **pidgin** /ˈpɪdʒɪn/, or **pidgin language**, is a grammatically simplified means of communication that develops between two or more groups that do not have a language in common: typically, a mixture of simplified languages or a simplified primary language with other languages' elements included. It is most commonly employed in situations such as trade, or where both groups speak languages different from the language of the country in which they reside (but where there is no common language between the groups). Fundamentally, a pidgin is a simplified means of linguistic communication, as it is constructed impromptu, or by convention, between individuals or groups of people. A pidgin is not the native language of any speech community, but is instead learned as a second language. A pidgin may be built from words, sounds, or body language from multiple other languages and cultures. They allow people who have no common language to communicate with each other. Pidgins usually have low prestige with respect to other languages.

Not all simplified or "broken" forms of a language are pidgins. Each pidgin has its own norms of usage which must be learned for proficiency in the pidgin.

A pidgin differs from a creole, which is the first language of a speech community of native speakers, and thus has a fully developed vocabulary and grammar. Most linguists believe that a creole develops through a process of nativization of a pidgin when children of acquired pidgin-speakers learn it and use it as their native language.

The origin of the word is uncertain. *Pidgin* first appeared in print in 1850. The most widely accepted etymology is from a Chinese pronunciation of the English word *business*.

Another etymology that has been proposed, likely an example of a just-so story, is English *pigeon*, a bird sometimes used for carrying brief written messages, especially in times prior to modern telecommunications.

The word *pidgin*, formerly also spelled *pigion*, used to refer originally to Chinese Pidgin English, but was later generalized to refer to any pidgin. *Pidgin* may also be used as the specific name for local pidgins or creoles, in places where they are spoken. For example, the name of the creole language Tok Pisin derives from the English words *talk pidgin*. Its speakers usually refer to it

simply as "pidgin" when speaking English. Likewise, Hawaiian Creole English is commonly referred to by its speakers as "Pidgin".

The term *jargon* has also been used to refer to pidgins, and is found in the names of some pidgins, such as Chinook Jargon. In this context, linguists today use *jargon* to denote a particularly rudimentary type of pidgin;[10] however, this usage is rather rare, and the term *jargon* most often refers to the words particular to a given profession.

Pidgins may start out as or become trade languages, such as Tok Pisin. Trade languages can eventually evolve into fully developed languages in their own right such as Swahili, distinct from the languages they were originally influenced by. Trade languages and pidgins can also influence an established language's vernacular, especially amongst people who are directly involved in a trade where that pidgin is commonly used, which can alternatively result in a regional dialect being developed.

Pidgins are usually less morphologically complex but more syntactically rigid than other languages, usually have less morphosyntactic irregularities than other languages, and often consist of:

- Uncomplicated clausal structure (e.g., no embedded clauses, etc.)
- Reduction or elimination of syllable codas
- Reduction of consonant clusters or breaking them with epenthesis
- Basic vowels, such as [a, e, i, o, u]
- No tones, such as those found in West African, Asian and many North American Indigenous languages
- Use of separate words to indicate tense, usually preceding the verb
- Use of reduplication to represent plurals, superlatives, and other parts of speech that represent the concept being increased
- A lack of morphophonemic variation

The initial development of a pidgin usually requires:

- prolonged, regular contact between the different language communities
- a need to communicate between them
- an absence of (or absence of widespread proficiency in) a widespread, accessible interlanguage

Keith Whinnom (in Hymes (1971)) suggests that pidgins need three languages to form, with one (the superstrate) being clearly dominant over the others.

Linguists sometimes posit that pidgins can become creole languages when a generation of children learn a pidgin as their first language, a process that regularizes speaker-dependent variation in grammar. Creoles can then replace the existing mix of languages to become the native language of a community (such as the Chavacano language in the Philippines, Krio in Sierra Leone, and Tok Pisin in Papua New Guinea). However, not all pidgins become creole languages; a pidgin may die out before this phase would occur (e.g. the Mediterranean Lingua Franca).

Other scholars, such as Salikoko Mufwene, argue that pidgins and creoles arise independently under different circumstances, and that a pidgin need not always precede a creole nor a creole evolve from a pidgin. Pidgins, according to Mufwene, emerged among trade colonies among "users who preserved their native vernaculars

for their day-to-day interactions". Creoles, meanwhile, developed in settlement colonies in which speakers of a European language, often indentured servants whose language would be far from the standard in the first place, interacted extensively with non-European slaves, absorbing certain words and features from the slaves' non-European native languages, resulting in a heavily basilectalized version of the original language. These servants and slaves would come to use the creole as an everyday vernacular, rather than merely in situations in which contact with a speaker of the superstrate was necessary

Creoles

A **creole language** is a stable natural language developed from a mixture of different languages. While the concept is similar to that of a mixed or hybrid language, in the strict sense of the term, a mixed/hybrid language has derived from two or more languages, to such an extent that it is no longer closely related to the source languages. Creoles also differ from pidgins in that, while a pidgin has a highly simplified linguistic structure that develops as a means of establishing communication between two or more disparate language groups, a creole language is more complex, used for day-to-day purposes in a community, and acquired by children as a native language. Creole languages, therefore, have a fully developed vocabulary and system of grammar.

The precise number of creole languages is not known, particularly as many are poorly attested or documented, but the list of creole languages shows that creoles exist around the world. About one hundred creole languages have arisen since 1500. These are predominantly based on European languages, due to the Age of Discovery and the Atlantic slave trade that arose at that time.[1] With the improvements in ship-building and navigation, traders had to learn to communicate with people around the world, and the quickest way to do this was to develop a pidgin, or simplified language suited to the purpose; in turn, full creole languages developed from these pidgins. In addition to creoles that have European languages as their base, there are, for example, creoles based on Arabic, Chinese, and Malay. The Middle English creole hypothesis argues that English is itself a creole. If so, this would make it the creole with the largest number of speakers. If this hypothesis is untrue, the creole with the largest number of speakers is Haitian Creole, with about ten million native speakers.

The lexicon (or, roughly, the base or essential vocabulary - run but not running) of a creole language is largely supplied by the parent languages, particularly that of the most dominant group in the social context of the creole's construction. However, there are often clear phonetic and semantic shifts. On the other hand, the grammar that has evolved often has new or unique features that differ substantially from those of the parent languages.

A creole is believed to arise when a pidgin, developed by adults for use as a second language, becomes the native and primary language of their children — a process known as nativization. The pidgin-creole life cycle was studied by Hall in the 1960s.

Creoles share more grammatical similarities with each other than with the languages from which they are phylogenetically derived. However, there is no widely accepted theory that would account for those perceived similarities. Moreover, no grammatical feature has been shown to be specific to creoles, although it is generally acknowledged that creoles have simpler and less sophisticated grammar than longer-established languages.

Many of the creoles known today arose in the last 500 years, as a result of the worldwide expansion of European maritime power and trade in the Age of Discovery, which led to extensive European colonial empires. Like most non-official and minority languages, creoles have generally been regarded in popular opinion as degenerate variants or dialects of their parent languages. Because of that prejudice, many of the creoles that arose in the European colonies, having been stigmatized, have become extinct. However, political and academic changes in recent decades have improved the status of creoles, both as living languages and as object of linguistic study. Some creoles have even been granted the status of official or semi-official languages of particular political territories.

Linguists now recognize that creole formation is a universal phenomenon, not limited to the European colonial period, and an important aspect of language evolution. For example, in 1933 Sigmund Feist postulated a creole origin for the Germanic languages.

Other scholars, such as Salikoko Mufwene, argue that pidgins and creoles arise independently under different circumstances, and that a pidgin need not always precede a creole nor a creole evolve from a pidgin. Pidgins, according to Mufwene, emerged in trade colonies among "users who preserved their native vernaculars for their day-to-day interactions." Creoles, meanwhile, developed in settlement colonies in which speakers of a European language, often indentured servants whose language would be far from the standard in the first place, interacted extensively with non-European slaves, absorbing certain words and features from the slaves' non-European native languages, resulting in a heavily basilectalized version of the original language. These servants and slaves would come to use the creole as an everyday vernacular, rather than merely in situations in which contact with a speaker of the superstrate was necessary

The terms *criollo* and *crioulo* were originally qualifiers used throughout the Spanish and Portuguese colonies to distinguish the members of an ethnic group who were born and raised locally from those who immigrated as adults. They were most commonly applied to nationals of the colonial power, e.g. to distinguish *españoles criollos* (people born in the colonies from Spanish ancestors) from *españoles peninsulares* (those born in the Iberian Peninsula, i.e. Spain). However, in Brazil the term was also used to distinguish between *negros crioulos* (blacks born in Brazil from African slave ancestors) and *negros africanos* (born in Africa). Over time, the term and its derivatives (Creole, Kréol, Kreyol, Kreyòl, Kriol, Krio, etc.) lost the generic meaning and became the proper name of many distinct ethnic groups that developed locally from immigrant communities. Originally, therefore, the term "creole language" meant the speech of any of those creole peoples.

Geographic distribution

As a consequence of colonial European trade patterns, most of the known European-based creole languages arose in coastal areas in the equatorial belt around the world, including the Americas, western Africa, Goa along the west of India, and along Southeast Asia up to Indonesia, Singapore, Macau, Hong Kong, the Philippines, Malaysia, Mauritius, Reunion, Seychelles and Oceania.

Many of those creoles are now extinct, but others still survive in the Caribbean, the north and east coasts of South America (The Guyanas), western Africa, Australia (see Australian Kriol language), and in the Indian Ocean.

Atlantic Creole languages are based on European languages with elements from African and possibly Amerindian languages. Indian Ocean Creole languages are based on European languages with elements from Malagasy and possibly other Asian languages. There are, however, creoles like Nubi and Sango that are derived solely from non-European languages.

Social and political status

Because of the generally low status of the Creole peoples in the eyes of prior European colonial powers, creole languages have generally been regarded as "degenerate" languages, or at best as rudimentary "dialects" of the politically dominant parent languages. Because of this, the word "creole" was generally used by linguists in opposition to "language", rather than as a qualifier for it.

Another factor that may have contributed to the relative neglect of creole languages in linguistics is that they do not fit the 19th-century neogrammarian "tree model" for the evolution of languages, and its postulated regularity of sound changes (these critics including the earliest advocates of the wave model, Johannes Schmidt and Hugo Schuchardt, the forerunners of modern sociolinguistics). This controversy of the late 19th century profoundly shaped modern approaches to the comparative method in historical linguistics and in creolistics.

Because of social, political, and academic changes brought on by decolonization in the second half of the 20th century, creole languages have experienced revivals in the past few decades. They are increasingly being used in print and film, and in many cases, their community prestige has improved dramatically. In fact, some have been standardized, and are used in local schools and universities around the world. At the same time, linguists have begun to come to the realization that creole languages are in no way inferior to other languages. They now use the term "creole" or "creole language" for any language suspected to have undergone creolization, terms that now imply no geographic restrictions nor ethnic prejudices.

According to their external history, four types of creoles have been distinguished: plantation creoles, fort creoles, maroon creoles, and creolized pidgins. By the very nature of a creole language, the phylogenetic classification of a particular creole usually is a matter of dispute; especially when the pidgin precursor and its parent tongues (which may have been other creoles or pidgins) have disappeared before they could be documented.

Phylogenetic classification traditionally relies on inheritance of the lexicon, especially of "core" terms, and of the grammar structure. However, in creoles, the core lexicon often has mixed origin, and the grammar is largely original. For these reasons, the issue of which language is *the* parent of a creole—that is, whether a language should be classified as a "Portuguese creole" or "English creole", etc.—often has no definitive answer, and can become the topic of long-lasting controversies, where social prejudices and political considerations may interfere with scientific discussion.

Lingua Francas

A ***lingua franca*** (/ˌlɪŋgwə ˈfræŋkə/), also known as a **bridge language**, **common language**, **trade language** or **vehicular language**, is a language or dialect systematically (as opposed to occasionally, or casually) used to make communication possible between people who do not share a native language or dialect, particularly when it is a third language that is distinct from both native languages. A **lingua franca** is a language or way of communicating which is used between people who do not speak one another's native language.

Lingua francas have developed around the world throughout human history, sometimes for commercial reasons (so-called "trade languages") but also for cultural, religious, diplomatic and administrative convenience, and as a means of exchanging information between scientists and other scholars of different nationalities. The term originates with one such language, Mediterranean Lingua Franca.

Lingua franca is a term defined functionally, that is "independently of the linguistic history or structure of the language". Pidgins and creoles often function as lingua francas, but many such languages are neither pidgins nor creoles.

Whereas a vernacular language is used as a native language in a community, a *lingua franca* is used beyond the boundaries of its original community and is used as a second language for communication between groups. For example, English is a vernacular in the United Kingdom but is used as a *lingua franca* in the Philippines and India. Russian and French serve a similar purpose as industrial/educational *lingua francas* in many areas.

International auxiliary languages such as Esperanto have not had a great degree of adoption globally so they cannot be described as global *lingua francas*.

The term *lingua franca* originated as the name of a particular language that was used around the eastern Mediterranean Sea as the main language of commerce and diplomacy, from late medieval times, especially during the Renaissance era, to the 18th century. At that time, Italian-speakers dominated seaborne commerce in the port cities of the Ottoman Empire and a simplified version of Italian, including many loan words from Greek, Old French, Portuguese, Occitan, and Spanish as well as Arabic and Turkish came to be widely used as the "lingua franca" (in the generic sense used) of the region.

In *Lingua Franca* (the specific language), *lingua* means a language, as in Portuguese and Italian, and *franca* is related to *phrankoi* in Greek and *faranji* in

Arabic as well as the equivalent Italian. In all three cases, the literal sense is "Frankish", but the name was actually applied to all Western Europeans during the late Byzantine Empire. The Douglas Harper Etymology Dictionary states that the term *Lingua Franca* (as the name of the particular language) was first recorded in English during the 1670s, although an even earlier example of the use of *Lingua Franca* in English is attested from 1632, where it is also referred to as "Bastard Spanish".

As recently as the late 20th century, the use of the generic term was restricted by some to mean only hybrid languages that are used as vehicular languages, its original meaning, but it now refers to any vehicular language.

The use of *lingua francas* has existed since antiquity. Latin and Koine Greek were the *lingua francas* of the Roman Empire and the Hellenistic culture. Akkadian and then Aramaic remained the common languages of a large part of Western Asia from several earlier empires. Examples of *lingua francas* remain numerous and exist on every continent. The most obvious example as of the early 21st century is English. There are many other *lingua francas*in particular regions, such as French, Spanish, Urdu, Hindi, Portuguese, Russian, Arabic, Mandarin, and Swahili.

In certain countries, the *lingua franca* is also the national language. Urdu is the lingua franca of Pakistan as well as the national language.

Indonesian has the same function in Indonesia, but Javanese has more native speakers. Still, Indonesian is the sole official language and is spoken, often as a second language, throughout the country.

Finally, the only documented widespread *lingua franca* to be a sign language is Plains Indian Sign Language, used across much of North America. It was used as a second language across many indigenous peoples. Alongside or a derivation of Plains Sign Sign Language was Plateau Sign Language, now extinct. Inuit Sign Language could be a similar case in the Arctic among the Inuit for communication across oral language boundaries, but little research exists.

Lecture 5
From Pidgins to Creoles. Origins and Theories

From Pidgins to Creoles: Distribution

Pidgins and Creoles are distributed mainly in places with direct or easy access to the oceans. Thus, they are found mainly in the Caribbean and around the north and east coasts of South America and those of Africa as well. Their distribution is related to long-standing patterns of trade, including trade in slaves.

There are around 127 pidgins and creoles. Thirty-five of these are English-based such as Hawaiian Creole, Jamaican Creole, Krio and Chinese Pidgin English. Examples of French-based ones are Louisiana Creole, Haitian Creole, and Mauritian

Creole. The majority of Pidgins and Creoles are based on European languages. Yet, several ones like Chinook Jargon and Sango show little or no contact with a European language. This lack of contact is an important factor in the origins of pidgins and creoles and their shared characteristics.

The Caribbean area is of particular interest to creolists beacuse of the many varieties of language found there. In the United States, there is a very well-known Creole, Louisiana Creole, which is derived from French and African languages. The language distribution of this whole Caribbean area reflects its social and political history. This explains why French-based creoles is spoken in St. Lucia, which now has English as its official language; and why Surinam, officially Dutch-speaking, has two English-based creoles.

Other parts of the world are no less complicated and linguistically Sierra Leone has both pidginized and creolized English. The pidgin is West African English widely used as a trading language in West Africa. The creole, Krio, is found in and around the capital and appears to have originated among the slaves who returned to Africa from Jamaica and Britain. It is not a creolized version of West African Pidgin English.

Describing the linguistic characteristics of a pidgin and creole demands comparing it with the language with which it is associated. In certain circumstances, such as a compaarison may make good sense as in Jamaica; in others, it makes little sense as in Haiti. Yet, each pidgin or creole is a well-organized linguistic system. One cannot speak Tok Pisin by simplifying English arbitrarily. To use Tok Pisin properly, one has to learn it just as German or Chinese.

The sounds of a pidgin or creole are fewer and less complicated in their arrangement than those of the corresponding standard language. For example, Tok pisin makes use of only five basic vowels and has fewer consonants than English. No contrast is possible between words like *it* and *eat* or *pin* and *fin*.

A language like English has complicated phonological relationship between morphemes that are related (e.g. the first vowel in *type* and *typical* or the different sounds of the plural endings in *cat*, *dogs* and *boxes*). The morphophonemic variation is not found in pidgins, but the development of such variation may be a characteristic of creolization, the process by which a pidgin becomes a creole. In pidgins and creoles, here is also a complete lack of inflection in nouns, pronouns, verbs and adjectives. Nouns are not marked for number, gender, and verbs lack tense markers.

It has been said that thirty years in the life of a creole might well be equivalent to three centuries in the life of a non-creole (or a pidgin). This characterization evokes one of the most striking properties of PC: They have arisen and evolved rapidly in emergency situations — short term contacts such as trade or migration, or long-term social conflicts such as slavery, war and indenture. In such traumatic situations when no lingua franca is readily available to a group of people, the human language capacity can nevertheless function effectively even in the absence of adequate input. Thus, PC are believed to open a privileged window into the workings of the human brain, the organization of linguistic systems, and the impact of social events on the genesis of language. Although it is true that all languages expand

through contact, PC are different because they are relatively young, and their origin can be traced back to specific social events and language families. Most of the languages that can be identified as PC and are still in use or are somewhat documented are no more than two or three centuries old. Older, established languages, such as English, Chinese, or Russian, may well have originated as PC, or at least may have gone through a creolization stage, but it is difficult to assess their early stages of development other than by reconstruction. In contrast, the 'parent' languages of PC can more easily be inferred from their linguistic structure and the recent social history of their speakers, even though written evidence is relatively scarce. PC are hybrids, in that they derive from contact between at least two language types (usually due to conflicts between two or more groups of people). PC usually incorporate elements of the language of the dominant group (called the superstrate) as well as elements of the language of the subaltern group (the substrate) in proportions that are generally predictable in terms of demographic and social aspects. PC are often labeled in terms of their lexifier, the superstrate language, that yields most of the vocabulary. For example, Jamaican Creole (Jamaica), Tok Pisin (Papua New Guinea), Krio (Sierra Leone), and Guyanese Creole (Guiana) are all 'English-based,' whereas Haitian Creole (Haiti), Morisyen (Mauritius, Indian Ocean), Lousiana Creole (Southern US), and Guyanais (French Guyana) are French-based. On the other hand, major language components of those creoles (phonology, syntax, even discourse patterns) are likely to reflect substratal influences derived from the ancestral languages of the (now) creole speakers. Thus, West African elements are amply represented in Caribbean and African PC, and Melanesian components are part of Pacific creoles. PC are therefore the sum result of a creative assemblage of disparate pieces put together to form a harmonious, efficient communicative tool. It has been pointed out that there are few Spanish-based creoles (in comparison to the linguistic influence of other European colonizers), and this situation may be due to the different sociolinguistic conditions that existed in Spanish America, and led to an early shift to European languages. However, some Spanish-based creoles developed (though they may have been based on prior or contiguous Portuguese varieties) in Colombia UNESCO – EOLSS SAMPLE CHAPTERS LINGUISTICS - Pidgins and Creoles - Genevieve Escure Encyclopedia of Life Support Systems (EOLSS) (Palenquero) and in the Leeward islands of the Netherlands Antilles (Papiamentu), as well as in the Philippines (Phillipine Creole Spanish). In addition, Bozál Spanish appears to have arisen as a pidgin in Cuba at the end of the 18th century, though it does not seem to have become a creole, but may have led to a restructured Spanish. Exciting new (2004) research by A. Schwegler uncovered the surviving influence of Kikongo (a Central West African language) in the ritual language used in Cuba by Palo Monte priests (a religion akin to Santería). This language may be a vestigial form of an earlier pidgin or semi-creole. All the properties uniquely associated to PC are dependent on social contacts and communicative needs. As far as the linguistic status of PC is concerned, there is now consensus that creoles (but not pidgins) are not linguistically distinguishable in principle from other languages (non-creoles). They display

universal meaning-form mapping strategies. However, creoles are structurally more similar to one another — regardless of their lexis — than they are to non-creoles. In particular, non-creoles vary in their choice of linguistic strategies for the expression of basic notions such as tense, aspect, case or number, but creoles use a systematic subset of those mechanisms, so it is possible to define linguistic features common to most creoles. For example, to mark tense or aspect, some languages use preverbal elements (Chinese (ta)kan /yao kan '(s/he) looks/ will look'), others use postverbal flections (French (il/elle) regarde/ regardera), or a combination of the above (English, (s/he)looks/ will look). Most creoles tend to use universally preverbal morphemes — (i)de luk/ wan luk in Belizean Creole; (l)ap vwa/ va vwa in Haitian Creole. The difference here is that English-based Belizean Creole derived its morphemes from English (imperfective/durative marker de < 'there' and future wan < 'want'), whereas Haitian Creole acquired its own from French (imperfective ap < 'après' [dial. 'ongoing'], and future va < 'va' ['go']). Since PC originated to cope with emergency communication, it has been suggested that PC analysis can help us highlight mental priorities in language formation. The striking similarities among creoles have been amply documented and often illustrated in creole verbal systems. The data presented below display an invariant ordering of two tenseaspect preverbal particles: The past/anterior (ANT) morpheme precedes the imperfective (IMP) morpheme – the same item often marks habitual or progressive –, then followed by the verb. This ordering occurs regardless of the lexical base of the creole (English for Belizean, Hawaiian, Krio; Jamaican and Sranan; French for Haitian and Lesser Antillean (e.g., Martinique); Spanish for Palenquero; Portuguese-bas

From Pidgins to Creoles: Origins

Human beings always seem to be able to develop communication. When two or more groups speaking mutually unintelligible languages come into contact over a period of time, a form of language will usually emerge to meet the need to communicate among the groups. This language is a pidgin.

Pidgins combine elements from two or more languages which makes it easier for people who are speaking these languages to learn the pidgin. The sound patterns of a pidgin (its phonology, in technical terms) will emphasize those sounds which are common to both languages. Sounds which are unique to only one of the languages are not likely to be used in the pidgin.

Pidgins are always second languages and they are learned by adults who already have acquired a native language. As anyone who has attempted to learn another language as an adult and as those who have taught foreign languages to adults realize, the grammar must be simplified and often only two or three basic tenses are learned. Thus a pidgin will have a simplified grammar and a reduced vocabulary. If the pidgin developed as a trade language, then its vocabulary will focus on things and concepts important in the trading relationship.

Children, unlike adults, simply acquire language, effortlessly and without conscious instruction from adults. This ability to acquire language, to develop a

grammar to handle the language or languages to which a child is exposed, is innate. All normal children go through this process and as the body and brain change during puberty, they then lose this ability and must learn languages like adults. Steven Pinker, in his book *The Language Instinct: How the Mind Creates Language*, summarizes language acquisition this way:

"Language is a complex, specialized skill, which develops in the child spontaneously, without conscious effort or formal instruction, is deployed without awareness of its underlying logic, is qualitatively the same in every individual, and is distinct from more general abilities to process information or behave intelligently."

When children are raised in an environment in which a pidgin is spoken, they acquire the language, and re-invent it so that it becomes a creole. Unlike adults, children as not constrained to simplified grammars, and the creole quickly becomes a fully developed, complex language with a large vocabulary and an ability to express any human thought. Creoles are true languages with their own grammars which are distinct from the grammars of the languages which were combined to form the pidgin.

The process by which pidgins become creoles is interesting and provides some insights into the origins of language. Now we should ask: has English ever gone through this pidgin-creole stage of development? The answer is a definite, and quite controversial, maybe.

English has some features, such as the loss of declensions, that give it the appearance of a creole. There are at least two possible times when this creolization might have occurred. The first of these involves the parent language of English: Proto-Germanic. Proto-Germanic is less complex than its parent, Proto-Indo-European. Compared with Proto-Indo European, Proto-Germanic is streamlined, which suggests it was a creole. Some linguists have suggested that Proto-Germanic looks like a language which was learned by adults who then passed it on to the children. Because they were adults when they learned it, they never fully mastered the language. That means that as children they acquired a different language, but what was this language?

There are some linguists who have proposed contact with the Phoenicians, who spoke a Semitic language. The Phoenician language, now extinct, was similar to Hebrew. The Phoenicians were a seafaring people who travelled extensively around the Mediterranean. Archaeological data shows the Phoenicians travelled north on the Atlantic coast as far as Portugal. Linguist John McWhorter, in his book *Our Magnificent Bastard Tongue: The Untold History of English*, writes:

"The Phoenicians were one of those peoples of ancient history who were seized with a desire to travel and colonize, and they did so with great diligence on both the northern and southern shores of the Mediterranean, taking advantage of their advanced sailing technology. This included major colonies in North Africa, at Carthage, as well as one as far west as Spain, in what is now called Cádiz."

John McWhorter also writes:

"The Phoenicians had reached Portugal by the seventh century B.C., and were vanquished by the Romans about 200 B.C. This would mean that if they reached Northern Europe, it would have been around the middle of the final millennium B.C.—when we know Proto-Germanic was in place."

But the critical question is: Was Phoenician the Semitic language that influenced the creolization of Proto-Germanic? The hypothesis that Phoenician influenced Proto-Germanic is intriguing, but is there any additional evidence? There are some hints, but not hard evidence, in the fact than many of the orphan Proto-Germanic words—words not from Proto-Indo-European—deal with sailing, fishing, and fish, just the kind of vocabulary which might come from a seafaring and trading culture such as that of the Phoenicians.

Another hint is found in the realm of religion: for the Phoenicians, the god of gods was Baal who was also referred to as Baal 'Addir, meaning "god great." This may be the source of the Germanic god Balder.

A second opportunity for the creolization of English would have occurred after the Angles, Saxons, and Jutes had settled in England and had intermarried with the Celtic-speaking peoples who were living there. This thread in the history of the English language, however, is best explored in its own essay.

Geographically classifying English-based pidgins and creoles, we can divide them in two subgroups: Pacific and Atlantic. The first subgroup, Pacific pidgins and creoles, occurred in different situations in West and East Africa. English in the West Africa is a result of the slave trade. Since the 15th century, British traders traveled to different places in the West Africa; and, especially during the 17th century, slaves were transported from West Africa to the American coast and the Caribbean coast to be exchanged for sugar and rum. To facilitate the communication between indigenous population with hundreds of different languages and the communication between these people and the British traders, territories like Gambia, Sierra Leone, Ghana, Nigeria and Cameroon adopted English as a língua franca. They had no British settlement in the area, but English language gained official status. These pidgins and creoles are used by large numbers of people until today. In East Africa, however, there were huge settlements of British colonists. Countries like Kenya, Uganda, Tanzania, Malawi, Zambia and Zimbabwe became colonies of Britain. English was important for government, education and law. Nowadays, these countries are independent again but English is still the official language. 5 There are evidences that a contact language, named lingua franca, has emerged by the time of the Crusades between Muslim and Christian people. The use of this language should have expanded to the Mediterranean coast, and particularly to North Africa. Nowadays, the expression lingua franca refers to a language contact used for intercommunication in bilingual or plurilingual situations. The second subgroup, Atlantic pidgins and creoles, occurred in South Asia. Countries as India, Bangladesh, Pakistan, Sri Lanka, Nepal and Bhutan had English introduced through the East India Company establishment. East India Company had trade privileges in India determined by Queen Elisabeth I. The settlements and the English influence were so intense that an English educational system was proposed and adopted. Since 1835,

English is the Indian educational official language. South-East Asia and the South Pacific were influenced by the seafaring expeditions of James Cook (British explorer, navigator and cartographer) and others. Territories as Singapore, Malaysia, Honk Kong and the Philippines, such as Papua New Guinea, provided examples of English-based pidgins and Creoles. The well known is Tok Pisin , from Papua New Guinea. Pidgin and creole languages were developed and formed when different societies came together and devised their own system of language. Initially pidgins, these languages later became more mature and developed some sense of rules and native speakers - creoles. After discussing the concept of pidgins and creole languages, the precursors of studies in this area and the historical context of English-based pidgins and creoles, the next section will deal with different hypotheses elaborated by linguists concerned with the formations of such languages.

The major theories on formation of pidgins and creoles

The theory of pidgins and creoles as reduced codes. This theory holds that speakers of the substratum languages were presented with a reduced (baby-talk or foreigner-talk) version of the superstratum language characterised by an absence of functional categories such as gender, number, case, etc. In this view, the plantation owners were voluntarily speaking a reduced version of their own language in order to maximise communication with the slave population. Bloomfield (1933), Göbl-Galdi (1934), Hall (1966), Jespersen (1922) and Schuchardt (1909) (as translated by Goodman 1964) all hold some version of this view. Similar proposals have also been made more recently. For example, Ferguson (1971) advocates the view that "the foreigner talk of a speech community may serve as an incipient pidgin. This view asserts that the initial source of the grammatical structure of a pidgin is the more or less systematic simplification of the lexical source language which occurs in the foreigner talk registers of its speakers, rather than the grammatical structure of the language(s) of the other users of the pidgin." Similarly, Foley (1988) writes: " I suggest that a pidgin is a version of a foreigner talk of a superstratum 21 community that has been conventionalised and accepted, most importantly by speakers of the substrate language(s)." Does this approach meet the criteria of an adequate theory of PC genesis as outlined in section 2.1? This approach does not explain why PCs only develop in multilingual communities (the first feature). It does not explain the need for the substratum speakers to develop a lingua franca (the second feature). It does not account for the fact that these languages are formed quite rapidly (the fourth feature), nor for the type of mix that these languages manifest (the sixth feature). However, this approach may be considered to provide an account of the fact that the substratum population has little access to the superstratum language in situations where PCs emerge (the third feature), and of the lack of inflectional morphology, thus of the isolating character of these languages (the fifth feature). Finally, the theory of reduction is formulated in terms that are precise enough so as to be falsified (the seventh criterion). The next paragraph shows how this approach to PC genesis can be falsified and how it is in fact falsified. According to some of the proponents

of this approach, creole languages would lack the functional category lexical entries of their superstratum language because the speakers of the substratum languages were not presented with these lexical items. This claim can be falsified if it can be shown that the speakers of the substratum languages of a creole were in fact presented with the pertinent data. As has been pointed out in Lefebvre, in a discussion concerning the origin of Haitian Creole, while it could well be the case that French speakers did not use a very elaborate style of French while talking to the African population in Haiti, there is plenty of evidence from the Haitian lexicon that the speakers of the 22 substratum languages were exposed to the functional category lexical items of French. Indeed, Valdman's (1981) dictionary abounds in examples where a Haitian word corresponds to a French expression that includes a French functional item.

The theory of creoles as 'nativised pidgins'. The idea that creole languages are nativised pidgins emerged during the late sixties and developed in the seventies. In this approach, a pidgin language is no one's first language. It is a reduced language variety serving as a lingua franca in a multilingual community. A pidgin that came to be spoken as the first language of a generation of speakers is said to have undergone nativisation. A nativised pidgin is called a creole. From a linguistic point of view, the nativisation of a pidgin is often seen as being accompanied by expansion or complexification of the source pidgin, the latter being claimed to acquire all the characteristics of a natural language in the process of nativisation (see e.g. Bickerton 1981; Hymes 1971; Labov 1971; Sankoff 1971; Sankoff and Laberge 1973, etc.) This theory accounts for a number of the characteristics listed in section 2.1. It accounts for the fact that pidgins emerge in multilingual communities (the first feature), for the fact that the members of communities where pidgins emerge are in need of a lingua franca (the second feature), and for the fact that creoles emerge rapidly, in this case in one generation (the fourth feature). However, it does not account for the fact that substratum speakers have little access to the superstratum language (the third feature), nor for the isolating character of pidgin and creole languages (the fifth feature), nor for the type of mix that pidgins and creoles manifest with respect to their source languages (the sixth feature). Finally, as has been pointed out in Lefebvre and Lumsden (1989), without linguistic criteria 24 distinguishing between pidgin and creole languages, the theory is not falsifiable (the seventh criterion). Precise definitions of pidgin and creole languages are desirable at this point. Pidgins and creoles have long been considered as separate entities on the basis of the following two sets of criteria. While pidgins have been defined as reduced codes, creoles have been defined as expanded versions of these reduced codes. Also, while pidgins have been found to often constitute the second language of the speakers who use them, a creole is considered to be a pidgin that has become the first language of a new generation of speakers, as we saw above. In more recent literature, the distinction between pidgins and creoles has been levelled out in view of the fact that there are some pidgins (still used as a second language) that have been shown to have expanded in the same way as languages known as creoles. Hancock (1980) states: "I prefer not to acknowledge a distinction between pidgin

and creole, and to consider stabilisation more significant than nativisation in creole language formation." Similarly, Mufwene (1990) uses the term creole to refer "to varieties traditionally called creoles but also to those called pidgins that serve as vernaculars or primary means of communication for at least a portion of their speakers." Moreover, in recent literature in the field, scholars have started referring to pidgins and creoles as PCs, suggesting that they fall into a single category. Furthermore, pidgin and creole languages cannot be distinguished on the basis of the processes that play a role in their formation. Indeed, the 25 processes hypothesised to play a role in the formation and development of human languages apply to both pidgins and creoles. Since these languages cannot be distinguished on the basis of these processes, no distinction should be made between them. As will be seen further on, this will turn out to be a major drawback to Bickerton's (1981) Language Bioprogram Hypothesis which requires that pidgins and creoles be different and separate entities produced by different processes The theory of PCs as crystallised varieties of 'imperfect' second language acquisition According to the theory of imperfect second language acquisition of PC genesis, PCs constitute the crystallisation of an imperfect version of the acquisition of a second language. In this view, the speakers of a hypothesised proto-creole lacking sufficient access to the colonial language data which they were exposed to would have created an approximate simplified system of the type of that found in some cases of second language acquisition. Does this theory account for the features of PCs enumerated in section 2.1? While this theory of creole genesis accounts in a straightforward way for the fact that speakers of the substratum languages do not have much access to the superstratum language in contexts where pidgin and creoles emerge (the third feature), it fails to account for several of the other characteristics enumerated in section 2.1. It does not account for 26 the fact that PCs emerge only in multilingual communities (the first feature), nor for the fact that these communities need a lingua franca (the second feature), nor for the fact that PCs are created rather rapidly (the fourth feature), nor for the fact that PCs tend to be isolating languages (the fifth feature). More importantly, this theory does not provide an explanation for why PCs have 'crystallised' in the way they have with respect to their source languages (the sixth feature). Finally, this theory does not satisfy the seventh criterion, as it does not appear to be falsifiable. As Lefebvre and Lumsden (1989) point out, this theory "ne définit pas précisément les mécanismes d'acquisition d'une langue seconde, ni en quoi elle diffère de l'acquisition d'une langue maternelle." [does not define in a precise way the mechanisms of second language acquisition, nor its difference with first language acquisition]. Hence, it is not falsifiable (but see section 2.4 for refinements of this approach).

The theory of PCs as restructured varieties. Several proposals may be regrouped under the view that PCs are restructured varieties. The following discussion is organised around three major proposals: PCs as restructured substratum varieties, PCs as restructured superstratum varieties, and PCs as restructured varieties of both of their source languages. PCs as restructured substratum varieties The substratist theory of creole genesis postulates that

Caribbean creole languages have emerged by means of the gradual transformation of 27 the West African languages (spoken by the slaves) influenced by the European colonial languages. How does this theory meet the criteria in section 2.1? This theory may account for the fact that creoles only emerge in multilingual communities where there is a need for a lingua franca, and where speakers of the substratum languages have little access to the superstratum language (the first three characteristics in section 2.1). However, it does not provide an explanation for why creole languages are created in a relatively short period of time, nor for why they tend to be isolating languages (the fourth and fifth characteristics). While the postulated gradual transformation of the substratum languages influenced by the colonial languages does account for the contribution to the creole of both the substratum and the superstratum languages, it does not predict the principled respective contribution of these languages to the creole (the sixth characteristic). Finally, this theory is not falsifiable (the seventh characteristic), for, as has been pointed out in Lefebvre and Lumsden (1989), it does not account for the facts that distinguish the emergence of PCs from cases of regular change occurring in languages (or in language contact varieties) that are not known as PCs.

PCs as restructured superstratum varieties.

(1. One layer or stratum superimposed on another.2. *Linguistics* The language of a later, invading people imposed on and leaving features in an indigenous language.
Суперстра́т (лат. *superstratum* – верхній шар, настелене, покладене зверху) — залишкові сліди мови нового населення в мові місцевого населення.
Наприклад:мова тюркського племені протоболгар –
суперстрат болгарської (слов'янської мови). Термін запровадив В. Вартбург).

The superstratist theory of PC genesis holds that P Cs constitute restructured dialects of their superstratum language. For example, in this view, French-based creoles would constitute restructured dialects of French, and so on and so forth. The main advocate of this approach is Chaudenson (1973, 1983, 1992). This approach may be said to account, to a certain point, for the fact that speakers of the substratum languages have little access to the superstratum language (the third feature). It does not account, however, for the fact that creoles only emerge in multilingual communities, where there is a need for a lingua franca (the first two features). It does not account for the relatively rapid formation of PCs (the fourth feature) nor for the fact that PCs tend to be isolating languages (the fifth feature). Furthermore, and more importantly, it does not account for the principled division of properties of PC lexicons between their source languages (the sixth property). Is this theory falsifiable? This theory is falsifiable on the following grounds. As is extensively argued in Lefebvre, PCs tend to reproduce the semantic and syntactic features of their substratum languages and hence, from a typological point of view, they pair with their substratum languages rather than with their superstratum languages. On this view, Atlantic creoles tend to reproduce the features of their West African substratum languages, whereas Pacific creoles tend to reproduce those of their Austronesian substratum languages. Thus, from a typological point of view, PCs resemble their substratum languages in spite of the fact that the phonological

representation of their lexicons are derived from their respective superstratum languages. For example, as has been demonstrated in detail in Lefebvre, although the bulk of the phonological representations of Haitian words are derived from French, the typological features of Haitian pair with West African languages, not with French which shares features with Romance languages. This situation argues that Haitian Creole cannot be considered to be a dialect of French, for dialects of a given language are 29 expected to share typological features. In my view, this situation falsifies the theory according to which PCs constitute dialects of their superstratum language. (For further discussion of this issue, see also Mufwene.

PCs as restructured varieties of both of their source languages. The idea that pidgins and creoles constitute restructured varieties of their substratum or superstratum languages has given rise to a recent collection of papers edited by Neumann–Holzschuh and Schneider (2000) under the title Degrees of restructuring in creole languages. This volume contains various papers presenting case studies of pidgins and creoles analysed as restructured varieties. Some papers propose that creoles are restructured varieties of both their substratum and their superstratum sources. According to some authors, creoles may vary with respect to degrees of restructuring. In their introduction to the collection, the editors point out the confusion regarding the definition of 'restructuring' and related concepts. With the exception of the fact that some authors now acknowledge the contribution of both substratum and superstratum sources to the creole, the framework adopted for the papers in the aforementioned collection presents the same problems as the two positions discussed above with respect to the features that any theory of PC genesis must be able to account for.

The theory that creoles reflect the properties of Universal Grammar. The main proponent of the claim that creoles reflect the properties of Universal Grammar is Bickerton. This theory, known as the Language Bioprogram Hypothesis (LBH), rests on the alledged similarity between undoubtedly historically unrelated creoles, such as Haitian, Sranan and Hawaiian, and on the alledged similarity between creoles and child language. According to Bickerton, each person is born with a grammatical model (the Language Bioprogram) enabling him or her to construct a grammar. In contexts where creoles emerge, children are exposed to a pidgin spoken by their parents. According to Bickerton, this pidgin is an impoverished language variety that does not present all the characteristics of a native language. Being faced with this impoverished linguistic model, the children use their hypothesised Language Bioprogram in order to nativise the pidgin. Nativisation of the pidgin is claimed to consist in expanding the pidgin. The language variety so created is claimed to be a creole that reflects both the unmarked grammar that is hypothesised to characterise the language of young children, and the unmarked grammar that is hypothesised to characterise creole languages. Thus, in Bickerton's view, both creole languages and child language are closer to Universal Grammar than other language varieties, for both present the unmarked options of Universal Grammar. Still on this view, in ordinary cases of first language acquisition, children are exposed to linguistic data that are produced by the adults around them. Presumably,

in this situation, children have a chance of acquiring the 31 language specific features of their native language. Bickerton claims that, in the special case of first language acquisition in the context of creole genesis, children are deprived of an adequate adult model, in such a way that the language that they develop has the features of Universal Grammar. Bickerton claims that his theory accounts for both the hypothesised similarity between creole languages and the hypothesised similarity between creoles and child language. Does this theory account for the seven properties identified in section 2.1? Since Bickerton crucially considers pidgins and creoles as separate entities, we refer only to creoles in addressing this question. Bickerton's approach does not account for the fact that creole languages emerge only in multilingual communities that are in need of a lingua franca and where language learners have little access to the superstratum language (the first three features). Since the creole is nativised in one generation, this theory can be said to account for the rapid development of creole languages (the fourth feature). The theory does not account, however, for the fact that pidgin and creole languages tend to be isolating languages nor for the fact that they manifest the properties of both their substratum and superstratum languages in the way they do (the fifth and sixth features). The theory is formulated in terms that are precise enough so as to be falsifiable. Building on Lefebvre and Lumsden (1989), the next paragraphs discuss several points that falsify the universalist approach to creole genesis. Crucially, the Language Bioprogram Hypothesis of creole genesis requires that pidgins and creoles be different entities formed by different processes. On the one hand, it has been demonstrated that pidgins and creoles are not qualitatively different from one another. On the other hand, as was mentioned and, as will be shown, pidgins and creoles are not distinguishable on the basis of the processes that are at work in their formation. This constitutes a first major drawback to Bickerton's theory. Second, the alledged similarity between creole languages falls short in view of detailed comparisons of various creoles. As is shown in Muysken (1988), while a superficial look at creole languages may yield the conclusion that they are alike, a closer look at the data forces a revision of this conclusion. An example in point is the fact that, while some creoles manifest the serial verb construction (e.g. Saramaccan, Jamaican, Haitian, Papiamento, Tok Pisin, etc.), others do not (e.g. Philippine Creole Spanish, Hawaiian Creole English, Mauritian Creole, Seychellois, Reunionais, etc.). Likewise, while some creoles manifest the predicate cleft construction (e.g. Haitian, Papiamento, etc.), others do not (e.g. Tok Pisin, Solomons Pidgin, Australian creoles, etc.). Furthermore, as is extensively discussed in Lefebvre (2001), creoles tend to reproduce the semantic and syntactic features of their substratum languages. Hence, Atlantic creoles tend to reproduce the features of their West African substratum languages, whereas Pacific creoles tend to reproduce the features of their Austronesian substratum languages. This explains why Atlantic creoles manifest the predicate cleft construction, whereas Pacific ones do not. A comparison of Haitian (and contributing languages) in Lefebvre (1998) with Solomons Pidgin (and contributing languages) in Keesing (1988) strongly supports this claim. In conclusion, the alleged similarity between creole languages falls short when data

from creoles of different geographical areas are considered. Third, the hypothesised similarity between creole languages and child language receives no support in current literature. Fourth, the claim that creole languages reflect the unmarked case is not of much use without a theory of markedness. Indeed, no theory of markedness is formulated in Bickerton's work. Furthermore, based on a theory of markedness, some authors show that creole languages do present marked options of Universal Grammar. Indepth discussions of this point can be found in Koopman (1986), Lefebvre (1998) and Muysken (1981b). Fifth, Bickerton's theory looses even more points when historical data are considered. For example, Singler (1996) shows that nativisation of the Caribbean plantation societies was an extremely slow process. First, the slave traders imported twice as many men than women (Curtin 1976); second, the birth rate was very low (Kiple 1984); third, infant mortality was very high (Singler 1993); fourth, life span of Africans in the Caribbean was. As Singler (1993) comments: "This combination of factors yielded societies unable to reverse the natural population decrease. They were societies marked by both a disproportionately small number of children and an ongoing stream of recently arrived slaves from Africa". Since the bulk of the Caribbean population at the time the creoles were formed was adult, Singler (1996) concludes that the principal agents of creole genesis must have been adults.

Lecture 6
Codes, Diglossia, Bilingualism and Multilingualism

In communications and information processing, **code** is a system of rules to convert information—such as a letter, word, sound, image, or gesture—into another form or representation, sometimes shortened or secret, for communication through a channel or storage in a medium. An early example is the invention of language which enabled a person, through speech, to communicate what he or she saw, heard, felt, or thought to others. But speech limits the range of communication to the distance a voice can carry, and limits the audience to those present when the speech is uttered. The invention of writing, which converted spoken language into visual symbols, extended the range of communication across space and time.

The term 'code' can be used to refer to any kind of system that two or more people employ for communication (It can actually be used for system used by a single person, as when someone devises a private code to protect certain secrets).

The process of encoding converts information from a source into symbols for communication or storage. Decoding is the reverse process, converting code symbols back into a form that the recipient of that understands time.

One reason for coding is to enable communication in places where ordinary plain language, spoken or written, is difficult or impossible. For example, semaphore, where the configuration of flags held by a signaller or the arms of a semaphore tower encodes parts of the message, typically individual letters and

numbers. Another person standing a great distance away can interpret the flags and reproduce the words sent.

A cable code replaces words (e.g., *ship* or *invoice*) with shorter words, allowing the same information to be sent with fewer characters, more quickly, and most importantly, less expensively.

Codes can be used for brevity. When telegraph messages were the state of the art in rapid long distance communication, elaborate systems of commercial codes that encoded complete phrases into single mouths (commonly five-minute groups) were developed, so that telegraphers became conversant with such "words" as *BYOXO* ("Are you trying to weasel out of our deal?"), *LIOUY* ("Why do you not answer my question?"), *BMULD* ("You're a skunk!"), or *AYYLU* ("Not clearly coded, repeat more clearly."). Code words were chosen for various reasons: length, pronounceability, etc. Meanings were chosen to fit perceived needs: commercial negotiations, military terms for military codes, diplomatic terms for diplomatic codes, any and all of the preceding for espionage codes. Codebooks and codebook publishers proliferated, including one run as a front for the American Black Chamber run by Herbert Yardley between the First and Second World Wars. The purpose of most of these codes was to save on cable costs. The use of data coding for data compression predates the computer era; an early example is the telegraph Morse code where more-frequently used characters have shorter representations. Techniques such as Huffman coding are now used by computer-based algorithms to compress large data files into a more compact form for storage or transmission.

There are codes using colors, like traffic lights, the color code employed to mark the nominal value of the electrical resistors or that of the trashcans devoted to specific types of garbage (paper, glass, biological, etc.)

In marketing, coupon codes can be used for a financial discount or rebate when purchasing a product from an internet retailer.

In military environments, specific sounds with the cornet are used for different uses: to mark some moments of the day, to command the infantry in the battlefield, etc.

Communication systems for sensory impairments, such as sign language for deaf people and braille for blind people, are based on movement or tactile codes.

Musical scores are the most common way to encode music.

Specific games, as chess, have their own code systems to record the matches called chess notation.

Code (the general sense) is a set of conventions for converting one signaling system into another. In Sociolinguistics, *code* refers to a language or a variety of language. The term is useful because it is neutral. This term is mainly used as a neutral label for any system of communication involving language and which avoids the sociolinguist having to commit himself to such terms as dialects, language or variety, which have special status in his theories. What is interesting is the factors that govern the choice of a particular code on a particular occasion. Why do people choose to use one code rather than another, what brings about shifts from one code

to another, and why do they occasionally prefer to use a code formed from two other codes by mixing the two ?

Monolingualism : Monolingualism is the ability to use a single language code.

Bilingualism : Monolingualism is the ability to use two languages.

Multilingualism : Multilingualism is the ability to use more than two languages.

Basil Bernstein makes a significant contribution to the study of Communication with his sociolinguistic theory of language codes. Within the broader category of language codes are elaborated and restricted codes. For the purposes of this paper, the term *code*, as defined by Stephen Littlejohn in Theories of Human Communication (2002), "refers to a set of organizing principles behind the language employed by members of a social group" (p.278). Littlejohn (2002) suggests that Bernstein's theory shows how the language people use in everyday conversation both reflects and shapes the assumptions of a certain social group. Furthermore, relationships established within the social group affect the way that group uses language, and the type of speech that is used.

According to James Atherton of the Doceo Teaching and Learning Website found on the world wide web, the construct of restricted and elaborated language codes was introduced by Basil Bernstein in 1971. As an educator, he was interested in accounting for the relatively poor performance of working-class students in language based subjects, when they were achieving scores as high as their middle-class counterparts on mathematical topics. In his theory, Bernstein makes a direct correlation between societal class and language.

According to Bernstein in Class, Codes and Control (1971), "Forms of spoken language in the process of their learning initiate, generalize and reinforce special types of relationship with the environment and thus create for the individual particular forms of significance" (p.76). That is to say that the way language is used within a particular societal class affects the way people assign significance and meaning to the things about which they are speaking. Littlejohn (2002) agrees and states, "people learn their place in the world by virtue of the language codes they employ" (p.178). The code that a person uses indeed symbolizes their social identity (Bernstein, 1971).

The two types of language codes are **the elaborated code** and **the restricted code.** Now, to avoid misunderstanding, it is noted that the restricted code does not refer to restricted vocabulary just as elaborated code does not refer to better, more eloquent language. According to Atherton (2002), the essence of the distinction is in what the language is suited for. The restricted code works better than the elaborated code for situations in which there is a great deal of shared and taken-for-granted knowledge in the group of speakers. It is economical and rich, conveying a vast amount of meaning with a few words, each of which has a complex set of connotations and acts like an index, pointing the hearer to a lot more information which remains unsaid.

Within the restricted code, speakers draw on background knowledge and shared understanding. This type of code creates a sense of includedness, a feeling of belonging to a certain group. Restricted codes can be found among friends and families and other intimately knit groups.

Conversely, according to Atherton (2002), "the elaborated code spells everything out, not because it is better, but because it is necessary so that everyone can understand it. It has to elaborate because the circumstances do not allow the speaker to condense." The elaborated code works well in situations where there is no prior or shared understanding and knowledge, where more thorough explanation is required. If one is saying something new to someone they've never met before, they would most certainly communicate in elaborated code.

In differentiating between restricted and elaborated codes, it is noted that elaborated code can "stand on its own", it is complete and full of detail, most overhearing a conversation would be able to understand it. However, restricted code is shorter, condensed and requires background information and prior knowledge. A person overhearing a conversation full of restricted code would be quite lost. It would be easily identifiable as an "insiders" conversation. According to Bernstein (1971), "Clearly one code is not better than another; each possesses its own aesthetic, its own possibilities. Society, however, may place different values on the orders of experience elicited, maintained and progressively strengthened through the different coding systems".

As communication occurs in groups and either the elaborated or restricted code is used, there is a degree of openness that is noticed. There is both the closed-role system and the open-role system. In a closed-role system, roles are set and people are viewed in terms of these roles, as well as expected to act in accordance with their role. In a open-role system, roles are not set or simple, they are fluid and changeable (Littlejohn, 2002).

There are two factors which contribute to the development of either an elaborated or restricted code within a system. They are: the nature of the socializing agencies (family, peer group, school, work) present in a system as well as the values within the system. When the socializing agencies are well defined and structured you find a restricted code. Conversely, where the agencies are malleable, an elaborated code is found. In a society which values individuality you find elaborated codes, and in a narrower society you find restricted codes (Littlejohn, 2002). Bernstein (1971) purports that, "The orientation towards these codes may be governed entirely by the form of the social relation, or more generally by the quality of the social structure" (p.135).

Bernstein makes a correlation between social class and the use of either elaborated or restricted code. He reports that in the working class you are likely to find the use of the restricted code, whereas in the middle class you find the use of both the restricted and elaborated codes. His research argues that the working class have access only to restricted codes, the ones they learned in the socialization process, where "both the values and role systems reinforce restricted codes". However, the middle class, being more geographically, socially and

culturally mobile has access to both the restricted codes and elaborate codes. (Atherton, 2002). The restricted code is less formal with shorter phrases interjected into the middle or end of a thought to confirm understanding. For example, "you know," "you know what I mean, "right?" and "don't you think?" Elaborated codes have a longer, more complicated sentence structure that utilizes uncommon words and thoughts. In the elaborate code there is no padding or filler, only complete, well laid out thoughts that require no previous knowledge on the part of the listener, i.e., necessary details will be provided. According to Bernstein (1971), a working class person communicates in restricted code as a result of the conditions in which they were raised and the socialization process. The same is true for the middle class person with the exception that they were exposed to the elaborate code as well. Both groups use restricted code at some point, for as Atherton (2002) points out, "Everyone uses restricted code communication some of the time. It would be a very peculiar and cold family which did not have its own language."

[The correlation between societal class and language codes shown herein explains for the poor performance in language based subjects by the working class students mentioned earlier].

Now that the dynamics of Bernstein's sociolinguistic theory have been explored, it is prudent to critique the theory with several guidelines as presented in Littlejohn (2002).

Diglossia (diglossic):

Diglossia is a situation where two very different varieties of language co-occur throughout speech community, each with a distinct range of social function. A diglossic situation exists in a society when it has two distinct codes which show clear functional separation; that is, one is employed in one set of circumstances and the other in an entirely different set. A key defining characteristic of diglossia is that the two varieties are kept quite apart functionally. One is used in one set of circumstances and the other in an entirely different set. For example, the high (H) varieties are used for delivering sermons and formal lectures, especially in a parliament or legislative body, for giving political speeches, for broadcasting the news on radio and television, and for writing poetry, fine literature, and editorials in newspaper. In contrast, the low (L) varieties are used in giving instructions to workers in low-prestige occupations or to household servants, in conversation with familiars and so on.

In a multilingual society, people are usually forced to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes. The situations which bring a speaker to choose a certain code are solidarity with listeners, choice of topic, and perceived social and cultural distance. In other words, the motivation of the speaker is an important consideration in the choice. Moreover, such motivation need not be at all conscious, for apparently many speakers are not aware that they have used one particular variety of a language rather than another or sometimes even that they have switched languages, i.e., have *code-switched* or they have mixed languages, i.e., have *code mixed*. There are

two kinds of code-switching: situational and metaphorical. *Situational code-switching*, occurs when the languages used change according to the situation in which the conversants find themselves: they speak one language in one situation and another in a different one. No topic change is involved. When a change of topic requires a change in the language used we have *metaphorical code-switching*. *Code mixing* occurs when conversants use both languages together to the extent that they change from one language to the other in the course of a single utterance. Instances of situational code-switching are usually fairly easy to classify for what they are. What we observe is that one variety is used in a certain set of situations and another in an entirely different set. However, the changeover from one to the other may be instantaneous. Sometimes the situations are so socially prescribed that they can even be taught, e.g., those associated with ceremonial or religious functions. Metaphorical code-switching has an affective dimension to it: you change the code as you redefine the situation: formal to informal, official to personal, serious to humorous, and politeness to solidarity.

Bilingualism is about the use of two language or two language code. Monolingualism, that is the ability to use but a single language code, such a widely accepted norm in so many parts of the western world that is often assumed to be a worldwide phenomenon, to the extent the bilingual and multilingual individual may appear to be unusual. Indeed, we often mixed feeling when we discover that someone meet is fluent in several languages.

Bloomfield in his book Language (1933:56) said that bilingualism is the ability of the speaker to use 2 language with the same ability. So, according to Bloomfield someone is bilingual if he/she can use the two language with the same ability. But this statement is quite controversial. Firstly, how we can measure the speaker's ability to the two language he/she uses. Secondly, is there speaker who can use the two language with the same ability, if yes, it will be very rare to find.

Diebold (1968:10) said that the presence of bilingualism at the beginning of the bilingualism rate experienced by the people, especially children who are learning a second language in the early stages. At this stage it is still very simple bilingualism and the low level. But can not be ignored because at this stage of the base located next bilingualism.

From the above discussion can be summed up as an answer to the first question that the definition of bilingualism is a range of tiered finally began to master the language well plus the first few will know a second language, second language acquisition followed by a tiered rose to second language acquisition as well as mastery first language. If bilingualism is up at this stage it means that bilingual speakers will be able to use the first language and second language as well, for the function and any situation and anywhere. A bilingual who can use both languages equally well with a first language, by Halliday (in Fishman 1968:141) called ambilingual; by Oksaar (in Sebeok 1972:481) called ekuilingual; and by Diebold (in Hymes 1964:496) referred to the coordinates bilingual.

In many parts of the world an ability to speak more than one language is not at all remarkable. In fact, a monolingual individual would be regarded as a misfit, lacking an important skill in society, the skill of being able to interact freely with the speakers of other language with whom regular contact is made in the ordinary business of living. In many parts of the world it is just a normal requirement of daily living that people speak several languages. These various languages are usually acquired naturally and unself-consciously and the shifts from one to another are made without hesitation.

We might also say that certain attempts to distinguish people who are bilingual from those who are bidialectal may fail. There may be some doubt that very many people are actually be- or even multi-dialectal. They may speak varieties which are distinctly different, but whether each separate variety is genuinely a dialect variety depends on how one defines dialect, which in not at all an easy matter to decide. In some case, then, the bilingual bidialectal distinction that speakers make reflect social, cultural, and political aspirations or realities rather than linguistic reality.

In many parts of the world people speak a number languages and individuals may not be aware of how many different languages they speak. They speak them because they need to do in order to live their lives. In such situations language learning comes naturally and it is unforced. Bilingualism or multilingualism is not at all remarkable.

The choice of languages depends on a variety of factors: location (city or country), formality, sex, status, intimacy, seriousness, and type of activity. The choice of one code rather than the other is obviously related to the situation.

MULTILINGUALISM

A bilingual or multilingual, situation can produce still other effects on one or more of the language involved. It can lead the loss, e.g., language loss among immigrants. But sometimes it leads to diffusion; that is certain features apparently spread from one language to the other (or others) as a result of the bilingual situation, particular certain kinds of syntactic features.

Multilingualism is the act of using, or promoting the use of, multiple languages, either by an individual speaker or by a community of speakers. Multilingual speakers outnumber monolingual speakers in the world's population. Multilingualism is becoming a social phenomenon governed by the needs of globalization and cultural openness.

An interesting example of multilingualism exist among the Tukano of the Northwest Amazon, on the border between Colombia and Brazil (Sorensen, 1971). The Tukano are a multilingual people because men just marry outside their language group; that is no man may have a wife who speaks his language, for that kind of marriage relationship is not permitted and would be viewed as a kind of incest. Men choose the women they marry from various neighboring tribes who speak other language. Consequently, in any village several languages are used: the language of the men; the various languages spoken by women who originate from different neighboring tribes; and a wide tread regional ‘trade’ language. Children are born

into this multilingual environment: the child's father speaks one language, the child's mother another, and other women with whom the child has daily contact perhaps still other.

Multilingual Individuals

A multilingual person, in a broad definition, is one who can communicate in more than one language, be it actively (through speaking, writing, or signing) or passively (through listening, reading, or perceiving). More specifically, the terms bilingual and trilingual are used to describe comparable situations in which two or three languages are involved. A multilingual person is generally referred to as a polyglot. Poly (Greek: πολύς) means "many", glot (Greek: γλώττα) means "language".

Multilingual speakers have acquired and maintained at least one language during childhood, the so-called first language (L1). The first language (sometimes also referred to as the mother tongue) is acquired without formal education, by mechanisms heavily disputed. Children acquiring two languages in this way are called simultaneous bilinguals. Even in the case of simultaneous bilinguals one language usually dominates over the other.

A further possibility is that a child may become naturally trilingual by having a mother and father with separate languages being brought up in a third language environment. An example of this may be an English-speaking father married to a Mandarin Chinese speaking mother with the family living in Hong Kong, where the community language (and primary language of education) is Cantonese. If the child goes to a Cantonese medium school from a young age, then trilingualism will result.

In linguistics, first language acquisition is closely related to the concept of a "native speaker". According to a view widely held by linguists, a native speaker of a given language has in some respects a level of skill which a second (or subsequent) language learner can hardly reliably accomplish. Consequently, descriptive empirical studies of languages are usually carried out using only native speakers as informants. This view is, however, slightly problematic, particularly as many non-native speakers demonstrably not only successfully engage with and in their non-native language societies, but in fact may become culturally and even linguistically important contributors (as, for example, writers, politicians and performing artists) in their non-native language. In recent years, linguistic research has focused attention on the use of widely known world languages such as English as lingua franca, or the shared common language of professional and commercial communities. In lingua franca situations, most speakers of the common language are functionally multilingual.

Multilingualism between different language speakers

Whenever two people meet, negotiations take place. If they want to express solidarity and sympathy, they tend to seek common features in their behavior. If speakers wish to express distance towards or even dislike of the person they are speaking to, the reverse is true, and differences are sought. This mechanism also extends to language, as described in the Communication Accommodation Theory.

Some multilinguals use code-switching, a term that describes the process of 'swapping' between languages. In many cases, code-switching is motivated by the wish to express loyalty to more than one cultural group [citation needed], as holds for many immigrant communities in the New World. Code-switching may also function as a strategy where proficiency is lacking. Such strategies are common if the vocabulary of one of the languages is not very elaborated for certain fields, or if the speakers have not developed proficiency in certain lexical domains, as in the case of immigrant languages.

This code-switching appears in many forms. If a speaker has a positive attitude towards both languages and towards code-switching, many switches can be found, even within the same sentence. If, however, the speaker is reluctant to use code-switching, as in the case of a lack of proficiency, he might knowingly or unknowingly try to camouflage his attempt by converting elements of one language into elements of the other language through calquing. This results in speakers using words like courrier noir (literally mail that is black) in French, instead of the proper word for blackmail, chantage.

Sometimes a pidgin language may develop. A pidgin language is basically a fusion of two languages, which is mutually understandable for both speakers. Some pidgin languages develop into real languages (such as papiamento at Curaçao) while other remain as slangs or jargons (such as Helsinki slang, which is more or less mutually intelligible both in Finnish and Swedish). In other cases, prolonged influence of languages on each other may have the effect of changing one or both to the point where it may be considered that a new language is born. For example, many linguists believe that the Occitan language and the Catalan language were formed because a population speaking a single Occitano-Romance language was divided into political spheres of influence of France and Spain, respectively. The Ukrainian language is considered distinct from Russian partly due to a large number of borrowings from the Polish language in the vocabulary of the former, and borrowings from Turkic languages in the latter. Yiddish language is a complex blend of Old German with Hebrew and borrowings from Slavic languages.

Bilingual interaction can even take place without the speakers switching. In certain areas, it is not uncommon for speakers each to use a different language within the same conversation. This phenomenon is found, amongst other places, in Scandinavia. Most speakers of Swedish and Norwegian, and Norwegian and Danish, can communicate with each other speaking their respective languages, while few can speak both (people used to these situations often adjust their language, avoiding words that are not found in the other language or that can be misunderstood). Using different languages is usually called non-convergent discourse, a term introduced by the Dutch linguist Reitze Jonkman. To a certain extent this situation also exists between Dutch and Afrikaans, although everyday contact is fairly rare because of the distance between the two respective communities. The phenomenon is also found in Argentina, where Spanish and Italian are both widely spoken, even leading to cases where a child with a Spanish and an Italian parent grows up fully bilingual, with both parents speaking only their own language yet knowing the other. Another

example is the former state of Czechoslovakia, where two languages (Czech and Slovak) were in common use. Most Czechs and Slovaks understand both languages, although they would use only one of them (their respective mother tongue) when speaking. For example, in Czechoslovakia it was common to hear two people talking on television each speaking a different language without any difficulty understanding each other. This bilinguality still exists nowadays, although it has started to deteriorate after Czechoslovakia split up.

Lecture 7
CODE SWITCHING, CODE MIXING

The particular dialect or language that a person chooses to use on any occasion is a code, a system used for communication between two or more parties. **A Code** is a system of rules to convert information—such as a letter, word, sound, image, or gesture — into another form or representation, sometimes shortened or secret, for communication through a channel or storage in a medium.

The term **codeswitching** (or **code-switching**) refers to the alternation between two or more languages, dialects, or language registers in the course of discourse between people who have more than one language in common. Typically one of the two languages is dominant; the major language is often called the matrix language, while the minor language is the embedded language.

- *(Code-switching) "occurs when a bilingual introduces a completely unassimilated word from another language into his speech."* (Haugen 1956)
- *"Codeswitching ... is the selection by bilinguals or multilinguals of forms from an embedded variety (or varieties) in utterances of a matrix variety during the same conversation"* (Myers-Scotton 1993).

As we know that people know two languages are the first language (mother tongue) and the second language. So from this case sometimes people combine these languages in their communication. In this problem they have used code switching.

There are some experts have given definition about code switching. Some of them are

- Appel (1976) code switching ”the changing of the using language because of the changing of situation”
- Hymes (1875) states that code switching is not happen between language but also can happen between variety or styles in the any language. On generally Hymes states that “Code switching has become a common term for alternate us of two or more languages, varieties of language, or even speech styles”

Studies of the social motivations for code-switching, such as those discussed above, have demonstrated the following:

- Bilingual code switching is meaningful. It fulfils certain function of an interaction

· A speaker choice of language has to do with maintaining or negotiating a certain type of social identity in relation to other; code switching between language allow speaker access to different social identities

· Particular switches may be meaningful

· Code switching may be switching maybe unmarked, or expected choice, or a marked or unexpected choice: in this manner it may function as an attempt to initiate a change to relationships.

· Code switching is useful in cases of uncertainty about relationship; it allows speaker to feel their way and negotiate identities in relation to other.

Reasons for code switching

Reasons for code switching are:

1. Speaker
2. Listener
3. Situation change because of third person
4. Change from formal to informal or
5. Change of discussion topic

CODE MIXING

Code mixing also called intra-sentential code switching or intra-sentential code-alternation occurs when speakers use two or more languages below clause level within one social situation. Muysken (2000) defines three types of code mixing: insertion, alternation, and congruent lexicalization. In his view, insertion occurs when lexical items from one language are incorporated into another. The notion of insertion, according to Muysken (2000), corresponds to what Clyne (1991) terms as "transference" and Myer-Scotton as "embedding".

Equating in this instance code of language, there are two kinds of code-switching: situational and metaphorical. Situational code-switching occurs when the languages used change according to the situations in which the conversant find themselves: they speak one language in one situation and another in a different one. No topic change is involved. When a change of topic requires a change in the language used we have metaphorical code-switching. In this point, some topics may be discussed in either code, but the choice of code adds a distinct flavor to what is said about the topic. The choice encodes certain social values. Code-switching is often quite subconscious: people may not be aware that they have switched or be able to report following a conversation which code they used for a particular topic. Code-mixing occurs when conversant use both languages together to the extent that they change from one language to the other in the course of a single utterance.

Metaphorical code-switching has an affective dimension to it: you change the code as you redefine the situation – formal to informal, official to personal, serious to humorous, and politeness to solidarity.

Example of code switching English/Spanish

A: The picture looks so cool.

B: Which picture?

A: The one you have in your messenger.

B: Ah…Si, me gusto mucho. (Ah…Yes, I liked it a lot.)

Conversational code-mixing involves the deliberate mixing of the language without an associated topic change. Pfaff (1979) provides the following examples of conversational code-mixing among Spanish and English bilinguals:

- No van a bring it up in the meeting

'They are not going to bring it up in the meeting'

- Todos los Mexicanos were riled up.

'All the Mexicans were riled up'

Example of code-mixing in English/Indonesian

- I mean, ganti ke kalimat laen.

'I mean, change it to another sentence'

Such conversational code-mixing is often used by bilinguals, primarily as a solidarity marker. A speaker who mixes codes in this way in conversation with a friend or acquaintance will almost certainly shift entirely to English when addressing a monolingual English-speaking person or entirely to Spanish when addressing a complete stranger who is obviously of Spanish origin.

Conversational code-mixing is not just a haphazard mixing of two languages brought about by laziness or ignorance or some combination of these. Rather, it requires conversant to have a sophisticated knowledge of both languages and to be acutely aware of community norms. These norms require that both languages be used in this way so that conversant can show their familiarity or solidarity.

Gumperz's analysis of both choice of language and type of code-switching and code-mixing in the community reveals that the situation is quite complex because of the number of possibilities that are available with the 'right' choice highly depend on the social context and intend of the speaker like which occurs in Slovenian. Gumperz add that "each communicating subgroup tends to establish its own conventions with respect to both borrowing and code-switching, and that factors such as region of origin, local residence, social class, and occupational niche are involved in defining the norms.

Many other investigators have report results which clearly indicate the listeners partly judge what is said by the code the speaker choose to use. Certain codes are deemed more appropriate for certain messages than other codes. Code and message are inseparable. Consequently, when a choice between code exist, you must exercise that choice with great care since it can affect what happen to the message you wish to communicate.

The code we choose to use on a particular occasion is likely to indicate how we wish to be viewed by others. If we can comfortably control a number of codes, then we would seem to have an advantage over those who lack such control. Speaking several of the languages can obviously be distinctly advantageous in a multilingual gathering. Code-switching may be a very useful social skill. The converse of this, of course is that we will be judged by the code we choose to employ on a particular occasion.

Some form of mixed code,

1. insertion of the word, for example, “**Ok**. Kalian ujian minggu depan.”
2. Insertion of phrase, for example, “ Ini namanya **reading skill**.
3. insertion of word repetition, for example, “ada banyak **souvenir-souvenir** dari Cina”
4. insertion of idioms, for example, “makanya jadi orang itu **don’t judge book by the cover**”
5. insertion shape baster (native and foreign joint formation). for example, “saya menunggu **transferan** uang dari orang tua saya.”

Code - Switching and Code – Mixing

Living in a bilingual (or multilingual) community forces people to be able to speak in at least two different languages. I will take Javanese as a case in point. Javanese people can speak Javanese, their mother tongue, and Indonesian as their secondary or national language at a minimum. It is possible to find them speaking foreign languages too. As people have to speak different languages (or follow different speech levels; i.e. ngoko or krama in Javanese language) for different reasons, the so-called linguistic phenomena of code switching (you call it "alih kode" in Indonesian) and code mixing (campur kode) will inevitably occur.

- Most speakers command several varieties of any language they speak. People are usually required to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes.

As for code mixing, it occurs when you incorporate small units (words or short phrases) from one language to another one. It is often unintentional and is often in word level. You probably say or hear someone saying something like "jangan suka nge-judge gitu dong. orang kan beda-beda" (note that "judge" is the English word inserted in the Indonesian utterance). You can see that in code mixing, you don't alternate the whole sentence, but you only use one word or two. This often happens unintetionally. Sometimes you have a bunch of lexicons that get jumbled in your brain, and you often use more than one languages.

· The difference between code switching and code mixing. When you change language intentionally and you do it because of specific purposes (e.g. the presence of third person that does not share the same language, or the change of topic or situation), in other word the switch is functional, that means you code-switch. When you insert a piece of word other than that of your language, and you have no specific purpose or intention when doing that, that means you code-mix.

Диглосі́я (букв. *двомовність*) — одночасне існування у суспільстві двох мов або двох різних форм однієї мови, застосовуваних у різних функціональних сферах. На відміну від двомовності та багатомовності, диглосія як соціолінгвістичний феномен передбачає свідому оцінку мовцями своїх ідіомів за шкалою «високе — низьке», «урочисте — повсякденне» тощо.

Компонентами диглосії можуть бути різні мови (наприклад, французька та російська у дворянському суспільстві Росії у

кінці XVIII ст.), різні форми однієї мови (літературна мова та діалект — наприклад, класична арабська мова та місцеві арабські діалекти), різні мовні стилі (наприклад, книжний і розмовний стилі у «теорії трьох штилів» М. В. Ломоносова).

Narrow diglossia has three crucial features:
1. Two distinct varieties of the same language are used in the community, with one regarded as as a high (H) variety and the other a low (L) variety.
2. Each variety is used for quite distinct functions; H and L complement each other.
3. No one uses the H variety in everyday conversation.
Broad diglossia focuses on the 2.
A stable speech situation.

H and L varieties

H (high) variety is the more formal code, based on the written language which is used in public speeches, and is associated with power. L (low) is used in by people for vernacular purposes in their homes, in the street and other informal contexts.

H and L Varieties are not dialects because the key determinants for choosing one or the other are not region or caste, but functions and contexts.

Bilingualism with and without diglossia

Diglossia is a characteristic of speech communities rather than individuals. When we are on the individual level we use the term bilingualism. Bilingualism with diglossia refers to a situation where the society is diglossic, two languages are required to cover the full range of domains, and (most) individuals are bilingual. Bilingualism without diglossia describes situations where individuals are bilingual, but there is no community-wide functional differentiation in the use of their language. Many English-speaking countries fit this description. Individuals may be bilingual in Australia, the USA, England and New Zealand, but their two languages are not used by the whole community in different domains.

Polyglossia

Polyglossia differs from diglossia in having more than three languages in regular use in a community. Polyglossia is a useful term for describing situations where a number of distinctive codes or varieties are used for clearly distinct purposes or in clearly distinguishable situations.

Changing from one mode of speech to another as the situation demands, whether from one language to another or from one dialect of a language to another. **Code-switching** occurs where speakrs are aware of the two varieties being distinct and are able to keep them apart, although they may not do so habitually and may not be conscious of every switch they make. Code-switching is regarded as a controllable strategy, differing from both ordinary borrowing of individual lexical items and unavoidable interference.

Situational switching. Situational switching happens when people switch from one code to another for reasons which can be clearly identified. When these situations are known to us, we can predict the language behavior in certain settings.

Metaphorical switching

This type of switching is used for rhetorical reasons, drawing associations of two codes. Each set of codes symbolizes a set of social meanings, and the speaker draws the associations of each, just as people use metaphors to represent complex meanings. This switching operates like metaphor to enrich the communication. Code switching for rhetorical reasons which involves having rhetorical skills; emphasis, expression, quoting, solidarity, Changing from one language to another to signal a change in role relationship.

Rapid switching between codes. Fused lect is a distinctive conversational style used among bilinguals and multilinguals - a rich additional linguistic resource available to them. By switching between two or more codes, the speakers convey affective meaning as well as information.

Lexical borrowing

When words are borrowed in this fashion they automatically become a part of the language they are put into, and are pronounced and used grammatically as if they were part of the speaker's first language. This may happen when the speaker has a lack of vocabulary in the language that is used in the conversation. Lexical Borrowing differs from switching by the fact that they are motivated by lexical need, while in switching the speaker has a genuine choice about which words or phrases they will use in which language. The difference between borrowed and switched items is one of frequency, clear only at the extremes of a continuum that relates both phenomena.

Intra sentential code switching

Switching where people who are less proficient bilinguals will tend to switch at sentence boundaries, or use only short fixed phrases or tags in one language on the end of sentences in the other language.

Matrix language frame

Imposes structural constraints on code-switched utterances. A frame into which imposes structure on code-switched utterances

Matrix language is the "base" language used in code switching (syntax, lexicon) vs. the embedded language (provides vocab). Example would be Spanish language with English vocab or vice versa. another example: in Yopara, matrix= guarani, embedded=spanish.

Embedded language

the other, non-matrix language in code-switching.

Language shift

the process whereby a speech community of a language changes to speaking another language. Languages perceived to be "higher status" stabilize or spread at the expense of other languages perceived by their own speakers to be "lower-status".

Language shift generally refers to the process by which one language displaces another in the linguistic repertoire of a community.

Language loss

When the people who speak a language die, the languages dies with them. This can happen abruptly by a massacre or epidemic, or it can follow the same gradually shifting like that of language shift; The domains shrink, and the speakers of the dying language become gradually less proficient in it.

Language maintenance. Specific effort made to ensure the survival and/or revival of an endangered language by recording linguist information and ensuring transmission to the community.
Language maintenance refers to a situation where a speech community, under circumstances that would seem to favor language shift, holds on to its language.
For instance, the transmission of Korean to the next generation of speakers in South Korea is not the result of language maintenance, but in Japan, which has a Korean minority of some 600,000 it is. There is no language contact in South Korea which could induce language shift, but in Japan Koreans are in direct contact with Japanese, virtually all of them being bilinguals.

Ethnolinguistic vitality

Developed to predict language behavior in language contact situations, and is defined as an aggregate of sociocultural factors that determine a group's ability to function as a distinct collective entity. Objective and subjective - subjective better predictor of changing language-choice and language-use patterns. People act of assumptions rather than facts.
Three major factors:
Demography: refers to the absolute size of the group and its relative strength in the population as well as residence patterns - concentrated or dispersed - birth rate, endogamy and continuing migration.
Institutional support: concerns the presence of the group's language in the institutions of various social arenas such as education, government, industry, culture, media and religion.
Status: refers to to the group's position in a social prestige hierarchy which is itself a composite factor involving the group's immigration history as well as social, economic, cultural and linguistic aspects.

Language revival

Sometimes a community becomes aware that their language is in danger of disappearing and takes deliberate steps to revitalise it. It is sometimes argued that the success of such efforts will depend on how far language loss has occurred - that there is a point of no return. But it seems likely that more important factors are attitudinal factors such as how strongly people want to revive the language, and their reasons for doing so. Hebrew was revived in Israel after being effectively dead for nearly 1700 years. Yet strong feelings of nationalism led to determined efforts by Israeli adults to use it to children, and as a result it has been successfully revived.

Lingua Franca

Lingua franca can be described as a regular used language of communication between different linguistic groups in a multilingual speech community. The use of lingua franca happens when people of different first-spoken languages communicate. English is an example of a language used as lingua franca all over the world, for communicative purposes between groups of different first-spoken languages.

A language mutually understood and commonly used in trade by people who have different native languages.

Pidgin

A pidgin is a language which has no native speakers They develop as a means of communication between people who do not have a common language. Pidgins may seem like baby-talk but they are used for serious purposes, and each has a describable and distinctive linguistic structure. They are likely to arise when two groups of different languages are communicating in a situation where there is also a third dominant language.

Pidgins developed as languages of trade in multilingual contexts on sea-coasts. This shows its uses in trading, and the specific function of pidgin like buying and selling grain, or animal hides, rather than to signal social distinctions or express politeness. Pidgins often have short lives, as they disappear when the function is gone.

Lexifier or superstrate

When a pidgin is being developed, the language which supplies the most of the vocabulary is called the lexifier (or sometimes superstrate, which means that it is the language with the most prestige) language.

Substrate

The languages that influences the grammatical structure to a pidgin, and do not supply as much of the vocabulary as the lexifier, is called the substrate. Also a language which has lower power or prestige than another.

Creole

A creole is a pidgin which has acquired native speakers. Many of the languages which are called pidgins are in fact now creole languages. They are learned by children as their first language and is used in a wide range of domains. A creole has expanded from pidgin status to be a first language, and the structure and vocabulary serve the functions of being a first spoken language for a group.

Creolization

Is the process of which a pidgin becomes a creole. Here the pidgins become more structural regular, and so makes it easier to understand.

Acrolect, basilect, mesolect

Between the standard and the creole, there may be several varieties, sometimes called post-creole continuum.

The closest one to the standard is called acrolect (acro=high).

The one closest to the creole is called basilect (deep creole). These two tend to be mutually unintelligible.

The varieties between these two are called mesolect or intermediate varieties.

Decreolization

the process whereby a Creole is used with fewer distinct Creole features as it becomes more like a standard variety.
When a creole is used side-by-side with the standard variety in a community where social barriers are not insuperable, features of the creole tend to change in the direction of the standard variety. This is called decreolisation.

National language

A successful national language needs to serve a variety of functions. It is a language (or language variant, i.e. dialect) which has some connection—de facto or de jure—with a people and perhaps by extension the territory they occupy. The term is used variously. A national language may for instance represent the national identity of a nation or country. National language may alternatively be a designation given to one or more languages spoken as first languages in the territory of a country.
The following have been identified as important:
Unifying: It must unify the nation, and offer advantages to speakers over their dialects and vernaculars.
Separatist: It must set the nation off from sounding nations. It should be an appropriate symbol of separate national identity.
Prestige: It should be recognised as a proper or "real" language with higher status than local dialects and vernacular languages.
Frame-of- reference function: The standard variety serves as a yardstick for correctness. Other varieties will be regarded as non- standard in some respect.

Official language

In multilingual countries the language selected, often by the educated and politically powerful elite, to promote internal cohesion; usually the language of the courts and government.

De facto & de jure status

De facto: in fact or actuality the official language of government and education. in practice but not necessarily ordained by law

De jure: the languages who have legal status as official languages
'In some countries, giving more than one language the status of official language is a way of recognising the linguistic and cultural diversity within the country.'

Language planning

This includes all government activities having to do with language (including revitalization, standardization, schooling, laws, and picking a national language).

Status/prestige planning

Securing its acceptance. The status of the new variety is important, and so people's attitudes to the variety being developed must be considered. Steps may be needed to enhance its prestige, for instance, and to encourage people to develop pride in the language, or loyalty towards it. This is known as status planning or prestige planning.
Status planning is concerned with managing multilingualism by determining macro-choices as to the functions languages play in a community.

Elaboration Language planning: extending a language's functions for use in new domains. This involves developing the necessary linguistic resources for handling new concepts and contexts. Giving the language a wider function in the community.

Corpus planning

language planning that focuses on the linguistic characteristics of varieties ex decide which grammatical and phonological forms should be represented standardizing its structural or linguistic features. This kind of linguistic processing' is known as corpus planning.
Corpus planning aims at regulating micro-choices of lexical items, grammatical constructions and varieties of pronunciation.

Acquisition planning

Organised efforts to promote the learning of a language have been labelled acquisition planning.
Sociolinguists may make a contribution to organised efforts to spread a linguistic variety by increasing the number of its users. This is sometimes called acquisition planning, and, since the most widespread method of encouraging the acquisition of a language is to use the education system, it is also known as language -in- education planning.

Codification

Codification is the process of standardizing and developing a norm for a language. The processes differs from one another on the stage of standardization that already exists. (e.g. developing a standard spelling system, describing the grammar of the variety selected as the new standard, and writing a dictionary to record its vocabulary).

Forensic linguistics

The field of forensic science that uses phrases, word usage, punctuation, letter forms, and number forms to determine the personality and/or type of the writer of a document.
Forensic sociolinguistics aim to identify sociolinguistic clues and understandings which will assist in resolving legal questions.

Idiolectal preferences

An idiolect is an individual's distinctive and unique use of language, including speech. This unique usage encompasses vocabulary, grammar, and pronunciation. Idiolect is the variety of language unique to an individual. This differs from a dialect, a common set of linguistic characteristics shared among some group of people. The speech of an individual, considered as a linguistic pattern unique among speakers of his or her language or dialect.

Collocation

A collocation is a sequence of words or terms that co-occur more often than would be expected by chance. (e.g. strong tea instead of powerful tea, and powerful computer instead of strong computer. While the same meaning could be conveyed by the roughly equivalent *powerful tea, this expression is considered incorrect by English speakers.)

An arrangement or juxtaposition of words or other elements, especially those that commonly co-occur, as rancid butter, bosom buddy, or dead serious.

Linguistic stereotyping

When using a dialect/accent to convey information (e.g. a dialect that is by many associated with people whom are trustworthy) or comedy (e.g. a dialect that belongs to a group up people that is by many considered stupid or funny) you often use given stereotypes.

Ideology

An ideology is a set of conscious and/or unconscious ideas which constitute one's goals, expectations, and actions. An ideology is a comprehensive normative vision, a way of looking at things, as argued in several philosophical tendencies (see political ideologies), and/or a set of ideas proposed by the dominant class of a society to all members of this society (a "received consciousness" or product of socialization), as suggested in some Marxist and Critical theory accounts. While the concept of "ideology" describes a set of ideas broad in its normative reach, an ideology is less encompassing than as expressed in concepts such as worldview, imaginary and ontology.

Iconization

Immediate link between the way of talking and identity, as if way of talking displayed an inherent nature;
the process by which certain linguistic forms or features of a language are made to be iconic of the social identities of the speakers themselves involves a transformation of the sign relationship between linguistic features (or varieties) and the social images with which they are linked. Linguistic features that index social groups or activities appear to
be iconic representations of them, as if a linguistic feature somehow depicted or displayed a social group's inherent nature or essence.

Erasure

is the process by which ideology, in simplifying the sociolinguistic field, renders some persons or activities (or sociolinguistic phenomena) invisible. Facts that are inconsistent with the ideological scheme go unnoticed, or are explained away. For example, a social group or language may be imagined as homogeneous, its internal variation disregarded.

Language (sociolinguistic definition)

A language can be thought of as a collection of dialects that are usually linguistically similar, used by different social groups who choose to say that they are speakers of one language which functions to unite and represent them to other groups.

Language change

Linguistic change can be said to have taken place when a new linguistic form, used by some sub-group within a speech community, is adopted by other members of that community and accepted as the norm.

LECTURE 8
Society, Culture and Communication (Whorf's ideas, Bloom's Taxonomy)

The relationship between language and culture (Whorf's ideas)

Appearing of the culture always be supported by many languages. In any culture or region, language is much more than semantics, much more than what the written page or the spoken word can contain. Language as one element of culture has a very important role in human life. Language allows a person communicating with others in meeting their needs. Thus, it can be said is the main function of language as a communication tool. This does not mean that the language has only one function. Another function is as a tool to express self-expression, a tool to make integration and social adaptation, as well as a tool to hold social control. Based on the notions described above, it is clear that the language was intended in this paper is a communication tool produced by the tool man has said symbol, system, meaning, and social are arbitrary and culturally. Every language has a symbol. With the symbol will facilitate communication, although not directly dealing with the object. This is because each symbol already contains a concept or understanding. Culture is the whole communication system that binds and allows operation of a set of people called the public. Thus culture can be defined as a "system of rules of communication and interaction that allows a society occurs, preserved, and preserved". Culture that gives meaning to all business and human movements.

It is often held that the function of language is to express thought and to communicate information. Language also fulfills many other tasks such as greeting people, conducting religious service, etc.

Krech（1962）explained the major functions of language from the following three aspects:

1. Language is the primary vehicle of communication;
2. Language reflects both the personality of the individual and the culture of his history. In turn, it helps shape both personality and culture;
3. Language makes possible the growth and transmission of culture, the continuity of societies, and the effective functioning and control of social group.

It is obvious that language plays a paramount role in developing, elaborating and transmitting culture and language, enabling us to store meanings and experience to facilitate communication. The function of language is so important in communication that it is even exaggerated by some scholars. The most famous one is the hypothesis of linguistic determinism concerning the relationship between language and culture, which Nida regards as misconceptions constituting serious difficulties for cross-cultural understanding.

Since language and cultures are intertwined with each other, learning a language can not be separated from learning its culture. only by learning the culture, the L2 learners can better understand the language and use it in communication as native speakers do. Educators now generally believes that it is important to help the L2 learners to achieve the communicative competence as well as the linguistic

competence. In pedagogy there is a method of foreign language teaching called communicative language teaching(CLT), and the goal of CLT is to develop students' communicative competence, which includes both the knowledge about the language and knowledge about how to use the language appropriately in communicative situation. In CLT, culture teaching plays an important role.

In language teaching, on one hand, teachers and learners should pay attention to the culture difference since different languages reflect the different value system and worldviews of its speaker. By knowing the culture difference, one can avoid some mistake in communicating. On the other hand, the same concepts of the two cultures should not be neglected. By sharing the same concept, language learning may become easier and happier. More importantly, since languages have influence on thought, when learning a second language, the L2 learners should at the same time strengthen their mother tongue. Therefore, the native culture is protected.

2. Language kinship (спорідднення).

Kinship is the most universal and basic of all human relationships and is based on ties of blood, marriage, or adoption. There are two basic kinds of kinship ties: those based on blood that trace descent and those based on marriage, adoption, or other connections. Some sociologists and anthropologists have argued that kinship goes beyond familial ties, and even involves social bonds.

Defining Kinship

Kinship is a "system of social organization based on real or putative family ties," according to Encyclopedia Britannica. But in sociology, kinship involves more than family ties, according to the Sociology Group:

"Kinship is one of the most important organizing components of society.... This social institution ties individuals and groups together and establishes a relationship among them."

Kinship can involve a relationship between two people unrelated by lineage or marriage, according to the late David Murray Schneider, a professor of anthropology at the University of Chicago who was well known in academic circles for his studies of kinship. In an article titled "What Is Kinship All About?" published posthumously in 2004 in "Kinship and Family: An Anthropological Reader," Schneider said that kinship refers to:

"the degree of sharing likelihood among individuals from different communities. For instance, if two people have many similarities between them then both of them do have a bond of kinship."

At its most basic, kinship refers to "the bond (of) marriage and reproduction," says the Sociology Group, but kinship can also involve any number of groups or individuals based on their social relationships.

Types of Kinship

Sociologists and anthropologists debate as what to types of kinship exist. Most social scientists agree that kinship is based on two broad areas: birth and marriage; others say a third category of kinship involves social ties. These three types of kinship are:

1. **Consanguineal**: This kinship is based on blood—or birth: the relationship between parents and children as well as siblings, says the Sociology Group. This is the most basic and universal type of kinship. Also known as a primary kinship, it involves people who are directly related.

2. **Affinal**: This kinship is based on marriage. The relationship between husband and wife is also considered a basic form of kinship.

3. **Social**: Schneider argued that not all kinship derives from blood (consanguine) or marriage (affine). There are also social kinships, where individuals not connected by birth or marriage may still have a bond of kinship, he said. By this definition, two people who live in different communities may share a bond of kinship through a religious affiliation or a social group, such as the Kiwanis or Rotary service club, or within a rural or tribal society marked by close ties among its members. A major difference between consanguineal or affinal and social kinship is that the latter involves "the ability to terminate absolutely the relationship" without any legal recourse, Schneider stated in his 1984 book, "A Critique of the Study of Kinship."

Importance of Kinship

Kinship is important to a person and a community's well-being. Because different societies define kinship differently, they also set the rules governing kinship, which are sometimes legally defined and sometimes implied. At its most basic levels, according to the Sociology Group, kinship refers to:

Descent: the socially existing recognized biological relationships between people in the society. Every society looks at the fact that all offspring and children descend from their parents and that biological relationships exist between parents and children. Descent is used to trace an individual’s ancestry.

Lineage: thea line from which descent is traced. This also called ancestry, notes "The Associated Press Style Guide 2018."

Based on descent and lineage, kinship determines family-line relationships—and even sets rules on who can marry and with whom, says Puja Mondal in "Kinship: Brief Essay on Kinship." Mondal adds that kinship sets guidelines for interactions between people and defines the proper, acceptable relationship between father and daughter, brother and sister, or husband and wife, for example.

But since kinship also covers social connections, it has a wider role in society, says the Sociology Group, noting that kinship:

- Maintains unity, harmony, and cooperation among relationships
- Sets guidelines for communication and interactions among people
- Defines the rights and obligations of the family and marriage as well as the system of political power in rural areas or tribal societies, including among members who are not related by blood or marriage
- Helps people better understand their relationships with each other
- Helps people better relate to each other in society

Kinship, then, involves the social fabric that ties families—and even societies—together. According to the late anthropologist George Peter Murdock:

“Kinship is a structured system of relationships in which kins are bound to one another by complex interlocking ties.”

The breadth of those "interlocking ties" depends on how you define kin and kinship. If kinship involves only blood and marriage ties, then kinship defines how family relationships form and how family members interact with one another. But if, as Schneider argued, kinship involves any number of social ties, then kinship—and its rules and norms—regulates how people from specific groups, or even entire communities, relate to each other in every aspect of their lives.

4. **Bloom’s taxonomy**

Put simply, Bloom’s taxonomy is a framework for educational achievement in which each level depends on the one below. It’s often depicted in the form of a pyramid—similar to Maslow’s hierarchy of needs.

Basic **knowledge**, the first stage of learning, leads to the development of the skills and abilities that are crucial to completing the pedagogical process: **Comprehension**, **application**, **analysis**, **synthesis** and **evaluation**. While there are subcategories within each, each stage lies on a continuum. The belief is that students move up through each level of the pyramid in Bloom’s taxonomy, starting from very basic learning, to acquiring deeper knowledge on a subject, with each level crucial to the development of the next.

Teachers can apply Bloom’s taxonomy by asking questions and delivering assignments that directly correlate with specific learning objectives in each stage of the process, making the objectives clear to the student. For example, posing multiple choice questions can help gauge a student’s level of basic understanding and remembering of a subject, while asking a student to come up with a comparison or analogy points towards entering the application or analysis stage.

2. The history of Bloom’s taxonomy

2.1. Original Bloom’s taxonomy from 1956

In the 1940s, Benjamin Bloom, along with his collaborators Max Englehart, Edward Furst, Walter Hill and David Krathwohl, devised Bloom’s taxonomy in order to place educational goals into specific categories, with the belief that this classification would be useful in order to better assess college student performance.

Each year for the following 16 years, Bloom and his colleagues revised and refined the framework at the American Psychological Association convention. In 1956, the final version was published as the *Taxonomy of Educational Objectives*, showing the path of educational attainment through six orders of learning.

“After forty years of intensive research on school learning in the United States as well as abroad, my major conclusion is: What any person in the world can learn, almost all persons can learn if provided with appropriate prior and current conditions of learning.”

Benjamin Bloom

Bloom’s taxonomy has served as the backbone of many teaching philosophies since then. While it initially aided in the assessment of students, it quickly became a tool for teachers to devise their curriculum, outline clear learning objectives, and

design classroom activities. It has been adapted for use in classrooms from K–12 to college and university level, and as proof of its versatility, you can even apply it to a series of *Seinfeld* episode clips, each relating to a level of the taxonomy.

For 50 years, Bloom's taxonomy in its original form was a guide for educational teaching—until its revamp for a new generation.

2.2. Revised Bloom's taxonomy from 2001

In 2001, a group of cognitive psychologists, curriculum theorists, instructional researchers and testing assessment specialists led by Lorin Anderson, a colleague of Krathwohl's and former student of Bloom's, revised Bloom's taxonomy by putting together a series of more dynamic concepts for the classification system versus the original static, one-dimensional levels of educational objectives.

At the core of the revision of Bloom's taxonomy is the use of verbs to replace nouns – providing learners with clearer objectives for what is expected of them.

Older version	**Revised Bloom's taxonomy**
Knowledge	Remember
Comprehension	Understand
Application	Apply
Analysis	Analyze
Synthesis	Evaluate
Evaluation	Create

The new revision swaps the two final levels, Synthesis/Evaluation, making **create** the ultimate level achievable.

Additionally, Bloom's revised taxonomy separates the cognitive domain, which consists of all of the levels involved in learning noted above, into four distinct types within a matrix: factual, conceptual, procedural and metacognitive.

Factual knowledge is characterized by terminology and discrete facts. Conceptual by categories, principles, theories, and models, looking at the relationships among all elements within a larger structure that helps it work together. Procedural is the knowledge of a specific technique, process, or methodology: essentially, how to do something. Finally, metacognitive defines a student's self-assessment of his ability and knowledge of different skills and techniques. Is the student actually aware of their own cognition?

The matrix organization of the revised version of Bloom's taxonomy is designed to be a more precise form of thinking about learning, making it easier for educators to create clear objectives for lesson planning and student evaluation. It also makes it simpler for students to understand what is expected of them.

3. **Why is Bloom's taxonomy important?**

Bloom's taxonomy has been actively used by teachers from K—12 to college instructors for over five decades. Yet it is still just as important today as back in the '50s.

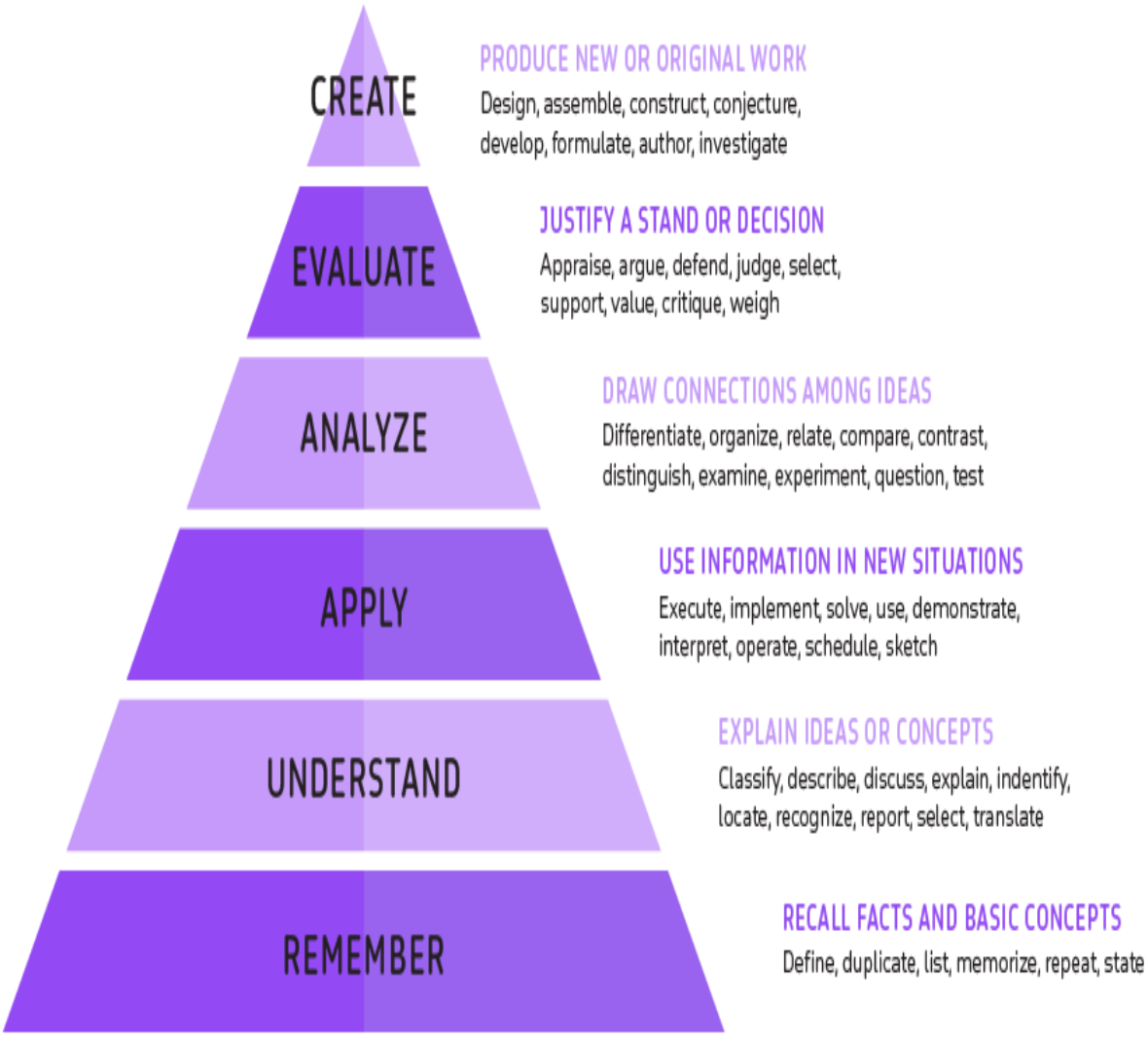
At the heart of the Bloom's taxonomy framework is the ability to create achievable learning goals that teachers and students understand, and build a definitive plan to meet them. Instructors are encouraged to view learning objectives in behavioral terms, such that they can see what students are capable of as a direct result of the instruction they have received in each level.

Using the categorization, educators can effectively organize objectives and create lesson plans with appropriate content and instruction to lead students up the pyramid of learning. Educators can also design valid assessment tools and strategies to ensure each category is met in turn, and that each part of the course material is in line with the level's objectives, whether it's basic knowledge at the beginning of a course (e.g. remembering and recalling basic concepts), or applying that knowledge towards the middle of a school year (e.g. using the learned information in specific settings by solving problems.)

For students, Bloom's taxonomy levels bridge the gap between what they know now, and what they need to learn in order to attain a higher level of knowledge.

At the end of the learning process, the goal with Bloom's taxonomy is that a student has honed a new skill, level of knowledge, and/or developed a different attitude towards the subject. And that teachers are able to effectively assess this learning on an ongoing basis, as the course moves through each stage of the framework.

4. The levels of thinking in Bloom's taxonomy



This pyramid, courtesy of the Vanderbilt University Center for Teaching, represents the revised Bloom's taxonomy framework and educational objectives and outlines the key levels of thinking.

It starts with the most basic level of knowledge at the bottom, Remembering, whereby students recall facts and basic concepts, and moves up towards the pinnacle: Create, where new or original work is produced in some fashion.

4.1. What the levels of thinking in Bloom's taxonomy mean

In any learning environment, according to Bloom's taxonomy, it's critical to start from the bottom level and work your way up. The lower-order skills require less cognitive processing, but provide an important base for learning. Meanwhile, the higher levels require deeper learning and a greater degree of cognitive processing, which can presumably only be achieved once the lower-order skills have been mastered.

4.2. How to use the levels of thinking

Complete each level of Bloom's taxonomy before moving on to the next. When course planning, bear in mind the implications—how quickly to introduce new concepts, when to reinforce them and how to test them.

The first stage, **remember**, is about recalling facts and concepts. A student can define and duplicate, make a list, memorize points, repeat information, and make valid statements. But this does not prove comprehension.

This is where **understand**, the next level, comes in. The student explains ideas and concepts, discusses and describes a topic in detail, explains what it means, recognizes it and translates the facts in some way. They can paraphrase a point, or compare and contrast information.

Once this level is conquered, students move up the pyramid to the next stage of learning: **apply**. They use the information they've learned in new situations, whether it's to solve a problem, demonstrate an idea, interpret, schedule, sketch—whichever method works for the specific type of learning, course of study, and/or class environment.

Then, they must draw connections between ideas in the **analyze** level of Bloom's taxonomy, and differentiate, organize, relate, compare, contrast, examine, question or test their knowledge. Critical thinking finally comes into play, as the student distinguishes between fact and opinion, and breaks information down into component parts.

In the **evaluate** stage, the student can justify a stand or decision by appraising a situation, arguing, defending, judging, critiquing, supporting, or weighing in with thoughts based on the knowledge and application they've acquired thus far. In the original version of Bloom's taxonomy, this was considered the pinnacle of learning. But in the revised version, as noted, create (which Bloom originally called Synthesis) is at the top of the pyramid. There, students produce new or original work.

Something can't be understood without first remembering it; can't be applied without understanding it; must be analyzed before evaluating it; and an evaluation needs to have been conducted prior to making an accurate conclusion.

Using verbs and actions allows educators to encourage success through each level of thinking in Bloom's taxonomy, and accurately measure learning. Do so by defining learning outcomes, and breaking them down as parts of a lecture. Use three key pillars to achieve this: condition (the resource being used), performance (what students should accomplish by the end), and criteria (the method of measuring success).

Importantly, some education-related words like include, understand, and learn can't be measured in a meaningful way. Following the framework of Bloom's taxonomy makes performance actionable and effective, using verbs that set clear expectations and can be specifically measured.

4.3. Level 1: Remembering

In the first stage of Bloom's taxonomy, you might ask students to recite something you've taught them, quoting information from memory based on previous lectures, reading material and notes. Educators can use verbs like define, describe, identify, label, list, outline, recall, and reproduce to effectively measure success in this stage. It's the most basic level in Bloom's taxonomy, but represents an important foundation; a stepping stone toward deeper learning. A basic way to test learning on this level is simple questions and answer periods, or multiple choice questions. This

shows that the student is able to memorize facts and recall them. But it does not yet suggest that students actually understand the material.

4.4. Level 2: Understanding

Ask students to discuss a problem or idea in their own words, in order to evaluate their comprehension from the "remembering" stage of Bloom's taxonomy. For example, they might have to paraphrase a story or definition, explain a concept in their own words, tell a story that relates to it, or provide analogies. To measure this, verbs like defend, explain, generalize, paraphrase, summarize and translate. A student who reaches this level can interpret the materials, and demonstrate comprehension of the material.

4.5. Level 3: Applying

The student will now have to take what they've learned and apply it to a scenario outside of the classroom. For example, they can use a math formula they've learned to calculate a family budget in the real world, or apply a legal ruling to a specific case in the news headlines. Verbs to use in this stage of Bloom's taxonomy include apply, demonstrate, predict, show, solve or use. That could come in the form of collaborative group projects or the composition of a blog.

4.6. Level 4: Analyzing

Now it's time to reach the higher half of the learning levels in Bloom's taxonomy. Here, students can draw connections between ideas, utilize critical thinking, and break down knowledge into the sum of its parts. This can include using logical deduction to figure out how a piece of equipment works, or finding fallacies in the reasoning of an argument. Key verbs for measurement include analyze, break down, compare, contrast, differentiate, deconstruct and infer. On achieving this level of Bloom's taxonomy, a student can demonstrate that they fully understand the material on the whole, and as its component parts. They might be able to draw diagrams or deconstruct thought processes.

4.7. Level 5: Evaluating

Here is where the student makes an educated judgment about the value of the material they've just learned, applied and analyzed, to be able to tell the difference between fact and opinions or inferences. That could include finding an effective solution to a problem, or justifying a specific decision and being able to back up that justification with knowledge. Appraise, conclude, critique, evaluate, support and summarize are all good verbs to use in this level of Bloom's taxonomy. Tools like surveys and blogs can help in this particular level.

4.8. Level 6: Creating

In the final level of Bloom's taxonomy, the student demonstrates full knowledge by applying what they've learned, analyzed and evaluated, and building something, either tangible or conceptual. That could include writing a manual or report on a particular topic, designing a piece of machinery, or revising a process to improve the results. Verbs to use include categorize, combine, compile, devise, design, generate, modify and write. Projects can range from detailed essays that put parts of the learning together to form a whole concept or idea, or networking with others to discuss the merits of a study.

5. Learning objectives in Bloom's taxonomy

Bloom's taxonomy is further divided into three distinct learning objectives, or domains of educational activities: cognitive, affective, and psychomotor. These are also referred to by the acronym KSA, for Knowledge (cognitive), Skills (psychomotor), and Attitudes (affective). The goal is that by the end of a learning session, the student will have acquired new knowledge, skills and attitudes towards a subject.

5.1. The cognitive domain in Bloom's taxonomy

Knowledge and development of intellectual skills is at the heart of the cognitive domain of Bloom's taxonomy, whereby a student can recall or recognize facts, patterns, and concepts that will serve as a foundation for deeper learning. This is where the six key facets of Bloom's taxonomy—Knowledge, Comprehension, Application, Analysis, Synthesis, and Evaluation–come in.

5.2. The affective domain in Bloom's taxonomy

In this domain, students have new feelings or emotions about the subject, and/or themselves. They should be able to place more value on something, and have a greater appreciation for it, along with different motivations and attitudes. In a medical or caregiving setting, students might be able to demonstrate empathy towards patients or children. Students can be assessed in several ways when it comes to the affective domain, such as their ability to listen with respect and provide their unwavering attention, actively participate in class discussions, resolve conflicts and exhibit consistent and pervasive behaviours that reflect their internalized values.

5.3. The psychomotor domain in Bloom's taxonomy

The psychomotor domain is one of the later additions to Bloom's taxonomy, as the original team did not believe they had sufficient knowledge in teaching such skills at the post-secondary level. In this domain of Bloom's taxonomy, students develop manual or physical skills. There are three versions: physical movement, coordination and the use of motor skills. A student in a medical setting might demonstrate psychomotor development by properly stitching a wound; a student of construction through an understanding of how to operate a backhoe. Psychomotor skills can represent basic manual tasks, like washing a car or planting a garden, as well as more complex activities, like operating heavy machinery or following choreographed dance steps. Psychomotor skills are measured in terms of speed, precision, distance, procedures and technique.

6. How to use Bloom's taxonomy in the classroom

6.1. Using Bloom's taxonomy in lesson planning and course design

Educators can use the tools of Bloom's taxonomy to precisely focus curricula throughout the year on specific parts of the framework, ensuring that students demonstrate the proper cognitive abilities in each assignment and exam before moving on to the next.

This way, students can have clear, concise, and measurable goals to achieve. They answer questions and complete tasks based on which objective is the focus at the time, using the measurable verbs like the ones previously noted for each level to elicit the proper types of responses. For example, questions asking students to

compare, discuss, and predict will help their basic understanding of a project, while the use of verbs like “investigate” and “relate” suggest that they’ve moved on to the analyzing stage.

Students can move from the lower to the higher levels of learning through course materials, topics, lectures, assignments and in-classroom activities that are fine-tuned to help them succeed. Following the framework of Bloom’s taxonomy, assignments and classroom learning can be restructured to ensure that they fall in line with each level in succession, so students have the critical tools to move towards achieving that all-important deeper level of learning: the top of the Bloom’s taxonomy pyramid.

6.2. Bloom’s taxonomy and active learning

In modern classrooms, students aren’t always sitting passively in front of a lecturer. Mobile devices and online course materials are the norm. It’s a testament to the versatility of Bloom’s taxonomy that it fits extremely well into lesson planning for active learning.

In the Remember stage of Bloom’s taxonomy, instead of sitting back and absorbing information you could ask students to challenge each other to recollect facts, or make a list at the end of class of the most important facts they learned that day. And in the Analyze stage of Bloom’s taxonomy, you can spark class discussion of problems, comparisons, and examining how a subject might relate to students’ everyday lives.

Being explicit about expectations in class can also help guide students in the right direction—a great application of metacognition within Bloom’s taxonomy. In this way, you can help students take responsibility for their own learning. For instance, in a marketing class, teachers can instruct students that, by the middle of the term, they should not only know the components of an effective TV commercial, but why each is important, and how they holistically work together to achieve the goals of the company placing the advertisement.

(You can find a comprehensive list of applied active learning tools and techniques in our free Bloom’s taxonomy e-book.)

6.3. Bloom’s taxonomy and formative assessment

A student’s grade isn’t directly impacted by ongoing, or formative, assessment, but it’s a way for educators to gauge how well students are learning, and moving up the Bloom’s taxonomy hierarchy. Formative assessment is not a scale that determines the success or failure of a student, but it’s used as a continued tool for teaching.

Focus on what you want students to achieve, using Bloom’s taxonomy as a guide, versus whether a specific activity will contribute toward their overall grade. Develop concrete learning objectives for each stage, and give the students clear expectations. Identify what action a student would be taking with your assignment, and to which level it would apply. Then, match suggested assessment techniques and questions to the lecture, and choose activities that will encourage results.

In the Remember and Understand stage of Bloom’s taxonomy in an entry-level class, for example, multiple choice or true or false questions make sense. Once

you reach top Analyze, Evaluate, and Create levels of Bloom's taxonomy, whether it's in an advanced class or toward the end of the course, consider oral examinations or written essays. Even if they aren't tied to a grade, the assignments can paint a picture of how much the students have truly learned to date so educators can tweak course materials or even their approach. This will help better prepare students to succeed when it comes time for summative assessment.

6.4. Bloom's taxonomy and summative assessment

For assignments and exams that impact grading, Bloom's taxonomy can also apply. Typically, mid-term exams might cover material and learning that fits closer to the bottom of the pyramid, in remember, understanding, and applying.

When you get to the final exams, however, this is when it can be useful to assess learning towards the top of the pyramid, including analyzing, evaluating and creating.

Students should be able to apply their knowledge to everyday situations beyond course material, provide informed opinions and defend them, and consider additional questions that need to be addresses, even providing examples. Perhaps ask them to make a booklet outlining five to ten important rules, a mock marketing campaign, a flowchart, or a series of tips based on their learning. By the time you get to summative assessment, the results should indicate a deeper level of learning that fits within the top of the Bloom's taxonomy pyramid.

7. Problems with Bloom's taxonomy

Bloom's taxonomy is by no means a hard and fast rulebook that needs to be followed to a tee; it's a theoretical construct that can be interpreted in many ways to fit individual teaching styles, courses, and lesson plans. Some believe that it is only appropriate for the lower levels of learning, and that it fails to address more recent developments in cognitive psychology, including the ability for students to create knowledge in their own minds throughout the learning process. Some also frown on the idea that students must start at the lowest level and work their way up before engaging in a meaningful dialog about facts, which isn't always necessarily the case.

7.1. Creativity as a goal, not as a tool

Sometimes, creativity isn't just a goal, it's a tool that can be effectively used toward further learning. You could ask students to create something in the first lesson, like a mock advertisement in a marketing class, or a proposed solution to global warming. Educators can deconstruct and compare the results with them, and use that creative project to introduce facts, concepts, and basic knowledge of the topics. In that respect, while the components of the framework are always the same, it isn't always necessarily organized neatly into a pyramid, as with the original Bloom's taxonomy. The Bloom's taxonomy structure can morph into everything from a circle, to a web, a flower, or even a mandala (below) in design, showing each level of learning feeding into one another, and occurring at different points in the process. No matter which way you slice (or organize) Bloom's taxonomy, though, it always uses the six key principles to result in deeper learning.

3. Colour words

A **colour term** (or colour name) is a word or phrase that refers to a specific color. The color term may refer to human perception of that color (which is affected by visual context) which is usually defined according to the Munsell colour system, or to an underlying physical property (such as a specific wavelength of visible light). There are also numerical systems of color specification, referred to as color spaces.

An important distinction must be established between color and shape; these two attributes usually are used in conjunction with one another when describing in language. For example, being labeled as alternative parts of speech terms color term and shape term.

Psychological conditions for recognition of colors exist, such as those who cannot discern colors in general (A phantasia) or those who see colors as sound (Synesthesia)

Color dimensions

There are many different dimensions by which color varies. For example, hue (shades of red, orange, yellow, green, blue, andpurple), saturation ("deep" vs. "pale"), and brightness or intensity make up the HSI color space. The adjective "fluorescent" in English refers to moderately high brightness with strong color saturation. Pastel refers to colors with high brightness and low saturation.

Some phenomena are due to related optical effects, but may or may not be described separately from the color name. These include gloss (high-gloss shades are sometimes described as "metallic"; this is also a distinguishing feature of gold and silver), iridescenceor goniochromism (angle-dependent color), dichroism (two-color surfaces), and opacity (solid vs. translucent).

Seminar 1

Sociolinguistics and Language Education

Plan

1. Sociolinguistics as a science.
2. Sociolinguistics and the Sociology of Language.
3. Knowledge of Language.
4. Language and Society.

Questions to be discussed:

1. What is sociolinguistics?

2. What are the main components of sociolinguistics?

3. In what important ways does sociolinguistics contribute to foreign language education?

4. What is the relationship between sociolinguistics and the teaching of English as a foreign language?

5. What are some of the 'questions' and 'problems' you see in your society, either broadly or narrowly defined, that fall within sociology of language?

Task for individual work:

Make a list of unknown words from Lecture 1 (not less than 20).

Seminar 2

Language Variation and Society

Plan

1. Variation.
2. Scientific Investigation.
3. Methodological Concerns.
4. Language, Dialects, and Varieties.

Tasks to be discussed:

1. The uniformation principle mentioned above proposes that there is a relationship between *synchronic* (i.e., descriptive) and *diachronic* (i.e., historical) statements made about a language. There has been a long advocacy in linguistics for separating the two (see Saussure, 1959, Bloomfield, 1933, and just about any introductory linguistics text written prior to the mid-1970s). Try to discover the reasons that are usually given for such an insistence on separation.

2. To convince yourself that there are no 'single-style' speakers, try for an hour or two not to vary your speech style as circumstances change. For example, try to speak to your cat (or dog), your close friends, your teachers, and complete strangers with exactly the same degree of formality (or informality), principles of word choice, precision of articulation, and method of address (e.g., *John*, *Mr Smith*, *Sir*). Report what happened and how you felt about what you were doing as the setting and participants changed. How did others react? (Be careful: you might run into difficulties!).

3. The fact that Standard English can be spoken with a variety of accents often poses certain difficulties for the teaching of English in non-English speaking countries. What are some of the problems you might encounter and how might you try to solve them? (There are a great number of websites related to pronunciation teaching like www.englishmedia.lab and also websites that bring together learners and native speakers in the virtual world such as www.livemocha.com. They can sign up and be a member of these websites and exchange conversation with native speakers).

4. Overall, we will be concerned with the spoken varieties of languages rather than the written varieties. What are some of the essential differences between the two? What do linguists mean when they say that the spoken language is 'primary' and the written language is 'secondary'? How do most people relate the spoken and written varieties?

5. For W. Labov and other sociolinguists the *vernacular* is very important. What do you understand by this term? When do you use such a variety? How easy or difficult is self-observation of that variety?

Watch the video: LANGUAGE, DIALECT AND VARIETIES
https://www.youtube.com/watch?v=ji6vURnWfrk

Watch the video: VARIATION
https://www.youtube.com/watch?v=eYIyMCoIAZY#t=138.860398

Power Point Presentation: LANGUAGE, DIALECT AND VARIETIES
https://www.google.com.ua/url?sa=t&rct=j&q=&esrc=s&source=web&cd=3&cad=rja&uact=8&ved=0ahUKEwiN3qbJjvzRAhUOb5oKHTFRCGsQFggqMAI&url=http%

3A%2F%2Fapl623-f12-macedo.wikispaces.umb.edu%2Ffile%2Fview%2FLanguages%2BDialects%2BVarieties.pptx&usg=AFQjCNEvsBKEGG0BtU6-c-kb6NjG9QLCkw&sig2=vCLEwijHM_t8QcGQo7tDLQ&bvm=bv.146094739,d.bGs

Seminar 3

Dialects, Styles, and Registers

Plan

1. Regional Dialect.
2. Social Dialect.
3. Different Forms of Language.
4. Styles, Registers and Genres.

Tasks to be discussed:

1. One of the easiest ways of persuading yourself that there are registers associated with different occupations is to read materials associated with different callings. You can quickly compile register differences from such sources as law reports, hairdressing or fashion magazines, scholarly journals, recipe books, sewing patterns, instruction manuals, textbooks, and so on. The supply is almost inexhaustible! You might compile lists of words from various sources and find out how long it takes one of your fellow students to identify the particular 'sources' as you read the lists aloud.

выборы- election(s)
голосовать/проголосовать (за кого/что) - to vote (for)
гражданство - citizenship, nationality
демократия - democracy
диктатура - dictatorship
захватывать/захватить власть - to seize power
капитализм - capitalism
коммунизм - communism
королева - queen
король - king
международный - international
монархия - monarchy
население - population

независимость - independence
объявлять/объявить войну (кому) - to declare war (on)
политик - politician
политика - politics
политическая партия - political party
полиция - police
посольство - embassy
представитель - representative
президент - president
рабство - slavery
советская власть - Soviet rule/power

2. Hudson (1996, p. 46) says 'your dialect shows who (or what) you *are*, whilst your register shows what you are *doing*.' He acknowledges that 'these concepts are much less distinct than the slogan implies'; however, you might use them to sort out what would be dialect and register for a professor of sociology from Mississippi; a hairdresser from Newcastle working in London; a British naval commander; a sheep farmer in New Zealand; and a 'street-wise' person from any location you might choose. What do you regard as the characteristics of a 'good' speaker of English and of a 'poor' speaker? Consider such matters as pronunciation, word choice, syntactic choice, fluency, and style.

3. There seems to be evidence that many people judge themselves to speak 'better' than they actually do, or, if not better, at least less casually than they do. Do you know of any such evidence? If it is the case that people do behave this way, why might it be so?

4. Find some articles or books on 'good speaking,' on 'how to improve your speech,' or on 'how to impress others through increasing your vocabulary,' and so on. How valuable is the advice you find in such materials?

Task for individual work:

Make a list of unknown words from Lecture 3 (not less than 20).

Watch the video: https://www.ovguide.com/lectures-against-sociolinguistics-9202a8c04000641f8000000016adebf1

Seminar 4

Pidgins and Creoles. Lingua Francas

Plan

5. Pidgins: definitions and characteristics.
6. Creoles: definitions and characteristics.
7. Lingua Francas.

Tasks to be discussed:

1. A particularly interesting lingua franca is Plains Sign Language used by aboriginal peoples in North America (see Taylor, 1981, for a description of this and other aboriginal lingua francas). Try to find out in what ways Plains Sign Language must be distinguished from American Sign Language, i.e., the communication system that many deaf people use.

2. Esperanto and Basic English have both been proposed for use as auxiliary languages, i.e., as lingua francas. What advantages are claimed for each? Do you see any disadvantages? (There are numerous other proposals for auxiliary languages, so you might care to extend your inquiry to these too).

3.If someone told you that pidginized varieties of a language are ‘corrupt’ and ‘ungrammatical,’ and indicated that their speakers are either ‘lazy’ or ‘inferior,’ how might you try to show that person how wrong he or she is? What kinds of evidence would you use?

4. The ‘stripped-down’ nature of pidgins has led them to being called ‘reduced’or ‘minimal’ languages. They have even been compared to forms of ‘babytalk.’A different view is that they are ‘optimal’ communication systems, perfectly appropriate to the circumstances of their use. Do you see any merit in this latter view?

5. While there is little dispute about the origin of the term ‘creole’ when used to describe a type of language, there is some dispute about the origin of the term ‘pidgin.’ What can you find out about the origins of the two terms, particularly about the origin of the latter?

Watch the video: https://www.ovguide.com/lectures-against-sociolinguistics-9202a8c04000641f8000000016adebf1

Seminar 5

From Pidgins to Creoles. Origins and Theories

Plan

1. From Pidgins to Creoles: Distribution.
2. From Pidgins to Creoles: Origins.
3. The major theories on formation of pidgins and creoles.

Tasks to be discussed:

1. Pidgins and creoles have been said to have 'the grammar of one language and the vocabulary of another.' In what sense is such a statement true, false, or a bit of both?

2. Examine the following example of British Solomon Islands Pidgin (from Trudgill, 1995, p. 158) with its English gloss. Describe as many of its grammatical features as you can.

Mifylv i-go go lCɛ sClwater, lòkautim fiR, nau w}n i-kvm. Nau mifylv i-go Clvbaut lCɛ kinú, nau bɪgfylv wɪn i-kvm nau, mifylv i-fafasi Clvbautv, rCɛ tumvs.

We kept going on the sea, hunting for fish, and a wind arose. Now we were going in canoes, and an immense wind arose now, and we were thrown around and were moving very fast.

3. Webster (1960) cites the following as an example of Korean Bamboo English, a pidginized variety of English that flourished for a brief while during the Korean War in the early 1950s. He cautions as follows (p. 261): 'I would surmise it was written by a relatively sophisticated soldier,' and 'is a good bit more fluent than the general speech used in talking to Koreans.' Is this a typical pidgin? (Certain words are glossed for you.)

The Story of Cinderella-San

Taksan years ago, skoshi [little] Cinderella-san lived in hootchie [house] with sisters, poor little Cinderella-san ketchee no fun, have-no social life. Always washee-washee, scrubee-scrubee, make chop-chop [food]. One day Cinderellamun san sisters ketchee post cardo from Seoul. Post cardo speakie so: one princesan have big blowout, taksan [big] kimchi [Korean food], taksan beeru, play 'She Ain't Go No Yo Yo.' Cindy-san sisters taksan excited, make Cinderellasan police up clothes. Sisters go blackmarket, ketchee fatigues, new combat boots, bring to hootchie and Cinderella-san cut down fatigues, shine-shine boots. Come night of big shindig, sisters speak sayonara, leave Cindy-san by fire.

Eiiiii . . . is appearing fairy Godmother-san. She speak: ‘Cindy-san, worry hava-no, I ketchee you number one outfit and you go to hoedown number one prince.’ Godmother-san speak Cindy-san ketchee one mouse and one mouse-trap. Godmother-san waving wand and mousetrap and mouse becoming streamlined oxcart. Then wave wand again one time and old rubber shoes changee into polished Corcoran jump boots. ‘Meda-meda [look],’ say Cindysan.

‘Number one.’

‘One thing, kiddee,’ speak fairy Godmother-san, ‘knock it off by 2400. I gotta get these clothes back to QM warehouse.’

‘Hokay,’ speak Cindy-san, taksan happy, and rush off to Seoul to hootchie of number one prince. Cindy-san ketchee big hit at barn dance. All rest jo-sans [girls] bags by Cindy-san. Number one prince is on make, ketchee beeru and Spam sandwiches for Cindy-san and dance to ‘I Ain’t Got No Yo Yo’ eight times.

Suddenly clock starts to strike 2400. Cindy-san has skoshi time, can speak only sayonara to number one prince before chogeying [going] to oxcart pool to go home. She hubba-hubba [hurry] home but lose Corcoran jump boot.

Time to stop hava-no and number one prince ketchee. Next day big bulletin go out: Number-one prince meda-meda for jo-san who has foot to fit Corcoran jump boot, ketchee and marry, make number one jo-san in Korea. Prince try taksan feet in boot – all time no fit. Finally come to hootchie of Cinderella-san. Sisters all shook up, sit and giggle on straw mat as prince tries on number twelve feet.

‘Never hatchie,’ he speak. ‘Who is jo-san who do washee-washee?’ Sisters laugh. ‘Ugly Cinderella-san,’ they speak. ‘Nevah hoppen [impossible].’ ‘What to lose,’ speak Prince. ‘Edewa [come] shipsho [hurry] bali-bali [quick] ugly jo-san.’

Cindy-san grins. She ketchee five aces in this deal, all time know jump boot fit. Boot slide on skoshi foot with number one fit.

‘Kid, you dai jobu [OK],’ he speak. ‘Come on my house, be number one princess.’

‘Sayonara, old bags,’ speak Cindy-san to sisters, and go home with number one prince. Taksan happy ever after.

Seminar 6

Codes, Diglossia, Bilingualism and Multilingualism

Plan

1. Code. Two types of codes.
2. Diglossia.
3. Bilingualism and Multilingualism.

Tasks to be discussed:

1. If someone were to tell you that diglossia is but a simple reflection of the social, cultural, or political oppression of a people, how might you answer?

2. How 'diglossic' are classroom situations in which children who come to school speaking only a regional or social variety of English well removed from the standard variety are taught the standard variety and its various uses, particularly its use in writing?

3.A distinction is sometimes made between communities in which there is *stable bilingualism* and those in which there is *unstable bilingualism*; Switzerland, Canada, and Haiti are cited as examples of the former, and the linguistic situations found in cities like New York or among many immigrant peoples as examples of the latter. Why are the terms *stable* and *unstable* useful in such circumstances?

4. The term *bilingual* is used in describing countries such as Canada, Belgium, and Switzerland (also *multilingual* in this case). What kind of bilingualism (or multilingualism) is this?

5. A speaker of English who wants to learn another language, particularly an 'exotic' one, may find the task difficult. Speakers of that other language may insist on using what little English they know rather than their own language, and there may also be compelling social reasons that prevent the would-be learner from achieving any but a most rudimentary knowledge of the target language. What factors contribute to this kind of situation? How might you seek to avoid it?

6. Is it possible to have a society in which everyone is completely bilingual in the same two languages and there is no diglossia? How stable would such a situation be?

7. Some communities regard bilingualism as a serious threat; it has even been referred to as a 'Trojan horse,' initially attractive but ultimately fatal. Why might this be so? (Consider the experience of migration and also the sorry state of many minority languages in the world.)

Task for individual work:

Make a list of unknown words from Lecture 6 (not less than 20).

Seminar 8

Society, Culture and Communication (Whorf's ideas, Bloom's Taxonomy)

Plan

1. The relationship between language and culture (Whorf's ideas).
2. Language kinship (спорідненння).
3. Taxonomy (класифікація; співпідпорядкування).
4. Colour words.

Tasks to be discussed:

1. A language like English makes use of 'natural gender'; German and French employ 'grammatical gender'; and Chinese does without either. What do such facts tell us about the 'world-views' of those who speak English,German, French, and Chinese?

2. Many people in the world are completely bilingual or even multilingual in languages with very different structures. Consider this fact in relation to the Whorfian hypothesis. What are some of the implications? How might you attempt to test these experimentally?

3.Look at the English kinship system, particularly your own version of it, and consider the various relationships covered by terms such as *great grandfather*, *uncle*, *niece*, *cousin*, *step-sister*, *half-brother*, *second cousin once removed*, and *father-in-law*. Where are distinctions made to do with such factors as gender, generation, blood, and marriage? Where are such distinctions not made? Is *godson* part of the system?

4. Terms such as *uncle*, *father*, *mother*, *sister*, *brother*, *son*, and *cousin* are sometimes used outside the English kinship system. Describe these uses and try to account for them.

5. Family structures are changing: in many parts of the world the extended family is becoming less and less important as the nuclear family grows in importance; divorce results in one-parent families; remarriage results in mixed families. What are some of the consequences for kinship terminology? For example, whereas you can have an *ex-wife*, can you have an *ex-father-inlaw*? Are two people who live together necessarily *husband* and *wife*? If not, what are they? In a remarriage do his children, her children, and their children learn to distinguish whose *cousins*, *uncles*, and so on are whose?

6. If a language uses a term equivalent to English *mother* to cover MoSi, MoBrDa, and MoBrSiDa, and a term equivalent to English *sister* to cover FaBrDa, FaFaSi, and FaSi, what hypotheses might you be tempted to make concerning differences between the family structure of speakers of such a language and your own family structure?

7.How do you discuss an illness, injury, or disease with others? What kinds of terms do you use? Do they fall into any kind of hierarchy? Do you ever experience difficulty because your terms and the terms that another (e.g., your physician) uses fail to match?

8. Devising a taxonomy for a set of apparently related phenomena can be a very demanding task. What difficulties do you encounter in trying to devise taxonomies for each of the following: buildings, meals, drinks, rooms in houses, flowers, and popular music?

9.What are some of the more esoteric (неясні, складні) color designations you have encountered recently? Where did you find them? Who used them? What appears to be their purpose?

10. Two other naturally occurring phenomena capable of sub-division are years and days. How is each divided? Be careful since systems of division may depend on a variety of factors: geographical, climatic, religious, academic, and so on. Note that in each case, unlike the color spectrum, there is a need to choose an arbitrary beginning (or end) point.

Task for individual work:
Make a list of unknown words from Lecture 8 (not less than 20).

TEST
to the course SOCIOLINGUISTICS

I. Choose the right variant:

1) Which of the following best describes the term isogloss?

1. boundary of a region in which a single dialect is spoken;
2. boundary of a region where a particular feature of a language is found;
3. boundary of a region where a single language is spoken;
4. none of the previous.

2) ***Which of the following characteristics is not likely to correlate with systematic variation in a language?***

1.age;
2.religion;
3.sex;
4.ethnicity;
5.handedness.

3) Which of the following varieties is not a register?

1. British English;
2. medical English;
3. an anti-language;
4. legalese;

scientific Danish.

4) Code switching refers to which of the following phenomena:

1. switching from written to spoken codes;
2. changing languages in different domains;
3. changing languages within a single discourse.

5) Language choice in bilingual speech communities can usually be explained completely by the domain of the speech interaction.

True;
False.

6) Which of the following is not true?

1.throughout human history languages have always become endangered and died;
2.many languages of Australia and the Americas have become endangered in post-colonial times;
3.there are no attested cases of successful language revival;
4.if the present rate of language death and endangerment continues a considerable number of the world's languages will die in the next century;
5.speakers of many -- though not all -- endangered languages are concerned about the fate of their language.

7) Mandarin Chinese and Cantonese are dialects of Chinese.

True;
False.

8) The situation in which interlocutors adopt features of one another's speech is called:

1.affiliation;
2.idiolect variation;
3.accommodation;
4.convergence;
5.disaffiliation;

9) What sort of speech variety would a variety of a language used when speaking to animals be?

1. a dialect;
2. a register;
3. a secret variety;
4. a respect variety;
5. a distinct language.

II. Complete the following sentences with the appropriate word(s).

A) Studies of language variation and its correlation with _____ categories, such as_____ paper "The social motivation of a sound change," 1963 led to the foundation of sociolinguistics as a subfield of_____. Although contemporary sociolinguistics includes other topics, language variation and change remains an important issue at the heart of the field.
3 points
B) A set of norms or rules governing how a_____ should or should not be used rather than describing the ways in which a language is actually used. Contrast with_____ .
2 points

III. Answer the following questions.

1. What is the relationship between diglossia and bilingualism? Do the concepts of ‘high language’ and ‘low language’ have useful application? List a number of different contexts in which each type of language might be used (3 points).
2. Describe an example of a linguistic change in progress and discuss possible social motivations for this change (3 points).
3. Why standard languages do not arise via “natural” course of linguistic evolution? (3 points).

***2*. Define** 'dialect', 'accent', 'register' (3 points).

REFERENCES

Basic Literature

1. Wardhaugh R. An Introduction to Sociolinguistics / Ronald Wardhaugh. - Malden : Blackwell Publishing, 2006. - 426 p.
2. Mesthrie R. Introducing Sociolinguistics / Rajend Mesthrie, Joan Swann, Ana Deumert, William L. Leap. - Edinburgh : Edinburgh university Press, 2009 – 527 p.
3. Meyerhoff M. Introducing Sociolinguistics / Miriam Meyerhoff. - London : Routledge, 2006. - 352 p.

Additional Literature

1. Byndas O. M. Languages Mixture Problem within European Countries / Вісник Луганського національного університету імені Тараса Шевченка : Філологічні науки. – 2018. – № 2 (316), квітень. – С. 7-16.
2. Byndas O. M. Diglossia and Bilingualism in the European Students' Society /Вісник Луганського національного університету імені Тараса Шевченка : Фі лологічні науки. – № 7 (321), жовтень. – 2018. – С. 33–39.
3. Byndas O. M. Youth Language Problem in Europe: Dialect and Slang / Social Studies: Theory and Practice. Dylematy młodzieży we współczesnym świecie. Redakcja naukowa. Index COPERNICUS, Baz Hum, POL-index, RSCI / РИНЦ. Vol. 6, No. 1/2019 – Slupsk, 2019. – P. 29-38. https://social-studies.apsl.edu.pl/
4. Byndas O. M. The problem of multilingualism and linguistic diversity in the European Society / Вісник Луганського національного університету імені Тараса Шевченка : Філологічні науки. № 2 (325), квітень. – 2019. – С. 57-64. http://visnyk.luguniv.edu.ua/index.php/vphil/issue/view/3/6
5. Sociolinguistic Variation : Theories, Methods, and Applications / eds. Robert Bayley, Ceil Lucas. - Cambridge : Cambridge University Press, 2007. – 423 p.

6.J. -J. Weber and K. Horner. Introducing Multilingualism. A social approach. – London and New York: Routledge, 2012. – 214 p.

7. Phillipson R. Linguistic Imperialsm. – Oxford: Oxford University Press, 1992.

8. Skutnabb-Kangas,Tove and Phillipson ,Robert (ed.). Lingustics Human Rights: Overcoming Linguistic Discrimination. –Berlin: Mouton de Gruyter, 1995.

9. Ricento Thomas (ed). An Introduction to Language Policy: Theory and Method. – Oxford: Blackwell, 2006.

10. Michael Moser. Language Policy and the Discourse on Languages in Ukrine under President Victor Yanukovych (25 February 2010-28 October 2012). – Stuttgart: Verlag, 2013. – 425 p.

11.Беликов В. И., Крысин Л. П. Социолингвистика / В. И. Беликов, Л. П. Крысин. - М., 2001. - С. 9-18; 71-114.

12.Белл Р. Социолингвистика: Цели, методы и проблемы / Р. Белл. - М., 1980. - С. 41-52.

13. Мацюк Г. До витоків соціолінгвістики: Соціолінгвістичний напрям у мовознавстві / Г. Мацюк. - Львів, 2008. - 432 с.

14.Мацюк Г. П. Етапи розвитку української соціолінгвістичної традиції / Г.П. Мацюк // Соціолінгвістичні студії. - К., 2010. - С. 17-22.
15.Ставицька Л. О. Соціолінгвістичні дослідження в Інституті української мови / Л.О. Ставицька // Соціолінгвістичні студії. - К., 2010. - С. 10-17.
16. Швейцер А. Д., Никольский Л. Б. Введение в социолингвистику / А. Д. Швейцер, Л. Б. Никольский. - М., 1978. - С. 48-66.

Навчально-методичне видання

Биндас Олена Миколаївна

SOCIOLINGUISTICS
(Соціолінгвістика)

Навчально-методичний посібник для
студентів 4 курсу вищих навчальних закладів

англійською мовою

За редакцією автора
Комп'ютерний макет, коректор,
дизайн обкладинки – Биндас О.М.

Здано до склад. **__.__.2020** р. Підп. до друку **__.__.2020** р.
Формат 60х84 1/16. Папір офсет. Гарнітура Times New Roman.
Друк ризографічний. Ум. друк. арк. 7,8. Наклад 100 прим. Зам. № 241.

Видавець і виготовлювач
Видавництво _____
e-mail:
Свідоцтво суб'єкта видавничої справи