

“Don’t follow your dreams”
→ *Chase them* →
* with US *

The Squad is on board
for the most stupendous voyage
on
“Sociolinguistics” ENG510
for
Grand Quiz 2020

Special thanks to our mentor “Maha Malik”

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GRAND QUIZ

Lesson 10

- ❖ Dialectology is the identification and mapping of boundaries.
- ❖ The nineteenth century was a particularly good time in the history of the study of regional variation in language.
- ❖ Very large projects were initiated in Europe, some even continued in the 20th century.
- ❖ Atlas Linguistique de la France or ‘Alf’ was begun by Jules Gillieron.
- ❖ Edmont was trained to use a consistent system for transcribing regional pronunciations.
- ❖ A number of detailed atlas projects were undertaken across Europe at about the same time.
- ❖ William Labov (1927) has been a prominent voice in American linguistics since the early 1960s.
- ❖ He pioneered an approach to investigating the relationship between language and society.
- ❖ He developed a field known as “variationist sociolinguistics”.
- ❖ Mainstream theorists do not deny the existence of variation, rather they tend to downplay its relevance.
- ❖ Most of his research examines English.
- ❖ In the late 1960s and early 1970s, his studies of the linguistic features of African American Vernacular English (AAVE) were also influential.

GRAND QUIZ

- ❖ The first social dialect study was conducted in the summer of 1961 on Martha's Vineyard.
- ❖ In 1961, William Labov was one of summer visitors.
- ❖ A student of Uriel Weinreich's at Columbia University,
- ❖ In Wells's (1982) standard lexical sets are called the PRICE words.
- ❖ In 1966 Labov didn't have access to Wells's sets.
- ❖ Labov conducted these sociolinguistic interviews in a number of different parts of the island.
- ❖ He also sampled speakers from different walks of life.
- ❖ Methodologically, the approach uses computer-based text corpora.
- ❖ Hyland (1999) compares the features of the specific genres of meta-discourse.
- ❖ A parallel corpus of 21 research articles was compiled for comparison.
- ❖ Another study was of Kachru (2003) in which he used a small corpus to explore the uses of definite reference across four regional varieties of English.
- ❖ Further varieties Indian, Nigerian, Singaporean, American
- ❖ The corpus collected for the study consisted of a number of letters to the editor from several newspapers in India, Nigeria, Singapore and the USA.
- ❖ The letters were published between March 5 and April 6, 2000.

Lesson 11

☆ **register** is: "A variety of a language used for a particular purpose or in a particular social setting"

☆ We can interpret **register** differences in terms of the model of acts of identity in much the same way as for dialect differences.

☆ **Halliday** (1978, p. 33) distinguishes **three** general types of dimension: **field, mode and tenor**.

☆ **Mode** refers to the means by which communication takes place — notably, by speech or writing.

☆ '**power**', refers to addressee is subordinate, equal or superior to the speaker,

☆ **Informal**: It is used in contexts such as conversations or letters between friends.

☆ **Formal**: It is normally used only in writing such as official documents.

☆ **Archaic**: A very old-fashioned language, it is not in ordinary use at all today.

☆ **Dialect** is a social form of speaking belonging to a group.

☆ A **register** is used to describe **changing** how a person speaks based on the situation.

☆ The use of the term **register** was criticized in the **1970s** by **David Crystal**.

☆ The main trait that distinguishes **jargon** from the rest of a language is special vocabulary including some words specific to it,

☆ **Jargon** is thus "the technical terminology or characteristic idiom of a special activity or group".

☆ CD-ROM stand for (**Compact Disc Read Only Memory**) -

☆ CPU stand for **Central processing unit**

☆ **CPU** the portion of a computer system that executes the instructions of a computer program.

☆ Conventional PCI stand for **Conventional Peripheral Component Interconnect** -

☆ **Conventional Peripheral Component Interconnect** - computer bus for attaching hardware devices in a computer.

☆ The use of corporate **jargon**, also known as "**corporatize**",

☆ Most **jargon** is technical terminology, involving terms of art or industry terms with particular meaning within a specific industry.

☆ **Register** is a variety according to use, a variety of a language used for a particular purpose or in a particular social setting.

Lesson 12

- ☆ **Accent** is: a distinct emphasis given to a syllable or word in speech by stress or pitch.
- ☆ **Accents** typically differ in quality of the voice, pronunciation and distinction of vowels and consonants, stress, and prosody.
- ☆ the word "**dialect**" encompasses the broader set of linguistic differences.
- ☆ the word "**accent**" may refer specifically to the differences in pronunciation,
- ☆ Some accents are perceived to carry more prestige in a society than other **accents**.
- ☆ **Accent**: is a distinctive way of pronouncing a language, especially one associated with a particular country, area, or social class.
- ☆ **RP** is sometimes considered the equivalent of a Standard English pronunciation, particularly in **England**.
- ☆ **Style** therefore refers to the wide range of strategic actions and performances that speakers engage in, to construct themselves and their **social** lives.
- ☆ In **sociolinguistics**, a style is a set of linguistic variants with specific social meanings. In this context, social meanings can include group membership, personal attributes, or beliefs.
- ☆ **Style**-shifting correlates strongly with the amount of attention paid to speech.
- ☆ **Vernacular** is the original base mode of speech, learned at a very young age, on which more complex styles build later in life.
- ☆ Style is best viewed as consisting of smaller, more variable units known as **stances**.
- ☆ (CAT) stand for **Communication Accommodation Theory**
- ☆ In addition to regional and social dialects, two other varieties often discussed by sociolinguists are **register and style**.
- ☆ A **speech** community is a group of people who do not necessarily share the same language, but share a set of norms and rules for the use of language.

Lesson 13

- ❖ It is possible to refer to a language or a variety of a language as **a code**.
- ❖ The term is useful because it is **neutral**.
- ❖ Terms like **dialect, vernacular, language, style, standard language, pidgin, and creole** are inclined to arouse emotions.
- ❖ What is interesting is the factors that govern the choice of a particular code on a particular occasion.
- ❖ People choose an **appropriate code** when they speak.
- ❖ When you open your mouth, you must choose a particular language, **dialect, style, register, or variety** that is, a particular code.
- ❖ We can and will shift, as the need arises, from **one code to another**.
- ❖ Within each code there will also be the possibility of **choices**.

- ❖ **Emeneau (1980)** voiced the popular notion of his days that bilingual is a person who has “native like control of two languages”.
 - ❖ Based on various perspectives of the notions of **proficiency and functions**, a considerably vast variety of the definitions of bilingualism have been attempted by different people at different times.
 - ❖ According to **Romaine (1995)**, most of the definitions are **dichotomous** such as ideal and partial bilingualism, coordinate and compound bilingualism; and on the continuum of bilingualism refer
 - ❖ In it a person may not be able to produce complete or otherwise **meaningful utterances** in the other language but can understand as they are produced by others (**Diebold, 1964**).
 - ❖ **Emeneau** claims that the term can be applied to a broad range of situations. It can be applied to the situations where a bilingual has a **native like control** over second language, but at the same time it can be applied to the situations in which the individual has **minimal knowledge** of the second language.
- ❖ Another **dichotomy** that exists in this regard is that of individual vs. societal **bilingualism**.
 - ❖ At the **individual level**, a person can be bilingual irrespective of any **social, political or cultural influence**. Yu le (1996) illustrates that a person’s bilingualism may be the result of the fact that his/her father and mother speak two different languages. In this kind of case, though there

GRAND QUIZ

might not be any realization of the distinction between two languages; however, later

on generally one language becomes the dominant one and the other subordinate.

- ❖ As far as societal bilingualism is concerned, it is not only restricted to regional varieties, or two or more dialects of a language rather existence of two or more languages in the social sphere of life.
- ❖ The scope of bilingualism is quite wide; it cannot be restricted to linguistics only and it cannot be brought under the single discipline of the study of language.
 - ❖ Relevant dimensions that need to be kept in mind include:
 1. Relative competence
 2. Cognitive organisation
 3. Age of acquisition
 4. Exogeneity
 5. Social cultural status
 6. Cultural identity
- ❖ It must take into consideration the definition of bilinguality that is, it should assess a psychological state and therefore account for its specificity.
- ❖ According to another differentiation bilinguality is ‘psycho- measurement’, whereas bilingualism is the logical state of the individual who has access to more than one linguistic code.
- ❖ There are reasons to believe that the bilingual is more than the sum of two monolinguals and that his behaviour displays some unique characteristics.
- ❖ Multilingualism is the use of more than one language by a single individual or community.
- ❖ In the popular imagination and in linguistic theory, multilingualism is often assumed to be an anomalous, exceptional practice.
- ❖ The biblical story of Babel suggests a much older distrust of multilingualism in the Western tradition.
- ❖ A single, universal language was seen as the gift of paradise, while linguistic diversity and hence the need for multilingualism were presented as divine punishment for human arrogance.
- ❖ In the contemporary world, increasing flows of migrants, tighter economic ties across the globe and the formation of multinational units such as the European Union undermine the nation state and its legitimating ideologies.

GRAND QUIZ

- ❖ There is **increasing recognition** of the high incidence and practical **advantages** of multilingualism.

Native South America is a good place to start for studying the relations between **language, territory and culture/ethnicity**.

- ❖ In the **Vaupés area** of the **north-west Amazon**, between **Colombia and Brazil**, the indigenous population lives in longhouses that **shelter 4- 8 nuclear** families and are located
- ❖ **Jackson (1974)**, in the **1970s** the native population of **10,000 was divided** into over twenty mutually exclusive groups, each with a distinct name and a distinct language that was not mutually intelligible.
- ❖ A similar role is played by multilingualism at our next stop, **Aboriginal Australia**.
- ❖ But **assumptions** about the relation between **language and territory** are different.
- ❖ It is not **uncommon** for one person to speak four or five languages in **north Queensland**, even in areas where languages differ greatly in **vocabulary and grammar**.
- ❖ Routine multilingualism has long been **bolstered** by the practice of obtaining **spouses** from faraway places.
- ❖ Even within current nation states, and current nation-state **language ideology**, there **are diverse** cultural conceptions about the relation between language and a speaker's identity.
- ❖ Example can be given of the village of **Kupwar, in Maharashtra** province, near the **Mysore** border in India is an example. Here **Marathi is the main language of government**, trade and schooling.
- ❖ But in **Kupwar**, with a population of **3,000** (in the **1960s**), there are **four languages**:
 1. Landowners and craftsmen are Kannada-speaking.
 2. Muslim minority speaks Urdu.
 3. Landless labourers are Marathi-speakers.
 4. Rope makers speak Telugu.
 5. All local **men** are bi- or multilingual but many **women** are not.
 6. **Linguists** identify the **4 languages** of the village as originating from **2** distinct language families (**Dravidian, Indo-Aryan**) and their standard forms are mutually **unintelligible**.
 7. But they have coexisted in here for some **400** years.
 8. There are certain issues related to the **measurement** of bilingualism.
 9. Bilingualism is a **complex** phenomenon and equally complex is the **issue** of the

GRAND QUIZ

measurement of bilingualism.

10. **Kachru (1969)** has also discussed different types of bilingualism, and he refers to the **continuum** of bilingualism using **three** measuring points: a **zero point, a central and an upper point** (p.284).
11. **Zero point** refers to **competence** in very restricted domains such as counting.
12. **Richards (1974)** gives the example of **African** market women who have a very limited knowledge of **English** that they use to attract the customers towards the items they are selling.
13. Also in **Saudi Arabia**, during hajj when people from all over the world gather the local shopkeepers use their limited English to communicate.
14. On the **central point Kachru** (1969) places the law courts, administration, civil servants and teachers.
15. **The upper level** is of those who can use English effectively for social control such as government officials.
16. Mackey's model accommodates a wide range of differences in a bilingual's skills or level degree of bilingualism.
17. **Romaine (1995,p.12)** asserts that any description of bilingualism must address four aspects:
 1. **Degree**
 2. **Function,**
 3. **Alternation,**
 4. **Interference**

Lesson 14

- ❖ We already know that **code** means a **dialect or language** that a person chooses to use on any occasion.
- ❖ **Code means** a system used for **communication** between **two or more parties**.
- ❖ This implies **one** speaker can have **more codes**.
- ❖ People may **switch** from one code to another or to mix codes even within sometimes very short utterances and thereby create a new code in a process known as **code-switching**.

- Code-switching** is a **linguistic** strategy of bilingual or multilingual speakers that is used to make switches between two or more languages depending on **audience, setting and purpose**.
- ❖ It can be called the **“juxtaposition** within the same speech exchange of passages of speech belonging **to two different grammatical systems** or **sub-systems”** (Gumperz, 1982, p.59)
 - ❖ According **to Yua (1997)**, within a **single communicative** exchange the use of more than one language is **called code-switching**.
 - ❖ According to **Titone (1991)**, **Code-switching** may take a variety of forms: a set of **utterances** in one language is followed by a set of utterances in the other, one single utterance in one language is followed by one single utterance in the other
 - ❖ Majority are the speakers of **Hokkien**, another variety of **Chinese**. National policy promotes **English as a trade language**, **Mandarin** as the **international** ‘Chinese’ language, Malay as the language of the **region**, and **Tamil** as the language of one of the important **ethnic** groups in the republic.
 - ❖ Main types of code switching are as follows:
 - ❖ **Intra-sentential Switching**: This takes place **within** the boundaries of a sentence or a clause. This is limited to the **mixing** of words or phrases of one language into the other.
 - ❖ **Inter-sentential Switching**: This takes place at the boundary of sentences or clauses. So, the speaker switches from one language to the other as he or she moves from one sentence/ clause to the other.
 - ❖ **Tag Switching**: This kind of switching involves the use of **a tag or a tag question** from language B while speaking in language A.
 - ❖
 - ❖ According to **Wardhaugh (1992)**, there are **two** types of switching:
 1. **Situational** = when the languages used change according to the situations the speakers find themselves in **Metaphorical**= a change of topic requires a change of code
 2. In contrast to this loosely constructed definition, **Hammink** (2000) defines **intrasentential switching** (code-mixing) as switching that takes place at the **clause, phrase level, or at word level** if no morphological adaptation occurs.
 3. **Wardhaugh** (1992) characterizes that code mixing occurs when **during** conversation, speakers use both languages together to the extent that they **shift** from one language to the other in the course of a **single utterance**.

GRAND QUIZ

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4. **Code-mixing** is one of the **major** kinds of language choice that is **subtler** than code-switching.
 5. In code- mixed **sentences**, pieces of one language are used while a speaker is basically using another language.
 6. According to **Fasold**, these **pieces** of the other language are often **words**, however they can be phrases or clauses.
 7. Code mixing is a **frequent phenomenon** in most parts of the world, particularly in **South Asian** countries.
 8. **English nouns** are frequently inserted in **Urdu**. Same happens in the case of other languages.
- ❖ **Code-switching** can arise from individual choice or can be used as a major **identity marker** for a group of speakers who must deal with more than one language in their common pursuits.
 - ❖ According to **Gal (1988)**, code-switching is a **conversational** strategy that is used for following purposes:
 - To **establish**, cross or destroy group boundaries
 - To **create, evoke** or **change interpersonal** relations with their rights and **obligations**
 - ❖ Nature or choice of the mixed elements varies due to certain factors such as: **Motivation**
 - Discourse functions**
 - **Social standing of the**
 - **group Speaker**
 - **Setting**
 - ❖ **Tag switching** means the **insertion** of a tag of one language into an utterance that is otherwise in the other language.
 - ❖ **Linguistic** choices in code mixing are not only determined by the immediate **context** needs but also by the broader context of **culture**.
 - ❖ Sometimes the users of a code feel that certain **lexical** items, or combinations (of the code do not adequately convey what they want to convey in a specific situation, so, they **substitute**.
 - ❖ **Code-mixing** is a **role- dependent** and situation dependent device.
 - ❖ It is used when the user feels that items from another code will enable him to **participate** in a situation in a better way by establishing a **communicative intimacy**.
 - ❖ Another motivational force behind mixing is **the prestige factor**.
 - ❖ **Prestige** is **attached** to a **language; and people** insert the words of that language in their base language.

GRAND QUIZ

- ❖ Also, in order to develop intimacy and communication **friendliness** with the other participant/s a speaker/participant may code-mix.
- ❖ It is used as a tool for creating **linguistic solidarity**.
- ❖ It functions as a **bridge** that builds solidarity.
- ❖ A switch or a mix can also be made to **convey** a specific **attitude** to the **listener**.
- ❖ **Bakhtin** (1981) asserts, "an utterance that belongs, by its grammatical and compositional markers to a single speaker, but that actually contains **two utterances, two speech manners, two styles, two 'languages,' two semantic and axiological belief systems**" **is language hybridization**.
- ❖ In the process of **hybridization**, the boundaries of two languages **blur** but the individual who uses the hybridized form consciously as a routine matter, and the participants in the speech event, take it as a natural **single unit**. **By Thirumala**

Lesson 15

- ❖ Social class is a **central** concept in **sociolinguistic** research, one of the **small number** of **social variables** by which speech communities are stratified.
- ❖ **Trudgill(1974)** asserts, "most members of our society have some kind of **idea, intuitive or otherwise**, of what social class is," and both **specialists and laypeople** agree.
- ❖ Social class is often defined in an **ad hoc way** which is very **ironic** because it is a very important **variable** in **sociolinguistic** studies.
- ❖ Despite the **lack** of a consensus of definition of social class, it is a **significant** term in Sociolinguistics.
- ❖ Social class is a **measure of status** which is often based on occupation, income and wealth, but also can be measured in terms of **aspirations** and mobility.
- ❖ There are certain **theoretical** considerations in this regard in modern times that are sparked by the **dramatic** reorganization of society and have resulted from the industrial revolution during the **2nd half of the eighteenth century**.
- ❖ The notion of social class has certain intellectual basis in theories of **social** and **political economies** dating from the **nineteenth century**.
- ❖ Theories of social class are associated with figures like **Karl Marx and Max Weber**.

GRAND QUIZ

- ❖ The term sociology was coined in **1838** by **Auguste Comte**, a French philosopher and social reformer.
- ❖ Nearly a century and a half later **Wright (1979)** quoted **Stinchcombe** as saying that “Sociology has only one **independent variable**, class”.
- ❖ **Karl Marx** (1818, p.83) developed the first and one of the most influential theories of social class.
- ❖ **Marx** drew a fundamental distinction between those who **produce capital** or **resources** and those who **control** the production of capital which others produce.
- ❖ In the former are the **working class** (Marx’s proletariat, derived from a word meaning ‘worker’) and the latter, the **middle class** (Marx’s capitalists).
- ❖ Max Weber (1864–1920) is the second **“classical”** theorist of social class.
- ❖ While **Marx promulgated socialism**, **Weber** supported **industrial capitalism**. He was **opposed** to socialism. He agreed with Marx that **ownership or non-ownership** of property is fundamental in determining a class, but he added the dimensions of **power** and **prestige** as interacting factors creating hierarchies.
- ❖ **Two** central components of social class are **objective and subjective**
- ❖ **The objective**, economic measures of **property ownership** and the **power** and **control** it confers on its possessor
- ❖ **The subjective** measures of **prestige, reputation, and status**
- ❖ The most simplistic social classification is based on occupational categories, with **non-manual** (“**white collar**”) occupations being rated **higher** than **manual** (“**blue collar**”) occupations.
- ❖ **Treatments of Social Class:** There are various examples such as: the New York City department store survey. The study by Labov (**1972**) was unique in that **three** strata defined by **prestige** were established.
- ❖ **Subjects** were **randomly** recruited from within each stratum.
- ❖ **Stratification** was defined by the **prestige of the three** New York City stores that were studied, Saks Fifth, Avenue, Macy’s, and Klein’s.
- ❖ **Prestige of stores** was determined on the basis of these **independent factors**: location of the store, amount of advertising, relative cost of goods, form of prices quoted in advertising copy, relative emphasis on prices
- ❖ **Another example is of Philadelphia:** The neighborhood study. **Five** neighborhoods were selected to represent the range of community types within urban area. One block in each neighborhood was selected as an **entry point** to the **community**.
- ❖ **Category Education:** 5 Professional school, 4 College graduate, 3 Some college, 2 High school graduate, 1 Some high school, 0 Grammar school

GRAND QUIZ

- ❖ **Category Occupation:** 6 Professional, owner-director of large firm, 5 White collar – proprietor, manager, 4 White collar – merchant, foreman, sales, 3 Blue collar – skilled, 2 Blue collar – unskilled, 1 Unemployed
- ❖ **Measuring social class** is possible in different ways. It may include **factors** as people's accommodation, the occupation, role as the primary breadwinner in their family etc.
- ❖ During the last twenty years there has been an explosion of interest in relationship between **gender** and **language** use.
- ❖ The interest has **increased** so much that now it is hard to believe that early sociolinguistic work ignored gender as a **social variable**.
- ❖ Their **androcentrism** sprang from a sense that men and people were the same thing. A '**Male-as-norm**' approach was taken; and **women** tended to be **invisible** in sociolinguistic research.
- ❖ This changed in the **1970s** with the publication of an article – later a book – Language and Woman's Place (1975) by Robin Lakoff, a **female** sociolinguist based at the University of California, Berkeley.
- ❖ Lakoff drew attention to a wide range of **gender** differences in language use and argued that these differences were directly related to the relative **social power** of **male speakers** and relative **powerless-ness** of **female speakers**.
- ❖ Lakoff's work now seems dated. In particular her emphasis on the **powerlessness** of female speakers is **out of tune** with modern attitudes. But the book remains an important **landmark** in sociolinguistics.
- ❖ Sociolinguists now distinguish between **sex** – a **biological term** – and **gender**, the term used to describe **socially constructed** categories based on sex.
- ❖ The first British sociolinguist to make an impact with this **quantitative** sociolinguistic approach was Peter Trudgill.
- ❖ Norwich showed whatever their social class, **men** in Norwich tended to choose **pronunciations** which were closer to the **local vernacular** and less close to Standard English.
- ❖ Norwich argued on the basis of these findings that non-standard speech must have **covert prestige**, in competition with the overt prestige of **Standard English**.
- ❖ Sociolinguists in the **1980s** turned their attention to broader aspects of talk such as the conversational strategies characteristic of male and female speakers.
- ❖ Following are some **strategies** that were investigated: Minimal responses (e.g. yeah, mhm), **Hedges** (e.g. I mean, you know, maybe), **Tag questions** (e.g. isn't it?), **Commands, Directives, Swearing, Taboo language, Compliments, Turn-taking patterns**.
- ❖ Today, some **stereotype notions** are challenged. For example, the generally prevalent notion that women as chatterboxes is challenged by research in different contexts.

GRAND QUIZ

- ❖ Differing approaches to **language and gender**: **Deficit** approach, **Dominance** approach, **Difference** approach, **Social constructionist** approach.
- ❖ Recent developments in the area include that **gender** is now **conceptualized** as something that is 'done'.
- ❖ It is now believed to be never too **static**; and is produced actively; and is in interaction with others every day of our lives.
- ❖ In the past, researchers aimed to show how **gender** correlated with the use of **particular linguistic features**.
- ❖ Now, the aim is to show how **speakers** use the linguistic resources available to them to accomplish gender. Every time we speak, we have to bring off being a **woman** or being a **man**.
- ❖ Of all **global** categories employed in investigations of **language variation**, age is perhaps the **least examined** and the **least understood** in sociolinguistic terms.
- ❖ Unlike gender, ethnicity or social class, **age** is often approached uncritically and treated as a **biological fact** with which to categorize speakers, and against which other facets of our identity are played out.
- ❖ **Age** is a fundamental dimension of our **social** and **personal** identities. Legislatively speaking, it is our age that will influence what we should and should not do. Our age determines if we can **vote, drive, marry and go to school or work**.
- ❖ **Age** can influence what types of clothes we wear, places we go, and ways we speak. Our age is clearly **more than a number** – it marks our **position** in and our movement through the trajectory of life, which is seen in relation to **societal norms of behaviour, obligation and responsibility**.
- ❖ A close estimate at someone's age from their **voice quality** and their **linguistic behavior** is quite possible.
- ❖ It suggests that we are responsive to cues from **phonetic/ phonological** features, **grammatical structures** and **lexical items**, and we use such cues to locate speakers in the span of ages.
- ❖ Life span is commonly divided into **four** stages: **infancy/childhood, adolescence, adulthood, old age**
- ❖ The **acquisition** of language and of **communicative competence** during **infancy** and **childhood** is a vast area of enquiry.
- ❖ The acquisition of sociolinguistic competence is **less** well understood and is a fairly recent field of study.
- ❖ Studies show that age can affect acquisition of certain **patterns of variation**.
- ❖ **Payne's (1980)** work in King of Prussia, Philadelphia, revealed: children moving into the area before the **age of 8 or 9** were able to acquire certain local vowel shifts.

GRAND QUIZ

- ❖ In terms of language development in children, Labov (1972) suggests that acquisition of the local dialect takes place from the ages of 4 to 13, when speech patterns are dominated by the pre-adolescent group.
- ❖ Adolescence is perhaps the most researched life stage.
- ❖ According to Eckert (1998), adolescents lead the entire age spectrum in sound change and in the general use of vernacular variables, and this lead is attributed to adolescents' engagement in constructing identities in opposition to or at least independently of – their elders.
- ❖ Adulthood covers the gulf between adolescence and old age, and it is perhaps the least explored life stage.
- ❖ The movement through adulthood, which can be shaped by stages in career development and parenthood, is largely unexamined.
- ❖ As far as old age is concerned, in terms of language, old age is often approached from a clinical perspective: studies on the effects of loss of hearing or Aphasia etc. Little sociolinguistic work has been undertaken on old age as a life stage.
- ❖ The speaker's age-related place in society is complex, and the linguistic life course that he or she moves through is experienced both as an individual speaker and as part of an age cohort.
- ❖ Issue is that unlike some facets of our identity, our age is never static. It is constantly moving onward.
- ❖ The socio-psychological process of ageing is not fixed. The possibly because of the dynamic, elusive, ever-changing nature of age and the ageing process, the complex relationship between movement through life and changing linguistic behaviour is not well understood in sociolinguistics.
- ❖ It may appear that the association of language with ethnic group affiliation is one of the more obvious relationships between language and culture.
- ❖ Practically all of the approximately 6,000 languages of the world, for example, are strongly associated with an ethno-cultural group of some type.
- ❖ This initial transparency is betrayed by the fact that language is neither a necessary nor a sufficient condition for ethnic group membership (Fishman, 1999).
- ❖ Like sociocultural borders, linguistic boundaries are negotiated constructs typically defined more on the basis of socio-political and ideological considerations than on the basis of structural linguistic parameters.
- ❖ Even the dichotomy between 'language' and 'dialect' is based more on cultural and political issues= than on mutual intelligibility or structural linguistic properties. Example: Sino-Tibetan language varieties such as Cantonese and Mandarin = dialects of Chinese = though not mutually intelligible.

GRAND QUIZ

- ❖ **Norwegian and Swedish** are different languages though **speakers** understand each other.
- ❖ In the former case, there is an **overarching** cultural unity that transcends linguistic typology whereas, in the latter case, there is a national political border that reifies minimal structural diversity in linguistic varieties.
- ❖ There are various examples of sociopolitical struggles about language such as Afrikaans in South Africa, French and English in Canada, African American English (so-called '**Ebonics**') in the United States etc. All these are not about language only, but about **ideology, identity, and sociopolitical power**.
- ❖ Ethnic Group Affiliation: It is often difficult to separate ethnicity from other **social factors** such as historical background, region, social class, and other sociocultural variables.
- ❖ **Ethnicity** is defined by social practice rather than **personal attributes**.
- ❖ According to **Fought (2002)**, it is 'not about what one is but about what one does' that is the **primary** basis for establishing ethnicity.
- ❖ A good starting point for considering what constitutes a **speech community** is to clarify what a speech community is not.
- ❖ Speech communities do not exist simply because **individuals** share the **same language or dialect**.
- ❖ Although this idea was put forward as an early definition of a speech community (**Lyons 1970**) it is a view that is easily **refuted**.
- ❖ As **Wardhaugh (2005, p.120)** points out, whilst English is spoken in various places throughout the world (South Africa, Canada, New Zealand, etc.), English-speakers in these countries cannot be said to **constitute** a speech community as they speak in a variety of different ways and are **isolated** from one another.
- ❖ **Wardhaugh** also makes the crucial point that if speech communities are defined solely upon the basis of linguistic criteria, then such a definition is **guilty of circularity**.
- ❖ In order to come to a **justifiable** sociolinguistic definition of a speech community, categories other than just language need to be considered.
- ❖ One of the earliest definitions of a speech community in **modern-day** sociolinguistics was **Labov's (1972b)**, based on the findings of his **Lower** East Side New York study (Labov, 1966).
- ❖ **Labov's (1972b)** significant and oft-cited classification moves the focus away from the problems associated with a purely linguistic definition: The speech community is not defined by any **marked agreement** in the use of language elements, so much as by participation in a set of shared norms; these norms may be observed in **overt** types of evaluative behaviour, and by the uniformity of abstract patterns of variation which are invariant in respect to particular levels of usage.

GRAND QUIZ

- ❖ In order for a speech community to exist, Labov makes clear, **speakers** do not have to agree about the language they use or speak in the same way, but they do have to be in agreement about **evaluative** norms.
- ❖ **Labov's** discovered that whilst selected linguistic **variables** were being pronounced differently by members of the different social class groupings, when examining different **speech styles** speakers from all social class groups style-shifted in the same way, using more variants that were non-standard when speaking in the most informal style, and vice versa.
- ❖ Whilst speakers were using language in different ways, there was evidence of shared **evaluations**, with speakers from all the differing **social classes** evaluating the standard language forms in the same way, using the most **prestigious forms** with greater frequency in the most formal and therefore the most self-conscious situations.
- ❖ Whilst Labov's definition has been highly **influential**, it has also been subjected to a good **deal of criticism**.
- ❖ **Britain and Matsumoto** (2005, p.07) point out that Labov's work has been criticized for excluding **non-natives** of New York from his sample, which can crucially 'mask the very origins of some linguistic changes that are under way in the community'.
- ❖ They observe that Labov's framework presumes a **consensus model** of society, whereby those lower-class speakers simply share the values of the upper middle classes.
- ❖ The **Milroys** are commonly associated with the **alternative conflict model** which posits that there are distinct divisions existing between unequal social groups in society, maintained by language ideologies, which result in conflict. Such conflict is hidden by the promotion of a consensus view of shared linguistic norms.
- ❖ **Patrick (2001)** **disagrees** with the Milroys' critique of the consensus model, arguing that Labov actually stressed the pressure of standard norms and did not intend to prescribe uniformity.
- ❖ **Patrick** does acknowledge that Labov never **raises** the issue of speakers' **resistance** to **standard language norms**. Despite the criticisms that have been cited at Labov's work, there is no doubt that his definition was **seminal**, and thus still deserves detailed acknowledgement and consideration.
- ❖ As well as being a key concept in larger-scale **quantitative** sociolinguistic studies such as Labov's, the speech community concept has also been used within **qualitative**, ethnographic sociolinguistic studies, influenced by the work of Hymes (1972, 1974)
- ❖ **Saville-Troike** (2003) highlights the centrality of the concept of the speech community to researchers working within the sociolinguistic subdiscipline of the **ethnography** of communication.
- ❖ **Saville-Troike** argues that research in this paradigm investigates how 'communication is patterned and organised within a speech community' (2003, p.14) with the findings then being applied to **wider social and cultural issues**.

GRAND QUIZ

- ❖ Saville-Troike defines a 'community' and then a 'speech community' in the following manner: The essential criterion for 'community' is that some **significant** dimension of experience has to be shared, and for the 'speech community' that the shared dimension be related to ways in which members of the group **use, value or interpret language**.
- ❖ **Echoes of Labov's** ideas can clearly be seen here, with the emphasis upon a shared sense of evaluative experience, though this definition goes further than Labov's in terms of highlighting shared language use. She goes on to **coin** what she terms an informal typology of '**hard-shelled**' and '**soft-shelled**' speech communities (2003, p.16).
- ❖ **Hard-shelled** communities have **strong boundaries** which allow only minimal interaction between outsiders and members of the speech community, thus serving to preserve the norms of language and culture.
- ❖ **Soft-shelled** communities have much **weaker boundaries** and are thus less likely to preserve existing language and cultural norms.
- ❖ **Saville-Troike** raises is that of **speech community membership**.
- ❖ **Patrick (2001)** points out that she is the first to pose the question of simultaneous membership of different speech communities, as well as acknowledging that speech communities may very well **overlap** with one another (Saville- Troike, 1982).
- ❖ In order to come up with a comprehensive model of a speech community, Patrick (2001, p.591) argues, '**intermediate structures**' of speech communities need to be conceptualized.
- ❖ Considering how speech communities overlap is a means of doing this, as is another related concept, termed '**nesting**'.
- ❖ Santa Ana and Parodi (1998) develop nesting, in conjunction with adapting and reworking Labov's model. They characterize four '**nested fields**' (p.23), used to signify points where groups of speakers are embedded with one another.
- ❖ They use phonological linguistic criteria to specify the differing nested levels of their model which 'reflects certain social strata and other **structural** features of society' (p.34).
- ❖ Their speech community typology is based upon the **mutual evaluation of variables** as being '**stigmatized**', '**regional**' or '**standard**' in Mexican Spanish dialect, and from this they distinguish the **four** nests: '**locale**', '**vicinity**', '**district**' and '**national**' (p.35).
- ❖ They argue that their **typology** can be of use not just in the **Mexican Spanish** setting but also in a wide range of sociolinguistic settings.
- ❖ The **social networks** model offers a far less **abstract** framework than that of the speech community.
- ❖ It focuses on the social ties that **specific** speakers have with each other, and examines how these ties affect speakers' linguistic usage.

GRAND QUIZ

- ❖ A key component of the **social network model** is measuring its **strength**, calculated by classifying whether networks are 'dense' or 'loose', as well as whether they are 'uniplex' or 'multiplex' (Milroy, 2001, p. 550).
- ❖ **A network is dense** if members that you **interact** with each other otherwise, it is loose.
- ❖ If members know each other **in more than one way**, for example, they work together and are members of the same family, and then the links are multiplex as **opposed to uniplex**.
- ❖ **Dense and multiplex social networks** tend to support **localized** linguistic norms, and they function as a **method of norm reinforcement**, whereby linguistic and other social norms are maintained by members of the network.
- ❖ In contrast, in **loose and uniplex social networks**, language change will be more **likely to occur**, owing to the **lack of norm reinforcement**.
- ❖ Milroy and Gordon (2003) argue that migration, war, industrialization and urbanization have caused disruption of **close-knit, localized** networks.
- ❖ The **social network model** is most commonly associated with the **Milroys' work** in Belfast (Milroy and Milroy, 1978; Milroy, 1987).
- ❖ Instead of using the **method of social stratification**, the Milroys focused solely on **working-class speakers**. They gave each speaker a **network strength** score designed to measure the **density** and **multiplexity** of a network, focusing on **social factors** including kinship ties and whether **individuals** socialized with their workmates.
- ❖ **Milroy (1980)** found that those with the highest **network strength** scores maintained **local vernacular norms** the most.
- ❖ In the **three** different locations she examined (Ballymacarrett, the Hammer and the Clonard), she found that **males in Ballymacarrett** had the **strongest dense and multiplex social networks** and used **vernacular norms** most frequently, a consequence of their close social ties, resulting from good levels of male employment in the shipyard industry.
- ❖ This **contrasted** with the other **two** locations where male **unemployment** was high.
- ❖ **Females** in the Clonard also had **high frequency** of **vernacular norms** owing to employment in the linen industry, contrasting again with high levels of **unemployment** in the other two locations. The close social networks of the **men and women** in these different locations can therefore be seen to be acting as **norm reinforcement mechanisms**.
- ❖ The **communities of practice** approach were initially developed by educationalists **Lave and Wenger (1991)**.
- ❖ It was brought into **sociolinguistic study** by **Eckert and Ginet (1992)** originally for the purposes of **language** and **gender** research.

GRAND QUIZ

- ❖ Whilst it has been especially **dominant** in **language** and **gender** studies (see Holmes and Meyerhoff 2003), it has also been successfully applied in other areas of **sociolinguistic research** (see Mendoza Denton 1997;
- ❖ Holmes and Marra 2002). Eckert and McConnell-Ginet define a community of practice as: An aggregate of people who come together around **mutual engagement** in an endeavor. **Ways of doing things, ways of talking, beliefs, values, power relations** – in short – practices – emerge in the course of this **mutual endeavor**. (Eckert & Ginet 1992, p.464)
- ❖ In **contrast** with speech communities and social networks, in the communities of practice model there is a **distinct** focus on examining **language** as a **form of practice**.
- ❖ Communities of practice can develop out of **formal or informal** enterprises, and members can be either **'core'** or **'peripheral'**, depending on their levels of integration.
- ❖ Communities of practice can survive changes in membership, they can be **small or large**, and they can come into **existence and go out of existence**.
- ❖ In a later **empirical study**, Eckert (2000) argues that a community of practice is defined simultaneously by its **membership** and by the **shared** practices that its members partake in.
- ❖ The of practice as a theoretical construct rests on 'the focus it affords on the mutually **value of the community** constitutive nature of the **individual, group, activity** and **meaning'** (2000, p.35).
- ❖ In a further **development of the original approach**, Eckert and McConnell-Ginet (1999) point out that the notion of a community of practice can also extend to more **global communities**, such as academic fields, religions or professions.
- ❖ However, they point out that owing to the **'size'** and **'dispersion'** of these global communities, **'face-to-face** interactions **never** link all members', and 'their **"focal"** practices are somewhat diffuse' (1999, p.189).
- ❖ There is therefore a need to concentrate on how meaning is made at a more **local level**. In order to achieve this, **Eckert and McConnell-Ginet (1992)** believe that researchers should adopt an **ethnographic** approach to **data collection**. T
- ❖ hey accuse largescale **quantitative** studies (such as Labov's work) of **overgeneralizing**, resulting in the perpetuation of stereotypes. (p.485)
- ❖ **Wenger (1998)** expands upon the community of practice framework by producing a set of useful criteria. He first defines **three** dimensions of 'practice' that need to be fulfilled in order to make up 'community of practice': **'mutual engagement'**, a **'joint negotiated enterprise'** and a **'shared repertoire'** (1998, p.73).
- ❖ **Wenger (1998)** then further details the concept by proposing that the following **fourteen** points operate as **'indicators that a community of practice has formed'**:
 - Sustained mutual relationships – **harmonious or conflictual**.

GRAND QUIZ

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- Shared ways of engaging in doing **things together**.
 - The rapid flow of information and **propagation of innovation**.
 - Absence of introductory preambles, as if conversations and interactions were merely the **continuation** of an on-going process.
 - Very quick **set-up** of a problem to be discussed.
 - Substantial overlap in **participants'** descriptions of who belongs.
 - Knowing what others know, what they can do, and how they can **contribute** to an enterprise.
 - **Mutually** defining identities.
 - The ability to assess the appropriateness of actions or products.
 - **Louise Mullaney**
 - **Specific tools**, representations and other artifacts.
 - **Local lore, shared stories, inside jokes**, knowing laughter.
 - **Jargon and short cuts** to **communication** as well as the ease of producing new ones.
 - Certain styles **recognized** as displaying membership.
 - A shared discourse reflecting a certain **perspective** on the world.
- ❖ The **communities of practice** approach is very useful for producing **small-scale, ethnographic studies**, but researchers have been accused of paying too much attention to the complexities of **specific situations** at the expense of being able to make **broader observations** concerning more than just a handful of subjects.
 - ❖ These arguments can be seen as reflecting **age-old debates** concerning the pros and cons of **quantitative** versus **qualitative** research.

Lesson 16

- ❖ If we take the position that linguistic communities are not **homogeneous** and **consensual**, rather they are **heterogeneous** and **conflicted**.
- ❖ We need to understand how **power** is implicated in relationships between **individuals**, **communities**, and **nations**.
- ❖ This is **directly** relevant to our understanding of the relationship between **language and identity**.

GRAND QUIZ

- ❖ **Bourdieu (1977) notes**, the value ascribed to **speech** cannot be understood apart from the **person who speaks**, and the person who **speaks** cannot be understood apart from **larger networks of social relationships**.
- ❖ Every time we speak, we are **negotiating** and **renegotiating** our sense of self in relation to the **larger social world**, and reorganizing that relationship across **time** and **space**.
- ❖ What is implicated in this **negotiation of identity**? **Gender, race, class, ethnicity, sexual orientation, age**
- ❖ **Weedon (1997)** states that, it is through language that a person negotiates a sense of self **within and across** a range of sites at **different** points in time and it is through language that a person gains **access** to or is **denied access** to **powerful social networks** that give learners the opportunity to speak.
- ❖ Linguistic identities as **double-edged** swords: They function in a **positive** and **productive** way to give people a sense of belonging.
- ❖ They define an **"us"** in **opposition** to a **"them"**. As a means of communicating values, **beliefs and customs**, language has an important **social function and fosters** feelings of group **identity and solidarity**. It is the means by which **culture** and its **traditions** and shared values may be conveyed and preserved.
- ❖ **Notions of language and dialect** are closely related to the **issues of identity**.
- ❖ There are **social dialects and regional dialects** which relate to the **idea of identity** in various ways.
- ❖ **Dyer's (2000, 2002) and Wassink and Dyer's (2004)** studies of communities in Corby, UK, Kingston, and Jamaica, utilize language **ideology model** in **two** very different dialect contact contexts.
- ❖ **Dyer's (2000)** study of Corby investigated changes occurring in the **local English** dialect due to the **immigration** of large numbers of Scots to work in a newly built steelworks in the town. (Corby is around 100 miles north of London and 300 miles south of Glasgow, Scotland.)
- ❖ A major point of study was the **social significance** or meaning of the **identity projected** by **young Corby people** who sounded **Scottish but had no Scottish** ancestry.
- ❖ It is interesting since Scottish, and more particularly Glaswegian English (from whence many of the Corby migrants hailed) is often viewed as a **stigmatized** variety (Macaulay, 1977).
- ❖ **Wassink and Dyer (2004)** further examined how phonological features in Kingston and Corby, considered **stigmatized** by some speakers because of their association with either a **rural Jamaican or a Scottish background**, were apparently being used as **symbols** of local pride by the **younger generations**.

GRAND QUIZ

- ❖ A **variationist analysis** of the data from these studies might have concluded that speakers were **indexing** a Scottish identity in using Scottish variants, or a **rural identity** in the use of **traditionally rural** variants in the Jamaican context.
- ❖ However, an **analysis of speaker ideologies** showed that the salient **social categories** for speakers had changed over time.
- ❖ The **opposition** between **Scottish and English** that was salient for the **oldest speakers** in the **Corby study** had apparently been replaced by an **opposition** between Corby and the **neighbouring** town of Kettering for the youngest speakers.
- ❖ The **perception of identity** that **sociolinguists** have now is more **complex** than at the outset. But, also undoubtedly it is more satisfying and more explanatory of variation.
- ❖ **According to Labov**, “style is treated as a result of the **amount of attention** that speakers pay to their speech”.
- ❖ **Labov** conducted a survey of English in **(1966)**. He recorded over a **hundred** speakers with different styles of speaking from a person within a **single interview**. Respondents carried out a series of language **New York City** tasks, each designed to focus **increasing** amounts of attention on their speech.
- ❖ **Labov** believed that when speakers were **someone else** talking to rather than to the **interviewer**, or when they were particularly involved in the topic, they would be paying **least attention** to their speech their style was of ‘casual’ speech.
- ❖ When answering interview questions, they were **paying more attention** to how they were speaking; and it was a **‘careful’** style.
- ❖ When they were reading aloud a **short story** they still paid **more attention** to their speech.
- ❖ Reading out a list of **isolated words** focused even **more attention**, and **reading minimal pairs** – words which **differ** by only one sound, such as **batter and better** – would draw the **maximum amount of attention**.
- ❖ **Labov** found that his **interviewees** shifted their pronunciation of salient linguistic variables as they moved across these **five** styles. So the choice between a standard **-ing pronunciation and a conversational -in’ (crying) changed across the different styles**.
- ❖ **Sociolinguists** like **Coupland and Bell** discovered that **social psychologists** of language were also doing research on **language style**. Although their linguistic analyses were unsophisticated, the social psychologists’ explanations of why speakers shift style were **more satisfying** than Labov’s.
- ❖ A **New-Zealand sociolinguist Bell (1984)** was the first to present an account of stylistic variation based on **‘Audience Design framework’** which is today the most widely used approach to language style.

GRAND QUIZ

- ❖ It proposes that the main reason **speakers shift their language style** is that they are **responding to their listeners**. This approach grew out of an early study on the language of **radio news in New Zealand**.
- ❖ At that time **(1974)** the organization of **New Zealand public broadcasting** meant that **two** of the radio stations being studied originated in the **same** suite of **studios in Wellington**, with the **same newsreaders heard** on both networks. The 'National Programme' had a higher status audience than did the '**Community Network**'.
- ❖ A **quantitative** study of **newsreaders'** pronunciations showed that the newsreaders shifted their style **considerably and consistently** as they moved **back and forth** between the **two stations** (Bell, 1991).
- ❖ Of all the many factors sociolinguists have suggested as possible influences on style (e.g. **Hymes, 1974**), only differences in the **stations'** audiences could explain these shifts.
- ❖ And looking beyond this particular study, it seemed clear that the **same regularities** which were amplified in the **media context** were also operating in **face-to-face** communication.
- ❖ The **audience design framework** can be summarized **Bell (2001)** thus:
 1. Style is what an **individual** speaker does with a language in relation to other people. Style is essentially **interactive and social, marking interpersonal and intergroup relations**.
 2. Style derives its meaning from the **association** of linguistic features with **particular social groups**. The **social evaluation** of a group is transferred to the linguistic features associated with that group. Styles carry **social meanings** through their derivation from the language of particular groups.
 3. The **core of audience design** is that speakers design their style **primarily** for and in response to their audience. Audience design is generally manifested in a speaker shifting her style to be more like that of the person she is talking to – '**convergence**' in terms of **accommodation theory**.
 4. Audience design applies to **all codes and levels** of a language **repertoire, monolingual and multilingual**.
 5. Variation on the style **dimension** within the speech of a **single speaker derives from and echoes the variation which exists between speakers** on the '**social**' dimension. This axiom claims that quantitative style differences are normally **less** than differences between **social groups**.
 6. Speakers show a **fine-grained** ability to design their style for a **range of different addressees, and to a lessening degree for other audience members such as auditors and over-hearers**.
- ❖ "**What is politeness?**". In Linguistics/ **Pragmatics politeness** is somewhat different from its general concept.
- ❖ **Politeness** encodes **social distance**. It tells us who is speaking to whom. It is a social norm and operates on the basis of a set of prescriptive social rules.

GRAND QUIZ

- ❖ When we say we can encode **social distance** through politeness it means that the language choices made by speakers tell us about their social distance from the other **interlocuter**.
- ❖ **Brown and Levinson** presented '**Face Theory**' which deals with the desire to be liked and not to be imposed. Face threatening acts that are generally called **FTAs** which are acts which **deliberately threaten the face needs of others**.
- ❖ Defining **Power** we may say that it is the **ability or capacity** to do something or act in a particular way. The term '**power**' is used in various ways such as "**the power of speech**". It can also be defined as "**the capacity or ability to direct or influence the behaviour of others or the course of events**".
- ❖ "**Language** itself provides us with a way of **structuring** our experience of ourselves and the world".
- ❖ **Power** can be individual as well as **collective**. There are various dimensions of power such as: **Political power, Economic power, Cultural power**
- ❖ Issues of **power and prestige** are closely **knitted**. **Social class, language and power create a triangle** that is very interesting for the students of sociolinguistics to create.

Lesson 17

- ❖ Ideology is a system of **deals and idea**, especially one which forms the basis of economic or political theory and policy.
- ❖ It is a **comprehensive set of normative beliefs**, conscious and unconscious ideas, that an individual, group or society has.
- ❖ It is a concept used primarily **within the fields of anthropology** especially, linguistic anthropology, sociolinguistics, and cross-cultural studies to characterize any set of beliefs or feelings about languages as used in their social worlds.
- ❖ Language has a **crucial** role in the ideological process.
- ❖ Language ideology is the linking element between **individuals' knowledge** of the world and their **social practices**, since it mediates individuals' thought and behavior.
- ❖ According to **Hodge, Kress and Jones (1979)**, ideologies are sets of ideas involved in the ordering of experience, making sense of the world.
- ❖ The systems of ideas which constitute ideologies are expressed **through language**.
- ❖ **Fairclough (1989)** introduces the term Critical Language Study (CLS).
- ❖ CLS may help individuals to become aware of the **processes of domination** through language.
- ❖ **According to Hayakawa (1978)**: With words "we influence and to an enormous extent control future events.
- ❖ **Fairclough (1989)** discusses two types of power: coercion and consent.
- ❖ Coercive or direct power may face resistance since the exploitative intention becomes explicit.
- ❖ In the context of the **lives of nations issues** of language, ideology, and power are interconnected.

GRAND QUIZ

- ❖ For example, if we look at our own historical context, language ideology and creation of Pakistan are **closely connected**.
- ❖ The ideology of a standard language is a **complex issue**.
- ❖ If we look at many widely used languages, such as English, French and Spanish, each possesses a standard variety.
- ❖ **Standardization applies** to many things such as weights and measures, electrical plugs fittings and factory-made objects.
- ❖ This standardization is desirable for **functional** reasons.
- ❖ Standardization consists of the imposition of **uniformity**.
- ❖ All speakers should use the **same** grammatical forms and vocabulary items.
- ❖ Language should not undergo change.
- ❖ In principle, therefore, when there are two or more variants of some linguistic form, **only one of** them is admitted into a standard variety.
- ❖ A standard language is an **idealization** and the varieties that we call Standard English, Standard French, etc., are not in fact completely invariant or totally immune to change.
- ❖ The ideal of the standard always requires active maintenance, which may slow down the process of language change.
- ❖ Standard varieties are comprehensible much more **widely** than localized dialects are. Other interrelated and overlapping characteristics include: • Notion of correctness • Importance of authority • Relevance of prestige • Idea of legitimacy
- ❖ Multilingualism, multilingual practices are **interrelated terms**.
- ❖ Standard language and ideology are **interconnected issues**.
- ❖ Language choices are **dominated** by powerful ideological positions.
- ❖ Ethnic identities, regional identities, and political perspectives **influence language choice**.
- ❖ The relationship between language and **learning begins long before** children go to school.
- ❖ Children living in a multilingual environment find it **more complex**.
- ❖ They learn at an **early age** how to draw on their different languages in various ways, depending on the context and who they are talking to.
- ❖ Most classroom business takes place in language.
- ❖ Various activities including teaching the curriculum or managing groups of students are mediated through dialogue or turn-taking which can be called **Initiation-Response-Feedback (IRF)** according to Sinclair and Coulthard 1975.
- ❖ **The Russian psychologist Lev Vygotsky (1962)** saw language as both a cultural tool, which inducts children into the shared knowledge and understandings of their society, and also a psychological tool, which extends their learning and development.
- ❖ Right from the beginning of schooling, students are **shifted by teachers** towards using more literate forms of language.
- ❖ Psychologists like **David Olson have argued** that the acquisition of literacy is enormously important for children and for society; it leads to more abstract, explicit, rational, scientific thinking.
- ❖ Many children experience striking differences between language and literacy practices at home and school.

GRAND QUIZ

- ❖ In **multilingual** communities they may be educated through a second or third language.
- ❖ **Bernstein describes** how working-class children learn a restricted code in position-oriented families where social control is exercised through the authority of parents and fixed-role relationships.
- ❖ There is an emphasis on solidarity and shared communal meanings, and children learn to use language in relatively implicit ways, with short sentences containing few adjectives and adverbs, linked by **repetitive conjunctions** like 'and' or 'then'.
- ❖ In contrast, in middle-class, person-oriented families, communication is more open and roles are **less fixed**.
- ❖ **Language** is a key element in the construction of human groups.
- ❖ All children are socialized into their **respective language groups**.
- ❖ Adults teach children the structures and lexis. Thus, they protect and promote language to a certain degree, **and forms of language policy and language planning (LPLP) occur in all societies**.
- ❖ Nationalism is based on culturally and linguistically homogeneous people differentiated from neighbors.
- ❖ **Nationalism** is one type of political setting in which LPLP has been undertaken in a particularly rigorous and systematic way.
- ❖ The role of LPLP in nation building is quite significant.
- ❖ 1970s was a time of intense LPLP activity as the governing classes of newly independent states considered how to manage language matters in the new polities, and Western-trained linguists proposed themselves as researchers and consultants.
- ❖ This led to the classic division of LPLP into: status planning, corpus planning and acquisition planning (Cooper, 1989). • Made at the highest levels of a polity • Enshrined in law • this is the case when a language is formally adopted as a national language.
- ❖ **Corpus planning** is an attempt to change the forms and structures of the language itself.
- ❖ **Corpus planning** task is often undertaken by national language planning agencies.
- ❖ Corpus planning involves processes of codification and standardization.
- ❖ Acquisition Planning concerns the implementation of status and corpus policy. • Educationists organize how it will be acquired.
- ❖ LPLP in State Nation is the first state nations appeared as France, Spain, Britain, Sweden, and the Netherlands **emerged from feudalism**.
- ❖ The **ruling dynasties** overcame the challenge to their power from their aristocracies, and secured stable state boundaries.
- ❖ **The Act of Union (1536) in Britain** decreed that only those Welsh who had learnt English could hold public office.
- ❖ **The Accademia Della Crusca in Florence and the Académie française in Paris are two early instances of the state turning to linguists for corpus planning.**
- ❖ The philosophy of nationalism **spread across Europe**, and by the mid-nineteenth century most of the continent had been touched by the ideology.
- ❖ Throughout **the nineteenth century** and in every part of the continent various movements for national self-determination appeared.

GRAND QUIZ

- ❖ From the Greeks in the southeast to the Irish in the north-west, language was central to the case for independence.
- ❖ Independence movements used their linguists to develop the distinct language needed for the nation's claim to sovereignty (Smith, 1991).
- ❖ Before discussing what post-national LPLP is like, we must first agree that we are moving into post-national times.
- ❖ There is evidence that the sovereign nation state with its impermeable borders, protected domestic market, self-reliance in defence and single public culture and language is evolving if not disappearing.
- ❖ Since World War II much sovereignty has been relinquished as elements of political, economic and judicial control have shifted to institutions, authorities and corporations that operate transnationally and supranational.
- ❖ National self-reliance has waned, with the regimes, networks, flows and interactions of globalization.
- ❖ All these aspects of globalization have had linguistic effects.
- ❖ New patterns of association have emerged among elite groups as governance becomes interstate rather than intrastate.
- ❖ This means that actors with competence in different national languages require a means of communication.

- ❖ In some situations the attempt has been to stop English replacing another language in the lingua franca role.
- ❖ Thus the French government, elite and intellectuals have fought a long rearguard action to preserve French as a language for international forums (Ager, 1996).
- ❖ LPLP to limit the spread of English as the lingua franca in a particular area or domain seems to have had little effect.
- ❖ The European Union tried to promote diversity in foreign language learning through programmes such as Lingua, but schools have largely ignored policies for diversity and provided the English classes that parents demanded (Wright, 2004).
- ❖ LPLP scholars are divided on the globalization issue. Some see a common language as a common good (Crystal, 2003; van Parijs, 2004).
- ❖ These latter argue that non-native speakers of English learn the language because they feel they cannot afford not to.
- ❖ Non-native speakers will always be disadvantaged in linguistic settings where native speakers dominate.

GRAND QUIZ

- ❖ A number of scholars have developed the concept of **performativity**.
- ❖ Canagarajah (1999) points out that language **should not be reified**; it exists only in its speakers. Those who acquire and use a language make it their own.
- ❖ As speakers 'appropriate' English the language no longer 'belongs' solely to mother-tongue speakers, and **British and American** norms become just **two examples** of World Englishes (Kachru, 1986).
- ❖ The new research culture has challenged the **modernist and structuralist epistemology** that underpinned traditional LPLP research.
- ❖ Within the framework of the growing importance of discourse analysis, **Pennycook** and others have led a move to a micro level of investigation.

Lesson 18

- ❖ Cameroon, is a country the size of Sweden, has approximately **280 languages**.
- ❖ These languages belong to **the three major African language families**, Niger-Congo, Nilo-Saharan, and AfroAsiatic.
- ❖ The village of Galim is in the Adamaoua Highlands in northern Cameroon. Galim has **approximately 3000 inhabitants**.
- ❖ It was founded in the end of the **19th century** by the indigenous Nizaa.
- ❖ The sedentary Fulani, the Hausa, and the Kanuri have generally **come as merchants**.
- ❖ **The Chamba have come as** shepherds tending the herds of the Fulani merchants.
- ❖ The nomadic Fulani have come as **cattle nomads** which they still are to a large extent.
- ❖ There are separate Nizaa, Fulani, Hausa, and Chamba quarters in Galim, while the Kanuri live in the Fulani quarters.
- ❖ Social and Functional Classification Languages of Galim can be divided **into three groups**
- ❖ Language Group 1: • Fula
- ❖ Language Group 2: • Hausa
- ❖ Language Group 3: • Nizaa, Vute, Kanuri, Mbum, and Chamba
- ❖ **Fula is** the main lingua franca, and is spoken by everybody.
- ❖ **Hausa** also has a certain status as a lingua franca and **Hausa population speaks Hausa and Fula**.
- ❖ People belonging to other ethnic groups always know Fula in addition to their **first language**.
- ❖ Population can be divided **into three main social groups**:
- ❖ • **SG 1** = upper social Stratum that consists of merchants with a higher standard of living who mostly intermarry.
- ❖ • **SG 2** = learn languages spoken as the first language of people in their own SG and in SG 1.
- ❖ • **SG 3** = nomadic Fulani who are cattle-herders. They speak Fula, but a slightly different dialect.
- ❖ Their social status is low and they generally live in compounds in the Bush, out-side the village.
- ❖ **Members of SG 1** only learn languages spoken as the first language of people in their own social group.

GRAND QUIZ

- ❖ SG 3, the nomadic Fulani are not easy to place in this social hierarchy as they do not generally intermarry with other ethnic groups.
- ❖ Democratic People's Republic of Korea (DPRK, or North Korea) has 20 million speakers.
- ❖ Republic of Korea (ROK, or South Korea) has 42 million speakers.
- ❖ It is also spoken by almost 2 million people in China, in the provinces bordering North Korea.
- ❖ It is interesting that there are no language minorities in North or South Korea.
- ❖ Traditionally it has been an essentially monolingual region.
- ❖ In fact it is among the very few monolingual states in the world.
- ❖ Two standard varieties are found here: 1. The Soʻul (Seoul) dialect in South Korea 2. The P&yoʻngyang dialect in North Korea the dialects are distinguished and regulated by each country's national language policy.
- ❖ The Korean writing system is called Han&guʻil.
- ❖ It has twenty-four basic symbols representing the sounds of Korean.
- ❖ Words of Chinese origin are traditionally written with Chinese characters, Hanja, instead of being spelled out in Han&guʻil.
- ❖ This practice is discouraged in North Korea and is common in South Korean writing.
- ❖ Hanʻgul is generally written horizontally from left to right, although it has been written in earlier times like Chinese, vertically, from right to left.
- ❖ In the fifteenth century, King Sejong of the Yi Dynasty commissioned the development of a phonetically based script for Korean.
- ❖ Until that time, Korean had been written with Hanja.
- ❖ Literacy was restricted to a small, educated elite.
- ❖ This movement led to the printing of the first Han&guʻil newspaper in 1894.
- ❖ Soon after, books and government documents were also published in Han&guʻil.
- ❖ The modern effort to establish Han&guʻil as the writing system of the Korean language was ended in 1910 by Japan, which formally annexed the peninsula as a colony of its empire.
- ❖ Colonial occupation by Japanese resulted in making Japanese the official language.
- ❖ Korean was suppressed by laws. Japanese became language of instruction in schools.
- ❖ In 1940 Korean people were forced to use Japanese surnames.
- ❖ In 1945 when Japanese occupation ended, there was a re-establishment of Korean.
- ❖ After the division of the country in 1945, each nation developed its own language policy.
- ❖ English, in various dialects, is the most widely spoken language of the United Kingdom.
- ❖ The official language of the United Kingdom is English, which is spoken by approximately 59.8 million residents, or 98% of the population, over the age of three.
- ❖ 11 indigenous languages are spoken across the British Isles: 5 Celtic, 3 Germanic, and 3 Romance.
- ❖ More than 300 different languages/ dialects are now spoken in British schools with English-speaking pupils becoming a minority in hundreds of classrooms.
- ❖ Over 500 languages are spoken by the U.S. population. Since the 1965 Immigration Act, Spanish is the second most common language in the country.
- ❖ Hawaiian, although having few native speakers, is an official language along with English of the state of Hawaii.

GRAND QUIZ

- ❖ Alaska recognizes English and twenty native languages as official.
- ❖ American Community Survey 2016 of 5+ years shows following statistics:
 - ❖ • English only – 237.8 million
 - ❖ • Spanish– 40.5 million
 - ❖ Chinese – 3.4 million
 - ❖ • Tagalog – 1.7 million
 - ❖ • Vietnamese – 1.5 million
 - ❖ • Arabic – 1.2 million
 - ❖ • French – 1.2 million
 - ❖ • Korean – 1.1 million
 - ❖ • Russian – 0.91 million
 - ❖ • German – 0.91 million
 - ❖ • Haitian Creole – 0.86 million
 - ❖ • Hindi – 0.81 million
- ❖ English is the primary language used for, legislation, regulations, executive orders, treaties, federal court rulings, and all other official pronouncements.
- ❖ Official Language Status
 - ❖ • Out of 50 states, 30 have established English as the only official language.
 - ❖ • Hawaii recognizes both English and Hawaiian as official.
 - ❖ • Alaska has made some 20 native languages official, along with English.
- ❖ English is the mother tongue of 56.9%, and French is the mother tongue of 21.3% according to 2011 census.
- ❖ In total, 85.6% of Canadians have working knowledge of English. 30.1% have a working knowledge of French.
- ❖ Under the Official Languages Act of 1969, both English and French have official federal status throughout Canada.
- ❖ Canada's linguistic diversity extends beyond the two official languages.
- ❖ In Canada, 4.7 million people (14.2% of the population) reported speaking a language other than English or French most often at home.
- ❖ The relationship between the English and French languages is the central or defining aspect of the Canadian experience.

Lesson 19

- ❖ Time changes all things. There is no reason why language should escape this universal law. What is linguistic change?
- ❖ Let us share three examples which are recipes taken from different periods of English: Middle English, early Modern English and present- day English.
- ❖ Since the texts are all from the same genre, we might expect to see some general similarities in the kind of language used.
- ❖ Many of the clauses in the texts have the form of imperatives (for example,

GRAND QUIZ

Peel and deseed the chillies), since the function of the text is to direct the reader in a certain course of action (namely preparing food).

- ❖ In the second and third text, there is a **distinctive** use of the second person possessive pronoun (your) in mingle with your cream (text 2) and gently rip up your **mozzarella** (text 3).
- ❖ In **instructional discourse**, this seems to be a variant to mark general definiteness rather than specific possession, in that it seems to have the same meaning as the (rather than, say, contrasting with other possessive determiners like his or my)
- ❖ **Orthographic Change**: The letter shape <þ> (known as ‘thorn’, from the runic alphabet) is no longer used in English, having been replaced by the digraph <th>. So <seep> in text 1 is a **Middle English spelling of seethe**.
- ❖ **Morphological Change**: The third person **plural** object pronoun hem has been replaced by them.
- ❖ These the **pronoun forms** are the result of long-term contact in northern England between English and Old
- ❖ **Semantic/Syntactic Change**: The verb seethe in Middle English could be used **transitively** (since it can take a direct object): seep hem, literally ‘seethe them’.
- ❖ But in Modern English, the meaning of the word has changed (from ‘boil’ to ‘be angry’), and this has had **consequences** for its syntactic behavior.
- ❖ It is now only used **intransitively**, and usually collocates with the prepositional phrase with rage.
- ❖ **Lexical Change**: New words have entered the language (chilli, mozzarella).
- ❖ **Stylistic or Textual Change**: The first text consists solely of **imperative clauses**, functioning as directives, and the impression created for a modern reader is of an impersonal, purely instructive text.
- ❖ The final text, however, has a **mixture of clause types**: for instance, it includes a declarative clause, beginning it’s quite important.
- ❖ The **function of the clause** is still a directive but its grammatical form is different.
- ❖ Language change is **variation** over time in a language's phonological, morphological, semantic, syntactic, and other features. How did such changes occur?
- ❖ **Sociolinguists** have provided a great deal of evidence to suggest that linguistic change – in the structure of a particular variety materialises when the linguistic system is employed by speakers for **communicative purposes**, in a particular social context.
- ❖ **Language maintenance** denotes the continuing use of a language in the face of competition from a regionally and socially more powerful language.
- ❖ It refers to when members of a community attempt to keep the language they have always used. A **situation in which a speaker**, a group of speakers, or a speech community

GRAND QUIZ

continue to use their language in some or all spheres of life despite competition with the dominant or majority language to become the main/sole language in **these spheres.**

- ❖ **Language shift, language transfer**, language replacement and language assimilation are all used as alternative terms.
- ❖ It is the process whereby a community of speakers of a language shifts to speaking a completely different language, usually over an **extended period of time.**
- ❖ “Language shift” means the **process**, or the event, in which a population changes from using one language to another.
- ❖ As such, recognition of it depends on being able to see the prior and subsequent language as distinct.
- ❖ So, the term **excludes language change** which can be seen as evolution.
- ❖ Language shift may be an **object of conscious** policy; but equally it may be a phenomenon which is unplanned, and often unexplained.
- ❖ Language shift is a dynamic phenomenon of **social change**, and is therefore a topic of sociolinguistics.
- ❖ Stability is a **subjective notion**. There are many bilingual situations which do not last for more than **three generations.**
- ❖ In some cases **indigenous languages** can be swamped by intrusive ones over a relatively shorter period.
- ❖ This has happened to the **Aboriginal languages of Australia** and the Celtic languages of the British Isles.
- ❖ In other places, **immigrant languages have disappeared** as their speakers have adopted the language of the new environment. An example can be of South Asian languages, like Gujarati and Bengali, in Britain. In such cases of bilingualism without diglossia, the **two languages compete** for use in the same domains.
- ❖ Speakers are unable to **compartmentalize** and the shift may be unavoidable. Many attempts to increase the domains of use for a Low variety fail, as in Ireland, where there was no **widespread** knowledge of the classical written variety, and decreasing use of the spoken language. In
- ❖ **Australia** the decline of non-English languages has been similarly dramatic. Only **4.2 per cent** of the Australian-born population regularly uses a language other than English. Globally, many smaller languages are dying out due to the spread of a **few world languages** such as English, **French**, or Chinese.
- ❖ German. Once the **process of shift** has begun in certain domains and the functions of the languages are, the **prediction** is that it will continue until the whole community has shifted to German.
- ❖ **Factors that affect language shift** are:
 - **Religious** and educational background

- Settlement patterns
- Ties with the homeland
- Extent of exogamous marriage
- Majority and minority language groups
 - ❖ • Where large groups of immigrants concentrate in particular geographical areas, they are often better able to preserve their languages
 - ❖ Third-generation Chinese Americans who reside in China-towns have shifted less towards English than their age-mates outside China-towns. Often a shift from rural to urban areas triggers a language shift.
 - ❖ In is the language most used in the towns, many children grow up not speaking their parents' vernacular languages.
 - ❖ The inability of minorities to maintain the home as an intact domain for the use of their language. has often been decisive for language shift.
 - ❖ There is a high rate of loss in mixed marriages, e.g. in Wales. where if Welsh is not the language of the home, the onus for transmission is shifted to the school.
 - ❖ Identification with a language and positive attitudes towards it cannot guarantee its maintenance.
 - ❖ In Ireland the necessity of using English has overpowered antipathy towards English and English speakers.
 - ❖ Languages undergoing shift often display characteristic types of changes and simplification of grammatical structures.
 - ❖ Changes are a result of decreased use in certain contexts, and loss of stylistic options. In some Native American languages of the south-western United States complex syntactic structures have become less frequent because the formal and poetic styles of language are no longer used.
 - ❖ Language desertion is the act of deserting, or willful abandonment. Language desertion or code desertion is a term that refers to the phenomenon of abandoning the use of one language in favour of another which may ultimately result in the death of the deserted language.
 - ❖ Language alternation and hybridization generate desertion. Attitude of the speakers towards the mixed variety correlates with the attitude towards the language they desert.
 - ❖ There are various linguistic and socio-cultural reasons for this.
 - ❖ Sometimes due to the influence of a stronger language in a bi/ multilingual society, there is a shift from the weak language towards the strong language, but sometimes the weak language is gradually completely left or disowned by the speakers.

GRAND QUIZ

- ❖ This process of language desertion is very much evident in South Asian countries. Due to the spread of English the local and regional languages are gradually losing their identity as they are being abandoned by the speakers.
- ❖ To get a better position in this hierarchy every language strives hard to extend the range of its total functional roles.
- ❖ The more is the number of the total functional roles the greater is the power of the language.
- ❖ In Pakistan the result of this tussle is a gradual desertion of languages: local languages have been deserted in favour of the national language Urdu which in turn faces desertion in favour of English.
- ❖ Maintenance and desertion can be considered as two opposite extremes on the continuum of language change; and in Pakistan this change is in the process. The Case of Punjabi is another example.
- ❖ The speakers do not consider it important and worthwhile to maintain. They do not see it as economically advantageous and profitable. They just think of it as a part of their cultural heritage.
- ❖ They do not use it for communicative purposes except for the rural setting. During the Last decade, the Arabian Gulf region has been moving towards an increasing use of a 'Pan Gulf vernacular', "...a homogenised form of 'Gulf' speech not identifiable with any particular Gulf community" (Holes, 2011, p.130).
- ❖ Modernity, globalization and the extensive use of English by the new generations have cost the UAE to lose its dialects and head towards what is seen as an easier and more accessible dialect shared by the speakers in this region.
- ❖ If we look at 'Biodiversity' in biology we notice that ecosystems host a wide variety of plants, animals and microbes which rely on each other in complex ways to survive.
- ❖ Many species are now becoming endangered or extinct. If many extinctions happen at the same time then system will be thrown out of balance which is termed as 'biodiversity crisis'.
- ❖ A similar crisis is happening in linguistic diversity and it is called 'linguistic crisis'.
- ❖ At the moment, linguists believe, around 6,000 languages are spoken. Michael Krauss has predicted that by the end of this century 90 per cent will be extinct (see Hale et al., 1992).
- ❖ The Foundation for Endangered Languages estimates that half the world's languages are moribund and are no longer being passed on to younger generations.
- ❖ According to Crystal (2000, 2003), a language dies every two weeks. For example, in Australia out of the 260 aboriginal languages originally spoken, 100 are already extinct, 100 are nearly extinct and only around twenty are being passed on to children.
- ❖ Three Types of Language Death.

GRAND QUIZ

- ❖ Mostly the term 'dead language' means an ancient language, such as Latin, Ancient Greek or Old English languages. Only some left written records exist behind.
- ❖ Thousands died without a trace, but sometimes they 'died' because they gradually developed into new languages.
- ❖ Latin became the modern Romance language family, including French, Portuguese and Italian.
- ❖ • In 1835 Maori warriors from New Zealand sailed eastward to the Chatham Islands and killed the men of the Moriori tribe.
- ❖ • The Morioris went into decline and the last full-blooded member of the tribe died in 1933, along with their language.
- ❖ Today, the most common cause of language death is not population death, but language shift.
- ❖ This happens when speakers of a language do not pass it on to their children. Instead, they acquire a different language from the parents.
- ❖ Gradually, the language of the entire community 'shifts'. Unlike the extinction of an animal species, the people don't die, only their language does.
- ❖ Generally, speaking accommodation is the process by which participants in a
- ❖ conversation adjust their accent, diction, or other aspects of language according to the speech style of the other participant.
- ❖ An important question in this regard is what brings a speaker to choose variety X of a language
- ❖ A rather than variety Y, or even language A rather than language B. In this regard a number of answers have been suggested:
 - solidarity
 - accommodation to listeners
 - choice of topic
- ❖ They may not be aware that they have used one particular variety of a language rather than another or switched / mixed. Speakers try to accommodate to the expectations that others have of them when they speak.
- ❖ They may do this consciously and deliberately. Accommodation is one way of explaining how individuals and groups may be seen to relate to each other.
- ❖ Convergence: It can be shift in behavior to become more like the other. It can be 'up' if you seek the approval of someone of higher status, or 'down' as with politicians who adopt 'folksy' behavior when campaigning.

GRAND QUIZ

- ❖ **Divergence**: If you desire to be judged less **favorably** the shift in behavior will be away from the behavior. Examples: 'putting on airs and graces' in order deliberately to dissociate yourself from peers.
- ❖ We see **convergence** when a speaker tries to adopt the accent of a listener or that used within another social group or even in extreme cases gives up a particular accent, **dialect**, or language.
- ❖ As a group phenomenon this last choice may 'kill' a minority language. Divergence is behind **exaggerating** differences.
- ❖ They use the **varieties of German** exclusively within the communities and use English as a contact language with the outside world.
- ❖ Within the **New Order communities** such as the Beachy Amish and Horning Mennonites there has been a complete shift to English.

Lesson #20

- ❖ **Varieties** created for very practical and **immediate purposes** of communication between people who otherwise would have no common language whatsoever, and learned by one person from another within the communities concerned as the accepted way of communicating with members of the other community.
- ❖ Since the reason for **wanting** to communicate with members of the other communities is often trade, a pidgin may be what is called a trade language, but not all **pidgins** are restricted to being used as trade languages, nor are all trade languages pidgins. Instead, the **ordinary language** of some community in the area may be used by all the other communities as a trade language.
- ❖ There are a large number of **pidgin languages**, spread through all the continents including Europe, where migrant **workers** in countries like Germany have developed pidgin varieties based on the local national language. Each pidgin is specially **constructed** to suit the needs of its users.
- ❖ This means that it has to have the **terminology** and constructions needed in whatever kinds of contact normally arise between the communities; and needs not go beyond these demands.
- ❖ If the contact is restricted to the buying and **selling of cattle**, then only linguistic items to do with this are needed.
- ❖ There is no way of talking about the **quality of vegetables**, or the emotions .
- ❖ Another requirement is that it has to be as simple to learn as possible, especially for those who **benefit** least from learning it.

GRAND QUIZ

- ❖ A consequence of this is that the **vocabulary** is generally based on the vocabulary of the dominant group.
- ❖ . Hence, the very large number of pidgins **spread round the globe** based on English, French, Portuguese and Dutch.
- ❖ Although the vocabulary of a pidgin may be based mainly on that of one of the communities **concerned**, the 'dominant' variety; it is still a compromise.
- ❖ Its **syntax and phonology** may be similar to the latter, making the pidgin easier for the other communities to learn.
- ❖ The **English origins** of the vocabulary are not immediately obvious in the official spelling, which reflects the words' **current pronunciation** rather than their origins, so the following notes may be helpful.
- ❖ • Bai From by and by, an adverb used instead of the **auxiliary verb** will to indicate future time.
- ❖ Another point to be considered is: Is this a variety of English? Such cases **highlight the general problem** of deciding where the **boundaries** of languages lie.
- ❖ Another situation in which pidgins are needed is when people from different **language backgrounds** are thrown together.
- ❖ **Africans taken as slaves** to the New World had a pidgin which they generally learned from the slavers, based on the latter's language.
- ❖ **Creolization** occurs only when a pidgin for some reason becomes the variety of language that children must use in situations in which use of a 'full' language is **effectively denied** them.
- ❖ A creole is the **native language** of some of its speakers. For example, this must have happened in Haiti when **French was effectively** denied to the masses and the African languages brought by the slaves fell into disuse.
- ❖ Also many of the **guest workers in Germany** developed pidginized varieties of German to communicate when necessary with one another, their children did not **creolize** these varieties but, with varying success, acquired Standard German, since they had to go to school and be educated in German.
- ❖ A full language was available to them so they had no need to creolize **Gastarbeiter Deutsch**.
- ❖ This happens when a creole is spoken in a country where other people speak the **creole's lexical** source-language for example, English. Since the latter has so much more prestige than the creole, creole speakers tend to shift towards it, producing a range of intermediate varieties.

Sociolinguists call:

- The creole the **BASILECT**
- The prestige language the **ACROLECT**

GRAND QUIZ

- With the intermediate varieties lumped together as **MESOLECTS**

This range of varieties spanning between basilect and acrolect is called a '**POST-CREOLE**

CONTINUUM'. This term reflects an interesting factual claim about the relationships among the mesolects.

- ❖ Like the **acrolect and basilect**, each mesolect is a vast collection of items which could constitute the entire language of a group of speakers.
- ❖ The basilect is likely to be as different from the **acrolect** as Tok Pisin is from English, so it is easy to see that thousands of items must vary and that linguistically speaking, most of them are quite independent of one another.
- ❖ Each **mesolect** represents one combination of basilect and acrolect items, so it is easy to imagine a rather chaotic scene in which different mesolects combine items in completely different ways.
- ❖ The claim that lies behind the term '**continuum**', however, is that the relations are actually much more orderly, and there is at least a strong tendency for mesolects to line up along a single scale from most basilectal to most **acrolectal**.
- ❖ We need to think about Pidgins and Creoles, and their similarities and differences. **Creolists** have proposed a variety of theories to explain why the structures of pidgins and creoles show more similarities to one another, regardless of their base language.
- ❖ It is in the area of **syntax** that the boldest claims have been made for the **distinctiveness** of creoles.
- ❖ **Traditional approaches** to historical change have relied on the family tree model, which is based on the assumption that over time languages gradually diverge from a common ancestor.
- ❖ This model has been **widely applied** to explain the historical origins of pidgin and creole languages. This model has been referred to as the 'monogenetic hypothesis', i.e. that pidgins and creoles are to be **derived from a single** common ancestor.
- ❖ Many espoused the view that all the European-based pidgins and creoles were **originally descended** from a 15th century Portuguese pidgin first used along the
- ❖ This pidgin may have been a **relic of Sabir**, the medieval lingua franca believed to have been the language of the Crusaders and a common Mediterranean trading language.
- ❖ **French-based Haitian** Creole is one of the few that are given serious attention by government planners.
- ❖ **1983 constitution** declared both Haitian Creole and French to be Haiti's national languages, with French serving as the official language.
- ❖ In 1987 constitution **Haitian Creole** was made official as well.

- ❖ The **low status** of pidgin and creole languages is a consequence of them not being regarded as **fullyfledged** languages, but as corrupt and bastardized versions of some other language.
- ❖ So, it is not surprising that most pidgins and creoles are not **written** languages and therefore not standardized, and written material has been **scant**.