INTRODUCTION TO SOCIOLINGUISTICS

For BA students of English

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CHAPTER I. INTRODUCTION TO SOCIOLINGUISTICS

Chapter I Contents

1. SOCIOLINGUISTICS

<u>Pre-lecture activity 1.1. Discuss</u>:

1-Do people from different areas of the same country (e.g. North and South of Vietnam, from different gender (male-female), from different social classes (e.g. rich-poor) have language differences in pronunciation and vocabulary? Give examples to illustrate.

2-Why are there those differences?

1.1. What is sociolinguistics?

Sociolinguistics studies those differences. What is sociolinguistics? There are different definitions of the term **sociolinguistics.**

'Sociolinguistics is the study of language in relation to society' [49, p.1].

'Sociolinguistics is that part of linguistics which is concerned with language as a social and cultural phenomenon' [102].

'Sociolinguistics is the study of language in relation to social factors, that is, social class, educational level and type of education, age, sex, ethnic origin, etc.' [82, p. 262].

Sociolinguists have agreed that sociolinguistics is the sub-discipline of linguistics which deals with the relationships between language and society [45, p.1]. Sociolinguists are interested in explaining why people speak differently in different social contexts. They are concerned with identifying the social functions of language and the ways language is used to convey social meaning.

Examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community, and the way people convey and construct aspects of their social identity through their language. Sociolinguistics has close connections with social sciences, in particular, sociology, anthropology, and education.

Sociolinguistics first appeared in the West in the 1960s and was pioneered by linguists such as William Labov in the U.S. and Basil Bernstein in the UK. Many scholars considered the year 1964 as the year in which sociolinguistics was officially accepted in an interdisciplinary conference organized by the sociologists and linguists.

Linguists differ as to what they include under sociolinguistics. Differences in sociolinguistic concerns lead to differences in different models and approaches to sociolinguistcs. There are different models and approaches to sociolinguistcs such as variationist sociolinguistics, interactional sociolinguistics, cognitive sociolinguistics, critical sociolinguistics… The focus of the current textbook is mainly on the relationships between language, culture and society.

1.2. Sociolinguistics and sociology of language

Wardhaugh [107, pp.12-13] states that some investigators have found it appropriate to try to introduce a distinction between **sociolinguistics** or **micro-sociolinguistics** and the **sociology of language** or **macro-sociolinguistics.** Hudson [49, pp.4-5] has described the difference as follows: **sociolinguistics** is '*the study of language in relation to society'*, whereas the **sociology of language** is '*the study of society in relation to language.*' Richards, Platt and Weber [82, p.262] defines sociolinguistics or **micro-sociolinguistics** as the study of how social structure influences the way people talk and how language varieties and patterns of use correlate with social attributes such as class, gender, and age. It includes the detailed study of interpersonal communication, e.g. speech acts, speech events, sequencing of utterances, and also those investigations which relate variation in the language used by a group of people to social factors. Sociology of language includes the study of language varieties and their users within a social framework, for example the study of language choice in bilingual or multilingual nations, language planning, language maintenance and language shift. As analysed, sociolinguistics differs from sociology of language in that the focus of sociolinguistics is the effect of the society on the language, while the sociology of language studies the language effects on the society.

1.3. Language variation, socio-cultural contexts and explanations

1.3.1. Language variation

The language we use in everyday living is remarkably varied. This is called language or linguistic variation. Language variation is defined as "*differences in pronunciation, grammar, or word choice within a language"* [82, p.304]. Language variation can be seen in the choice of pronunciation, words, syntax, styles and language varieties. Variation in language is related to variation in social factors. A language exists in a number of varieties and in a sense the sum of those varieties.

In any community, the distinguishable varieties or codes which are available for use in different social contexts form a kind of repertoire of available options [45, p.8]. The members of each communities have their distinctive linguistic or verbal repertoires. In other words, in every community there is a range of varieties from which people select according to the social context in which they are communicating.

In sociolinguistics, variation in language use among speakers or groups of speakers is a principal concern. Examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community, and the way people convey and construct aspects of their social identity through their language. Sociolinguists are interested in the different types of linguistic variation influenced by and used to express and reflect social factors.

1.3.2. The socio-cultural contexts

Language varies according to the cultural, social, and physical settings in which it occurs. These settings are called **socio-cultural contexts** or **communication contexts**. The sociocultural context can be as broad as a speech community or as narrow as an interpersonal interaction. The term **social context** is often used to refer to a-linguistic or verbal context (the linguistic units which occur before or after a word, a phrase or even a longer utterance or a text) and b-non-linguistic or social context (the broader social situation in which a linguistic item is used). The social context is the **whole situation in which an utterance is made** (i.e. **who** is speaking to **whom** about whom, whether formally or informally, **why**, **when** and **where)**. It may include such social factors as the speaker's and the hearer's social status, social roles, social relationships, social classes, gender, age, race, communication purposes and functions. These social factors influence the language used in communication. The way people talk is influenced by the social context in which they are talking. Language varies according to the change in social factors or in other words, according to the social context in which it occurs.

According to Holmes [45, pp.8-9], in communication, social factors are relevant in accounting for the particular variety used. Some relate to the users of language – the participants; others relate to its uses – the social setting and function of the interaction. **Who** is talking to **whom** is an important factor. The **setting** or **social context** is generally a relevant factor, too. The **aim** or **purpose** of the interaction may be important.

Not all factors are relevant in any particular context, but they can be grouped in ways which are helpful. In any situation, linguistic choices generally indicate people's awareness of the influence of one or more of the following components [45, pp.8-9]:

a-The **participants**

i-**who** is speaking, and

ii-**who** are they speaking **to**?

b-The **setting** or social context of the interaction: **where** are they speaking?

c-**The topic:** what is being talked about**?**

d-**The function**: Why are they speaking?

These social factors prove important in describing and analysing all kinds of interaction. They are basic components in sociolinguistic explanations of why we didn't all speak the same way, and why we don't all speak in the same way all the time.

The notion of **social context** or **context of situation** is often related with that of **context of culture**, which is usually described as the general context for language as system [39].

Society and culture act as the social and cultural contexts for appropriate use of language in communication.

1.3.3. ***Looking for explanations*** [45, pp.11-12]

Sociolinguists aim to describe sociolinguistic variation and, if possible, explain why it happens. The first two steps which need to be taken are:

a-to identify clearly the linguistic variation involved (e.g. vocabulary, sounds, grammatical constructions, styles, dialects, languages)

b-to identify clearly the different social or non-linguistic factors which lead speakers to use one form rather than another (e.g. features relating to participants, setting or function of the interaction).

Then we can begin to look for patterns which will help to formulate an explanation of why people use one set of forms in some contexts, but different forms in others. First of all, we can ask the question '*what are the linguistic forms used in this village / town?*" Secondly, '*what are the social factors which lead people to use one set of forms rather than the other?*' And finally, '*can we explain why particular social factors lead to the use of one set of forms rather than another?*'

In other words, the sociolinguist's aim is to move towards a theory which provides a motivated account of the way language is used in a community, and of the choices people make when they use language.

<u>Follow-up activity 1.1.True/False: Discuss with your friends and decide whether the following statements are true or false:</u>

1-Sociolinguistics is the study of language in relation to social factors.

2-Sociology of language studies the effect of society on language.

3-Language varies according to social factors.

4-Society and culture act as the social and cultural contexts for language use.

5-Sociolinguists aim to describe sociolinguistic variation and, if possible, explain why it happens.

<u>II-Research task:</u>

Basing yourself on the section 1.3.3. and the **Guideline to Research Assignment**, think of a research topic to be developed into a research assignment.

2. SOCIETY

<u>Pre-lecture activity 1.2. Discuss:</u>

1-What language do Vietnamese people speak when they are in Vietnam? What language do English people speak when they are in England, America…?

2-What are your social positions (teacher, doctor…)? Do you wear a uniform when you are in these positions? What are the words and expressions you often use when you are in these positions?

2.1. **Society** [188]

A **society**, or a **human society**, is a group of people related to each other through persistent relations, or a large social grouping sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations. Human societies are characterized by **patterns of relationships** (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members. In the social sciences, a larger society often shows stratification and / or dominance patterns in subgroups.

The term "**society**" came from the Latin word **societas**, which in turn was derived from the noun **socius** ("comrade, friend, ally; adjectival form **socialis**) used to describe a bond or interaction among parties that are friendly, or at least civil. Without an article, the term can refer to the entirety of humanity (also: "**society in general**", "**society at large**", etc.)

The term **society**, thus, is used to refer to the people in general, living together in communities. It can be used to refer to a particular community of people who share the same customs, laws, languages etc. e.g. a speech / language community.

Human societies are characterized by **patterns of relationships** (**social relations**) between individuals who share a distinctive culture and institutions. Social structure is the network of the social relations. In a human society, an individual has one or more than one social positions.

2.2. Social class division

As noted above, a larger society often shows stratification and / or dominance patterns in subgroups. This is often referred to as **social stratification**. In social stratification, people in a society are organised into different hierarchically social groups. Let us look at the **caste system** in India and **social class system** in the West.

2.2.1. ***Caste system in India*** [71 p. 28]

The **caste system** developed in India. It is based upon the Hindu religion, which preaches that people have more than one life and that they are born into a particular caste in life according to their behaviour in their previous lives.

In caste societies, a person's location in the social strata is ascribed by birth rather than based on individual accomplishments. Movement between strata, or castes, is prohibited or severely limited. There are rigid lines between the castes and no form of social mixing is allowed. Sociologists describe a situation where one's social position is determined at birth as ascription.

A man is born into a **jati** (a division of caste) and this is the only way of acquiring membership. The Hindu doctrine of **karma** teaches the young Hindu that he is born into a particular sub-caste because that is where he deserves to be born. Each caste is traditionally associated with a particular occupation. Caste membership is linked to status: not only houses, but clothes, customs and manners become symbols of status for those who share a common culture.

Table 1.1. Castes in India [71, p. 28]

Castes in India	
Brahmins	Priests
Kshatriyas	Soldiers
Vaishyas	Traders
Shudras	Servants & labourers
Harijan	(untouchable) the worst work, refused by others

2.2.2. Social class

Social class (or simply **class**) is a set of concepts in the social sciences and political theory centered on models of social stratification in which people are grouped into a set of hierarchical social categories.

Industrial society gave rise to class-based systems of stratification. In class societies, social stratification is based on a combination of ascribed and achieved statuses. Strata are largely established along economic lines but are not as clearly delineated as a caste system. Class societies allow movement between classes based on individual accomplishments.

In common sense, the term "**social class**," is usually synonymous with "**socio-economic class**," defined as: "**people having the same social, economic, or educational status,**" e.g. "**the working class**"; "**an emerging professional class**."

Today, in Western society, the concepts of social class often assume three general categories: a very wealthy and powerful **upper class** that owns and controls the means of production; a **middle class** of professional workers, small business owners, and low-level managers; and a **lower class**, who rely on low-paying wage jobs for their livelihood and often experience poverty

2.3. Social status, social role and social role relationships

2.3.1. ***Social status*** [92, p.44]:

The concept **status** is central to social interaction and social structure. **Social statuses** are **established social positions**. Social statuses are established in different ways. They can be achieved or ascribed. **Achieved statuses** are those positions involuntarily acquired through personal efforts. **Ascribed statuses** are acquired involuntarily through birth. Being a female, a Vietnamese, a son, or a prince are all ascribed statuses. A person may hold many social statuses. All the statuses a person holds at once comprise his or her **status set**. Some statuses in a status set are more socially important and influential than others. A very influential status may become a **master status** (a status that becomes more socially important than all other statuses).

2.3.2. ***Social role*** [92, p.45]

A social status is associated with a **social role**. Roles are also central to social interaction and social structure. The two concepts of status and role go hand in hand. The term **social role** refers to a **pattern of behavior that is associated with a particular position (or status) in society or a set of expected behaviors and the values associated with them that a culture or ethnic group defines as proper or acceptable**. Using the status of the doctor from the examples above, a number of role expectations can be identified. Doctors should come to work. They should examine patients competently and discuss their concerns. They should prescribe medicine lawfully. All of these examples illustrate how we expect doctors to act. The same person can be a professor at a university, a father at home and a friend in the society. There are different role expectations associated with these roles. Those roles together illustrate a **role set** (all of the roles that go with a single status).

2.3.3. Social role relationships: power and solidarity relationships

When someone communicate with other people, he or she should try to know with whom he/she speaks, where and when he speaks, then try to find an appropriate language. Language can be used to express role of relationships between individuals. Brown & Gilman [10] defined social relationships in terms of **power** and **solidarity**. They argued that the choice of linguistic forms is governed by either relationships of **power** and / or **solidarity**, depending on the culture of the speakers. Speakers position themselves in relation to others by using specific linguistic forms that convey social information. A single utterance can reveal much about a speaker: his/her background, place of birth or nation of origin, social class, or even social intent, that is, whether she/he wants to appear friendly or distant, familiar or deferential, superior or inferior [Sterling, 2000, as cited in [10]. Forms which indicate **power** establish who has authority and how great that authority is. Forms which indicate **solidarity** establish the degree of intimacy in the relationship.

The dimensions of power and solidarity have been fundamental to sociolinguistic theory since Brown and Gilman [10] introduced the concept in relation to the pronoun system. They introduced the framework of power and solidarity by reference to the linguistic choices that must be made in languages that have "**polite**" and "**familiar**" forms of the second person pronoun. The "polite" pronoun is referred to as "**V**" from the French **vous**. The "**familiar**" pronoun is referred to as "**T**" from French **tu**.

The definitions of power from different views are presented as follows:

a-Power is a relationship between at least two persons and it is nonreciprocal in the sense that both cannot have power in the same area of behavior [10].

b-Power is the degree to which one interlocutor is able to control the behavior of the other [Sterling, 2000, as cited in [10].

There are many bases of power-physical strength, wealth, age, sex, institutionalized role in the church, the state, the army, or within the family. The relation called **older than, parent of, richer than, stronger than**, and **noble than** are all asymmetrical and **attended the same school** or **have the same parents**, or **practice the same profession** are a set of relations which are symmetrical.

Solidarity is a relationship which is based on similarity or even sameness of salient characteristics in two (or more) persons [Thomas, 1998, as cited in [10]. Such relationships as **attended the same school** or **have the same parents or practice the same profession** are reciprocal, i.e. they obtain equally for both individuals. The varying aspect of the solidarity dimension is its intensity, or degree of solidarity, ranging from close intimacy to distant reserve. Solidarity concerns the social distance between the characteristics they shared [Hudson, 1960, as cited in [10]: How much experience they have shared, how many social characteristics they share (religion, gender, region of origin, race, occupation, interest, etc.).

Solidarity forms express intimacy and familiarity [Sterling, 2000, as cited in [10]. Solidarity can be achieved in interactions where interlocutors share some common attribute — for instance, attendance at the same school, work in the same profession, membership in the same family, etc. The solidary relationship is symmetrical in that if Speaker A has the same parents (or attended the same school, etc.) as Speaker B, then B has the same parents as A. It is important to note that not every shared personal attribute creates solidarity. For example, two people who have the same color eyes or same shoe size will not automatically have an intimate relationship. But should they share political membership, religion, birthplace or other common attributes "*that make for like-mindedness or similar behavior dispositions*," the likelihood of a solidary relationship increases.

Power and **solidarity** are two types of social relationships which influence the language choice in communication.

Follow-up activity 1.2.True/False: Discuss with your friends and decide whether the following statements are true or false:

1-A society, or a human society, is a group of people related to each other through persistent relations, or a large social grouping sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations.

2-Today, in Western societies, **social classes** consist of castes based on the Hindu religion.

3-**Social statuses** are established social positions.

4-The term **social role** refers to a pattern of behaviour that is associated with a particular position in society.

5-**Power** and **solidarity** are the two types of social relationships which affect language use in communication.

3. CULTURE

<u>Pre-lecture activity 1.3. Discuss:</u>

1-What is culture?

2-What are the different aspects of a culture?

3.1. What is culture?

Many culturalists believe that the term **culture** etymologically meant the **cultivation of the soil** and, after that, developed the meaning: the **cultivation of the soul or mind** as an agricultural metaphor. Originally, the term **culture** derived from Latin **cultura**, which means **to cultivate** [81, p.86]. The philosopher Edward S. Casey [1996, as cited in [154] describes:"*The very word* **culture** *meant "***place tilled**" (land prepared and used for growing crops) *in Middle English."* The modern term "**culture**" is based on a term used by the Ancient Roman orator Cicero in his **Tusculanae Disputationes**, where he wrote of a cultivation of the soul or **"cultura animi**", using an agricultural metaphor for the development of a philosophical soul. Culture, as described by Velkley [as cited in [154], meant the "*cultivation of the soul or mind.*"

> "*Tại phương Tây,* ***văn hóa*** *– culture…. đều xuất xứ từ chữ Latinh* **cultus** *có nghĩa là khai hoang, trồng trọt, trông nom cây lương thực; nói ngắn gọn là sự vun trồng. Sau đó từ* **cultus** *được mở rộng nghĩa, dùng trong lĩnh vực xã hội chỉ sự vun trồng, giáo dục, đào tạo, và phát triển mọi khả năng của con người.*
>
> *Ở Phương Đông, trong tiếng Hán cổ, từ* ***văn hóa*** *bao hàm ý nghĩa* ***văn*** *là vẻ đẹp của nhân tính, cái đẹp của trí thức, trí tuệ con người có thể đạt được bằng sự tu dưỡng của bản thân và cách thức cai trị đúng đắn của nhà cầm quyền. Còn chữ* **hóa** *trong văn hóa là việc đem cái văn (cái đẹp, cái tốt, cái đúng) để cảm hóa, giáo dục và hiện thực hóa trong thục tiễn, đời sống*" [116, p.8].

Kroeber and Kluckhohn [1952, as cited in [81, p.89] identified 164 different definitions ofcultures in 1952. However, the concept of **culture** is very difficult, perhaps even impossible, to define because it is a theory and/or abstract name for a very large, complex, multi-dimensional phenomenon. Hundreds of definitions of culture have been developed under different conditions under which different scholars have worked. These scholars have all had different views about what constitutes the concept and meaning of culture. We will now look at different definitions of cultures in the following parts:

Culture is, in the words of E.B.Tylor,"*that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society*"[Tylor, 1974, as cited in [154].

More recently, the UNESCO described **culture** as the "*set of distinctive spiritual, material, intellectual and emotional features of society or a social group that encompasses, in addition to art and literature, lifestyle, ways of living together, value system, traditions and beliefs*" [UNESCO, 2002, as cited in [81, pp. 90-91].

Hofstede, Hofstede and Minkov define **culture** as the '*collective programming of the mind that distinguishes the members of one group or category of people from others"* [41, p.4].

According to Hofstede, Hofstede and Minkov [41, pp.4-6], every person carries within him or herself patterns of thinking, feeling, and potential acting that were learned throughout the person's lifetime. Much of it was acquired in early childhood, because at that time a person is most susceptible to learning and assimilating.

Using the analogy of the way computers are programmed, such patterns of thinking, feeling, and acting are mental programs, or software of the mind. This does not mean, of course, that people are programmed the way computers are. A person's behavior is only partially predetermined by his or her mental programs: he or she has a basic ability to deviate from them and to react in ways that are new, creative, destructive, or unexpected. The software of the mind only indicates what reactions are likely and understandable, given one's past.

The sources of one's mental programs lie within the social environments in which one grew up and collected one's life experiences. The programming starts within the family; it continues within the neighborhood, at school, in youth groups, at the workplace, and in the living community. Mental programs vary as much as the social environments in which they were acquired.

A customary term for such mental software is **culture**. This is culture in the narrow sense. Culture as mental software, however, corresponds to a much broader use of the word that is common among sociologists and, especially, anthropologists.

Culture is always a collective phenomenon, but it can be connected to different collectives. Within each collective there is a variety of individuals. Most commonly the term culture is used for tribes or ethnic groups (in anthropology), for nations (in political science, sociology and management), and for organizations (in sociology and management). A relatively unexplored field is the culture of occupations (for instance, of engineers versus accountants, or of academics from different disciplines). The term can also be applied to the genders, to generations, or to social classes. However, changing the level of aggregation studied changes the nature of the concept of 'culture'. Societal, national and gender cultures, which children acquire from their earliest youth onwards, are much deeper rooted in the human mind than occupational cultures acquired at school, or than organizational cultures acquired on the job. The latter are exchangeable when people take a new job. Societal cultures reside in (often unconscious) values, in the sense of broad tendencies to prefer certain states of affairs over others. Organizational cultures reside rather in (visible and conscious) practices: the way people perceive what goes on in their organizational environment.

Oxford Advanced Learner's Dictionary (7^{th} Edition) [47, p.357] defines the term **culture** as a-*way of life:* (U) the customs and beliefs, art, way of life and social organization of a particular country or group / (C) Country, group, etc. with its own beliefs.

b-*Art/ music / literature*: (U) art, music, literature, etc. thought of as a group.

c-*Beliefs / Attitudes* (C, U) the beliefs and attitudes about something that people in a particular group or organization share.

As a defining aspect of what it means to be human, culture is a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies. Culture, in anthropology, is **the patterns of behavior and thinking that people living in social groups learn, create, and share**. Culture distinguishes one human group from others. It also distinguishes humans from other animals.

> "*Văn hóa là sự tổng hợp của mọi phương thức sinh hoạt cùng biểu hiện của nó mà loài người đã sản sinh ra nhằm thích ứng những nhu cầu đời sống, và đòi hỏi của sự sinh tồn*" [Hồ Chí Minh, as cited in [116, p.9].

> "*Văn hóa là một hệ thống hữu cơ các giá trị vật chất và tinh thần do con người sáng tạo và tích lũy qua quá trình hoạt động thực tiễn, trong sự tương tác giữa con người với môi trường tự nhiên và xã hội của mình*" [117, p.10].

When used as a count noun, "**a culture**" is the set of customs, traditions and values of a society or community, such as an ethnic group or nation [154].

> "*Culture is like an iceberg: the deeper layers (e.g. traditions, beliefs, values) are hidden from our view; we only see and hear the uppermost layers of cultural artifacts (e.g. fashion, trends, pop music) and of verbal and nonverbal symbols. However, to understand a culture with any dephth, we have to match its underlying values accurately with its respective norms, meanings and symbols. It is the underlying set of beliefs and values that drives people's thinking, reacting, and behaving"* [99, p.10].

3.2. **The purpose of a culture** [81, p.104]

The purpose of culture is to teach people how to live, do things, and think. Culture guides people through life. Its purpose is to establish ways of behavior, standards, and criteria of performance, and ways of dealing with interpersonal and environ mental relations that will reduce uncertainty, increase predictability, and promote survival and growth among the members of any society. Culture influences human behavior and determines which behavior is appropriate and socially accepted; which is helpful and should be rewarded; and which is unacceptable and harmful, and should therefore be discouraged. Culture tells what is correct, good, true, honest, valuable, and important. Culture teaches significant rules of behavior, rituals, traditions, customs, and procedures. It dictates what clothes to wear, what kind of food to eat, what to say, how to serve guests, and what to do at a dinner party. Culture dictates ideas and sets the rules that the majority of society obeys. It regulates human behavior by offering order, direction, and guidance. Culture teaches relationships with others, and how to form and maintain relationships. It determines relationship patterns and encourages a specific interaction style. Cultural rules and norms help to achieve and maintain harmony in society. Without these rules and regulations, society would be in chaos. Culture simplifies everyday life decisions. Culture provides the means for satisfying physiological, psychological, and social needs.

Culture also makes it possible for human society to communicate using verbal and non-verbal codes of communication. Culture explains how a distinct group understands received information. Culture determines a particular communication, negotiation, persuasion, and discussion style. Culture shapes perception, and develops attitudes, feelings, images, and stereotypes.

Culture structures the governmental bodies. It influences the social, political, economic, financial, educational, kinship, religious, health, and recreational systems of a society. Culture influences family, social, and work relationships.

Culture binds people together; it determines the identity of the group of people. Culture identifies the uniqueness of the social group, its values, beliefs, and thoughts. Members of the same culture share similar thoughts and experiences. Shared experiences, values, and norms give the members of a society a sense of their common identity. Culture helps to define who they are.

3.3. Aspects of culture

3.3.1. ***A narrow perspective view*** [81, pp. 86-89]:

A view of culture from a narrower perspective points to different aspects of the concept and reflects its essential features. These definitions are not mutually exclusive. Accordingly, culture refers to: a-Human environment , b-Social heritage and traditions, c-Way of life, d-Behavior, e-Rules of social life, f-Dress and appearance, g-Food and eating habits, h-Sense of self, i-Relationships, j-Values and norms, k-Beliefs and attitudes, l-Ways of thinking and doing things, m-Work and leisure habits, n-Time, o-Cognitive knowledge, p-Mental process and learning, q-Information and communication, r- Symbols and meanings, s-Perceptions, and t- Differences and similarities between people

3.3.2. *Tangible (material) and intangible (non-material) components* [81]

Culture has a system of **tangible** and **intangible** components. Tangible components of culture represent material culture and comprise productive forces and physical elements necessary to support human life, such as clothing, tools, food, buildings, paintings, and many other objects and artifacts. Intangible elements of culture represent non-material culture and refer to values, beliefs, attitudes, morality, ethics, spirituality, traditions, and customs.

3.3.3. Hofstede model of six dimensions of national cultures

Hofstede’s cultural dimension theory is a framework for cross-cultural communication [42]. Hofstede developed his original model as a result of using factor analysis to examine the results of a world-wide survey of employee values by IBM in the 1960s and 1970s. The theory was one of the first that could be quantified, and could be used to explain observed differences between cultures.

The original theory proposed four dimensions along which cultural values could be analyzed: **individualism-collectivism**; **uncertainty avoidance**; **power distance** and **masculinity-femininity**. Independent research in Hong Kong led Hofstede to add a fifth dimension, **long-term orientation**, to cover aspects of values not discussed in the original paradigm. In the 2010 edition of **Cultures**

and Organizations: Software of the Mind Hofstede added a sixth dimension, **indulgence versus self-restraint**, as a result of co-author Michael Minkov's analysis of data from the World Values Survey.

The six dimensions are labelled:

a-**Individualism** versus **Collectivism**, related to the integration of individuals into primary groups:

> "*Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after him or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty*" [41, p.92].

b-**Power Distance**, related to the different solutions to the basic problem of human inequality:

> *"Power distance is the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally'* [41, p. 61].

c-**Uncertainty Avoidance**, related to the level of stress in a society in the face of an unknown future:

> *"Uncertainty avoidance can be defined as the extent to which the members of a culture feel threatened by ambiguous or unknown situations"* [41, p.191].

d-**Masculinity** versus **Femininity**, related to the division of emotional roles between women and men:

> *"A society is called* **masculine** *when emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with the quality of life.*
>
> *A society is called* **feminine** *when emotional gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life"* [41, p. 140].

e-**Long-term** versus **Short-term orientation**, related to the choice of focus for people's efforts: the future or the present and past:

> "*Long-term orientation* stands for *the fostering of virtues oriented toward future rewards—in particular, perseverance and thrift.* Its opposite pole, *short-term orientation*, stands for *the fostering of virtues related to the past and present—in particular, respect for tradition, preservation of "face," and fulfilling social obligations"* [41, p.239].

f-**Indulgence** versus **Restraint:**

The sixth and new dimension, added in 2010 book, uses Minkov's label **Indulgence** versus **Restraint**. It was also based on recent World Values Survey items and is more or less complementary to Long-versus Short-Term Orientation; in fact, it is weakly negatively correlated with it. It focuses on aspects not covered by the other five dimensions, but known from literature on “happiness research”. Indulgence stands for a society that allows relatively free gratification of basic and natural human desires related to enjoying life and having fun. Restraint stands for a society that controls gratification of needs and regulates it by means of strict social norms [42].

Each country has been positioned relative to other countries through a score on each dimension. The dimensions are statistically distinct and do occur in all possible combinations, although some combinations are more frequent than others.

3.3.4. Low-context cultures (LCC) and high-context cultures (HCC):

Hall differentiated cultures on the basis of different communication styles and orientation toward the world and people [81, pp.134-138]. Hall (1976, 1983) distinguished between cultures according to how communication takes place: (low/high context), information flow (covert/overt messages), language (low / high context), and the handling of personal space (public, private).

Below are the features of low-context cultures (LCC) and high-context cultures (HCC):

There are the **low-context cultures** (LCC) and **high-context cultures** (HCC) depending upon the level of information included in a communication message (Hall, 1976). In the low-context cultures (LCC) most of the information and meaning is contained in verbal messages, very little in the contextual message. Messages have clear meanings and line logic; explicit direct verbal communication and clear intentions are emphasized. Western cultures (Germany, Sweden, Switzerland, Australia, the United States, France) belong to LCC, where there is a need for explicit instructions, signs, and procedures that explain how to behave. In the high-context cultures (HCC) very little information is coded in the verbal message; most information is coded in the non-verbal and contextual message. All events can be understood only in context; meanings vary depending upon circumstances, and categories can change. Emphasis is on spiral logic, implicit imprecise and indirect communication. Intentions are not clearly specified and discretion in expressing opinions is exercised (China, Japan, Korea, Taiwan, Vietnam, Latin America, Mexico). The HCC value face saving, honor shame and obligations, avoid confrontations, and use smoothing strategies to manage conflicts in interpersonal relations. Members of HCC are also more careful in initial interactions and make assumptions based upon a stranger’s cultural background. They ask more indirect questions (Gudykunst, 1983); direct questions are considered to be rude (Elashmawi, 1991). Those who belong to HCC (the Japanese, Chinese, Southeast Asians, Indonesians, Micronesians, and Indians) expect others to sense the rules of behavior.

Table1.2. Characteristics of Low-and High-context cultures [81, p.136]

LOW-CONTEXT CULTURES	HIGH-CONTEXT CULTURES
Overt, explicit, and direct communication	Covert, implicit and indirect communication
Verbal massage	Non-verbal contextual messages
Explicit and precise intructions, signs, rules	Imprecise

Clear intentions, meanings	Not clear intentions; meanings depend upon circumstances
Line logic	Spiral logic
Conflict and confrontation are natural	Avoidance of conflict and confrontation
Importance of action and solution	Value of face saving, relations with others, social harmony
Protecting own dignity and self-respect even at the expense of others	Desire to be acknowledged and approved by others
Discussions and arguments, revealing	Smooth strategies to manage conflict
Reactions on the surface	Reserved reactions
Equality	Importance of obligations, status, position and power
High organized time	Flexible time
Flexible in-groups and out-groups	Distinct in-group and out-groups
Short-lasting relationships, casual, fragile, low involvement	Long lasting relationships, commitment, loyalty, trust, high involvement
Diffused authority, difficulty to pin down one's responsibility	Importance of authority and responsibility

3.4. Cultural values and cultural identity

3.4.1. Cultural values:

Values are another key term of every culture. Values are central to culture. When used as a count noun, a culture is a set of custom, traditions and values of a society or community. Values are beliefs about what is right and wrong and what is important in life. *The values that permeat a culture are called cultural values* [81, p.122]. "*Values involve what a culture regards as good or bad, right or wrong, fair or unfair, just or unjust, beautiful or ugly, clean or dirty, valuable or worthless, appropriate or inappropriate, and kind or cruel*" [63, p.88]. As Macoinis notes, cultural values are "*culturally defined standards of desirability, goodness, and beauty that serve as broad guidelines for social living*" [as cited in [84, p.42]. The word **guideline** means that values help determine how people within a particular culture ought to behave. The significance of cultural values is that they inform members of a culture as to what is considered right or wrong, good or bad, correct and incorrect, appropriate in most contexts of human life. When enacted, a culture's value system establishes the expected, normative modes of behavior for members of that culture and institutes the criteria used to judge people's conduct [84, pp. 174-175].

Values are not only held by individuals, they are also the domain of the collective. Anderson and Taylor make this point clear by stating, "*values guide the behavior of people in society and shape the social norms in a given culture*" [as cited in [84, p.171]. In short, values underline the qualities and actions that people consider necessary and vital to sustain their culture. They establish the standards for maintaining a culture.

In general, there are two types of values: **instrumental** and **terminal** [81, p.124]. Instrumental values are preferable modes or means of behavior (to be honest, obedient…). These values may be moral and socially accepted or may be concerned with personal competency or self-actualization. Terminal values are goals (freedom, world peace). They may be personal and social. Instrumental values are means to terminal values. Rokeach [1973, as cited in [81] found that the three most important terminal values are **a world of peace**, **family security**, and **freedom**, whereas the three most important instrumental values are **honesty**, **ambition** and **responsibility**.

A value system is the system of criteria by which one can evaluate one's own and other's behavior and apply sactions to it. It is a system of socially accepted guidelines that show the cultural norms of a society and specify the ways in which people should behave, a system of standards that permit individuals to make decisions.

Reisinger [81, pp.127-160] presented the following cultural value dimensions in the book **International Tourism: Cultures and Behavior:** a-Parson's pattern variables, b-Kluckholn and Strodtbeck's value orientation, c-Stewart's cultural patterns, d-Hall's cultural differentiation, e-Hofstede's dimensions of cultural variability, f-Bond's Confucian cultural patterns, g-Argyle's cultural differentiation, h-Schein's, Trompenaars' and Maznevski's cultural differentiation, i-Schneider and Barsoux's cultural assumptions, j-Inglehart's cultural dimensions, and k-Minkov's World Value Survey.

3.4.2. Cultural, social and personal identity

Related to the distinction between ingroup and outgroup membership is the concept of one's identity or self-concept. An individual's self-concept is built on cultural, social, and personal identities [63, p 142].

Cultural identity refers to one's sense of belonging to a particular culture. It is (the feeling) of *identity of a group, culture, or individual as far as this individual is influenced by his or her belonging to the culture* [81, p.110]. It is formed in a process that results from membership in a particular culture, and it involves learning about and accepting the traditions, heritage, language, religion, ancestry, aesthetics, thinking patterns, and social structures of a culture. That is, people internalized the beliefs, values, norms, and social practices of their culture and identify with that culture as part of their self-concept.

Social identity develops as a consequence of memberships in particular groups within one's culture. It refers to one's sense of belonging to a particular society or a particular group in a society. The characteristics and concerns common to most members of such social groups shape the way individuals view their characteristics. The types of groups with which people identify can vary widely and might include perceived similarity due to age, gender, work, religion, ideology, social class, place [63, pp.142-143]. Social identities can include cultural or ethnic membership identity, gender-orientation identity, social class identity, age identity, or professional identity. [99, p.28].

Personal identity is based on people's unique characteristics. Personal identity is defined as the sentiments or information an individual has regarding her or his personal self-image. Personal identities can include any unique attributes that we associate with our individuated self in comparison to those of others [63, p.143].

Follow-up activity 1.3.True/False: Discuss with your friends and decide whether the following statements are true or false:

1-The term **culture** originally meant **the cultivation of the soil**. Later, it developed the meaning **cultivation of the soul or mind**.

2- As a count noun, the term **culture** means the set of customs, traditions and values of a societies.

3-Culture does not make it possible for human society to communicate using verbal and non-verbal codes of communication. Culture does not determines a particular communication, negotiation, persuation, and discussion style.

4- Hofstede's cultural dimension theory is a framework for dimensions of national culture. These dimensions are national cultural values of a nation.

5-The values that permeat a culture are cultural values.

6-Cultural identity refers to one's sense of belonging to a particular culture.

4. LANGUAGE

Pre-lecture activity 1.4. Discuss:

1-What is the main difference between the two terms **Language** and **A language**?

2-What is the most important function of language?

4.1. Language

The term **Language** as used in dictionaries to refer to the complex of universally human potentiality for vocal communication / gift of speech / human method of communication/ part of human genetic endowment.

The phrase **a language** usually means anyone of several thousand systems of oral communication used by different human societies. A language is culture-bound and culture specific.

4.2. **Types of language** [24]

4.2.1. ***National language*:**

A national language is one that unites a nation and separates it from surrounding nations.

4.2.2. Official language

An official language is one that is recognized by the laws of a country as having special status in that country. It is often the language of education or government business. A country may have one or more official languages.

4.2.3. Standard Language

A **standard** language is defined as a '*variety that has been deliberately codified so that it varies minimally in linguistic form but is maximally elaborated in function'*.

4.2.4. Vernacular

Vernacular is a term used to refer to the least self-conscious style of speech used by people in relaxed conversation with friends and family. It is the most natural language for the speakers in the group.

A vernacular is also a variety of language which has not been standardised and is not the official language in the country.

4.2.5. Artificial language

An artificial language is one that has been specially created by linguists, the best known is probably Esperanto. Such languages aim to be easy to learn, easy to translate, neutral, standardised, and able to be used across a wide range of functions.

4.2.6. First language (L1), Mother tongue

The first language (L1) is the one you acquired unconsciously as a baby – usually from your mother, though there are situations where because of cultural practices, it is the father's language which is acquired by a newly born child.

For most people their mother tongue is the language they know best, but this too is not always the case, especially when the mother tongue is not the language used in formal education. The term **mother tongue** is not a technical one and carries with it a variety of emotional connotations.

4.2.7. Second language or L2

In a particular country, a second language is a non-native language that is widely used-often in education, government or business. For an individual, a second language has either been acquired unconciously through a constant contact with native speakers or it has been learned in school.

4.2.8. Foreign language

A foreign language is the language of another country which is not intelligible to you unless you learn it, which you may do at school as an academic subject. It has no special status in a country.

4.3. Language functions

At the societal level, language serves many functions. The two main functions that language serves are a-**communicative function** and b-**cognitive function**. In communicative function, language is used as the chief means of human communication. Besides, a language / a language variety can be used as a social and cultural marker: national identity, group identity and personal identity.

At the level of individuals and groups interacting with one another, within communicative function, language serves **expressive function** (conveying feelings or emotions), **directive function** (requesting or demanding), **referential function** (true or false propositional content), **poetic function** (aesthetic), **phatic function** (empathy and solidarity), and **metalinguistic** (reference to language itself) [86, pp.12-13].

4.4. Speech community:

The term **Speech Community** is widely used by sociolinguists to refer to a community based on language, but **Linguistic Community** is also used with the same meaning.

Following are some of the definitions of **Speech community** [107, pp.25-28]:

a-Speech community*: "all the people who use a given language*" (or dialect*)* [Lyons, 1970, as cited in [107]

b-"*Each language defines a speech community: the whole set of people who communicate with each other, either directly or indirectly, via the common language*" [Hockett, 1958, ascited in [107].

c-"*A speech community is a group of people who interact by means of speech*". [Bloomfield, 1933, as cited in [107].

d-"*All those who share specific rules for speaking and interpreting speech and at least one speech variety belong to a speech community*" [Salzmann, as cited in [107].

The conclusion from the definitions is that a speech community comprises people who are in habitual contact with each other by means of speech which involves either a shared language or language varieties commonly used in the area.

<u>Follow-up activity 1.4.True/False: Discuss with your friends and decide whether the following statements are true or false:</u>

1-The phrase **a language** means a system of human communication.

2-The term **language** is used to denote the human method of communication.

3-The main function of language is the communicative function.

4-A national language is one that unites a nation and separates it from surrounding nations.

5- The term **Speech Community** is widely used by sociolinguists to refer to a community based on language change.

5. POSSIBLE RELATIONSHIPS BETWEEN LANGUAGE AND SOCIETY

Pre-lecture activity 1.5. Discuss:

1-Find examples of how physical, social and cultural phenomena are reflected in languages?

5.1. **The social nature of language***:*

Language is considered a social reality because all human beings communicate with their respective speech communities using the language they speak. Language is a social product and a social tool. The social nature of language can be seen in the fact that language exists so that people can communicate. Language is a special social reality: it does not belong to the infrastructure and superstructure of a society. A language is used for communication within a speech community. Social nature of language can be seen in the facts that a- language is a means of communication, b-it is used to express social ideology, c-the existence & development of language is closely associated with the existence and development of society

Language also functions as the marker of social identity and cultural identity.

5.2. Possible relationships between language and society

According to Wardhaugh [107, p.10], there are several possible relationships between language and society:

5.2.1. *Social structure may either influence or determine linguistic structure and / or behavior*.

Certain evidence may be adduced to support this view:

a-Physical environment reflected in its language, e.g. words for snow in Eskimo language (50 words), words for rice in the Vietnamese language, words for macaroni in Italian (500 words); the Arabs are said to have 6,000 words for camels and camel equipment.

b-Social environment reflected in language, e.g. language varieties based on social factors;

c-Age-grading phenomenon, whereby young children speak differently from adult.

5.2.2. Linguistic structure and / or behaviour may either influence or determine social structure

Examples are Whorfian hypothesis, the claims of Bernstain. The '**Sapir-Whorf hypothysis**' combines two principles. The first is known as **linguistic determinism**: it states that language determines the way we think. The second follows from this, and is known as **linguistic relativity**: it states that the distinctions encoded in one language are not found in any other languages. **Basil Bernstein** was a British sociologist and linguist, known for his work in the sociology of education. Basil Bernstein made a significant contribution to the study of communication with his sociolinguistic theory of language codes. Within the broader category of language codes are elaborated and restricted codes. Littlejohn [2002, as cited in [144] suggests that Bernstein's theory *shows how the language people use in everyday conversation both reflects and shapes the assumptions of a certain social group*. Furthermore, relationships established within the social group affect the way that group uses language, and the type of speech that is used. In his theory, Bernstein asserts a direct relationship between societal class and language. According to Bernstein in **Class,**

Codes and Control *(1971)*, **"***Forms of spoken language in the process of their learning initiate, generalize and reinforce special types of relationship with the environment and thus create for the individual particular forms of significance***"** [Bernstein,1971, as cited in [144].

5.2.3. ***A third possible relationship is that the influence is bi-directional***:

Language and society may influence each other. Speech and behaviour are in a state of constant interaction.

5.2.4. A fourth possibility is to assume that there is no relationship at all between linguistic structure and social structure and each is independent of the other.

5.2.5. How society controls speech

Society controls speech [49, p.119]:

a-by providing a set of norms, which we learn to follow.

b-by providing the motivation for adhering to these norms, for putting efforts into speech.

c-by providing a set of concepts for thinking and talking about

In addition, society provides the non-linguistic or social context (the broader social situation in which a linguistic item is used) for language use in communication. The social context is the whole situation in which an utterance is made (i.e**. who** is speaking to whom about **whom**, whether **formally** or **informally**, **why**, **when** and **where**).

Follow-up activity 1.5.True/False: Discuss with your friends and decide whether the following statements are true or false:

1-A language is used as a means of communication within a speech community.

2-Social structure never influences or determines linguistic structure.

3-Linguistic structure and/or behaviour may either influence or determine social structure.

4-In the Whorfian hypothesis, language provides a screen or filter to reality. It determines how speakers perceive or organize the world around them.

5-The third possible relationship between language and society is that the relationship is bi-directional. Language and society may influence each other.

6. THE POSSIBLE RELATIONSHIPS BETWEEN LANGUAGE AND CULTURE

Pre-lecture activity 1.6. Discuss:

1-What are the possible relationships between culture and language? How does a culture influence the style of communication in a culture?

6.1. The possible relationships between language and culture

a-The connection between culture and language has been noted as far back as the classical period and probably long before. Language and culture are interrelated [143].

b-The origin of language and the origin of culture are often thought to stem from the same evolutionary process in early man. Language and culture both emerged as means of using symbols to communicate, to construct social identity and to maintain coherence within a social group. Language is the most important means of human communication. A language is a system of communication within a speech community. A culture is also a communication system. It uses non-verbal and verbal cues for communication [143].

c-Language is the direct expression of a people's national character and the most essential carrier of their common culture. The German romanticists of the 19th century such as Johann Gottfried Herder and Wilhelm von Humboldt, often saw language not just as one cultural trait among many but rather as the direct expression of a people's national character, and as such as culture in a kind of condensed form. Herder for example suggests, "*Denn jedes Volk ist Volk; es hat seine National Bildung wie seine Sprache*" (Since every people is a People, it has its own national culture expressed through its own language). Franz Boas, founder of American anthropology, like his German forerunners, maintained that the shared language of a community is the most essential carrier of their common culture. Boas was the first anthropologist who considered it unimaginable to study the culture of a foreign people without also becoming acquainted with their language. For Boas, the fact that the intellectual culture of a people was largely constructed, shared and maintained through the use of language, meant that understanding the language of a cultural group was the key to understanding its culture. Language is the deepest manifestation of culture. Language reflects cultural values. It expresses cultural realities, embodies cultural realities, through verbal and non-verbal aspects and symbolizes cultural realities [143].

d-However, a language is also a part of the larger culture of the community that speak them. A community's ways of speaking or signing are a part of the community's culture, just as other shared practices are [143].

e-Language has the function of social identity. Humans use language as a way of signalling identity with one cultural group and difference from others. Language is a marker of identity: national, social, cultural and personal identity. A community's ways of speaking or signing are a part of the community's culture, just as other shared practices are. Language use is a way of establishing and displaying group identity. Ways of speaking function not only to facilitate communication, but also to identify the social position of the speaker. The difference between languages does not consist only in differences in pronunciation, vocabulary or grammar, but also in different "cultures of speaking" [143].

f-A language is culture-bound and culture-specific. That a language is culture-bound means that the language is tied to or restricted by its culture. When we communicate in a society, we must act according to the socio-cultural rules of that society and culture. Culture helps determine the appropriate communicative behavior within a variety of socio-cultural contexts by prescribing certain rules. When communicating with members of one's culture, people rely on deeply internalized cultural rules that prescribe the appropriate behavior for specific communication situation. These rules facilitate the ability to communicate effectively with one another. Each culture has its particular rules or conventions that largely determine language usage in restrictive speech events in daily communication. Culture also determines a particular communication, negotiation, persuation and discussion style. That language is culture-specific means that there are particular linguistic features (words, expressions, communication styles…) unique to that culture. Culture-specificity means something (a thing, thought, idea,….) unique to a particular culture. For example, in Vietnam, we have culture-specific words such as **áo dài, bánh chưng, cuốc lủi, gạo tám, gạo tẻ, gạo nếp**…Vietnamese people use such expressions as **chào ông (bà, anh chị…) ạ** in greeting and follow the principle of' **Xưng khiêm, hô tôn'** in addressing. Vietnamese communication style tends to be harmonious, formal, polite and indirect.

g-Culture makes it possible for human society to communicate using verbal and non-verbal codes of communication. Culture explains how a distinct group understands received information. Culture determines a particular communication, negotiation, persuasion, and discussion style. Culture shapes perception, and develops attitudes, feelings, images, and stereotypes. All the levels in communication are affected by cultural dimensions: verbal, non-verbal and etiquettes [81].

h-Culture provides the context within which words and, more generally, grammatical systems are interpreted. The context for an instance of language (text) is an instance of culture (situation). And the context for the system that lies behind each text (language) is the system which lies behind each situation – namely, the culture [39, p.7].

i-There is the coordination between culture, language and communication. Culture affects communication, and communication affects culture. Communication is culture and culture is communication. It is through language and communication that culture is passed down, created and modified from one generation to the next [81].

6.2. **Advanced reading** [143]:

The connection between culture and language has been noted as far back as the classical period and probably long before. The ancient Greeks, for example, distinguished between civilized peoples and bárbaros "*those who babble*", i.e. those who speak unintelligible languages. The fact that different groups speak different, unintelligible languages is often considered more tangible evidence for cultural differences than other less obvious cultural traits.

The German romanticists of the 19th century such as Johann Gottfried Herder and Wilhelm von Humboldt, often saw language not just as one cultural trait among many but rather as the direct expression of a people's national character, and as such as culture in a kind of condensed form. Herder for example suggests, "*Denn jedes Volk ist Volk; es hat seine National Bildung wie seine Sprache*" (Since every people is a People, it has its own national culture expressed through its own language).

Franz Boas, founder of American anthropology, like his German forerunners, maintained that the shared language of a community is the most essential carrier of their common culture. Boas was the first anthropologist who considered it unimaginable to study the culture of a foreign people without also becoming acquainted with their language. For Boas, the fact that the intellectual culture of a people was largely constructed, shared and maintained through the use of language, meant that understanding the language of a cultural group was the key to understanding its culture. At the same time, though, Boas and his students were aware that culture and language are not directly dependent on one another. That is, groups with widely different cultures may share a common language, and speakers of completely unrelated languages may share the same fundamental cultural traits. Numerous other scholars have suggested that the form of language determines specific cultural traits. This is similar to the notion of Linguistic determinism, which states that the form of language determines individual thought. While Boas himself rejected a causal link between language and culture, some of his intellectual heirs entertained the idea that habitual patterns of speaking and thinking in a particular language may influence the culture of the linguistic group. Such belief is related to the theory of Linguistic relativity. Boas, like most modern anthropologists, however, was more inclined to relate the interconnectedness between language and culture to the fact that, as B.L. Whorf put it, "*they have grown up together*".

Indeed, the origin of language, understood as the human capacity of complex symbolic communication, and the origin of complex culture is often thought to stem from the same evolutionary process in early man. Evolutionary anthropologist Robin I. Dunbar has proposed that language evolved as early humans began to live in large communities which required the use of complex communication to maintain social coherence. Language and culture then both emerged as a means of using symbols to construct social identity and maintain coherence within a social group too large to rely exclusively on pre-human ways of building community such as for example grooming. Since language and culture are both in essence symbolic systems, twentieth century cultural theorists have applied the methods of analyzing language developed in the science of linguistics to also analyze culture. Particularly the structural theory of Ferdinand de Saussure which describes symbolic systems as consisting of signs (a pairing of a particular form with a particular meaning) has come to be applied widely in the study of culture. But also post-structuralist theories that nonetheless still rely on the parallel between language and culture as systems of symbolic communication, have been applied in the field of semiotics. The parallel between language and culture can then be understood as analog to the parallel between a linguistic sign, consisting for example of the sound [kau] and the meaning "**cow**", and a cultural sign, consisting for example of the cultural form of "**wearing a crown**" and the cultural meaning of "**being king**". In this way it can be argued that culture is itself a kind of language. Another parallel between cultural and linguistic systems is that they are both systems of practice that is they are a set of special ways of doing things that is constructed and perpetuated through social interactions. Children, for example, acquire language in the same way as they acquire the basic cultural norms of the society they grow up in – through interaction with older members of their cultural group.

However, languages, now understood as the particular set of speech norms of a particular community, are also a part of the larger culture of the community that speak them. Humans use language as a way of signalling identity with one cultural group and difference from others. Even among speakers of one language several different ways of using the language exist, and each is used to signal affiliation with particular subgroups within a larger culture. In linguistics such different ways of using the same language are called "varieties". For example, the English language is spoken differently in the USA, the UK and Australia, and even within English-speaking countries there are hundreds of dialects of English that each signals a belonging to a particular region and/or subculture. For example, in the UK the cockney dialect signals its speakers' belonging to the group of lower class workers of east London. Differences between varieties of the same language often consist in different pronunciations and vocabulary, but also sometimes of different grammatical systems and very often in using different styles (e.g. cockney Rhyming slang or Lawyers' jargon). Linguists and anthropologists, particularly sociolinguists, ethnolinguists and linguistic anthropologists have specialized in studying how ways of speaking vary between speech communities.

A community's ways of speaking or signing are a part of the community's culture, just as other shared practices are. Language use is a way of establishing and displaying group identity. Ways of speaking function not only to facilitate communication, but also to identify the social position of the speaker. Linguists call different ways of speaking language varieties, a term that encompasses geographically or socio-culturally defined dialects as well as the jargons or styles of subcultures. Linguistic anthropologists and sociologists of language define communicative style as the ways that language is used and understood within a particular culture.

The difference between languages does not consist only in differences in pronunciation, vocabulary or grammar, but also in different "cultures of speaking". Some cultures for example have elaborate systems of "**social deixis**", systems of signaling social distance through linguistic means. In English, social deixis is shown mostly though distinguishing between addressing some people by first name and others by surname, but also in titles such as "**Mrs.**", "**boy**", "**Doctor**" or "**Your Honor**", but in other languages such systems may be highly complex and codified in the entire grammar and vocabulary of the language. In several languages of east Asia, for example Thai, Burmese and Javanese, different words are used according to whether a speaker is addressing someone of higher or lower rank than oneself in a ranking system with animals and children ranking the lowest and gods and members of royalty as the highest. Other languages may use different forms of address when speaking to speakers of the opposite gender or in-law relatives and many languages have special ways of speaking to infants and children. Among other groups, the culture of speaking may entail **not speaking** to particular people, for example many indigenous cultures of Australia have a taboo against talking to one's in-law relatives, and in some cultures speech is not addressed directly to children. Some languages also require different ways of speaking for different social classes of speakers, and often such a system is based on gender differences, as in Japanese and Koasati.

Follow-up activity 1.6.True/False: Discuss with your friends and decide whether the following statements are true or false:

1-A language is the most direct expression of a people’s national character. A language is a marker of a people’s national identity.

2-A language is part of a culture.

3-A language is culture-specific.

4-A language is a context for a culture.

5-Language and culture both emerged as means of using symbols to communicate.

7. LANGUAGE AND THOUGHT

Pre-lecture activity 1.7. Discuss:

1-Do you think that using language in different ways can change other people's mind? If yes, give examples.

A variety of different authors, theories and fields purport influences between **language and thought** [170].

Many point out the seemingly common-sense realization that upon introspection we seem to think in the language we speak. A number of writers and theorists have extrapolated upon this idea.

The **Sapir–Whorf hypothesis** in linguistics states that the grammatical structure of a mother language influences the way adherents to it perceive the world. The hypothesis has been largely abandoned by linguists as it has found at best very limited experimental support, at least in its strong form.

According to **Cognitive therapy**, founded by Aaron T. Beck, our emotions and behavior are caused by our internal dialogue.

Neuro-linguistic programming, founded by Richard Bandler and John Grinder, claims that language "patterns" and other things can affect thought and behavior. It takes ideas from General Semantics and hypnosis, especially that of the famous therapist Milton Erickson. Many do not consider it a credible study, and it has no empirical scientific support.

Various other schools of **persuasion** directly suggest using language in certain ways to change the minds of others, including oratory, advertising, debate, sales, and rhetoric.

The most obvious influence of language and culture on thought is that of vocabulary. In addition to words, sentence structures and the persuasiveness of an emotional speech or well-written novel also influence people's thought in terms of their cognitive and affective organizations.

The influence of language and thought and behavior can perhaps best be seen in the world of advertising. The culture beliefs, attitudes, overt and covert aspirations, pragmatic designs and fantasies, actions and reactions are studied by advertisers around the world to find the basis for the concepts and language that will inspire the people of any given locale to buy a product of one manufacturer rather than that of another.

According to Crystal [20, pp.14-15], it seems evident that there is the closest of relationships between language and thought: everyday experience suggests that much of our thinking is facilitated by language. But is there identity between the two? Is it possible to think without language? Or does our language dictate the ways in which we are able to think? Such matters have exercised generations of philosophers, psychologists, and linguists, who have uncovered layers of complexity in these apparently a straightforward question. How close is this relationship between language and thought? It is usual to see this question in terms of two extremes. First, there is the hypothesis that language and thought are totally separate entities, with one being dependent on the other. At the opposite extreme, there is the hypothesis that language and thought are identical- that it is not possible to engage in any rational thinking without using language.

Within the first position, there are three possibilities: a-language might be dependent upon thought, b-thought might be dependent on language, and c-language and thought are interdependent. The traditional view, which is widely held at a popular level, adopts the first of these: people have thoughts, and then they put these thoughts into words. It is summarized in such metaphorical views of language as the dress or tool of thought. The second possibility has also been widely held: the way people use language dictates the lines along which they can think. This view can be represented in the language acquisition field, in the argument that the child's earliest encounters with language are the main influence on the way concepts are learned. The most influential expression of this position is found in the Sapir-Whorf hypothesis. A third possibility, which is also held these days, is that language and thought are interdependent – but this is not to say that they are identical. To see language and thought are interdependent is to recognize that language is a regular part of the process of thinking, at the same time recognizing that we have to think in order to understand language.

Our contention is that language and thought are not identical. Language and thought differ in that:

a-Language is material whereas thought is spiritual

b-Units of thought do not coincide with the units of language. Units of thought are concepts, propositions and interferences whereas units of language are phonemes, words, sentences…

Follow-up activity 1.7.True/False: Discuss with your friends and decide whether the following statements are true or false:

1-The **Sapir–Whorf hypothesis** states that social structure influences linguistic structure.

2-Neurolinguistic programming claims that language patterns and other things can affect thought and behaviour.

3-Various other schools of persuasion directly suggest that using language in certains ways can change the minds of others.

4-David Crystal's first hypothesis is that language and thought are totally separate entities, with one being dependent on the others.

5-Units of language and units of thought are the same.

8. THE POSSIBLE RELATIONSHIPS BETWEEN LANGUAGE, CULTURE, SOCIETY AND THOUGHT

Pre-lecture activity 1.8. Discuss:

1-What are the relationships between language, culture, society and thought?

The extent to which language, thought, culture and society are interrelated and influence one another have been matters of controversy. Stated simplistically, the current concensus is that they are interrelated aspects of a whole: the human being. How are language, culture, thought and society interrelated?

The origin of language and the origin of culture is often thought to stem from the same evolutionary process in early man. Language and culture are both in essense symbolic systems. They both emerged as means of using symbols to communicate and to construct socio-cultural identity. Language is, most of all, an important means of human communication in the society. Humans use language for the sake of communication and as a way of signalling identity with one cultural group and difference from others. Culture is also a communication system. It uses verbal and non-verbal cues that distinguish one speech community from another. Culture makes it possible for human society to communicate using verbal and non-verbal language. Culture helps determine the appropriate communicative behaviour within a variety of social and physical contexts by prescribing certain rules. When communicating with members of your own culture, you and other people rely on deeply internalised cultural rules that prescribed the normative behaviour for specific communication situation. These rules facilitate your ability to communicate effectively with one another. Each culture has its particular rules or conventions that largely dertermine language usage in restrictive speech events in daily communication. Culture also determines a particular communication, negotiation, persuation and discussion style. Communication is culture and culture is communication. It is through communication that culture is passed down, created and modified from one generation to the next. Culture is also an integral part of the interaction between language and thought. Another important point in the relationship between language, culture and society is that language use varies according to the socio-cultural contexts in which language is used. The socio-cultural contexts are very important in appropriate language choice in communication. In conclusion, language, culture, society and thought are interrelated aspects of human beings living in a society.

Whether one begins or ends with language, thought, society or culture, the other aspects are woven in; the circular patterns holds, with each influencing and being influenced by each of the others. They are not all the same thing, but one can not survive without the other.

Follow-up-activity 1.8. True / False: Decide whether the following are true or false:

1-Language is the most important means of communication in the society.

2-Language is culture-specific and culture-bound.

3-A language is never a marker of identity.

4-Language and culture provide the socio-cultural contexts for appropriate language use.

5- Language, culture, society and thought are interrelated aspects of human beings living in a society.

CHAPTER I REVIEW

I-Discuss with your friends and answer the following questions:

1-What is sociolinguistics?

2-What is the main difference between sociolinguistics and the sociology of language?

3-What are the main social factors which have an influence on language use?

4-How do sociolinguists explain sociolinguistic variation?

5-What is social status? social role?

6-What is power relationship? Solidarity relationship?

7-How do power and solidarity affect language choice in communication?

8-What is culture?

9-Which of the definitions of culture presented above do you like best and why?

10-What are the purposes of a culture? What are the aspects of a culture?

11-What is a cultural value? A cultural norm?

12-What are American, British, Vietnamese types of culture as distinguished by Hofstede et al. (2010) and Hall (1976)?

13-What are the functions of language at societal level? Group and individual level?

14-Find two examples to prove that a language is culture-specific.

15-What are the possible relationships between language and society?

16- How does the social structure influence linguistic structure and/or behaviour?

17-What are the possible relationships between language and culture?

18-Which of the relationships between language and culture are important to you?

19-What is a cultural value? What is the significance of the cultural identity?

20- How do cultural values influence communication?

21- What is cultural identity? How is a cultural identity formed?

22- Which of the three possibilities within David Crystal's first hypothesis do you think is the most accepted concerning the relationship between language and thought?

23- What are the possible relationships between language, culture and society?

II- True/False: Discuss with your friends and decide whether the following statements are true or false:

1-Sociolinguistics is the study of language in relation to social factors.

2-Sociology of language focuses the effect of society on language.

3- Language varies according to social factors.

4- Society and culture act as the social and cultural contexts for language use.

5- The term **society** is used to refer to the people in general living together in communities.

6- Sociolinguists aim to describe sociolinguistic variation and, if possible, explain why it happens.

7- Social statuses are established social positions.

8- The term **social role** refers to a pattern of behaviour that is associated with a particular position in society.

9- Power and solidarity are the two types of social relationships which affect language use in communication.

10- The term **culture** originally meant **the cultivation of the soil**.

11-Hofstede defines culture as a complex whole.

12- Hofstede's cultural dimension theory is a framework for cross-cultural communication. The six dimensions in the framework are power distance, uncertainty avoidance, individualism-collectivism, masculinity-femininity, long term-short term orientation, and indulgence-restraint.

13- Hall (1976) differentiated cultures on the basis of different communication styles: low-context cultures and high-context cultures.

14- Culture makes it possible for human society to communicate using verbal and non-verbal codes of communication. Culture determines a particular communication, negotiation, persuation, and discussion style.

15- The values that permeat a culture are cultural values.

16- Cultural identity refers to one's sense of belonging to a particular culture.

17-Social structure never influences or determines linguistic structure.

18- Linguistic structure and or behaviour may either influence or determine social structure.

19- In the Whorfian hypothesis, language provides a screen or filter to reality. It determines how speakers perceive or organize the world around them.

20- The third possible relationship between language and society is that the relationship is bi-directional. Language and society may influence each other.

21-A language is the most direct expression of a people's national character. A language is a marker of a people's national identity.

22-A language is culture-specific.

23-A language is a context for a culture.

24-A culture is a communication system by means of a language.

25- Culture and society do not provide the socio-cultural contexts for appropriate language use.

26- The **Sapir–Whorf hypothesis** states that social structure influences linguistic structure.

27-Various other schools of persuasion directly suggest that using language in certains ways can change the minds of others.

28- David Crystal's first hypothesis is that language and thought are totally separate entities, with one being dependent on the others.

29- Language and culture are both, in essense, symbolic systems.

30- Language, culture, society and thought are interrelated aspects of human beings living in a society.

CHAPTER II. LANGUAGE AND SOCIETY: LANGUAGE VARIETIES

Chapter II Contents

1. LANGUAGE VARIETIES

<u>Pre-lecture activity 2.1. Discuss:</u>

1-Are there differences in pronunciation, morphology, vocabulary and syntax between British English and American English? Give examples.

2-Do males and females speak differently?

1.1. Language variation

Variation is a characteristic of language. Language variation is defined as *"differences in pronunciation, grammar, or word choice within a language"* [82, p.304]. The language we use in everyday living is remarkably varied. When we look closely at any language, we will discover time and time again that there is considerable internal variation and that speakers make constant use of the many different possibilities offered to them. There is more than one way of saying the same thing. No two speakers of a language speak exactly the same way. No individual speaker speaks the same way all the time. People from different countries, from different regions in the same country, from different social classes would vary pronunciation, morphology, lexicon, syntax, and style of speaking. No one speaks the same way all the time and people constantly exploit the nuances of the language they speak for a wide variety of purposes. Language may change from region to region, from one social class to another, from individual to individual, and from situation to situation. These actual changes result in the varieties of language (or language varieties). Different language varieties result from language variation.

According to Holmes [45, p.8], in any community the distinguishable varieties or codes which are available for use in different social contexts form a kind of repertoire of available options. The members of each community have their distinctive linguistic or verbal repertoires.

In other words, in every community there is a range of varieties from which people select according to the social contexts in which they are communicating. Language variation is influenced by social factors of which the most important are **participants**, **setting**, **topic** and **function**.

In sociolinguistics, variation in language use among speakers or groups of speakers is a principal concern. Language variation is a core concept in linguistics. Sociolinguists are interested in the different types of linguistic variation used to express social identity and reflect social factors. Sociolinguistics, as a branch of linguistics, investigate whether this linguistic variation can be attributed to differences in the social characteristics of the speakers using the language. Studies of language variation and its correlation with social features have led to the foundation of sociolinguistics as a sub-field of linguistics. The branch of sociolinguistics which deals with language variation is variationist sociolinguistics.

1.2. Variationist sociolinguistics

Variationist sociolinguistics is one of the sociolinguistic approaches to language variation. It began with John Fischer and William Labov. Variationist sociolinguistics is interested in accounting for linguistic variation and change, at least partly as a product of the social distribution of language varieties. It is, therefore, less concerned with meaning as process, and more concerned with the interaction of linguistics and the social system.

According to Mesthrie [68, p.76] the basic methods in variationist studies are as follows:

a-Identify linguistic features that vary in a community (the linguistic variable) (e.g. the suffice **–ing** realsed as **-in** or **-ing**).

b-Gather data from the community by selecting a suitable sample of people.

c-Conduct an interview involving informal continuous speech as well as more formal dimensions of language use like reading out a passage aloud.

d-Analyse the data, noting the frequency of each relevant linguistic feature.

e-Select relevant social units like the age groups, sex, social class.

f-Ascertain significant correlation between the social groups and particular speech.

According to Troudale [100, pp.53-55] there are three waves of variationist sociolinguistics. The first wave (associated with variationist studies in the 1960s and 1970s, such as Labov, 1966 and Trudgill, 1974) was concerned with surveys of urban populations, where informants were selected using a method of (quasi-) random sampling. Many such surveys were concerned with the relationship between variation and ongoing change in the community, particularly with the social embedding and transmission of language change. The second wave of studies, exemplified by Rickford (1986), took a broadly ethnographic approach: investigators spent a great deal of time in the community under observation, becoming part of that community in some cases, and trying to understand the social practices of the individual involved. Such studies began to consider the social meaning of linguistic variation, and the projection of identity which could be shown to correlate with particular linguistic practices. The studies also aimed to show connections between local and supra-local linguistic patterns. The issue of identity has become even more prominent in the third wave of social dialectology, where variation (particularly stylistic variation) was associated with social practices.

1.3. Language varieties

All languages exhibit internal variation, that is, each language exists in a number of varieties and is in one sense the sum of those varieties.

According to Holmes [45, p.6], sociolinguists use the term **variety** (or sometimes **code**) to refer to any *set of linguistic forms which patterns according to social factors*. Variety is a sociolinguistic term referring to language in context. *A variety is a set of linguistic forms used under specific social circumstances,* i.e. with a distinctive social distribution. Variety is, therefore, a broad term which includes different accents, different linguistic styles, different dialects and even different languages which contrast with each other for social reasons. It has proved a very useful sociolinguistic term because it is linguistically neutral and covers all the different realisations of the abstract concept "language' in different social contexts.

Hudson [49, p.24] states that "*a variety of language is a set of linguistic items with similar social distribution"*. O'Grady, Dobrovolky and Aronoff [74 , p.126] employ the term **language variety** to refer to "*any distinguishable form of speech used by a speaker or a group of speakers"***.** According to Wardhaugh [107, p.23] a language variety is *" a specific set of 'linguistic items'* or *'human speech pattern*s' (presumably, sounds, words, grammatical features, etc.) *which we can uniquely associate with some external factor* (presumably, a geographical area or a social group)".

For our purpose, a language variety is a set of specific forms of a language used by a speaker or a group of speakers in a certain social context. Varieties can be languages, dialects, styles or registers.

1.4. Types of language varieties

Saville-Troike [86, pp.62-86] indicates that there are the following language varieties:

a-Varieties associated with setting

b-Varieties associated with activity domain

c-Varieties associated with region

d-Varieties associated with ethnicity

e-Varieties associated with social class, status, and role

f-Varieties associated with role-relationships

g-Varieties associated with sex

h-Varieties associated with age

i-Varieties associated with personality states and "abnormal speech"

j-Native and non-native varieties.

For us, there are the following types of varieties:

a-Regional varieties (territorial and regional dialects)

b-Social / cultural varieties (sociolects)

c-Functional varieties (register and styles)

A COMMON CORE or nucleus is present in all the varieties so that, however esoteric a variety may be, it has running through it a set of grammatical and other characteristics that are present in all the others. It is this fact that justifies the application of the name **English** to all the varieties.

1.5. Linguistic variable

Perhaps, the greatest contribution in the investigation of language variation has been in the development of the use of the "**linguistic variable'**.

"*A linguistic variable is a linguistic item which has various forms (variants)***"** [82, p.304]. The different forms (variants) of a linguistic variable are related to differences in linguistic and socio-cultural factors. There are linguistic variables in the phonology, morphology, lexicon and syntax of a language.

Examples in English are:

a-Phonology

i-The /t/ variable with two variants [t] or [?] as in **bet** and **better**.

ii-The /h/variable with two variants [h] or [Ø] (the zero variant)

iii-The /r/ variant with two variants [r] or [Ø] (the zero variant) as in **farm** and **far**.

b-Morphology

i-The morpheme [-ing] with different variants [iŋ] and [in] or [n] or [ŋ] as in **working, reading.**

ii-The third person singular regular present tense [-s] with two variants [-s] or [Ø] (the zero variant).

c-Lexicon

i-**Child, offspring** and **kid**: synonyms in English on different levels of English usage. **Offspring** is formal, **child** neutral and **kid** informal.

ii-**Autumn-fall**: territorial synonyms. **Autumn** is used in the UK whereas **fall** is used in the US.

d-Syntax

i-I have not been to Canberra.

I haven't been to Canberra.

I ‘ve not been to Canberra.

I ain’t been to Canberra.

ii-Have you got…? (British usage)

Did you have …? (American usage)

e-Spech acts, e.g. Greetings:

English: How do you do?/ Good morning/ Good afternoon / Good evening / Good day

Vietnamese: Chào anh, chào chị / Đi đâu đấy? / Ăn cơm chưa?

As seen above, **each variable has a set of variants**. When we study variation, it is important to define as precisely as possible what the objects of the investigation (the variables) are. The general or abstract feature that you are investigating is what is called the **variable**. **The actual realisation of the variable in speech** is known as the **variant**. We often see co-variation between linguistic variables and other variables associated with different forms (variants of the variable) may be related to differences in the socio- economic background, education, age, gender…. of the speakers.

The important fact to remember is that a linguistic variable is an item in the structure of a language, an item that has alternate realizations (variants), as one speaker realizes it one way and another a different way or the same speaker realizes it differently on different occasions.

For a clearer example of the notion of linguistic variable, let us examine the **/h/ variable** with two variants **[h]** and **[Ø]** in British English.

According to Chambers & Trudgill [1980, as cited in Crystal [20, p.32], in British English, the accent which carries most prestige pronounces /h/ at the beginning of words such as **head**. But in most other accents of England and Wales, it is common to omit /h/ in this position. This means that in British English the /h/ variable with two variants [h] and [Ø]. Regions do not pronounce or omit /h/with total consistency, however, as can be seen from the results of two studies of this variable carried out in Norwich and Bradford.

The research topic was **/h/-dropping** in Bradford and Norwick. The research questions are: 1-What are the situations of /h/ dropping in Bradford and Norwick? and 2-What are the social factors that lead to /h/dropping in Bradford and Norwick?

The informants were grouped into five social classes, based on such factors as their occupation, income, and education. The proportion of /h/-dropping was calculated with the following results:

Table 2.1. The proportion of /h/-dropping [Chambers & Trudgill, 1980, as cited in [20, p.32].

Class	Bradford	Norwich
Middle middle (MMC)	12%	6%
Lower middle (LMC)	28%	14%
Upper working (UMC)	67%	40%
Middle Working (MWC)	89%	60%
Lower Working (LWC)	93%	60%

The correlation is clear. In both areas, there is more /h/-dropping as one moves down the social scale. The social factor that led to **/h/ dropping** was social class differences. Moreover, the proportion is always greater in Bradford, suggesting that the phenomenon has been longer established in that area.

Follow-up activity 2.1.True/False: Discuss with your friends and decide whether the following statements are true or false:

1-A language has different varieties due to variation in social factors.

2-Variationist sociolinguistics is interested in accounting for linguistic variation.

3-Varieties can be languages, dialects and registers.

4-A linguistic variable is a linguistic item which has only one zero variant.

5-The actual realization of the linguistic variable is known as the variant.

2. LANGUAGE AND REGIONAL VARIATION: DIALECTS

Pre-lecture activity 2.2. Discuss:

1-Do people in Great Britain understand people in America? And do people in Northern, Central and Southern parts of Vietnam understand one another? Why?

2.1. Language

A language has been defined as a system of communication. A language can be thought of as a collection of dialects that are usually linguistically similar, used by different social groups who choose to say that they are speakers of one language which functions to unite and represent them to other groups [45, p.138].

2.2. Dialect

The term **dialect** (from the ancient Greek word Διάλεκτος diálektos, "**discourse**", from διά diá, "**throug**h" + λέγω legō, "**I speak**") has been used by linguists to refer to a variety of a language that is a characteristic of a particular group of the language's speakers. The term is applied most often to regional speech patterns, but a dialect may also be defined by other factors, such as social class. A dialect that is associated with a particular social class can be termed a sociolect; a regional dialect may be termed a regiolect or topolect [123].

> In Oxford Advanced Learner's Dictionary [47], the term **dialect** is defined as follows: "*The form of a language that is spoken in one area with grammar, words or pronunciations that may be different from other forms of the same language*" [47, p.402].
>
> *"A dialect is a variety of language, spoken in one part of a particular region (regional dialect) or by people belonging to a particular social class (social dialect or sociolect), which is different in some words, grammar and / or pronunciation from other forms of the same language. A dialect is often associated with a particular accent"* [82, p.151].

Dialects are linguistic varieties which differ in pronunciation, vocabulary and grammar from each other and from Standard English (which is itself a dialect). A dialect is distinguished by its vocabulary, grammar, and pronunciation (phonology, including prosody). Consider the following examples [45, pp.132-133]:

A British visitor to New Zealand decided that while he was in Auckland he would look up an old friend from his war days. He found the address, walked up the path and knocked on the door.

'*Gidday*,'said the young man who opened the door. '*What can I do for you*?'

'I've called to see me old mate Don Stone,' said the visitor.

'*Oh he's dead now mate*,' said the young man.

The visitor was about to express condolences when he was thumped on the back by Don Stone himself. The young man had said, '*Here's dad now mate'*, as his father came in the gate.

There are many such stories of mistakes based on regional accent differences. To British ears, a New Zealander's **dad** sounds like an English person's **dead, bad** sounds like **bed** and **six** sounds like **sucks**. Americans and Australians, as well as New Zealanders, tell of British visitors who were given **pens** instead of **pins** and **pans** instead of **pens.** On the other hand, an American's **god** sounds like an English person's **guard**, and an American's **ladder** is pronounced identically with **latter**.

There are vocabulary differences in the varieties spoken in different regions too. Australians talk of **sole parents**, for example, while people in England call them **single parents,** and New Zealanders call them **solo parents**. South Africans use the term **robot** for British **traffic-light**. British **wellies** (Wellington boots) are New Zealand **gummies** (**gumboots**), while the word **togs** refers to very different types of clothes in different places. In New Zealand, **togs** are what you swim in. In Britain you might wear them to a formal dinner.

Similarly, the pronunciation of **bath** with the same vowel as in **sat** distinguishes a speaker from the north of England from a southerner.

Pronunciation and vocabulary differences are probably the differences people are most aware of between different dialects of English, but there are grammatical differences, too. Consider the following examples [45, pp.132-133]:

a-i-Do you have a match?

ii-Have you got a cigarette?

b-i-She has gotten used to the noise.

ii-She's got used to the noise.

c-i-He dove in, head first.

ii-He dived in head first.

d-i-Did you eat yet?

ii- Have you eaten yet?

Speakers of US English tend to prefer **Do you have…?**, though this can now also be heard in Britain alongside the traditional British English **Have you got…?**. Americans say **gotten** where people in England use **got**. Many Americans use **dove** while most British English speakers prefer **dived**. Americans ask *Did you eat*? whereas the English ask *Have you eaten***?**

One way of characterizing **language** and **dialect** is to regard a language as a collection of mutually intelligible dialects. The criterion **mutual intelligibility** has been used to define **language** and **dialect**. If two persons speak two varieties of language and they can understand each other, then they speak different varieties of the same language. If not, they speak different varieties of different languages.

> *The dialects of a single language may be defined as mutually intelligible forms of that language which differ in systematic ways from each other* [29, p.251].

Dialects can be usefully defined as "**sub-forms**" of languages which are, in general, mutually comprehensible. In linguistics, **mutual intelligibility** is a relationship between languages or dialects in which speakers of different but related varieties can readily understand each other without intentional study or special effort. It is generally used as the most important criterion for distinguishing languages from dialects and dialects of the same language. **Mutual intelligibility** is, however, not always a successful criterion for grouping dialects into languages.

2.3. **Language and dialect***:*

Haugen [40] has pointed out that **language** and **dialect** are ambiguous terms.

Ordinary people use these terms quite freely in speech; for them a dialect is almost certainly no more than a local non-prestigious variety of a real language. In contrast, scholars often experience considerable difficulty in deciding whether one term should be used rather than the other in certain situations.

Haugen points out that the confusion goes back to the Ancient Greeks. The Greek language in Ancient Greece was actually a group of distinct local varieties (Ionic, Doric, and Attic) descended by divergence from a common spoken source with each variety having its own literary traditions and uses, e.g. Ionic for history, Doric for choral and lyric works, and Attic for tragedy. Later, Athenian Greek, the koinē - or 'common' language- became the norm for the spoken language. Haugen points out that the Greek situation has provided the model for all later usages of the two terms with the resulting ambiguity.

The meanings of the Greek terms which were translated as '**language**' and '**dialect**' were in fact quite different from the meanings these words have in English now. In the English language, the term **dialect** is used both for local varieties of English and for the various types of informal, lower class, or rural speech. In terms of social norm, a dialect is a language that is excluded from polite society. It is often equivalent to **nonstandard** or even **substandard**. Chambers and Trudgill [12] state that in common usage, a dialect is a substandard, low-status, often rustic form of language, generally associated with the peasantry, the working class, or other groups lacking in prestige. Dialect is also a term which is often applied to forms of language, particularly those spoken in more isolated parts of the world, which have no written form [12, p.3].

The stereotypical '**dialect**' speaker is an elderly rural person who is all but unintelligible to modern city dweller. Dialects originally meant language varieties based on **geography (Geographical variety)**. **Dialect** is a term referring to a variety of a language spoken in a certain place; that is, a geographically distinct variety of a language. There are urban and rural dialects. Popular notions about dialects are:

a-Dialects are local varieties

b-Dialects are informal, lower class, or rural forms of speech

c-Dialects are substandard varieties of language, spoken by low status groups

d-Dialects are languages in isolated parts of the world.

e-Preferred view: everyone speaks a dialect. No dialect is superior to the others.

Gumperz [1971, as cited in [107, p.28-29] pointed out that there is some difficulty in distinguishing between the two terms **language** and **dialect** due to the following reasons:

a-In some cases, two language varieties which are structurally similar and mutually intelligible by their speakers are considered two different languages, e.g. local varieties of Dutch and German on the border, or Thai and Laos languages.

b-In other cases, there are dialects of a language which are structurally different and mutually unintelligible by their speakers, e.g. China situation (Cantonese and Mandarin)

Perhaps, some of the difficulties we have with trying to define the terms **language** and **dialect** arise from trying to subsume that various different types of systems of communication under the one label.

An alternative approach might be to acknowledge that there are different kinds of languages and attempt to discover how languages can differ from one another yet still be entities that most of us would want to call languages rather than dialects. It might then be possible to define a dialect as some sub-variety of one or more of these entities.

One such attempt [Bell, 1976, as cited in [107, pp.31-38] has listed seven criteria that may be useful in discussing different kinds of languages. These are: a-standardization, b-vitality, c-historicity, d-autonomy, e-reduction, f-mixture and g-de facto norms.

Steward puts forth for criteria to differentiate between the terms language, dialect and other varieties of the same language [1968, as cited in [111, p.119]. They are standardization, autonomy, historicity and vitality.

Table 2.2. Steward ‘s criteria to differentiate between *language* and *dialect*

[1968, as cited in [111, p.119].

	Standardisation	**Autonomy**	**Historicity**	**Vitality**
Standard language	+	+	+	+
Dialects	-	-	+	+

Differences between **language** and **dialect** are [40]:

a-In the structural use of language and dialect, the overriding consideration is genetic relationship. If a linguist says that Vietnamese has five dialects, he means that there are five identifiably different speech-forms that have enough demonstrable cognates to make it certain that they have all developed from one earlier speech-form. He may also be referring to the fact that these are mutually understandable, or at least that each dialect is understandable to its immediate neighbors.

b-In the functional use of language and dialect, the overriding consideration is the uses the speakers make of the codes they master. A language is the medium of communication between speakers of different dialects. The sociolinguist may also be referring to the fact that the "language" is more prestigious than the "dialect."

The distinction between **language** and **dialect** depends not only on the internal structure of the language, but also the language functions defined by the socio-political factors: the **social values** of language and language varieties. A language has prestige which a dialect lacks. A language can be regarded as a collection of mutually intelligible dialects (or varieties). A dialect is a subordinate variety of a language. We can regard **a language as a collection of mutually intelligible dialects**.

Languages are not purely linguistic entities. They serve social functions. In order to define a language, it is important to look to its social and political functions, as well as its linguistic features. So a language can be thought of as a collection of dialects that are usually linguistically similar, used by different social groups who choose to say that they are speakers of one language which functions to unite and represent them to other groups [45, p.138].

2.4. Isogloss

Isogloss is a line shown on a map and which represents the boundary between two linguistic features, for example the isogloss which separates the use of [ʊ] (in the north of England) from [ʌ] (in the south of England) in the **strut** lexical set or the isogloss separating the presence or absence of non-prevocalic /r/: the absence is typical of large regions of the south, but parts of the south and south-west still retain /r/ in this position.

2.5. Different types of dialects:

2.5.1. Territorial dialects / Regional dialects

Territorial dialects are the dialects used in different countries which speak the same language. British English, American English, Australian English ...are different territorial dialects of the English language, each with its variation in pronunciation, vocabulary and grammar. They can be considered to be dialects of the English languages spoken in different countries.

In each country people may speak a language with several dialects. Northern American English, Midland American English and Southern American English are different regional dialects of American English. Regional dialects are the dialects which are used in different regions of the same country.

2.5.2. Sociolects

Social groups or classes with factors such as occupation, place of residence, education, income, racial or ethnic origin, caste, religion, gender may use a variety of language in communication. This variety is called a **sociolect**.

2.5.3. Functional varieties (register and style)

The term **style** can be used to refer to variation in speech and writing. **"***A functional style (variety) of language is a system of interrelated language means which serves a definite aim in communication***"** [31]. In sociolinguistics, a **register** is a socially defined variety of a language, e.g. scientific, legal…

Follow-up activity 2.2.True/False: Discuss with your friends and decide whether the following statements are true or false:

1- The dialects of a single language may be defined as mutually intelligible forms of that language which differ in systematic ways from each other.

2- Dialects originally meant language varieties based on social classes.

3- The preferred view of dialects is that everyone speaks a dialect. No dialect is superior to the others.

4- In the English language the term **dialect** is used for both local variaties of English and for the various types of informal, lower class, or rural speech.

5-A language can be regarded as a collection of mutually intelligible dialects (or varieties).

3. STANDARD LANGUAGE / STANDARD VARIETY

Pre-lecture activity 2.3. Discuss:

1-On which area(s) of Vietnam is the standard Vietnamese based on? of England is English English based on? of America is the standard American based on?

3.1. Standard language

”*The standard language (also standard dialect, standard language, standard) is the variety of a language which has the highest status in a community or nation, and which is usually based on the speech and writing of educated native speakers of the language*” [82, p.271].

A standard variety is generally:

a-used in the news media and literature

b-described in dictionaries and in literature

c-taught in schools and taught to non-native speakers when learn the language as a foreign language.

Crystal [23, p.450] defines **standard language** (**dialect/ variety**) as a term used in sociolinguistics to refer to ”*a prestige variety of language used within a speech community*.” ‘**Standard languages/dialects/ varieties’** cut across regional differences, providing a unified means of communication, and thus an institutionalized norm which can be used in the mass media, in teaching the language to foreigners [23, p.450].

'Standard language is (the type of language variety) believed to be correct and used by most people' [47, p.1438].

A variety becomes standard by undergoing a process of standardization, during which it is organized for description in grammars and dictionaries and encoded in such reference works. Typically, varieties that become standardized are the local dialects spoken in the centers of commerce and government, where a need arises for a variety that will serve more than local needs.

The creation of a prescriptive standard language, derives from the national (cultural, political, social) cohesion requiring an agreed, standardized tongue. Generally, standard languages usually are established upon [189]:

a-A recognized dictionary (standardized spelling and vocabulary)

b-A recognized grammar

c-A standard pronunciation (educated speech)

d-A linguistic institution defining usage norms, e.g. Académie française, the Royal Spanish Academy

e-Constitutional (legal) status

f-Effective public use (court, legislature, schools)

g-A literary norm.

A standard variety has the following features:

a-The standard variety formed on the basis of a regional dialect is the most prestigious variety used as an institutionalised norm of a community;

b-The standard variety is usually the result of the human intervention into the development of a language. The process of language standardization is the process of the standardization of the most prestigious dialect in the society.

c-The standard variety is not only the means of communication for different dialectal areas but also the standard / norm for the development and orientation of different dialects of the same language.

d-Standard varieties are codified varieties / systematized varieties

The standard language/variety is usually formed through the process of language standardization on the basis of a regional dialect. The dialect which has become the standard variety was usually the dialect of the most influential area in the society.

Standard varieties are codified varieties. Codification can be achieved through grammar and dictionaries which record, and sometimes prescribe, the standard forms of the language. Dictionary writers generally take the usage of educated and socially prestigious members of the community as their criterion.

A standardised variety can also be used to give prestige to speakers, marking off those who employed it from those who do not. Another term for standard variety is "**superposed variety**".

3.2. **Standardisation***:*

Standardisation refers to the process by which a language has been codified in some way. That process usually involves the development of such things as grammars, spelling, books, dictionaries, and possibly a literature. Standardisation is sometimes deliberately undertaken quite rapidly for political reasons. The standardisation process occasionally results in some languages actually achieving more than one standard variety.

The standardisation process performs a variety of functions. It unifies individuals and groups within a larger community while at the same time separating the community that results from other communities.

Governments sometimes very deliberately involve themselves in the standardisation process by establishing official bodies of one kind or another to regulate language matters or to encourage changes felt to be desirable, e.g. the establishment of Academie Francaise in 1635.

3.3. The processes of standardization

The four aspects of language development that Haughen [40] developed as crucial features in taking the step from dialect to language, from vernacular to standard, are as follows: a-selection of norm, b-codification of form, c-elaboration of function, and d-acceptance by the community.

3.3.1. Selection of norm

First, a variety or code i s c h o s e n a s a n o r m to be developed. It may be an existing variety, such as the one used in an important political or commercial centre, but it could be a combination of various varieties. The choice is a matter of great social and political importance, as the chosen variety necessarily gains prestige and so the people who already speak it share in this prestige.

3.3.2. ***Codification of form***:

Second, the structural or linguistic features are standardised. Dictionaries, grammars books are written to fix the language.

3.3.3. ***Elaboration of function***:

Third, the language functions are extended for use in new domains and new conventions are developed to meet the requirements of use of the standard in important areas.

3.3.4. Acceptance by the community

Finally, the variety must be accepted by the relevant population as the variety of the community, usually as the national language.

The first two refer primarily to the form, the last two to the function of language. The first and the last are concerned with society, the second and third with language.

Table 2.3. The four aspects of language development [40]

	Form	**Function**
Society	Selection	Acceptance
Language	Codification	Elaboration

Follow-up activity 2.3.True/False: Discuss with your friends and decide whether the following statements are true or false:

1-The standard language / variety is the variety of a language which has the highest status in a community or nation, and which is usually based on the speech and writing of educated native speakers of the language.

2-Standard varieties are codified varieties.

3-The standard variety of a language is based on only pronunciation.

4-In the process of codification of the form, a variety is chosen as a norm to be developed.

5-The standardisation process usually involves the following steps: a-selection, b-codification, c-systematisation and d-printing

4. INTERNATIONAL LANGUAGE

Pre-lecture activity 2.4. Discuss:

1-How do you understand the following terms: **international language**, **world language** and **world languages**?

According to Wikipedia [167] the term **international language** can be used to refer to:

4.1. Love, musics and mathematics.

4.2. International auxiliary language:

An **international auxiliary language** (sometimes abbreviated as **IAL** or **auxlang**) or **interlanguage** is a language meant for communication between people from different nations who do not share a common native language. An auxiliary language is primarily a
second language

The term "**auxiliary**" implies that it is intended to be an additional language for the people of the world, rather than to replace their native languages. Often, the phrase is used to refer to planned or constructed languages proposed specifically to ease worldwide international communication, such as **Esperanto**, **Ido** and **Interlingua**.

However, it can also refer to the concept of such a language being determined by international consensus, including even a standardized natural language (e.g. **International English**), and has also been connected to the project of constructing a universal language.

4.3. Universal language:

Universal language may refer to a hypothetical, historical, mythical or constructed language to be spoken and understood by all or most of the world's population. In some circles, it is a language said to be understood by all living things, beings, and objects alike. It may be the ideal of an international auxiliary language for communication between groups speaking different primary languages.

In other conceptions, it may be the primary language of all speakers, or the only existing language. Some mythological or religious traditions state that there was once a single universal language among all people, or shared by humans and supernatural beings, however, this is not supported by historical evidence.

4.4. Lingua franca:

A **lingua franca** (originally Italian for "Frankish language") is a language systematically used to communicate between persons not sharing a mother tongue, in particular when it is a third language, distinct from both persons' mother tongues.

The original **Lingua Franca** was a mixed language composed mostly (80%) of Italian with a broad vocabulary drawn from Turkish, French, Spanish, Greek and Arabic. It was in use throughout the eastern Mediterranean as the language of commerce and diplomacy in and around the Renaissance era. At that time, Italian speakers dominated seaborne commerce in the port cities of the Ottoman empire.

Franca was the Italian word for **Frankish**. Its usage in the term **lingua franca** originated from its meaning in Arabic, dating from before the Crusades, whereby all Europeans were called "Franks" or **Faranji** in Arabic. The term **lingua franca** is first recorded in English in 1678.

Lingua franca refers to a trade language, a contact language, an international language, an auxiliary language, a mixed language.

UNESCO (1953) defined **lingua franca** as '*a language which is used habitually by people whose mother tongues are different in order to facilitate communication between them.'*

4.5. World language:

A **world language** is a language spoken internationally, which is learned by many people as a second language. A world language is not only characterized by the number of its speakers (native or second language speakers), but also by its geographical distribution, and its use in international organizations and in diplomatic relations.

In this respect, major world languages are dominated by languages of European origin. The historical reason for this is the period of European colonialism. World languages originating with historical colonial empires include English, Spanish, Portuguese and French.

Follow-up activity 2.4.True/False: Discuss with your friends and decide whether the following statements are true or false:

1-The term **International language** can be used to refer to a universal language, a lingua franca, or a world language.

2-**IAL** is a language means for communication between people for different nations who do not share a common native language.

3-The term **universal language** may refer to a hypothetical, historical, mythical or constructed language to be spoken and understood by all living things, beings and objects alike.

4-A **lingual franca** is a language systematically used to communicate between persons not sharing a mother tongue.

5-A world language is a language spoken in a certain country.

5. INDIVIDUAL VARIETIES: IDIOLECTS

Pre-lecture activity 2.5. Discuss:

1-How does a person's language use differ from other person's language use?

The language system of an individual as expressed by the way he or she speaks or writes within the overall system of a particular language.

In its widest sense, someone's idiolect includes their way of communicating, for example, their choice of utterances and the way they interpret the utterances made by others. In a narrower sense, an idiolect may include those features, either in speech or writing, which distinguish one individual from others, such as voice, quality, pitch and speech rhythm.

Follow-up activity 2.5.

I-Discuss:

1-What is an idiolect?

2- What are specific features of an idiolect?

6. TERRITORIAL AND REGIONAL DIALECTS OF THE ENGLISH LANGUAGE AND THE VIETNAMESE LANGUAGE

Pre-lecture activity 2.6. Discuss:

1-Find the linguistic differences between British English and American English?

2-What are the dialectal areas of Great Britain, America and Vietnam. Find examples of dialect differences.

6.1. Territorial and regional dialects of the English language

Territorial dialects are the dialects used in different countries which speak the same language. British English, American English, Australian English ...are different territorial dialects of the English language, each with its variation in pronunciation, vocabulary and grammar. They can be considered to be dialects of the English languages spoken in different countries.

In each country people may speak a language with several dialects. Northern American English, Midland American English and Southern American English are different regional dialects of American English. Regional dialects are the dialects which are used in different regions of the same countries.

For more information on territorial and regional dialects of the English language, please refer to [172].

6.2. British English

6.2.1. Brititish English

British English comprises **English English**, **Welsh English**, **Scottish English** and **Northern Ireland English** (the corresponding abbreviations are **EE, WE, ScE**., **NIE**).

The term **British English** is used by linguists to contrast the form of English used in Britain with American English, and also with Australian English, South African English, etc. In broad terms, British English is English as used throughout the United Kingdom, but it is often more narrowly understood as the English language of England.

Dialects and accents vary amongst the four countries of the United Kingdom, as well as within the countries themselves. The major divisions are normally classified as **English English** (or English as spoken in England), **Welsh English** (not to be confused with the Welsh language), **Irish English** and **Scottish English** (not to be confused with the Scots language).

6.2.2. A brief history of the developmentof the English language

English belongs to Anglo-Frisian group within the Western branch of the Germanic languages, a sub-family of the Indo-European languages. It is related most closely to the Frisian language, to a lesser extent to Netherlandic (Dutch-Flemish) and the Low German (Platteutsch) dialects, and more distantly to modern High German.

English was not the original language of England. In fact, three languages or language groups preceded English as spoken languages in the British Isles before the Anglo- Saxons began helping themselves to island real estate. The original language of the British Isles is not known, but archaeological investigations verify that the British Isles were thoroughly inhabited before the arrival of the Celts.

Sometime during the millennium before Christ, Celtic peoples began settling the British Isles. The Celtic languages make up the Celtic branch of Indo-European and are, therefore, distantly related to English. Of the various Celtic languages once spoken on the island, some have become extinct, Cornish as recently as 200 years ago, while others have survived and are still spoken today: Irish in Ireland, Scottish Gaelic in Scotland, and Welsh in Wales.

The following part will look at the development of the English language:

6.2.2.1.*Seven ages of English* [89, pp.50-51].

a-Pre-English period (-AD450)

Local languages in Britain are Celtic, and the inhabitants known as Celts or Britons. After the Roman invasion c.55 BC, Latin becomes the dominant language of culture and government. Many communities in Britain are bilingual Celtic-Latin. The island (excluding Scotland) is widely known by its Latin name, Britannia (Britain).

b-Early Old English 9450-c.850)

Anglo-Saxon invasion c.AD 449 after the Romans have withdrawn (410). During the 5th Century AD three Germanic tribes (Saxons, Angles, and Jutes) came to the British Isles from various parts of northwest Germany as well as Denmark. Settlers bring a variety of Germanic dialects from mainland Europe. Through the years, the Saxons, Angles and Jutes mixed their different Germanic dialects. This group of dialects forms what linguists refer to as Old English or Anglo-Saxon. First English literature appears c. AD 700. English borrows many words from Latin via the Church.

The word "**English**" is from Old English "**Englisc**", and that comes from the name of the Angles. The Angles were named from Engle, their land of origin. England and English (originally Englaland and Englisc) are named after the Angles.

c-Later Old English (c.850 – 1100)

Extensive invasion and settlement from Scandinavia. In the north of England dialects of English become strongly influenced by Scandinavian languages. In the South King Alfred arranges for many Latin texts to be translated.

d-Middle English (c.1100 – 1450)

Norman conquest and Norman rule. English vocabulary and spelling now affected by

French, which becomes the official language in England. Educated English people trilingual (French, Latin, English). Chaucer. England begins to become recognised as a political entity within Britain.

e-Early Modern English (c.1450 – 1750)

Includes the Renaissance, the Elizabethan era and Shakespeare. The role of the Church, of Latin and of French declines and English becomes a language of science and government. Britain grows commercially and acquires overseas colonies. English taken to the Americas, Australia, India. Slave trade carries African people speaking different African languages to Caribbean and America, giving rise to English creoles. English acquires a typographic identity with the rise of printing. Many attempts to '**standardise and fix**' the language with dictionaries and grammars. Union of England and Scotland, 1707.

f-Modern English (c.1750 –1950)

Britain experiences Industrial Revolution and consolidates imperial power, introducing English medium education in many parts of the world. English becomes the international language of advertising and consumerism.

g-Late Modern English (c.1950–)

Britain retreats from empire. New standardised varieties of English emerge in newly independent countries. English becomes the international language of communications technology.

For further information on the history of the English language, please, refer to [129].

6.2.2.2. *The introduction of English into other parts of Great Britain* [36, pp.4-10).

English arrived early in Scotland. By the seventh century the northern English kingdom of Bernicia had extended its territory—and its dialect—into what is now Southern Scotland. This dialect is the source of Scots, an ancient dialect of English that may be viewed as parallel with Modern English in their common derivation from Old English. By the middle of the sixteenth century Scots was becoming influenced by English in word forms and spellings, a process encouraged by the use of English Bibles in Scotland in the absence of a Scots Bible. When James VI of Scotland succeeded Queen Elizabeth I in 1603 to become James I of England, combining the thrones of the two kingdoms, there was a quickening of the pace of adoption of English in Scotland for writing and by the gentry for speech. The final blow to Scots as the standard dialect of Scotland was the Act of Union in 1707, when the two kingdoms were formally united. Despite attempts at reviving Scots, it remains restricted mainly to literary uses and to some rural speech. It has, however, influenced Scottish English, the standard variety of English in Scotland.

About 80,000 people speak Scottish Gaelic, a Celtic language that is confined to the West Highlands and the Western Isles of Scotland, but nearly all of them are bilingual in Gaelic and English.

Wales was England's first colony. It was ruled from England as a principality from the beginning of the fourteenth century, and was incorporated into England by the Acts of Union of 1535 and 1543, which promoted the use of English for official purposes. The standard variety of English in Wales is thought to be identical with that in England. There are, however, distinctive Welsh English accents. According to a 1991 census, over half a million inhabitants of Wales above the age of 3 (19 per cent) speak Welsh, a Celtic language, most of whom are bilingual in Welsh and English. As a result of current education policies, the number of Welsh speakers among the young is now increasing.

English was permanently introduced into Ireland when the Normans invaded the country during the twelfth century and settled French and English speakers in the eastern coastal region, though many of their descendants adopted Irish (or Irish Gaelic), the Celtic language of the native inhabitants. In the sixteenth century the Tudor monarchs began a policy of bringing to Ireland large numbers of English settlers, and later also Scottish settlers, to displace the Irish from their land. By 1800 English was the language of half the population. The famines of 1846-8 led to mass emigration from Ireland, most of those who emigrated being Irish speakers, the poorer part of the population. During the nineteenth century English was promoted in the Catholic education system in opposition to the use of Irish by Protestant proselytizing societies. Despite attempts since independence to revive the use of Irish in the Republic of Ireland, there are few Irish monolinguals and perhaps only 2 per cent of the population use Irish regularly.

6.2.2.3. *The spread of English in other first-language countries* [36, pp. 4-10]:

Britain was an Empire for 200 years between the 18th and 20th centuries and English language continued to change as the British Empire moved across the world - to the USA, Australia, New Zealand, India, Asia and Africa. They sent people to settle and live in their conquered places and as settlers interacted with natives, new words were added to the English vocabulary.

Beginning in the early seventeenth century, the English language was transported beyond the British Isles by traders, soldiers, and settlers. During the next two centuries Britain acquired territories throughout the world. In some of these territories, British settlers were sufficiently numerous to dominate the country linguistically as well as in other respects, so that the indigenous population came to adopt English as their first or second language.

More importantly for the future of English, the numbers of the early settlers were swelled enormously by waves of immigration and even when the newcomers brought another language their descendants generally spoke English as their first language. All the major countries outside the British Isles where English is the dominant language have succeeded in assimilating linguistically their immigrants from non-English-speaking countries: the United States, Canada, Australia, and New Zealand.

The first permanent English settlements were established in the New World, beginning with the founding of Jamestown in 1607. The colonial period came to an end when the American colonies rejected British rule in the War of Independence (1776-83). Both before and after their independence, the Americans acquired territories that were occupied by speakers of other languages—Amerindian languages, Dutch, French, and Spanish. These have influenced American English, together with the languages of immigrants in late periods—notably German and Yiddish. It is estimated that over 27 million United States residents speak a language other than English at home, about half of whom use Spanish. Every year over half a million new immigrants enter the United States, most of them from non-English-speaking countries and most of them Spanish speakers.

Political independence of the United States led to cultural—including linguistic—independence, and hence to the growth of a separate standard American English that no longer looked to Britain for its norms. Though regional differences in pronunciation are conspicuous, American English is more homogeneous than British English in vocabulary and grammar, because of its shorter history and because of past migrations across the American continent and present easy mobility. As a result, dialect differences have not had as great an opportunity to become established and there has been much mixing of regional dialects. Black English, originally restricted regionally as well as ethnically, is used by most black speakers in a range of standard and non-standard varieties.

Canada became a British possession in 1763, wrested from the French. After the American War of Independence, large numbers of loyalists settled in Canada, followed during the next century by waves of immigrants from the United States and the British Isles. Canada has a large minority of unilingual French speakers (nearly 17 per cent), concentrated in the province of Quebec, as well as an almost equal percentage of bilingual speakers in French and English, which are the joint official languages of Canada. Virtually all Canadians speak English or French, apart from some rural indigenous or immigrant communities.

In 1770 Captain James Cook claimed the eastern coast of Australia for Britain. Soon afterwards, penal colonies were established to which convicts were transported from Britain. Until after the Second World War, immigration from Asian countries was restricted and most immigrants were English-speaking. Many of the Aborigines (the indigenous population before British colonization), who number fewer than 200,000, speak only English. The first British settlement in New Zealand was in 1792. New Zealand became part of New South Wales and then after 1840 a British colony in its own right. Most settlers have been English-speaking. The indigenous Maori language, spoken by about 300,000, has official status in the courts.

Most of the other countries where English is the majority language are islands with relatively small populations located in the Atlantic or Caribbean (for example, Bermuda and Grenada) and were once—or still are—British colonies.

As seen, the English language came to British Isles from northern Europe in the fifth century. From the fifteenth century, the British began to sail all over the world and became explorers, colonists and imperialists. They took the English language to North America, Canada and the Caribbean, to South Africa, to Australia and New Zealand, to South Asia (especially India), to the British colonies in Africa, to South East Asia and the South Pacific.

6.2.3. The English language in England

The English language spoken and written in England encompasses a diverse range of accents and dialects. The dialect forms part of the broader British English, along with other varieties in the United Kingdom. Terms used to refer to the English language spoken and written in England include: **English English**, **Anglo-English**, and **British English**.

6.2.3.1. Dialects in Modern English in England on the basis of pronunciation differences:

There are many different accents and dialects throughout England and people are often very proud of their local accent or dialect.

A realistic picture of regional accent differences in England today is provided by Trudgill's account of the pronunciation of '**modern dialects'** [5, p.12]. The features used to differentiate between modern dialects are:

i-**but** pronounced as [bʊt] or [bʌt]

ii-**arm** pronounced as [a:rm] or [a:m]

iii-**singer** pronounced as [siŋgə] or [siŋə]

iv-**few** pronounced as [fju:] or [fu:]

v-**coffee** pronounced as [kɒfi] or [kɒfɪ]

vi- **gate** pronounced as [geit] or [ge:t]

vii-**milk** pronounced as [miʊłk] or [miʊk]

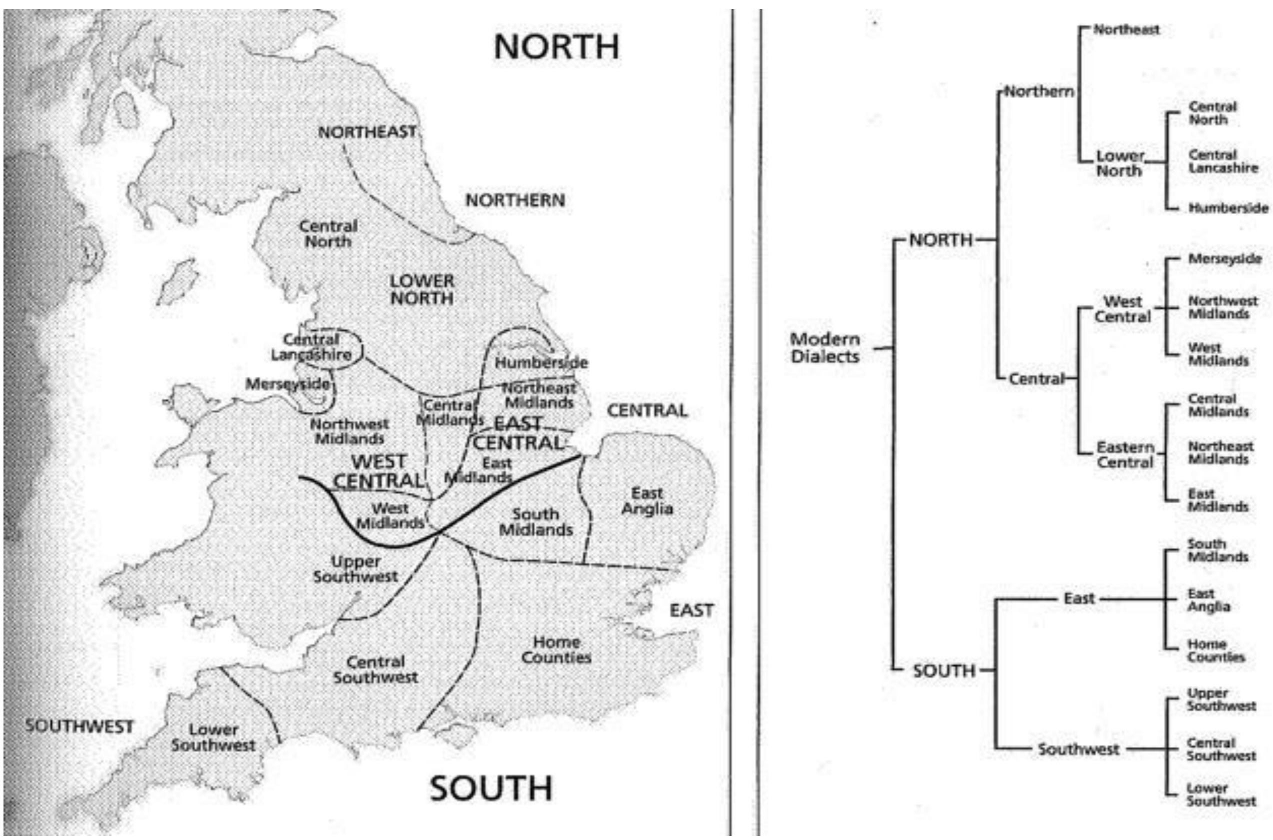
Trudgill provides a useful sentence consisting of words which include these features: *Very few cars made it up the long hill*. (The word **hill** has the advantage over **milk** of being able to differentiate accents in terms of both whether the /h/ is pronounced and whether the final /l/ is vocalised to /ʊ/.) Using these criteria, Trudgill distinguishes sixteen dialect regions, which are in turn placed in larger divisions. The major **North** / **South** dividing line has shifted northwards compared to that identified for traditional dialects: '**North**' now includes the '**Central**' area, i.e. Merseyside and the Midlands, as well as a '**Northern**' division consisting of the North-East, the Central North, Central Lancashire and Humberside, whilst the South covers much the same area as it did in Trudgill's map of traditional dialects.

Table 2.4. The pronunciation variation of *Very few cars went up the long hill* [43]

Northeast	*Veree few cahs mehd it oopp the long hill*
Central North	*Veri few cahs mahd it oop the long ill*
Central Lancashire	*Veri few carrs mahd it oop the long ill*
Humberside	*Veree few cahs mahd it oop the long ill*
Merseyside	*Veree few cahs mayd it oop the longg ill*
Northwest Midlands	*Veri few cahs mayd it oop the longg ill*

West Midlands	*Veree few cahs mayd it oop the long ill*
Central Midlands	*Veri few cahs mayd it oop the long ill*
Northeast Midlands	*Veree few cahs made it up the long hill*
East Midlands	*Veree foo cahs mayd it oop the long ill*
Upper Southwest	*Veree few carrs mayd it up the long ill*
Central Southwest	*Veree few carrs mayd it up the long iooll*
Lower Southwest	*Veree foo cahs mayd it up the long iooll*
South Midlands	*Veree few cars made it up the long hill*
East Anglia	*Veree foo cahs mayd it up the long (h)ill*
Home Counties	*Veree few cahs mayd it up the long iooll*

Two major areas in Trudgill classification of modern dialect areas in England are **Northern** and **Southern**.



Map 2.1. and Figure 2.1. **Modern English dialecsts** [21, p.325]**.**

The most important differences between Northern and Southern areas in terms of pronunciation are the vowels /ɑ:/ and /ʌ/. The North of England is somewhat more conservative in its phonology compared to the South and has not gone through many of the changes found in the South of England. The two most obvious of these are:

a-the lengthening of low vowels before voiceless fricatives, for example, [pæs] for [pa:s] as in the word **pass**.

Table 2.5. North and south pronunciation differences of the vowel /ɑ:/

Words	South	North
Path	[pɑ:θ]	[pæθ]
Dance	[da:ns]	[dæns]
Last	[la:st]	[læst]
Pass	[pa:s]	[pæs]

b-the lowering of Early Modern English /ʊ/ to /ʌ/, for example, [kʊt] for [kʌt] as the **t**e word **cut**.

Table 2.6. North and South pronunciation differences of the vowel /ʌ/.

Words	South	North
Blood	[blʌd]	[blʊd]
Buck	[bʌk]	[bʊt]
Cut	[kʌt]	[kʊt]

6.2.3.2. Grammatical differences between Southern and Northern areas

a-Southern' features of grammar are [Kortmann, as cited in [5, p.26]:

i-a-prefixing on -ing forms (e.g. *They wasn't a-doin' nothin' wrong*)

ii-ain't as the negated form of be (e.g. *They're all in there, ain't they*)

iii-ain't as the negated form of have (e.g. *I ain't had a look at them yet*)

iv-invariant non-concord tags (e.g. innit/in't it/isn't it in They had them in their hair, innit?)

v-relative particle what (e.g. *This is the man what painted my house*)

b-Northern' features of Grammar are [Kortmann, as cited in [5, p.26]:

i-special forms or phrases for the second person plural pronoun

ii-wider range of uses of the progressive (e.g. *I'm liking this. What are you wanting*?)

iii-be as perfect auxiliary (e.g. *They're not left school yet*) iv- double modals (e.g. *I tell you what we might should do*)

v- epistemic **mustn't** (= 'can't, it is concluded that … not', e.g. *This mustn't be* true)

vi -resumptive/shadow pronouns (e.g. This is the house which I painted it yesterday)

vii-lack of inversion/lack of auxiliaries in wh-questions (e.g. *What you doing*?)

viii-lack of inversion in main clause yes/no questions (e.g. *You get the point*?).

6.2.3.3.*Patterns of lexical variation* [5, p.26]:

a-Words of Scandinavian origin

Perhaps the most easily identified pattern of historical contact is that described as the '**Great Scandinavian Belt'**, defined by Samuels [1985, as cited in [5] as '*a belt stretching from Cumberland and Westmoreland in the west to the North and East Ridings of Yorkshire in the east, often including parts of Lincolnshire but excluding the old kingdom of Bernicia in Durham and Northumberland*'. Dialects of the '**Scandinavian Belt**' are characterised by the density of words of Norse origin, just as the topography of this area is notable for the density of Norse place-names. This area is within what was known as the Danelaw, the part of England ceded to Danish control under the Treaty of Alfred and Guthrum in 884, so it is easy to see how contact between speakers of Scandinavian and Northern English dialects has affected the modern dialect vocabulary.

b-Words of French origin

In contrast to the Scandinavian invasions and settlements, the Norman Conquest of 1066 has left its mark more on the vocabulary of Standard English than on regional dialects. Orton and Wright [1974, as cited in [5] note that some suggest that '*French words are more extensively used in the South than the North*', but others being found in the North only.

In fact, many of the French/Anglo-Norman words which show a Southern distribution in Orton and Wright's maps have become Standard English. The most likely explanation here is that Southern dialects did indeed adopt more words from (Norman) French in the Middle English period, but that these dialects also went on to contribute much of their lexicon to Standard English. By contrast, French loans found in Northern dialects tend to have remained dialectal. As seen, Northern dialects are often more conservative than those of the South-East, so, in this case, a dialectal French loan may have been ousted by the Standard English spring onions earlier in most of the South.

c-Words of Dutch and Low German origin

Some words of Dutch origin are found mainly in the East of the country, as we might expect given the sea-routes that still exist between these two areas. On the other hand, there is certainly evidence in some areas of England for settlements of Dutch and/or Flemish speakers leaving their mark on the dialect vocabulary.

6.2.4. *Scotish English, Welsh English and Irish English* [18, p.75]

Scottish dialect expressions that are well known to English people are **aye** for '**yes**', **wee** for ‘**little**’, **bairns** for ‘**children**’ and ‘**I dinna ken’** for ‘**I don’t know’**. Scottish pronunciation is noted for its burred **r’s** and distinctive vowel sounds. Words like **rice** for **tide** are pronounced more like **/reis/** or **/teid/** than standard **/rais/** or **/taid/** sound. Educated Scottish accents have features in common with RP.

In Wales, dialect usage include **boyo** for ‘man’ and look you for ‘**you see’**. Well-known Irish dialect forms include *Would you be after wanting* for *do you want*, and the repetition of a phrase at the end of a sentence, such as at all, at al. Welsh, Irish and some Scottish accents often have an attractive lilt (=rising and falling intonation pattern).
These dialects and accents are sometimes made fun of.

6.3. American English

6.3.1. ***Advanced reading: America*** [22, pp.31-36]:

The first expedition from England to the New World was commissioned by Walter Raleigh in 1584, and proved to be a failure. A group of explorers landed near Roanoke Island, in what is now North Carolina, and established a small settlement. Conflict with the native people followed, and it proved necessary for a ship to return to England for help and supplies. By the time these arrived, in 1590, none of the original group of settlers could be found. The mystery of their disappearance has never been solved.

The first permanent English settlement dates from 1607, when an expedition arrived in Chesapeake Bay. The colonists called their settlement Jamestown (after **James I**) and the area Virginia (after the ‘**Virgin Queen**’, Elizabeth). Further settlements quickly followed along the coast, and also on the nearby islands, such as Bermuda. Then, in November 1620, the first group of Puritans, thirty-five members of the English Separatist Church, arrived on the Mayflower in the company of sixty-seven other settlers. Pre-vented by storms from reaching Virginia, they landed at Cape Cod Bay, and established a settlement at what is now Plymouth, Massachusetts.

The group was extremely mixed, ranging in age from young children to people in their 50s, and with diverse regional, social, and occupational backgrounds. What the ‘**Pilgrim Fathers’** (as they were later called) had in common was their search for a land where they could found a new religious kingdom, free from persecution and ‘purified’ from the church practices they had experienced in England. It was a successful settlement, and by 1640 about 25,000 immigrants had come to the area.

The two settlements – one in Virginia, to the south, the other to the north, in present-day New England – had different linguistic backgrounds. Although the southern colony brought settlers from several parts of England, many of them came from England’s ‘West Country’ – such counties as Somerset and Gloucestershire – and brought with them its characteristic accent, with its ‘**Zummerzet**’ voicing of **s** sounds, and the **r** strongly pronounced after vowels. Echoes of this accent can still be heard in the speech of communities living in some of the isolated valleys and islands in the area, such as Tangier Island in Chesapeake Bay. These ‘**Tidewater**’ accents, as they are called, have changed somewhat over the past 300 years, but not as rapidly (because of the relative isolation of the speakers) as elsewhere in the country.

By contrast, many of the Plymouth colonists came from counties in the east of England – in particular, Lincolnshire, Nottinghamshire, Essex, Kent and London, with some from the Midlands, and a few from further afield. These eastern accents were rather different – notably, lacking an r after vowels – and they proved to be the dominant influence in this area. The tendency 'not to pronounce the **r'** is still a feature of the speech of people from New England.

The later population movements across America largely preserved the dialect distinctions which arose out of these early patterns of settlement. The New England people moved west into the region of the Great Lakes; the southerners moved along the Gulf Coast and into Texas; and the midlanders spread throughout the whole of the vast, mid-western area, across the Mississippi and ultimately into California. The dialect picture was never a neat one, because of widespread north–south movements within the country, and the continuing inflow of immigrants from different parts of the world. There are many mixed dialect areas, and pockets of unexpected dialect forms. But the main divisions of north, midland, and south are still found throughout America today.

During the seventeenth century, new shiploads of immigrants brought an increasing variety of linguistic backgrounds into the country. Pennsylvania, for example, came to be settled mainly by Quakers whose origins were mostly in the Midlands and the north of England. People speaking very different kinds of English thus found themselves living alongside each other, as the 'middle' Atlantic areas (New York, in particular) became the focus of settlement. As a result, the sharp divisions between regional dialects gradually began to blur.

Then, in the eighteenth century, there was a vast wave of immigration from northern Ireland. The Irish had been migrating to America from around 1600, but the main movements took place during the 1720s, when around 50,000 Irish and Scots-Irish immigrants arrived. By the time independence was declared (1776), it is thought that one in seven of the colonial population was Scots-Irish. Many stayed along the coast, especially in the area of Philadelphia, but most moved inland through the mountains in search of land. They were seen as frontier people, with an accent which at the time was described as 'broad'. The opening up of the south and west was largely due to the pioneering spirit of this group of settlers.

By the time of the first census, in 1790, the population of the country was around 4 million, most of whom lived along the Atlantic coast. A century later, after the opening up of the west, the population numbered over 50 million, spread throughout the continent. The accent which emerged can now be heard all over the so-called Sunbelt (from Virginia to southern California), and is the accent most commonly associated with present-day American speech.

It was not only England which influenced the directions that the English language was to take in America, and later the USA. The Spanish had occupied large parts of the west and south-west. The French were present in the northern territories, around the St Lawrence River, and throughout the middle regions (French Louisiana) as far as the Gulf of Mexico. The Dutch were in New York (originally New Amsterdam) and the surrounding area. Large numbers of Germans began to arrive at the end of the seven-teenth century, settling mainly in Pennsylvania and its hinterland. In addition, there were increasing numbers of Africans entering the south, as a result of the slave trade, and this dramatically in- creased in the eighteenth century: a population of little more than 2,500 black slaves in 1700 had become about 100,000 by 1775, far out-numbering the southern whites.

The nineteenth century saw a massive increase in American immigration, as people fled the results of revolution, poverty, and famine in Europe. Large numbers of Irish came following the potato famine in Ireland in the 1840s. Germans and Italians came, escaping the consequences of the failed 1848 revolutions. And, as the century wore on, there were increasing numbers of Central European Jews, especially fleeing from the pogroms of the 1880s. In the first two decades of the twentieth century, immigrants were entering the USA at an average of three-quarters of a million a year. In 1900, the population was just over 75million. This total had doubled by 1950.

Within one or two generations of arrival, most of these immigrant families had come to speak English, through a natural process of assimilation. Grandparents and grandchildren found themselves living in very different linguistic worlds. The result was a massive growth in mother-tongue use of English.

According to the 1990 census, the number of people (over five years of age) who spoke only English at home had grown to over 198 million – 86 per cent of the population. This figure increased to 215million in the 2000 census (though representing a fall to 82 per cent of the population). This is almost four times as many mother-tongue speakers as any other nation.

Some commentators have suggested that the English language was a major factor in maintaining American unity throughout this period of remarkable cultural diversification – a 'glue' which brought people together and a medium which gave them common access to opportunity. At the same time, some minority groups began to be concerned about the preservation of their cultural and linguistic heritage, within a society which was becoming increasingly monolingual. The seeds of a conflict between the need for intelligibility and the need for identity were beginning to grow – a conflict which, by the later decades of the twentieth century, had fuelled the movement in support of English as the official language of the USA.

6.3.2. ***American English*** [120]

6.3.2.1. American English

American English, also called United States English or U.S. English, is the set of varieties of the English language native to the United States. English is the most widely spoken language in the United States and is the common language used by the federal government, considered the de facto language of the country because of its widespread use.

The use of English in the United States is a result of British colonization of the Americas. The first wave of English-speaking settlers arrived in North America during the 17th century, followed by further migrations in the 18th and 19th centuries. Since then, American English has been influenced by the languages of West Africa, the Native American population, German, Dutch, Irish, Spanish, and other languages of successive waves of immigrants to the United States.

Any American English accent perceived as free of noticeably local, ethnic, or cultural markers is popularly called "**General American**," described by sociolinguist William Labov as "*a fairly uniform broadcast standard in the mass media*," [as cited in [120] but otherwise not a mainstream standard English of the country, according to historical and present linguistic evidence.

6.3.2.2. *Standard American English* [124] & [120]

Americans remained oriented toward British Englishstandards throughout the 1700s and well into the 1800s. Throughout the 1800s, as they were moving westward, Americans were moving toward their own language standards. Such figures as Ben Franlin, Noah Wester, and Mark Twain had an influence on establishing and promoting American language standards.

Standard American English is the variety of the English language that is generally used in professional communication in the United States and taught in American schools. Standard American English (SAE) may refer to either written English or spoken English
(or both).

Standard American English is often referred to as **General American** (G.A) or **Network English** or **Network Standard.**

But where is standard American English spoken? According to Schilling [88, p.37], there is no single codified standard for American English. Therefore, a better term is **General American English**, the type of English we think of when we think of newscasters or important public officials.

6.3.2.3. *General American* [124] & [120]

General American (abbreviated as **GA** or **GenAm**) is an umbrella variety of American English—a continuum of accents—commonly attributed to a majority of Americans and popularly perceived, among Americans, as lacking any notably regional, ethnic, or socioeconomic characteristics. Due to the prevalence of a General American sound system throughout the United States, General American is sometimes, though controversially, known as Standard American English.

According to Schilling [88, p.38), there are at least three theories for where and when General American English arose. The first theory is that General American English is New England English: Yankee English. The second theory is that General American English was born of the early dialect mix in Philadenphia, the mid-Atlantic, and points westward – the Midland dialect area. The third theory is that General American English comes from a koine, the one that arose in the 1800s, in the interior of the United States.

The term "**General American**" was first disseminated by American English scholar George Philip Krapp, who, in 1925, described it as "**Western**" but "not local in character." In 1930, American linguist John Samuel Kenyon, who largely popularized the term, considered it equivalent to the speech of "**the North**," or "**Northern American**," but, in 1934, "**Western and Midwestern**."

By the 1940s, a common definition for **General American** was any American English accent that excluded the regionally distinct sounds of the American South, Eastern New England, and New York City; by the 1960s, this further came to exclude the regional sounds of the Mid-Atlantic region and Western Pennsylvania. By the 2000s, American sociolinguist William Labov concluded that, if any sound system could be recognized as "**General American**," it would essentially be a convergence of those features shared among Western American English, Midland American English, and Standard Canadian English.

Now typically regarded as falling under the General American umbrella are the dialects of the American West, Western New England, and perhaps much of the American Midland and Canada. Once in the earlier 20th century but no longer now included are the dialects of the Mid-Atlantic United States, the Inland North, and Western Pennsylvania.

Anglicist William A. Kretzchmar, Jr. explains in a 2004 article that the term "**General American**" arose as a name for a presumed most common or "**default**" form of American English, especially to be distinguished from marked regional speech of New England or the South. "**General American**" has often been considered to be the relatively unmarked speech of "the Midwest", a vague designation for anywhere in the vast midsection of the country from Ohio west to Nebraska, and from the Canadian border as far south as Missouri or Kansas. No historical justification for this term exists, and neither do present circumstances support its use... [I]t implies that there is some exemplary state of American English from which other varieties deviate. On the contrary, [it] can best be characterized as what is left over after speakers suppress the regional and social features that have risen to salience and become noticeable.

Despite the common perception of there being a mainstream American accent that is free of any regional features or regional influence, the General American sound system does, in fact, have traceable regional origins: namely, the Northern speech patterns of the non- coastal Eastern United States, including interior Pennsylvania, upstate New York, and the adjacent Midwestern region, prior to the Northern Cities Vowel Shift of the mid-20th century.

The fact that a rural, broadly Midwestern dialect became the basis of what is General American English is often attributed to the mass migration of Midwestern farmers to California and the Pacific Northwest from where it spread, since California speech itself became prevalent in nationally syndicated films and media via the Hollywood film industry.

General American, like the British **Received Pronunciation** (**RP**) and the prestige accents of many other societies, has never been the accent of the entire nation.

A General American pronunciation is most directly descended from a generalized pronunciation of the early 1900s from the inland Northeastern and Midwestern states, which likely gained ground nationally by being spoken particularly by many newscasters and radio and television announcers; this has led the accent to being sometimes referred to as an American newscaster accent, **Network English** or **Network Standard**. **General American** is sometimes promoted as preferable to other regional accents and prestigious. In the United States, classes promising "accent reduction", "accent modification," or "accent neutralization" generally attempt to teach speech patterns similar to this accent.

6.3.3. Differences between British English and American English

American English and British English (BrE) differ at the levels of phonology, phonetics, vocabulary, and, to a lesser extent, grammar and orthography.

6.3.3.1. Phonological differences between RP and GA

The earliest changes in the English language in America, distinguishing it from the language of the mother country, were in the vocabulary. From the time when the early colonists came, however, divergence in pronunciation began gradually to develop. Thishas been due in part to changes that have occurred here but has resulted still more from the fact that the pronunciation of England has come to be recognized as the English received standard. At the present time American pronunciation shows certain well- marked differences from English use.

Table 2.7. Vowerls in RP & GA [158]

Received pronunciation						
	Front		Central		Back	
	short	**long**	**short**	**long**	**short**	**long**
Close	ɪ	iː			ʊ	uː
Mid	e		ə	ɜː	ɒ	ɔː
Open	æ		ʌ			ɑː
Diphthongs	eɪ aɪ ɔɪ aʊ ɪə eə ʊə					
Triphthongs	(eɪə aɪə ɔɪə aʊə əʊə)					

General American						
	Front		**Central**		**Back**	
	long	**short**	**long**	**short**	**long**	**short**
Close	iː	ɪ			uː	ʊ
Mid		ɛ	(ɜː)	ə	ɔː	
Open		æ		(ʌ)	ɑː	
Diphthongs	eɪ aɪ ɔɪ aʊ oʊ					

a-Perhaps the most noticeable of these differences is in the vowel sound in such words as **fast, path, grass, dance, can't, half**. At the end of the eighteenth century southern England began to change from what is called a flat **a** /æ/ to a broad **a** /a:/ in these words, that is from asound like the **a** /æ/ in **man** /mæn/ to one like the **a** /a:/ in **fathe***r* /fa:ðə/. The change affected words in which the vowel occurred before **f, sk, sp, st, ss, th**, and **n** followed by certain consonants. In parts of New England the same change took place, but in most other parts of the country the old sound was preserved, and **fast, path**, etc., are pronounced with the vowel of **pan** /pæn/. In some speakers there is a tendency to employ an intermediate vowel, halfway between the **a** of **pan** and **father**, but **the 'flat a'/æ/ must be regarded as the typical American pronunciation.**

b-In terms of phonemic differences, the phoneme /ɒ/does not occur in American English, and words which have this vowel in British pronunciation will instead have /a:/ or /ɔ:/ in American English. For instance, **got** is /gɒt/ in British English, but /ga:t/ in American English, while **dog** is

British /dɒg/, American /dɔ:g/.

c-The three diphthongs /i∂, e∂, u∂/ are found only in British English. In corresponding places, American English has a simple vowel followed by /r/, so **near** is /nir/, **hair** is /her/ and **pure** is /pjur/.

d-GAm is rhotic while RP is non-rhotic.

e-In GAm, flapping is common: when either a /t/ or a /d/ occurs between a sonorant phoneme and an unstressed vowel phoneme, it is realized as an alveolar-flap allophone [ɾ]. This sounds like a /d/ to RP speakers.

6.3.3.2. *Vocabulary differences* [150]

a-Words from North American

North America has given the English lexicon many thousands of words, meanings, and phrases. Several thousand are now used in English as spoken internationally.

The process of coining new lexical items started as soon as the colonists began borrowing names for unfamiliar flora, fauna, and topography from the Native American languages. Examples of such names are **opossum, raccoon, squash** and **moose** (from Algonquian). Other Native American loanwords, such as **wigwam** or **moccasin,** describe articles in common use among Native Americans. The languages of the other colonizing nations also added to the American vocabulary; for instance**, cookie, cruller**, **stoop**, and **pit** (of a fruit) from Dutch; **levee, portage** ("carrying of boats or goods") and (probably) **gopher** from French; **barbecue**, **stevedore, and rodeo** from Spanish.

Among the earliest and most notable regular "English" additions to the American vocabulary, dating from the early days of colonization through the early 19th century, are terms describing the features of the North American landscape; for instance, **run, branch, fork, snag, bluff, gulch, neck** (of the woods), **barrens, bottomland, notch, knob, riffle, rapids, watergap, cutoff, trail, timberline and divide.** Already existing words such as **creek, slough, sleet** and (in later use) **watershed** received new meanings that were unknown in England.

Other noteworthy American toponyms are found among loanwords; for example, **prairie, butte** (French**); bayou** (Choctaw via Louisiana French); **coulee** (Canadian French, but used also in Louisiana with a different meaning**); canyon**, **mesa, arroyo** (Spanish**); vlei, skate, kill** (Dutch, Hudson Valley).

With the new continent developed new forms of dwelling, and hence a large inventory of words designating real estate concepts **(land office, lot, outlands, waterfront, the verbs locate and relocate, betterment, addition, subdivision**), types of property (**log cabin, adobe**) in the 18th century; **frame house, apartment, tenement house, shack, shanty** in the 19th century; **project, condominium, townhouse, split-level, mobile home, multi- family** in the 20th century), and parts thereof (**driveway, breezeway, backyard, dooryard; clapboard, siding, trim, baseboard; stoop** (from Dutch), **family room, den; and, in recent years, HVAC, central air, walkout basement)**.

Ever since the American Revolution, a great number of terms connected with the U.S. political institutions have entered the language; examples are **run, gubernatorial, primary election, carpetbagger** (after the Civil War**), repeater, lame duck and pork barrel**. Some of these are internationally used (for example, **caucus, gerrymander, filibuster, exit poll**).

The rise of capitalism, the development of industry and material innovations throughout the 19th and 20th centuries were the source of a massive stock of distinctive new words, phrases and idioms. Typical examples are the vocabulary of **railroading** (see further at rail terminology) and **transportation** terminology, ranging from names of roads (from **dirt roads** and **back roads** to **freeways** and **parkways**) to road infrastructure (**parking lot, overpass, rest area**), and from automotive terminology to **public transit** (for example, in the sentence "**riding the subway downtown**"); such American introductions as **commuter** (from **commutation ticket), concourse, to board** (a vehicle), **to park, double-park and parallel park** (a car), **double decker** or the noun **terminal** have long been used in all dialects of English. Trades of various kinds have endowed (American) English with household words describing jobs and occupations **(bartender, longshoreman, patrolman, hobo, bouncer, bellhop, roustabout, white collar, blue collar, employee, boss** [from Dutch], **intern, busboy, mortician, senior citizen**), businesses and workplaces (**department store, supermarket, thrift store, gift shop, drugstore, motel, main street, gas station, hardware store, savings and loan, hock** [also from Dutch]), as well as general concepts and innovations (**automated teller machine, smart card, cash register, dishwasher, reservation** (as at hotels), **pay envelope, movie, mileage, shortage, outage, blood bank).**

Already existing English words—such as **store, shop, dry goods, haberdashery, lumber**—underwent shifts in meaning; some—such as **mason, student, clerk**, the verbs **can** (as in "**canned goods**"), **ship, fix, carry, enroll** (as in school), **run** (as in "**run a business**"), **release** and **haul**—were given new significations, while others (such as **tradesman**) have retained meanings that disappeared in England. From the world of business and finance came **breakeven, merger, delisting, downsize, disintermediation, bottom line;** from sports terminology came, jargon aside, **Monday-morning quarterback, cheap shot, game plan** (football); **in the ballpark, out of left field, off base, hit and run,** and many other idioms from baseball; gamblers coined **bluff, blue chip, ante, bottom dollar, raw deal, pass the buck, ace in the hole, freeze-out, showdown**; miners coined **bedrock**, **bonanza, peter out, pan out** and the verb **prospect** from the noun; and railroadmen are to be credited with **make the grade, sidetrack, head-on**, and the verb **railroad**. A number of Americanisms describing material innovations remained largely confined to North America: **elevator, ground, gasoline**; many automotive terms fall in this category, although many do not (**hatchback, SUV, station wagon, tailgate, motorhome, truck, pickup truck, to exhaust**).

b-English words that survived in the United States and not Britain

A number of words and meanings that originated in Middle English or Early Modern English and that always have been in everyday use in the United States dropped out in most varieties of British English; some of these have cognates in Lowland Scots. Terms such as **fall** ("**autumn**"), **faucet, diaper, candy, skillet, eyeglasses,** and **obligate**, are often regarded as Americanisms. **Fall** for example came to denote the season in 16th century England, a contraction of Middle English expressions like "***fall of the leaf***" and "***fall of the year***". During the 17th century, English immigration to the British colonies in North America was at its peak and the new settlers took the English language with them. While the term **fall** gradually became obsolete in Britain, it became the more common term in North America. **Gotten** (past participle of **get)** is often considered to be an Americanism, although there are some areas of Britain, such as Lancashire and North- eastern England, that still continue to use it and sometimes also use **putten** as the past participle for **put** (which is not done by most speakers of American English).

6.3.3.3. *Grammatical differences* [150]

American English has always shown a marked tendency to use nouns as verbs. Examples of verbed nouns are **interview, advocate, vacuum, lobby.**

Many compound nouns have the form **verb plus preposition**: **add-on, stopover, lineup, shakedown, tryout, spin-off, rundown (**"summary*")*, **shootout, holdup, hideout, comeback, cookout, kickback, makeover, takeover, rollback** ("decrease"), **rip-off, come-on, shoo-in, fix-up, tie-in, tie-up** ("stoppage"), **stand-in.**

Noun endings such as **-ee (retiree), -ery (bakery), -ster (gangster***)* and **-cian (beautician)** are also particularly productive. Some verbs ending in **-ize** are of U.S. origin; for example, **fetishize, prioritize, burglarize, accessorize, itemize, editorialize, customize, notarize, weatherize, winterize, Mirandize***;* and so are some back- formations *(***locate, fine-tune, evolute, curate, donate, emote, upholster, peeve** and **enthuse***).*

Differences in grammatical structurs are relatively minor, and normally do not affect mutual intelligibility; these include: different use of some verbal auxiliaries; formal (rather than notional) agreement with collective nouns; different preferences for the past forms of a few verbs (for example, AmE/BrE: **learned/learnt**, **burned/burnt**, and in **sneak, dive**, **get)**; different prepositions and adverbs in certain contexts (for example, AmE **in school**, BrE **at school**); and whether or not a definite article is used, in very few cases (AmE **to the hospital**, BrE **to hospital**). There are also differences in sentence structures, e.g. British: *Did you have…*?, American: *Have you got*…?

6.3.3.4. *Differences in orthography* [150]

Differences in orthography are also trivial. Some of the forms that now serve to distinguish American from British spelling (**color** for **colour, center** for **centre, traveler** for **traveller**, etc.) were introduced by Noah Webster himself; others are due to spelling tendencies in Britain from the 17th century until the present day (for example**, -ise** for **- ize**, although the Oxford English Dictionary still prefers the ***-ize*** ending) and cases favored by the francophile tastes of 19th century Victorian England, which had little effect on AmE (for example, **programme** for **program, manoeuvre** for **maneuver, skilful** for **skillful, cheque** for **check**, etc.).

6.3.4. American regional dialects

Starting in the 1940s, investigation of vocabulary patterns in the eastern United States suggested Northern, Midland, and Southern dialects.

6.3.4.1. *Professor Hans Kurath* (1949) [74, pp.445-446]:

In 1949 Professor Hans Kurath published a study of the first importance, **A Word Geography of the Eastern United States**. On the basis of lexical evidence, mainly in the Atlantic Coast states as far south as South Carolina, he distinguished eighteen speech areas, which he grouped into three main groups: **Northern**, **Midland**, and **Southern**

a-The North (i. Northeastern New England , ii. Southeastern New England , iii. Southwestern New England , iv. Inland North, v. The Hudson Valley, vi. Metropolitan New York).

The Northern dialect is set off by the use of such vocabulary terms as **pail** rather than **bucket, angleworm** for **earthworm,** and **pit** rather than **seed** in a **cherry.** Phonologically, it has a phonemic distinction between the vowels in **morning** and **mourning**, /s/ in **greasy,** and /u:/ in **root.** Eastern New England is set off from the rest of the Northern dialect by the loss of postvocalic /r/ (in such words as **barn**, **four, daughter**) and the use of /a:/ for /æ/ in words such as **aunt, bath**, and **half.**

b-The Midland:

i-North Midland (Delaware Valley, Susquehanna Valey, Upper Ohio Valley, Northern West Virginia)

ii- South Midland (Upper Potomac & Shenandoah, Southern West Virginia & Eastern Kentucky, Western Carolina & Eastern Tennessee)

The Midland dialect is distinguished by vocabulary items such as **skillet** for **frying pan, blinds** for **window shades**, and **poke** for a **paper sack**. Phonologically, it retains postvocalic /r/ and has /θ/ finally in **with**. Northern Midland is distinguished by **run** for a small stream and /a:/ in **frog, hog**, and **fog**, which do not rhyme with **dog**. Southern Midland has **redworm** for **earthworm**, **pack** for **carry**, and /a:/ for /ai/ in words such as **write** and **ride**.

c-The South (i. Delmarva, ii. The Virginia Piedmont, iii. Northeatern North Carolina, iv. Cape Fear & Peede Valleys, v.The South Carolina Low Country)

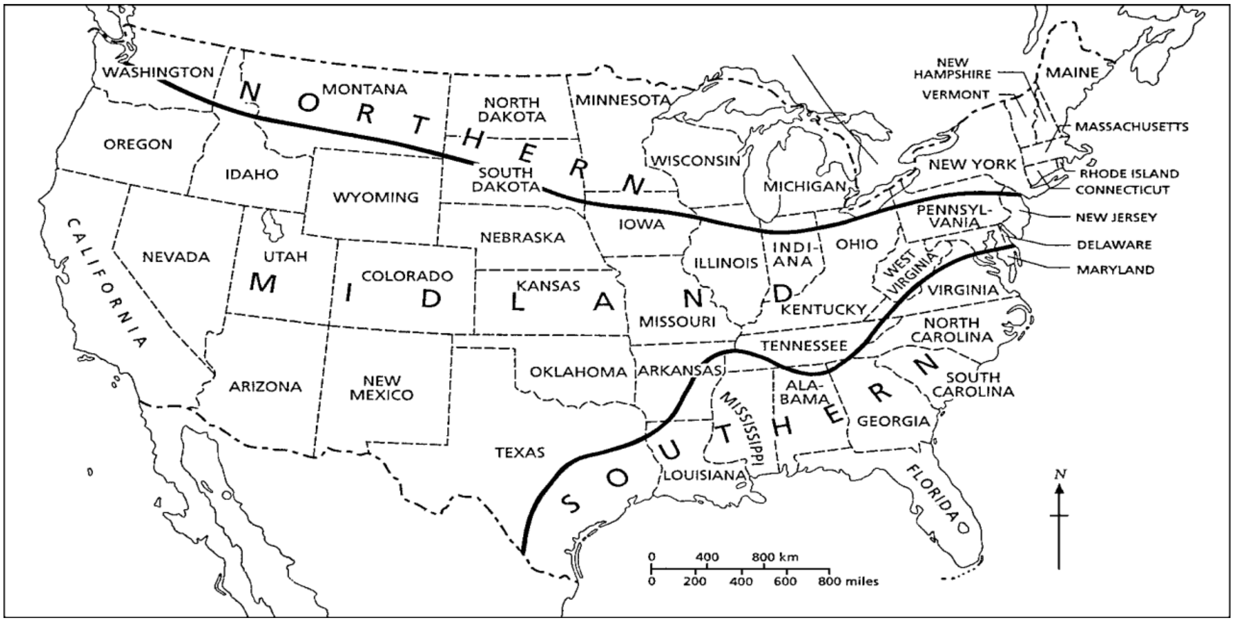
Southern English is marked by the loss of postvocalic /r/. /z/ in **Mrs**., and the use of **tote** for **carry** and **snap beans** for **string beans**. It shares with Southern Midland the use of **you-all** for the second person plural pronoun, /ju:/ in words such as **news** and **due, shucks** rather than **husks** for the coverings of **corn,** and **might could for might be able to**.

6.3.4.2. *Bert Vaux* (2003) [118]

In 2003, while working as a professor at Harvard, Bert Vaux put together a survey. Using122 different speech variations — some having to do with vocabulary, some with syntax, and some with pronunciation — he asked volunteers a series of 140 different questions and linked their answers to their hometowns. Finished in 2003, the Harvard Dialect Survey forms the basis of the more-recent online quizzes you've probably taken through Facebook and Twitter. It showed that regional variations in dialect first mapped in the early part of the 20th century still existed.

That is a big deal because those regional dialect families actually date back to the first migrations of English-speaking immigrants into North America. The Northern dialects — which actually stretch from Boston to Eastern Minnesota — have their origins in southeastern England

and Puritan settlements. Southern dialects began with immigrants for southwestern Great Britain, including Wales. The third dialect family, the Midlands, comes from a wave of immigrants originating in northern England, Ireland, and Scotland. It spread west horizontally from the Philadelphia area.



Map 2.2. Major dialect areas in the USA: Northern, Midland, Southern [22, p.34]

6.3.4.3. *William Labov* (2010) [120]

In 2010, William Labov summarized the current state of regional American accents as follows: the Western dialect, the Inland Northern dialect, the Midland dialect, the Western Pennsylvania dialect, the Southern dialect, the Mid-Atlantic dialect, the New York City dialect the East New England dialect.

American social dialects include African-American Vernacular English (AAVE), Chicano English, General American, New York Latino English, Pennsylvania Dutchified English, Yeshivish, Yinglish.

6.4. Advanced reading: Australian English [121]**:**

6.4.1. Australian English

Australian English (AuE, en-AU) is a major variety of the English language, used throughout Australia. Although English has no official status in the Constitution, Australian English is the country's national and de facto official language as it is the first language of the majority of the population.

Australian English began to diverge from British English after the founding of the Colony of New South Wales in 1788 and was recognised as being different from British English by 1820. It arose from the intermingling of early settlers from a great variety of mutually intelligible dialectal regions of the British Isles and quickly developed into a distinct variety of English.

As a distinct dialect, Australian English differs considerably from other varieties of English in vocabulary, accent, pronunciation, register, grammar and spelling.

6.4.2. Phonology and pronunciation

The primary way in which Australian English is distinctive from other varieties of English is through its unique pronunciation. It shares most similarity with other Southern Hemisphere accents, in particular New Zealand English. Like most dialects of English it is distinguished primarily by its vowel phonology.

The vowels of Australian English can be divided according to length. The long vowels, which include monophthongs and diphthongs, mostly correspond to the tense vowels used in analyses of **Received Pronunciation** (RP) as well as its centring diphthongs. The short vowels, consisting only of monophthongs, correspond to the RP lax vowels. There exist pairs of long and short vowels with overlapping vowel quality giving Australian English phonemic length distinction, which is unusual amongst the various dialects of English, though not unknown elsewhere, such as in regional south-eastern dialects of the UK and eastern seaboard dialects in the US. As with General American and New Zealand English, the weak-vowel merger is complete in Australian English: unstressed /ɪ/ (sometimes written as /ɨ/ or /ɪ̈/) is merged into /ə/ (schwa), unless it is followed by a velar consonant.

Table 2.8. Australian vowels [121]

short vowels		long vowels			
monophthongs				diphthongs	
IPA	**examples**	**IPA**	**examples**	**IPA**	**examples**
ʊ	*f**oo**t, h**oo**d, ch**oo**k*	ʉː	*g**oo**se, b**oo**, wh**o**'d*	ʊə	*c**ure**, l**ure**, t**our***
ɪ	*k**i**t, b**i**d, h**i**d,*	iː	*fl**ee**ce, b**ea**d, h**ea**t*	ɪə	*n**ear**, b**ear**d, h**ear***
e	*dr**e**ss, l**e**d, h**ea**d*	eː	*squ**are**, b**are**d, h**aire**d*	æɔ	*m**ou**th, b**owe**d, h**ow**'d*
ə	*comm**a**, **a**bout, wint**er***	ɜː	*n**ur**se, b**ir**d, h**ear**d*	əʉ	*g**oa**t, b**o**d**e**, h**oe**d*
æ	*tr**a**p, l**a**d, h**a**d*	æː	*b**a**g, t**a**n, b**a**d*	æɪ	*f**a**c**e**, b**ai**t, h**a**d**e***
ɐ	*str**u**t, b**u**d, h**u**d*	ɐː	*st**ar**t, p**al**m, b**a**th*[	ɑɪ	*pr**i**c**e**, b**i**t**e**, h**i**d**e***
ɔ	*l**o**t, cl**o**th, h**o**t*	oː	*th**ough**t, n**or**th, f**or**ce*	oɪ	*ch**oi**ce, b**oy**, **oil***

There is little variation with respect to the sets of consonants used in various English dialects. Australian English is non-rhotic.

6.4.3. Variation

6.4.3.1. Sociocultural variation

Academic research has shown that the most notable variation within Australian English is largely sociocultural. This is mostly evident in phonology, which is divided into three sociocultural varieties: **broad, general** and **cultivated**.

Table 2.9. Variation in Australian closing diphthongs [121]

Variation in Australian closing diphthongs				
Diaphoneme	**Lexical set**	**Cultivated**	**General**	**Broad**
/iː/	FLEECE	[ɪi]	[ɪi]	[əɪ]
/eɪ/	FACE	[ɛɪ]	[ɐ̟ ɪ]	[ɐ̟ːɪ, a̠ɪ]
/aɪ/	PRICE	[a̠ɪ]	[ɒɪ]	[ɒɪ]
/uː/	GOOSE	[ʊu]	[ɪ̈ɯ, ʊʉ]	[əːʉ]
/oʊ/	GOAT	[ö̞ ʊ]	[ɐ̟ ʉ]	[ɐ̟ːʉ, a̠ʉ]
/aʊ/	MOUTH	[a̠ ʊ]	[æo]	[ɛːo, ɛ̃ː ɤ]

A limited range of word choices is strongly regional in nature. Consequently, the geographical background of individuals can be inferred, if they use words that are peculiar to particular Australian states or territories and, in some cases, even smaller regions.

In addition, some Australians speak creole languages derived from Australian English, such as Australian Kriol, Torres Strait Creole and Norfuk.

The **broad**, **general** and **cultivated** accents form a continuum that reflects minute variations in the Australian accent. They can reflect the social class, education and urban or rural background of speakers, though such indicators are not always reliable. According to linguists, the general Australian variant emerged some time before 1900. Recent generations have seen a comparatively smaller proportion of the population speaking with the broad variant, along with the near extinction of the cultivated Australian accent. The growth and dominance of general Australian accents perhaps reflects its prominence on radio and television during the late 20th century.

Australian Aboriginal English is made up of a range of forms which developed differently in different parts of Australia, and are said to vary along a continuum, from forms close to Standard Australian English to more non-standard forms. There are distinctive features of accent, grammar, words and meanings, as well as language use.

The ethnocultural dialects are diverse accents in Australian English that are spoken by the minority groups, which are of non-English speaking background. A massive immigration from Asia has made a large increase in diversity and the will for people to show their cultural identity within the Australian context. These ethnocultural varieties contain features of General Australian English as adopted by the children of immigrants blended with some non-English language features, such as the Afro-Asiatic and Asian languages.

6.4.3.2. Regional variation

Although Australian English is relatively homogeneous, some regional variations are notable. The dialects of English spoken in South Australia, Western Australia, New South Wales, Victoria, Tasmania, Queensland and the Torres Strait Islands differ slightly from each other. Differences exist both in terms of vocabulary and phonology.

Most regional differences come down to word usage. For example, swimming clothes are known as **cossies** or **swimmers** in New South Wales, **togs** in Queensland, and **bathers** in Victoria, Tasmania, Western Australia and South Australia; what is referred to as a **stroller** in most of Australia is called a **pusher** in Victoria and usually a **pram** in Western Australia and Tasmania. Preference for synonymous words also differs between states. For example, **garbage** (i.e., garbage bin, garbage truck) dominates over **rubbish** in New South Wales and Queensland, while **rubbish** is more popular in Victoria, Tasmania, Western Australia and South Australia. The word **footy** generally refers to the most popular football code in the particular state or territory; that is, rugby league in New South Wales and Queensland, and Australian rules football elsewhere. Beer glasses are also named differently in different states. Distinctive grammatical patterns exist such as the use of the interrogative **eh** (also spelled **ay** or **aye**), which is particularly associated with Queensland.

6.4.4. Vocabulary

Australian English has many words and idioms which are unique to the dialect and have been written on extensively, with the **Macquarie Dictionary**, widely regarded as the national standard, incorporating numerous Australian terms.

Internationally well-known examples of Australian terminology include **outback**, meaning a remote, sparsely populated area, *the bush*, meaning either a native forest or a country area in general, and **g'day**, a greeting. **Dinkum**, or **fair dinkum** means "true" or "*is that true*?", among other things, depending on context and inflection. The derivative **dinky-di** means "true" or “devoted”: a "**dinky-di Aussie**" is a "**true Australian**".

Australian poetry, such as "**The Man from Snowy River**", as well as folk songs such as "**Waltzing Matilda**", contain many historical Australian words and phrases that are understood by Australians even though some are not in common usage today.

6.5. Standard Englishes

6.5.1. The emergence of the standard English in England

One example of standardization is the development of the standard English in England. In the Middle English period (roughly 1150 to 1500), there was arguably no national literary standard English. While Chaucer wrote in the East Midlands dialect (which included that of the city of London), other writers used their own regional varieties.

According to Cruttenden [19, p.74] throughout the Middle Ages, there were three languages used in the British Isles, with Latin and French as the prestige languages of court, culture, education and economy. English did not, of course, disappear after the Norman Conquest. Even though French became the official language of court and commerce and Latin was used in the church and university, English remained the language for people of lower classes. Until the latter half of the fourteenth century English was very much the speech of the lower classes and little of it was written. But from then on English started to replace French in many areas and over the next four centuries a standard written English emerged (particularly in spelling and grammar), codified eventually by grammarians in the eighteenth century [19, p.74].

During the late 14th and early 15th centuries English seemed to return as a prestige language [60, pp.2-5; 89, pp.69-70]. The close of the fourteenth century brought the first post-conquest king of England whose first language was English. At the end of the 14th century and the beginning of the 15th century, English came to predominate as the official language of record. In 1423, Parliament records were kept virtually all in English. Henry V (r. 1413-1422) established English as an official language. This meant that English would now be the language of government. A standard form of English accompanied the rise of the institution known as "**Chancery standard'**. **Chancery** comes from the word **chancel**, a chapel of the king, where the chaplains of the court originally spent their time between services, writing the kings' letters. By the end of the 14th century, Chancery was the production house for official government documents. By the mid-15th century, the term came to refer to the national bureaucracy as a whole. Chancery established special forms of spelling and handwriting that were taught to scribes for the production of official documents. From about 1430, government documents began to be written in English and, since it was considered vital that these be understood throughout the country, it was felt that the language used in these documents needed to be consistent and uniform. Since government documents were produced by clerks in the Chancery in Westminster, it was these bureaucrats who decided which variants were chosen. These clerks came from various parts of the country, but were all resident in London. The variety of English used in their documents appears to have been based on London English, with some features originating further north, probably from the East or Central Midlands. As in many cases, the Chancery variant is most similar to that used in present-day standard English. Since the process of standardisation involves the reduction of variants, it is evident that the Chancery documents mark the first stage in the process of standardisation: **the selection of a variety**. Thus, a new standard form of Middle English, known as Chancery Standard, developed from the dialects of London and the East Midlands. Chancery English contributed to the development of writing that was a standard, irrespective of the speech or dialect of the writer. Spelling was standardized without regard to pronunciation. Chancery standard was the first standard of writing (the written form of the English language). It contributed significantly to the development of a standard English. The part of England that contributed most to the formation of this standard was the East Midland district, and it was the East Midland type of English that became its basis, particularly the dialect of the metropolis, London. According to Baugh and Cable [4, pp.179-181], several causes contributed to the attainment of this result.

In the first place, as a Midland dialect the English of this region occupied a middle position between the extreme divergences of the north and south. It was less conservative than the Southern dialect, less radical than the Northern. In its sounds and inflections it represents a kind of compromise, sharing some of the characteristics of both its neighbors. In the second place, the East Midland district was the largest and most populous of the major dialect areas. A third factor, more difficult to evaluate, was the presence of the universities, Oxford and Cambridge, in this region. In the fourteenth century the monasteries were playing a less important role in the dissemination of learning than they had once played, while the two universities had developed into important intellectual centers. So far as Cambridge is concerned any influence that it had would be exerted in support of the East Midland dialect.

By far the most influential factor in the rise of Standard English was the importance of London as the capital of England. The history of Standard English is almost a history of London English. Indeed, it is altogether likely that the language of the city would have become the prevailing dialect without the help of any of the factors previously discussed. London was, and still is, the political and commercial center of England. It was the seat of the court, of the highest judicial tribunals, the focus of the social and intellectual activities of the country. In the practicalities of commerce the London economy was especially important as "*an engine of communication and exchange which enabled ideas and information to be distributed and business to be done across an increasingly extensive, complex and varied field*" [4].

Thus, according to Holmes [45, pp.79-80] standard English emerged in the form of Chancery standard in the fifteenth century from a variety of regional English dialects, largely because it was the variety used by the English Court and the influential merchants of London. The area where the largest proportion of the English population lived at that time was in a neat triangle containing London, where the Court was based, and the two universities, Oxford and Cambridge. In addition, the East Midlands was an important agricultural and business area, and London was the hub of international trade and exports to Calais. It was also the centre of political, social and intellectual life in England.

It was the dialect used in this area which was the basis for what we now think of as standard English. It was prestigious because of its use in Court. It was influential because it was used by the economically powerful merchant class. In the latter part of the fifteenth century the London standard had been accepted, at least in writing, in most parts of the country. People who came to London from the provinces recognised this and often learned it, and this of course made it useful. The more people who used it, the less effort people had to make to understand regional varieties. It is easy to see how such a code would rapidly develop formal H functions in the context of administration and government.

Standard varieties are **codified varieties**. Codification is usually achieved through grammars and dictionaries which record, and sometimes prescribe, the standard forms of the language. Dictionary writers (or lexicographers) have to decide which words to include in the dictionary as part of the standard variety, which forms to mark as dialectal, and which to omit altogether. They generally take the usage of educated and socially prestigious members of the community as their criterion.

The codification process, which is part of the development of every standard variety, begun in the Chancery, was accelerated in the case of English by the introduction of printing. In 1476, William Caxton, the first English printer, set up his printing press in Westminster. He used the speech of the London area and especially, the Chancery standard - the newly emerging standard dialect - as the basis for his translations. In other words, he used the vocabulary, the grammar and the pronunciation of this dialect when looking for words, constructions and spellings to translate works from French. Selecting forms was not always straightforward. Like other codifiers, he reported that he consulted the best writers of the upper class for judgements on usage problems. By using **Chancery English**, William Caxton established a national literary standard in print based on the written standard of official documentation. The invention of printing press made books available to more people. The books became cheaper and more people learned to read. Printing brought standardization to people.

Chancery Standard contributed significantly to the development of a Standard English, and the political, commercial and cultural dominance of the "**East Midlands triangle**" (London-Oxford-Cambridge) was well established long before the 15th Century, but it was the printing press that was really responsible for carrying through the standardization process. With the advent of mass printing, the dialect and spelling of the East Midlands (and, more specifically, that of the national capital, London, where most publishing houses were located) became the de facto standard and, over time, spelling and grammar gradually became more and more fixed. A standard written English emerged (particularly in spelling and grammar), codified and eventually codified by grammarians in the eighteenth century.

It is difficult to overestimate the influence of the first printers in fixing and spreading the written form of English. The language they used was the London literary English. With cheap printed books becoming available to a great number of readers all over England, the London form of literary English recognised throughout the country.

Thus, from the geographical viewpoint we may say that the country wide standard form of written English was derived from the speech of London. It is natural that the greatest influence exerted by the printers was that on the written form of the word. The written form of words worked out by Caxton was adopted as standard and has in many cases remained unchanged even to the present day.

Spoken English was standardized later than the written form. Cruttenden [19, pp.74-75] is of the opinion that standard spoken English imitated the speech of London.

"*Although written English gained ground rapidly in the fifteenth century, any writing which commented on the spoken language did not appear until the sixteenth century, when one type of regional speech began to be said to have prestige. It was London and the speech of the monarch's court which was held up as the dialect to be imitated*'[19, pp.74-75].

Throughout the seventeenth and eighteenth centuries the speech of London and its court are held up as the acme of pronunciation. Despite criticisms, the court continues to be held up by some as the model for polite speech. Sheridan asserts that "*the pronunciation of English, as used by people of the best taste at court is so perfect that there are few of our words capable of improvement*" [as cited in [19, pp.74-75].

It is concluded that "*those sounds…which are the most generally received among* *the learned and polite, as well as the bulk of speakers, are the most legitimate*." Throughout the centuries, there have been efforts in pronunciation codification. The standard pronunciation has been Received Pronunciation (RP). The codification of pronunciation began in the late eighteenth century, when elocutionists such as Thomas Sheridan and John Walker produced explicit guides to correct pronunciation in the form of pronouncing dictionaries.

In the 17th century the type of speech used in London and in the universities was unanimously proclaimed the best type of English. The phoneticians and grammarians recommended it as a model of correct English.

During the 17th century, the gap between the written language and the spoken language became narrower. With the spread of education more people learned to speak correctly, in the way prescribed by grammars and textbooks. The use of standard speech as distinguished from local dialects is insisted upon the grammars and dictionaries of the 18th century.

In the 20th century the growing economic and cultural influence of the United States and its status as a superpower following the Second World War has, along with worldwide broadcasting in English by the BBC and other broadcasters, significantly accelerated the spread of the language across the planet. By the 21st century, English was more widely spoken and written than any language has ever been. A major feature in the early development of Modern English was the codification of explicit norms for standard usage, and their dissemination through official media such as public education and state sponsored publications. In 1755 Samuel Johnson published his **A Dictionary of the English Language** which introduced a standard set of spelling conventions and usage norms. In 1828, Noah Webster published the **American Dictionary of the English Language** in an effort to establish a norm for speaking and writing American English that was independent from the British standard. Within Britain, non-standard or lower class dialect features were increasingly stigmatised, leading to the quick spread of the prestige varieties among the middle class [129].

As seen, Standard British English originated from the speech of London. Standard English is associated with RP (Received Pronunciation). It was also called **King's English, Queen's English, BBC English, General British** and **Modern type of RP (MRP)**

Today, Standard English is codified to the extent that the grammar and vocabulary of English are much the same everywhere in the world. Standard English is so powerful that it exerts a tremendous pressure on all local varieties.

The development of standard English illustrates the three essential criteria which characterize a standard [45, pp.79-81]: it was an influential or prestigious variety, it was codified and stabilised and it served **H** functions in that it was used for communication at Court, for literature and for administration. It also illustrates that what we refer to as a standard language is always a particular dialect which has gained its special position as a result of social, economic and political influences. A standard dialect has no particular linguistic merits, whether in vocabulary, grammar or pronunciation. It is simply the dialect of those who are politically powerful and socially prestigious. Once it begins to serve as a norm or standard for a wider group, however, it is likely to develop the wider vocabulary needed to express the new functions it is required to serve.

Once a standard dialect develops, it generally provides a very useful means of communication across areas of dialect diversity. Its status as a prestige variety guarantees it will spread. Standard English has served as a useful variety for communication between areas of dialect diversity, not only within Britain but also in countries where the British have had colonial influence.

Thus, the standardisation process in the English language has undergone the following steps: a-**selection of norm**, b-**codification of form**, c-**elaboration of functions** and d-**acceptance by the community.**

6.5.2. Features of standard English

Standard English is the national variety of the language inasmuch as it is not restricted to any region within the country. It is taught throughout the education system, and is identified with educated English. It is the public language of official communication – in central and local government, in parliament and the law courts, and generally in the mass media. It is preeminently the language of printed matter; indeed, only the standard language has an established orthography. It is the variety that is taught to foreign learners.

Standard English, according to Crystal [22], has the following five essential features:

a-SE is a variety of English-a distinctive combination of linguistic features with a particular role to play in a country. There is nothing in the grammar and vocabulary of SE to tell us which part of a country it comes from.

b-The linguistic features of SE are chiefly matters of grammar, vocabulary, and orthography (spelling and punctuation). It is important to note that SE is not a matter of pronunciation: SE is spoken in a wide variety of accents (including any prestige accent a country may have, such as British RP).

c-SE is the variety of English which carries most prestige within a country. '**Prestige**' is a social concept, where by some people have high standing in the eyes of others, whether this derives from social class, material success, political strength, popular acclaim, or educational background.

The English that these people choose to use will, by this very fact, become the standard within their community. In the words of one US linguist, SE is '*the English used by the powerful*'.

d-The prestige attached to SE is recognized by adult members of the community, and this motivates them to recommend SE as a desirable educational target. It is the variety which is used as the norm of communication by the community's leading institutions, such as its government, law courts, and media.

It is, therefore, the variety which is likely to be the most widely disseminated among the public. It will, accordingly, be widely understood - though not to the same extent by everyone, and with varying comprehension of some of its features.

e-Although SE is widely understood, it is not widely produced. Only a minority of people within a country (e.g. radio newscasters) actually use it when they talk. Most people speak a variety of regional English, or an admixture of standard and regional English. SE is to be found in print.

On this basis, we may define the Standard English of an English-speaking country as a minority variety (identified chiefly by its vocabulary, grammar, and orthography) which carries most prestige and is most understood.

Standard English allows for some variation within its boundaries. This is represented in the following figure by the flat top of the trapezium or table-topped mountain. If you look at Figure 2.2., the flat top symbolises the broader range of variants (alternative linguistic forms) which qualify as part of the standard dialect of English in any country. It is estimated that up to 15 per cent of British people regularly use standard British English. In standard English, a limited amount of grammatical variation is acceptable.

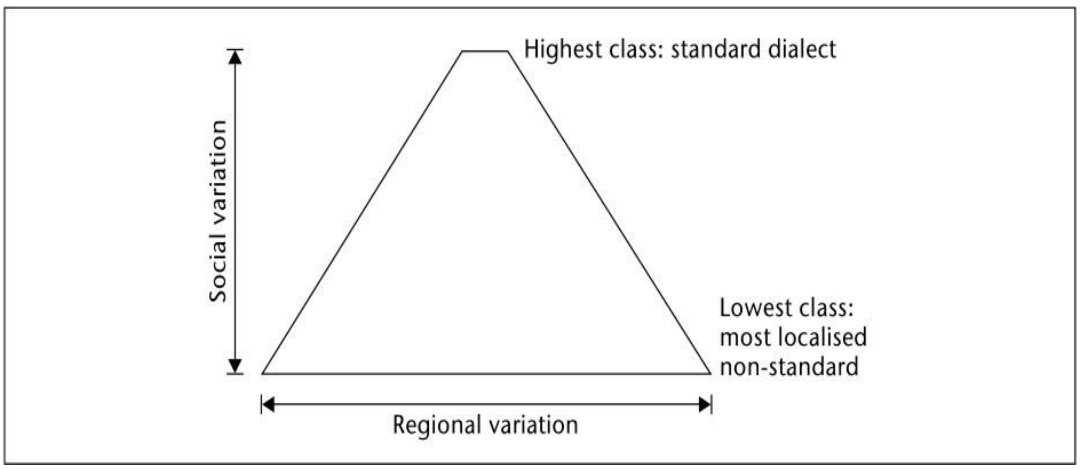


Figure 2.2. Social and regional dialect variation [45, p.141]

6.5.3. Standard Englishes

The dialect we grace with the name standard English is spoken with many different accents. But, there are also many standard Englishes. US standard English is distinguishable from South African standard English and Australian standard English, for instance, and all three differ from the British standard dialect.

Nowadays, English is spoken as a mother tongue in Great Britain, America, Australia, New Zealand and elsewhere. We can speak of Standard British English, Standard American English, Standard Australian English... Two major English standards are British standard and American standard. Other English standards are based on these two standards.

A COMMON CORE or nucleus is present in all these standard varieties so that, however esoteric a variety may be, it has running through it a set of grammatical and other characteristics that are present in all the others. It is this fact that justifies the application of the name English to all the varieties.

6.6. International English, World English and World Englishes

6.6.1. International English

International English is the concept of the English language as a global means of communication in numerous dialects, and also the movement towards an international standard for the language. It is also referred to as **Global English**, **World English**, **Common English**, **Continental English** or **General English**. Sometimes these terms refer simply to the array of varieties of English spoken throughout the world.

Sometimes "**international English**" and the related terms above refer to a desired standardisation, i.e. Standard English; however, there is no consensus on the path to this goal.

The geographical spread of English is unique among the languages of the world, not only in our time but throughout history. The movement of English around the world began with the pioneering voyages to the Americas, Asia and the Antipodes, continued with the 19th century colonial developments in Africa and South Pacific and took a significant further step when it was adopted in the 20th century as an official or semi-official language by many newly independent states. English is now the dominant or official language in over 60 countries and is represented in every continent and in three major oceans: Atlantic, Indian and Pacific. It is this spread of representation which makes the application of the term **world language** a reality [21, p. 106].

According to Greenbaum [36, pp.12-14], English is the majority first language in twenty-three countries. It is an official language or a joint official language in about fifty other countries, where it is used in addition to the indigenous first languages for a variety of public and personal functions. It is also used as a second language, though without official status, in countries such as Bangladesh and Malaysia. Countries where English is a first or second language are located in all five continents. The total population of these countries amounts to around 2.5 billion, about 49 per cent of the world's population. Where English is a first or second language, it is used internally for communication between nationals of the same country. In addition, English is used extensively as a foreign language for international communication by people who do not ordinarily employ it when speaking or writing to their compatriots.

The number of first-language speakers of English has been estimated at well over 300 million, of whom over 216 million live in the United States. The United Kingdom has about 53 million, Canada over 17 million, and Australia about 14 million. Countries where English is a majority first language may have large percentages of bilingual speakers and speakers for whom English is a second language. For example, Canada has a large minority of unilingual French speakers (nearly 17 per cent) as well as an almost equal percentage of speakers who are bilingual in French and English. Most countries with second-language speakers of English are former British colonies, such as India and Nigeria. English has been retained as an official language in the majority of these countries after independence because none of the indigenous languages was accepted by all citizens as the sole national language. As an official second language, English is used in a variety of public functions: in government, in the law courts, in broadcasting, in the press, and in education. In many African and Asian countries it serves as the means of interpersonal communication between speakers of different indigenous languages. Because of both its national and its international reach, English is often used for literature, sometimes in forms that draw heavily on local colloquial forms of English. Writers and politicians in some African and Asian countries are ambivalent about the role of English: English may be viewed as an imperialist language, imposed by colonial oppressors and impeding the role of indigenous languages, or as the language of liberation and nationalism in countries divided by tribal loyalties.

The present-day status of international / world status of English is primarily the result of two factors: the expansion of British colonial power, which peaked towards the end of the 19^{th} century, and the emergence of the United States as the leading economic power of the 20^{th} century. It is the latter factor which continued to explain the position of the English language today. The USA contains nearly four times as many English mother tongue (EMT) speakers as the next most EMT nation (the UK), and these two countries comprise 70 per cent of all EMT speakers in the world. Such dominance, with its political and economic underpinnings, gives the American a controlling interest in the way the language is likely to develop [21, p.106].

Thus, the pre-eminence of English for international communication is, in part, indebted to the spread of English as a first or second language for internal communication in numerous countries that were once part of the British Empire. The role of English as an international language has gathered momentum since the end of the Second World War through the economic and military global dominance of the United States and the resources it deploys for scientific and technological progress.

In developing countries, English is regarded as the language of modernization and technological advancement. Most of the world's scientific and technical journals are in English. It is commonly required for international trade and at international conferences, and is the official medium for communication at sea and in the air. Television programmes in English are viewed in many countries where English is a foreign language, and when demonstrators wish to achieve the maximum international impact they chant and display their slogans in English.

The English taught to foreign learners is generally British or American English in their standard varieties. Except for pronunciation the differences between the two are relatively minor, as indeed they are between the standard varieties in any of the countries where English is the majority first language.

The mass media are ensuring, if anything, the smoothing of differences and are encouraging reciprocal influences, though the influence of American English is predominant. Despite some trivial variation in spelling and punctuation, and some more important variation in vocabulary, the standard first-language varieties of written English are remarkably homogeneous.

The situation in countries where English is primarily a second language is fluid and varies. In the past these countries have looked to British or American English for language norms. But there are indications that in some countries—such as India, Nigeria, and Singapore—local models of English are being sought that are based on their own educated varieties. This nativization of English augues well for the continued use of English for internal functions in those countries.

At present, there are no established and generally acknowledged standard varieties in second-language countries. As a result, teachers and examiners are uncertain as to the norms towards which teaching should be geared: those of the evolving local standard or those of some external standard. In some areas the insecurity of teachers is exacerbated by inadequacies in their acquisition of English. Institutionalization of national standards will require research by grammarians and lexicographers into the language of educated speakers and the agreement of educational and governmental authorities. The standard will then be codified in dictionaries, grammars, and usage guides, and incorporated in textbooks and in school and college examinations. The likelihood is that, as in Britain and the United States, only a minority will be fully competent in the national standard and that there will be a continuum of non-standard variation linked to it. We may hope that the new national standards will take their place as constituents of an International Standard English, preserving the essential unity of English as an international language and therefore its continuing value for that role.

The present role of English as an international language derives from its geographical spread and the prestige and practical value it has acquired through the United States in the last few decades. It cannot be attributed to the intrinsic superiority of English over potential other candidates. It is possible to point to some features that appear to make English easier to learn than some other languages. English has few inflections, so foreign learners do not have to memorize declensions and conjugations. It has natural rather than grammatical gender, so learners do not need to memorize the gender of each noun and do not have to cope with ensuring gender agreement between the noun and an accompanying article or adjective. For most Europeans at least, the Germanic and Romance elements that constitute the bulk of English vocabulary provide welcome help. On the other hand, the absence of inflections has increased the importance of prepositions and the burden of memorizing the preposition that goes with a particular verb, noun, or adjective in a particular meaning: **look at** and **look to**, **pride in** and **proud of**, **afraid of** and **alarmed at**. English also confronts the learner with a multitude of idiomatic combinations, particularly verbs with adverbs such as **get by**, **do in**, **turn up**, **make out**. The frequent absence of correlation between pronunciation and spelling is a serious obstacle for learning to read and write.

There is no method of weighing the advantages and disadvantages of English in comparison with other languages for foreign learners. Ultimately their motivation for learning English is pragmatic, depending on the value they expect to gain from doing so.

The future of English as a global / international language will depend very largely on the political, economical, demographic and cultural trends in the world. The beginning of the 21st century is a time of global transition. According to some experts, faster economic globalization is going hand in hand with the growing use of English. More and more people are being encouraged to use English rather than their own language.

On the other hand, the period of most rapid change can be expected to be an uncomfortable and at times traumatic experience for many people around the world. Hence, the opposite view, that the next 20 years or so will be a critical time for the English language and for those who depend upon it. The patterns of usage and public attitudes to English which develop during this period will have long-term effects for its future in the world.

6.6.2. ***World Englishes*** [198]

6.6.2.1. World Englishes

World Englishes refers to the emergence of localised or indigenised varieties of English, especially varieties that have developed in nations colonised by Great Britain or the United States. World Englishes consist of varieties of English used in diverse sociolinguistic contexts globally, and how sociolinguistic histories, multicultural backgrounds and contexts of function influence the use of colonial English in different regions of the world.

6.6.2.2. World English versus World Englishes

The notions of World English and World Englishes are far from similar, although the terms are often mistakenly used interchangeably. **World English** refers to the English language as a lingua franca used in business, trade, diplomacy and other spheres of global activity, while **World Englishes** refers to the different varieties of English and English- based creoles developed in different regions of the world.

The spread of English around the world is often discussed in terms of three distinct groups of users as presented in the most influential model of the spread of English: **Braj Kachru's model of World Englishes.**

Figure 2.3**. Kachru's Three Circles of English** [22, p. 61]

In this model the diffusion of English is captured in terms of three Concentric Circles of the language: **The Inner Circle**, **the Outer Circle**, and **the Expanding Circle**.

Table 2.10. The three circles of English and their attributes [89, p.3]

	Cause of spead	Pattern of acquisition	Functional allocation	Countries
The Inner Circle	Settlement by first language speakers	As a native language	All functions	e.g. UK, USA, Australia, New Zealand
The Outer Circle	Colonisation (by the British)	As a second language	Administration, education, literature	e.g. India, Kenia, Singapore
The Expanding Circle	Globalisation	As a foreign language	Tourism, diplomacy, business	e.g. China, Japan

6.6.2.3. English as a lingua franca in foreign language teaching

English as an additional language (EAL) usually is based on the standards of either American English or British English. English as an international language (EIL) is EAL with emphasis on learning different major dialect forms.

In particular, it aims to equip students with the linguistic tools to communicate internationally. Roger Nunn considers different types of competence in relation to the teaching of English as an International Language, arguing that linguistic competence has yet to be adequately addressed in recent considerations of EIL.

Several models of "**simplified English**" have been suggested for teaching English as a foreign language.

6.7. **Advanced reading: The Vietnamese language** [196; 132]

Vietnamese /viˌɛtnəˈmiːz/ (*Tiếng Việt*) is an Austroasiatic language that originated in the north of modern-day Vietnam, where it is the national and official language. It is the native language of the Vietnamese (Kinh) people, as well as a first or second language for the many ethnic minorities of Vietnam.

Vietnamese was identified more than 150 years ago as part of the Mon–Khmer branch of the Austroasiatic language family. Later, Muong was found to be more closely related to Vietnamese than other Mon–Khmer languages, and a Viet–Muong subgrouping was established.

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Vietnamese has traditionally been divided into three dialect regions: North, Central, and South. There are various mutually intelligible regional varieties (or dialects), the main five being:

Table 2.11. Dialect regions in Vietnamese [196]

Dialect region	Localities
Northern Vietnamese	Hanoi, Haiphong, Red River Delta, Northwest and Northeast
North-central (or Area IV) Vietnamese	Thanh Hoá, Nghệ An, Hà Tĩnh
Mid-Central Vietnamese	Quảng Bình, Quảng Trị, Huế, Thừa Thiên
South-Central Vietnamese (or Area V)	Đà Nẵng, Quảng Nam, Quảng Ngãi, Bình Định, Phú Yên, Nha Trang
Southern Vietnamese	Bà Rịa-Vũng Tàu, Ho Chi Minh City, Lâm Đồng, Mekong Delta

For further information on dialects in Vietname, please refer to [111, p.210], [196] and [132]

<u>Follow-up activity 2.6. True/False: Discuss with your friends and decide whether the following statements are true or false:</u>

1-In broad term, British English is the English used throughout the United Kingdom, but it is often more narrowly understood as the English of England.

2-The two major regional dialects of England are Northern and Southern dialects.

3-According to Kurath (1949), three main dialects in America are Northern, Midland and Southern.

4-According to Holmes [45, pp.79-80], standard English emerged in the form of Chancery standard in the fifteenth century.

5-The term **World Englishes** refers to the English language as a lingua franca used in business, trade, diplomacy and other spheres of global activity, while the term **World English** refers to different varieties of English.

7. LANGUAGE VARIATION: LANGUAGE AND SOCIAL CLASSES: SOCIAL DIALECTS / SOCIOLECTS

7.1. Sociolect

<u>Pre-lecture activity 2.7.1. Discuss:</u>

1-Are there differences in language use caused by differences in gender, ethnic origin, social class…? Find examples to illustrate.

7.1.1. Social stratification

One of the chief forms of sociolinguistic identity derives from the way in which people are organized into hierarchically ordered social groups, or classes (**social stratification**). Classes, according to Crystal [20, p.38], are aggregates of people with similar social or economic characteristics, which include income levels, types of housing, educational levels, occupations, gender…In the industrialized societies of the West, this is referred to as **social stratification**.

7.1.2. Sociolects

One of the principal concerns of sociolinguistics over the past decades has been describing language in use. The study of sociolinguistic variation is essentially the description of the differential use of language by different social groups – particularly social classes (**class stratification studies**). A number of important concepts and findings have emerged from this work on social classes and the use of language which now form part of the basic currency of the discipline. One of the findings is that social stratification gives rise linguistically to **social class dialects** or **sociolects** (They are also called culturolects). Social class differences correlate with sociolect differences.

"*A sociolect is a variety of language (a dialect) used by people belonging to a particular social class***"** [82, p.262]. The language a speaker uses will identify the speaker as belonging to a particular group, or having a particular social identity. Socialect research in many different countries has revealed a consistent relationship between social class and language patterns. People from different social classes speak differently. The way people speak is characterized by patterned variation. The patterns are fascinating and indicate the social factors which are significant in a society. The way people speak is usually a good indicator of their social background. And there are many speech features which can be used as clues. Sociolinguistics have found that almost any linguistic features in a community which shows variation will differ in frequency from one social group to another in a patterned and predictable way. Some features are stable and their patterns of use seem to have correlated with membership of particular social groups in a predictable way for many years. Social dialects differ in many aspects including pronunciation, vocabulary and grammar.

Let us look at caste dialects in India and social-class dialects in the West as examples.

7.1.3. ***Caste dialect*** [71, p. 28]

Probably, the clearest examples of social dialects are those associated with a caste system. Castes are social divisions based solely on birth, which totally restrict a person's wayof life – for example, what kinds of jobs people can have, who they can marry, how should they dress, what they should eat, and how they should behave in a range of social distinctions. Not surprisingly, these social distinctions have corresponding speech differences. A person's dialect is an indication of their social background.

The bestknown caste system is that of Hindu society in India. It is based on Hindu religion, which preaches that people have more than one life and that they are born into a particular caste in life according to their behavior in their previous life. The system of castes in

India can be divided into Brahmins (priests) and non-Brahmins. The non-brahmins include Kshatiyas (warriors), Vaisyas (farmers and merchants), Sundras (servants), and Harijas (the untouchables).

Table 2.12. Castes in India [71, p.28]

Castes in India	
Brahmins	priests
Kshatriyas	soldiers
Vaishyas	traders
Shudras	Servants & labourers
Harijan	(untouchable) the worst work, refused by others

There are rigid lines between the castes and no form of social mixing is allowed. Sociologists describe a situation where one's social position is determined at birth as **ascription**. A man is born into a **jati** (a division of caste) and this is the only way of acquring membership. The Hindu doctrine of 'karma' teaches the young Hindu that he is born into a particular sub-caste because that is where he deserves to be born. Linguistic correlates of caste can be found at all levels of structure. There are clear differences in Indian languages between the speech of Brahmins and non-Brahmins. There are several clear-cut distinctions between the phonology, vocabulary, and grammar of Brahmin and non-Brahminspeech.

Table 2.13. Linguistic differences between Brahmin and Non-Brahmin in India
[Bright & Ramanujan, 1964, as cited in [20, p.38]

Brahmin		**Non-Brahmin**
	Vocabulary	
tungu	sheep	orangu
alambu	wash	kaluyu
jalō	water	taṇṇi
	Phonology	
krāfu	haircut	krāppu
jīni	sugar	cīni
vāreppano	banana	vāreppolo
	Grammar	
-du	it	-ccu
vandudu	it came	vanduccu
paṇra	he does	pannuhā

7.1.4. Social-class dialect / Sociolect

7.1.4.1. Social class

Social class (or simply "class") is a set of concepts in the social sciences and political theory centered on models of social stratification in which people are grouped into a set of hierarchical social categories.

Class is an essential object of analysis for sociologists, political scientists, anthropologists and social historians. In common sense, the term "**social class**," is usually synonymous with "**socio-economic class**," defined as: "**people having the same social, economic, or educational status,**" e.g., "**the working class**"; "**an emerging professional class**."

Labov [57] deals with social stratification in his work entitled **The Social Stratification of English in New York City**. As the tittle of the work states, SSENYC deals with social stratification: the fine-scale linguistic layering of people along the "linear social" scale which in this book is usually termed "**socioeconomic class**" (SEC). Most sociolinguistic studies of the last two decades rely on some kind of scalar index like Labov's for their operational definition of social class.

Today, the concepts of social class often assume three general categories: a very wealthy and powerful **upper class** that owns and controls the means of production; a **middle class** of professional workers, small business owners, and low-level managers; and a **lower class**, who rely on low-paying wage jobs for their livelihood and often experience poverty.

7.1.4.2. Examples from sociolect research

Social dialect research in many different countries has revealed a consistent relationship between social class and language patterns. People from different social classes speak differently. The ways people speak are good indicators of their social background. And there are many speech features in a community which shows variation will differ in frequency from one social group to another in a patterned and predictable way. Some features are stable and their patterns of use seem to have correlated with membership of particular social groups in predictable way for many years. Social dialect surveys have demonstrated that stable variables tend to divide English-speaking communities sharply between the middle classes and the lower working classes. The most obvious differences are in vocabulary, pronunciation and grammar.

a-Examples of vocabulary differences

Social dialect research in many different countries has revealed a consistent relationship between social class and language patterns. People from different social classes speak differently. The most obvious differences in vocabulary are in many ways the least illuminating from a sociolinguistic point of view, though they clearly capture the public imagination. In the 1950s in England, many pairs of words were identified which distinguished the speech of upper-class English people (U speakers) from the rest (non-U speakers). U speakers used *sitting room* rather than lounge (non-U), and referred to the lavatory rather than the (non-U) toilet. Following are other example of U and non-U speakers:

Table 2.14. U and non-U [Ross, 1954, as cited in [20, p.39]

U	non-U
Have a bath	Take a bath
Bike, bicycle	cycle
luncheon	dinner
riding	Horse riding

sick	Ill
knave	jack
mad	mental
Looking-glass	mirror
Writing-paper	Note-paper
jam	preserve
wireless	radio
Table-nalkin	serviette
Lavatory-paper	Toilet-paper
rich	wealthy
vegetables	greens
pudding	weet
telegram	wire
England	Britain
Scotch	Scottish

These vocabulary differences were rather like those which distinguished Brahmin and non-Brahmin caste speech. The nature of upper-class language has changed over 30 years later, but the terms U and non-U are still well-known.

We can also find vocabulary differences between social classes in many types of sociolects such as gender language, slang, prefessional language, ethnic language.

b-Examples of pronunciation differences

i-**[iŋ]** or **[in]** in reading aloud in Norwich (England) [Trudgill, 1974, as cited in [20, p.38]

People of different social levels in Norwich (England) were asked to read aloud a list of isolated words (A) and a piece of continuous text (B), and their pronunciations when reading were compared with their formal (C) and casual (D) speech. Table 2.24. shows the research findings:

Table 2.15. [iŋ] or [in] in reading aloud in Norwich (England)[Trudgill, 1974, as cited in [20, p.38]

Class	A	B	C	D
MMC	0	0	3	28
LMC	0	10	15	42
UWC	5	15	74	87
MWC	23	44	88	95
LWC	29	66	98	100

The table shows whether the variable (**-ng**) in such words as **walking** was pronounced as /**ŋ**/or /**n**/ (0=no use of /**n**/; 100=100% use of /**n**/.) The consistency with which speakers increase their use of **/n/** as their language becomes more spontaneous and casual reflected at every social level.

ii- Dropping the **/h/** [Chambers & Trudgill, 1980, as cited in [20, p.38]

In British English, the accent which carries most prestige pronounces /h/ at the beginning of words such as head. But in most other accents of England and Wales, it is common to omit /h/in this position. Regions do not pronounce or omit /h/with total consistency, however, as can be seen from the results of two studies of this variable carried out in Norwich and Bradford.

The speakers were grouped into five social classes, based on such factors as their occupation, income, and education. The proportion of **/h/-dropping** was calculated with the following results:

Table 2.16. Dropping the /h/[Chambers & Trudgill, as cited in [20, p.38]

Class	Bradford	Norwich
Middle middle (MMC)	12%	6%
Lower middle (LMC)	28%	14%
Upper working (UMC)	67%	40%
Middle Working (MWC)	89%	60%
Lower Working (LWC)	93%	60%

The correlation is clear. In both areas, there is more /h/-dropping as one moves down the social scale. Moreover, the proportion is always greater in Bradford, suggesting that the phenomenon has been longer established in that area.

iii- Post-vocalic [**r**] [102, p.48]

In New York City in 1964, a man was observed in three different department stores asking one store worker after another: '*where are the women's shoes*?' The man appeared not only to have a short memory, since he repeated his question to a shop assistant in each aisle on several different floors, he also appeared to be slightly deaf since he asked each person to repeat their answer to him. After receiving the answer he would scurry away and scribble something in his notebook. Oddest of all, when he finally made it to the fourth floor where the women's shoes were, he showed absolutely no interest in them whatsoever but wandered around the floor asking, '*Excuse me, what floor is this*?' When questioned by a puzzled store detective, he said he was a sociolinguist!

One linguistic form which has proved particularly interesting to sociolinguists studying English-speaking speech communities is the variable pronunciation of [**r**] in words like **car** and

card, **for** and **form**. For our purposes, there are two possible variants of [r].

Either it is present and pronounced [r], or it is absent ([r] or [Ø]). If you listen to a range of dialects you will find that sometimes people pronounce [r] following a vowel, and sometimes they don't [Ø]. In some regions, pronouncing [r] is part of the standard prestige dialect – in the Boston and New York areas of the eastern USA, for example, in Ireland and in Scotland (though recent research suggests that this is changing in the speech of young working-class people in Glasgow and Edinburgh). In other areas, standard dialect speakers do not pronounce [r] after vowels (or 'post-vocalically' as linguists describe it) in words like **car** and **card**. In areas where [r] pronunciation is prestigious, sociolinguists have found patterns like those described above for [**h**]- dropping and **-in** vs **-ing** ([in] vs [iŋ]) pronunciation. The higher a person's social group, the more [r] they pronounce.

In New York City, Labov conducted an interesting experiment demonstrating in a neat and economical way that pronunciation of post-vocalic [r] varied in the city according to social group. As the example describes, he asked a number of people in different department stores where to find an item which he knew was sold on the fourth floor. (The informants were 264 department store in New York City: high-ranking assistants from Saks Fifth Avenue, middle-ranking assistants from Macy's and lowest-ranking assistant from S. Klein.) Then, pretending he hadn't heard the answer, he said, '*Excuse me*?' People repeated their answers and he obtained a second and more careful pronunciation. So each person had the chance to pronounce [r] four times: twice in **fourth** and twice in **floor**. This ingenious rapid and anonymous survey technique provided some interesting patterns.

Table 2.17. Post-vocalic –r used in three New York department stores

Highest-ranking assistants at Saks Fifth Avenue	62%
Middle-ranking assistants at Macy's	51%
Lowest-ranking assistants at S. Klein	17%

In this way information on /r/-usage was obtained from 264 informants (who did not know, of course, that they were being interviewed by a linguist). The results were: 62% of the high-ranking store assistants, 51 %i n the middle store and 17 % in the low-ranking store used /r/. The results showed clear social stratification of [r] pronunciation. Overall, the 'posher' the store, the more people used post-vocalic [r].

Post-vocalic [r] illustrates very clearly the arbitrariness of the particular forms which are considered standard and prestigious. There is nothing inherently bad or good about the pronunciation of any sound, as the different status of [r]-pronunciation in different cities illustrates. In New York City, pronouncing [r] is generally considered prestigious. In Reading in England it is not. In one city the higher your social class the more you pronounce post-vocalic [r]. In the other, the higher your social class the fewer you pronounce.

c-Examples of grammatical differences

i-Verbs without -s in Norwich and Detroit [102, pp.43-44]

In standard English the third-person present singular form of verbs has an affix, orthographic –**s**, which distinguishes it from other persons: **I know, we know, they know**, but **she knows**. In East Anglia and in Detroit this –**s** is often not present, at least in the speech of some people. This means that the following sorts of form occur:

She like him very much.

He don't know a lot, do he?

It go ever so fast.

Since standard English has the –**s**, and since the standard variety is generally most closely associated with higher social groups, it was suspected that there might be direct correlation between social class position and the usage of –**s**. To investigate this possibility was relatively easy, since there was no difficulty in measuring this linguistic feature: it was simply a matter of listening to tape-recordings made during the surveys and counting the number of times a speaker did or did not use –**s**. Table 2.27 shows the results of these investigations for Norwich speakers and for black speakers in Detroit.

Table 2.18. Verbs without -s in Norwich and Detroit [102, p.44]

Norwich		**Detroit**	
MMC	0%	UMC	1%
LMC	2%	LMC	10%
UWC	70%	UWC	57%
MWC	87%	LWC	71%
LWC	97%		

The table shows that the suspicion is quite justified - there is a clear correlation between social class and usage of –**s**.

7.1.5. Important social dialects in England and America

7.1.5.1. Important social dialects within England

In addition to Standard British English, there are the following important social dialects in English English: a-Cockney English, b-Estuary English (EE) and c-"Queen's or King's" English.

a-Cockney English [18, p.75]

Most British people can recognize Cogney, a London dialect of the working class. Grammatical variations include them for **those who** and double negative. Characteristics of a Cogney accent include dropping the sound **/h/**, e.g. **ouse** for **house**, a feature shared by many urban accents, and pronouncing **th** in words like **think** as /f/ not /ɵ/. A glottal stop /?/ replaces the /t/ in words like **water**, and the /ei/ in **mate** is replaced by /ai/.

b-Estuary English (EE) [18, p.75]

In the 1990s a new dialect, **Estuary English**, spread through south-east England. It developed from a combination of Cockney and RP, and was the result of the upward social movement of some Cockney speakers and a downward trend from RP by some middle-class speakers. Estuary English was adopted by some people as a feature of a new classless society.

It can be heard in Parliament and on television though it seems less popular than originally, perhaps because many people find its accent unattractive. It has some of the glottal stops found in Cockney, and in words like **hill** the /l/ is repaced by /ʊ /, so **hill** is pronounced /hiʊ/. Non-standard forms include the use of **was** for **were**, as in '**We was walking home'**, and variant prepositions such as **off of**, as in '**She got off of the bus**'.

The spread of Estuary English provoked a strong reaction among people who believed that the standard of English was falling. Previously, there was a distinction between written English and the more informal spoken language. This has been reduced in recent years, with many books and newspaper using easier more informal English to reach a wider group of readers.

c-Queen's and King's English [131]

The notion of the **"Queen's**" English or "**King's**" English, depending on who is the ruler of the time, can be traced back to the sixteenth and seventeenth centuries where the idea that the monarch's usage of the language should be a model in speech and writing. During these times there was a development of a prestigious speech associated with the court and aristocracy. Wales, [1994, as cited in [131] also points out that the phrase "**The King's English**" was first used during the reign of James I. The British Royal Family would generally be considered to be speakers of the standard English, RP, discussed in the Received Pronunciation section. However, Wales, [1994, as cited in [131] differentiates between the way the older "royals" speak and the changes that can be seen in the younger members of the royal family.

The accents of the Queen Mother and Princess Margaret (the Queen's sister) reflect the conservative RP as epitomized by the old British films and Pathe newsreels of the first part of the century. The younger members of the royal family such as Prince Edward, Prince Andrew and the in-laws of the family, the Duchess of York (Fergie) as well as the late Princess of Wales (Diana), all speak an RP closer to "advanced" RP than to the conservative, more traditional accent.

7.1.5.2. Important social dialects in America

In addidion to General American, there are the following important social dialects in America:

a-African-American Vernacular English [142]

African-American Vernacular English, also known in North America as Black English, is the set of English dialects primarily used by most African Americans and also some Black Canadians. African-American Vernacular English (AAVE), known less precisely as Black Vernacular, Black English Vernacular (BEV), Black Vernacular English (BVE), or colloquially Ebonics (a controversial term), is the native variety (dialect, ethnolect and sociolect) of most working - and middle-class African Americans, particularly in urban communities, with its own unique accent, grammar, and vocabulary features. Middle-class African Americans, who are typically bi-dialectal (and who often codeswitch), employ African-American Vernacular English in casual, intimate, and informal settings as one end of a sociolinguistic continuum. On the other end of this continuum is a prestigious cultivated variety, African American Standard English, employed for more formal or public settings and exhibiting standard English vocabulary and grammar, though retaining elements of the nonstandard accent

b-Pennsylvania Dutchified English [181]

Pennsylvania Dutchified English is a dialect of English that has been influenced by the Pennsylvania German language. It is largely spoken in South Central Pennsylvania, both by people who are monolingual (in English) and bilingual (in Pennsylvania German and English). The dialect has been dying out, as non-Amish younger Pennsylvania Germans tend to speak modern General American English. Very few non-Amish members of these people can speak the Pennsylvania German language, although most know some words and phrases. The World War II Generation was the last generation in which Pennsylvania Dutch was widely spoken outside the Old Order Amish and Old Order Mennonite communities.

c-Chicano English [146]

Chicano English, or Mexican-American English, is a dialect of American English spoken primarily by Mexican Americans (sometimes known as Chicanos), particularly in the Southwestern United States, ranging from Texas to California but also apparent in Chicago. Chicano English is sometimes mistakenly conflated with Spanglish, which is a grammatically simplified mixing of Spanish and English; however, Chicano English is a fully formed and native dialect of English, not a "learner English" or interlanguage. It is even the native dialect of some speakers who know little to no Spanish.

d-New York Latino English [176]

An ethno-cultural dialect of the English language, primarily spoken by Hispanic Americans on the East Coast of the United States, demonstrates considerable influence from New York City English and African American Vernacular English, with certain additional features borrowed from the Spanish language. The academic literature has recently labelled the language variety New York Latino English, referring to its city of nineteenth-century origin, or, more inclusively, East Coast Latino English. In the 1970s scholarship, the variety was more narrowly called (New York City) Puerto Rican English or Nuyorican English. The dialect originated with the Puerto Ricans moving to New York City after World War I, though particularly in the subsequent generations born in the

New York dialect region who were native speakers of both English and Spanish. Today, it is the customary dialect of many Hispanic Americans of diverse national heritages, not simply Puerto Ricans, in the New York metropolitan area and beyond along the northeastern coast of the United States.

Follow-up activity 2.7.1.T/F: Decide whether the following are true or false:

1-Social stratification gives rise to sociolects.

2-A sociolect is a variety of language belonging to a particular social class.

3-There are no linguistic differences between Brahmin and Non-Brahmin in India.

4-Sociolect researches in many different countries have revealed a certain relationship between social classes and language patterns.

5-We can find linguistic differences between social classes in many types of sociolects.

7.2. Language and gender

Pre-lecture activity 2.7.2. Discuss

1-Are there any differences between men's language and women's language. If yes, find the differences and examples in Vietnamese and in English.

7.2.1. Language and gender

A major topic in sociolinguistics is the relationships between language and gender. **A variety of speech (or sociolect) associated with a particular gender is called a genderlect**.

7.2.2. Approaches to gender study

According to [130], since the 1960s, sociolinguists have been exploring the gendered dimension of language. These early works have assisted in distinguishing different aspects of **sex** and **gender**. Although many sociolinguistic researchers use **gender** and **sex** interchangeably, other scholars use the term **gender** to refer to cultural and social attributes that have been acquired via the socialization process. They have considered **gender** as a **social construct** in the study of language, gender and social sciences. In terms of sociolinguistics, there are the following approaches to the study of the relationship between language and gender: a-the biological approach, b-the cultural approach, c-the power and dominance approach, and d-the social constructionist approach.

7.2.3. Linguistic and communicative differences between men and women.

Phonological, lexical, conversational, verbal and non-verbal differences in male-female communication have been noted in a variety of languages.

7.2.3.1. Male-female streotypes

Male-female streotypes are described by Graham of the university of Kentucky as follows [200]:

Table 2.19. Male-female streotypes [200]

Female	**Male**
Rapport	Report
Supportiveness	Dominance
Building relationship	Individuality
Ask questions	Avoid questions
Cooperate	Assert
Hollistic	Focused
Seek concensus	Give order
Relate	Resolve

Male-female voice qualities have been generally noted as follows:

Table 2.20. Male-female voice qualities

Female	**Male**
Talk softly	Talk loudly
High pitch	Deep pitch
Fast rate	Slow rate
Upward inflection	Downward inflection
Strident tone	Relaxed tone

Graham [200] also points out gender differences in non-verbal communication:

Table 2.21. Gender differences in non-verbal communication

Body language	**Male**	**Female**
Facial expression	Less	More
Eye contact	Avoid	Prefer
Posture	More relaxed	More tense
Body proximity	Less	Closer
Touching	Sexual interest	Warm and friendship

7.2.3.2. *Gender-exclusive differentiation* [74, p.433]

Gender-exclusive differentiation refers to **differences in word forms for exclusive use by men and women**; this refers to the radically different speech varieties men and women possess in a particular varieties. In some societies, a woman or a man may not normally be allowed to speak the variety of other gender. It is in this sense that varieties are gender-exclusive. A society in which this is the norm is typically one in which the roles assigned to the sexes are rigid, and in which there is little social change. Examples are :

Table 2.22. An example of gender-exclusive diference in Chiquito [102, p.82]

	Male speaker	**Female speaker**
My father	ijai	isupu
Mymother	ipaki	ipapa

Table 2.23. Another example of gender-exclusive difference in Koasati [102, p.82]

	Male speaker	**Female speaker**
He is saying	/ ka: /	/kã:/
He is peeling it	/lakauci:s	/la kaucin/

Some natural languages have intricate systems of gender-specific vocabulary [169]. Sumerian women had a special language called Emesal, distinct from the main language, Emegir, which was spoken by both genders. The women's language had a distinct vocabulary, found in the records of religious rituals to be performed by women, also in the speech of goddesses in mythological texts. For a significant period of time in the history of the ancient languages of India, after the formal language Sanskrit diverged from the popular Prakrit languages, some Sanskrit plays recorded the speech of women in Prakrit, distinct from the Sanskrit of male speakers. This convention was also used for illiterate and low-caste male speakers. Garifuna has a vocabulary split between terms used only by men and terms used only by women. This does not however affect the entire vocabulary but when it does, the terms used by men generally come from Carib and those used by women come from Arawak. The indigenous Australian language Yanyuwa has separate dialects for men and women. In Ancient Greek, there is evidence for some difference between the speech of men and women, as evidenced for example in the comedies of Aristophanes.

7.2.3.3. *Gender-preferential differentiation* [74, p.433]

Gender-preferential differentiation is much more common in the languages of the world than in gender-exclusivity. This phenomenon is reflected in **the relative frequency with each men and women use the same lexical items or other linguistic features** [74, p.433]. If female English speakers use words such as **lovely** and **nice** more often than do male speakers, we can claim that English speakers exhibit gender-preferential differentiation

Phonological differences between the speech of men and women have been noted in a variety of languages [107, p.316]. In the area of morphology and vocabulary, many of the studies have focused on English.

Lakoff [59] published an influential account of women's language. She listed a set of basic assumptions about what marks out the language of women. Among these are claims that women:

a-Hedge: using phrases like "*sort of*", "*kind of*", "*it seems like*", and so on.

b-Use (super)polite forms, e.g "*Would you mind...*", "*I'd appreciate it if...*", "...if you don't mind".

c-Use tag questions, e.g. "*You're going to dinner, aren't you*?"

d-Speak in italics: intonational emphasis equal to underlining words - **so, very, quite.**

e-Use empty adjectivesg.g. *divine, lovely, adorable*, and so on

f-Use hypercorrect grammar and pronunciation: English prestige grammar and clear enunciation.

g-Use direct quotation (men paraphrase more often).

h-Have a special lexicon: women use more words for things like colours, men for sports.

i-Use question intonation in declarative statements: women make declarative statements into questions by raising the pitch of their voice at the end of a statement, expressing uncertainty. For example, "*What school do you attend? Eton College?*"

j-Use "wh-" imperatives, e.g "*Why don't you open the door*?"

k-Speak less frequently

l-Overuse qualifiers,e.g. "*I think that*..."

m-Apologise more, e.g."*I'm sorry, but I think that*..."

n-Use modal constructions: (such as **can, would, should, ought** - "*Should we turn up the heat*?")

o-Avoid coarse language or expletives

p-Use indirect commands and requests, e.g "*My, isn't it cold in here*?" (which is really a request to turn the heat on or close a window)

q-Use more intensifiers, especially **so** and very, e.g. "*I am so glad you came!*"

r-Lack a sense of humour: women do not tell jokes well and often don't understand the punch line of joke.

Lakoff [59] also claims that women use color words **like mauve, beige, aquamarine, lavender**, and **magenta** but most men do not. She also maintains that adjectives such as **adorable, charming, divine, lovely,** and **sweet** are also commonly used by women but only very rarely by men. Women are also said to have their own vocabulary for emphasizing certain effects on them, words and expressions such as **so good, such fun, exquisite, lovely, divine, precious, adorable, darling, and fantastic**. In her work, Lakoff identified a number of female linguistic features which were unified by their function of expressing lack of confidence.

In **Living Language,** Keith and Shuttleworth [55, p.222] record suggestions that:
a-women: talk more than men, talk too much, are more polite, are indecisive/hesitant, complain and ask more questions, support each other, are more co-operative, whereas

b-men: swear more, don't talk about emotions, talk about sport more, talk about women and machines in the same way, insult each other frequently, are competitive in conversation, dominate conversation, speak with more authority, give more commands, interrupt more.

Tannen [95] reveals a very different conversational style by men and women. Women, Tannen says, use conversation to make connections and establish intimacy and community, what she refers to as "**rapport talk**". Conversation is more cooperative than competitive, although sometimes competition is masked by apparent cooperation. Men, on the other hand, see conversation as means of establishing status and power. Information giving, or "**report talk**" is one way to achieve a higher status in conversation. In simple terms, men tend to negotiate status through conflict and **report** talk whereas women create a sense of community through **rapport** talk.

Mills [2003, as cited in [169] contests the view that women are more polite than men. Lakoff [1975, as cited in [169] identified three forms of politeness: formal, deference, and camaraderie. Women's language is characterized by formal and deference politeness, whereas men's language is exemplified by camaraderie.

Graham [200] lists the following differences gender-based verbal communication:

Table 2.24.Verbal communication differences based on gender:

Male	**Female**
-Avoid personal stories	-Share personal stories
-Attempt to dominate the conversation	-Offer personal stories
-Less likely to listen	-Form groups
-More aggressive	-Listen carefully / attentively
-More prone to interrupt	-Allowed themselves to be interrupted more

In setting out a list of what she calls **sociolinguistic universal tendencies**, Holmes [44] does offer some testable claims. There are five of these:

a-Women and men develop different patterns of language use.

b-Women tend to focus on the affective functions of an interaction more often than men do.

c-Women tend to use linguistic devices that stress solidarity more often than men do.

d-Women tend to interact in ways which will maintain and increase solidarity while (especially in formal contexts) men tend to interact in ways which will maintain and increase their power and status.

e-Women are stylistically more flexible than men.

According to Graham of University of Kentucky [200], there are the following differences in communication characteristics between men and women:

Table 2.25. Gender differences in communication characteristics [200]

Men	Women
Men focus on power / rank / status	Women focus on relationships
Men talk to give information or report	Women talk to collect information or gain report
Men talk about things (business, sports, food)	Women talk about people / relationships
Men focus on facts, reason and logic	Women focus on feelings, sense and relationship
Men thrive on competing and achieving	Women thrive on harmony and relating
Men know by analysis and figuring out	Women know by intuiting
Men tend to be focused, specific, and logic	Women are holistic and organic
Men are at ease with order, rules and structure	Women are at ease with fluidity
Men immediately want to get working on a project	Women tend to ask a lot of questions before beginning a project
Men want to think	Women want to feel

7.2.3.4. Gender differentiation in the choice of grammatical forms

According to O' Grady, D o b r o v o l s k , A r o n o f f [7 4 , p.432], there is a considerable literature on the general topic of language and gender, which may be taken as including all of the following:

In many languages, there are

a-differences in language use associated with the gender (or sexual orientation) of the speaker or the listener / addressor-addresee. These differences can be found in Vietnamese, Japanese, Thai language…In Japanese, a male speaker refers to himself as **boku** or **ore** whereas a female uses **watasi** or **atasi** to refer to herself. In Thailand, in polite conversation, the female speaker of Thai refers to herself as **dichan**, male speaker: **phom**.

b-differences in language use associated with the gender (or sexual orientation) of the referent (person spoken about): e.g. **He-she-it; il-elle**, **on-ana**

A gender-specific pronoun is a pronoun associated with a particular grammatical gender, such as masculine, feminine, or neuter, or with a biological gender (or sex), i.e. female or male. Examples are the English third-person personal pronouns **he** and **she**.

c-efforts to alter the language with respect to ways gender is or is not encoded, e.g. **Le-la**, **der-die-das**, noun, adjectives, verb endings showing gender encoded in Russian, German, French, Latin.

The English language makes certain distinctions of a gender-based kind, e.g., **actor-actress, waiter-waitress**, and **master-mistress**. In some Native American languages, grammatical forms of verbs are inflected differently according to the gender of the speaker.

7.2.4. Sexist language

The term '**sexism**' was coined in the 1960s, probably by analogy with the term **racism**, to describe '*discrimination within a social system on the basis of sexual membership'* [Wodak, 1997, as cited in [61, p.13]. Sexist language can be defined as one type of discriminatory language (use); it refers to linguistic expressions that exlude, trivialize or insult (maily) women. Sexism makes sense within a historically hierarchical relationship between men and women, where one is the norm, and the **other** marked as '**other**' or inferior, and in relation to a wide range of social practices where women (and in some cases men) are exploited, manipulated or constrained because of their sex.

There are a number of ways in which it has been suggested that the English language discriminates against women [61, pp.13-18]:

First, the English language has developed in a male-dominated, male-centred society. Feminists such as Spender (1990) believes that language is man-made, with male forms being seen as the **norm** and female ones seen as **deviant**. If you examine carefully how we usually express ourselves you will see how male-centred the language is. Although the word MAN in its original sense carried the dual meaning of **adult human** and **adult male**, its meaning has come to be so closely identified with adult male that the generic use of MAN (Mankind) and other words with masculine markers should be avoided. This is a form of female invisibility.

In English language, there are many words, which are clearly male-orientated in that they contain the element "**-man**" while they can in fact apply to both sexes, e.g. chairman, newsman, policeman, mailman, congressman.

Many words reinforce the view of women as deviant, abnormal or subordinate group. Sexism in language is also showed in that the noun of feminine gender can only be obtained by adding a certain bound morpheme to the noun. For example, English morphology generally takes the male form as the base form and add a suffix to signal **female**. Examples are:

Table 2.26. Male forms as the base forms

MALE	FEMALE	MALE	FEMALE
man	woman	manager	manageress
prince	princess	god	goddess
author	authoress	mayor	mayoress
count	countess	shepherd	shepherdess

The use of an additional suffix to signal femaleness is seen as conveying the message that women are deviant or abnormal.

It has also been suggested that suffixes like **–ess** and **–ette** trivialize and diminish women. Generic structures provide further evidence to support the claim that the English language maginalised women and treat them as abnormal. In fact, words like'generic' **he** and man can be said to render women invisible. The basis for claims that English renders women invisible is the use of **he** and **man** as generic forms. It is also clear that the word man is associated with male images even though when it is used generically.

Second, most obviously, perhaps, in the semantic area the English metaphors available to describe women include an extraordinarily high number of derogatory images compared to those used to describe men.

Here is one example [61, pp.13-18]:

The **chicken** metaphor tells the whole story of a girl's life. In her youth she is a **chick**, then she marries and begins feeling **cooped up**, so she goes to hen parties where she **cackles** with her friends. Then she has her **brood** and begins to **hen-peck** her husband. Finally, she turns into an old **biddy**.

Animal imagery is one example of an area where the images of women seem considerably less positive than those for men. Consider the negativity of **bitch**, **old biddy** and **cow**, compared to **stud** and **wolf**. Animal imagery which refers to men often has at least some positive component (such as wiliness or sexual prowess). Birds are widely regarded as **feather-brained** and **flighty**! Even the more positive **chick** and **kitten** are sweet but helpless pets.

Women may also be described or referred to in terms of food imagery, which is equally insulting. Saccharine terms, such as **sugar, sweetie, honey**, are mainly, though not exclusively, used for addressing women. Less complimentary terms such as **crumpet** and **tart**, however, are restricted to female referents. They illustrate a common evolutionary pattern in the meaning of words referring to women. Terms which were originally neutral or affectionate eventually acquire negative connotations as they increasingly refer only to women and as their meanings focus on women as sexual objects. By contrast, there appears to be less food imagery which is appropriate for referring only to men.

Third, newspapers [61, p.15], for example, are full of examples of wordings which are used to portray women in negative or limiting ways, i.e. wordings which:

a-depict women as sex objects and on the basis of their appearance rather than their intellect or capabilities (e.g. '**a blonde'**);

b-define women in terms of home, family, and domestic roles (e.g. '**mother of three'**), in ways that are seldom used for men;

c-trivialize women (e.g. using ‘**girl**’ for a much wider age range than ‘**boy**’ would be used; also ‘**weathergirl**’; **judge women** , ‘**career woman’**).

Sexist wordings portray women as sex objects and, judging on the basis of their appearance rather than intellect or capabilities, they define women in terms of home, family and domestic roles, and trivialize women.

7.2.5. *Gender-neutral language* [169]

Gender-neutral language or gender-inclusive language is language that avoids bias toward a particular sex or social gender. In English, this includes use of nouns that are not gender-specific to refer to roles or professions, as well as avoidance of the pronoun **he** (including the forms **him** and **his**) to refer to people of unknown or indeterminate gender. For example, the words **policeman** and **stewardess** are gender-specific; the corresponding gender-neutral terms are **police officer** and **flight attendant**. Other gender-specific terms, such as **actor** and **actress**, may be replaced by the originally male term; for example, **actor** used regardless of gender. Some terms, such as **chairman**, that contain the component - **man** but have traditionally been used to refer to persons of either sex are now seen by some as gender-specific. When the gender of the person referred to is unknown or indeterminate, a gender-specific pronoun such as **he** may be avoided by using a gender- neutral - pronoun – possibilities in English include **he** or **she, s/he**, or singular **they**.

Table 2.27. Examples of gender emphasis in occupational titles:

Gendered Title	Gender Neutral Title
businessman, businesswoman	business person/person in business, business people/people in business
chairman, chairwoman	chair, chairperson

7.2.6. Why are there differences?

According to [169], Jennifer Coates outlines the historical range of approaches to gendered speech in her book **Women, Men and Language**. She contrasts the four approaches known as the **deficit**, **dominance**, **difference**, and **dynamic approaches**.

Deficit is an approach that defines adult male language as the standard, and women's language as deficient. This approach created a dichotomy between women's language and men's language. This triggered criticism to the approach in that highlighting issues in women's language by using men's as a benchmark. As such, women's language was considered to have something inherently 'wrong' with it.

Dominance is an approach whereby the female sex is seen as the subordinate group whose difference in style of speech results from male supremacy and also possibly an effect of patriarchy. This results in a primarily male-centered language. Scholars such as Dale Spender and Don Zimmerman and Candace West subscribe to this view.

Difference is an approach of equality, differentiating men and women as belonging to different **'sub-cultures'** as they have been socialised to do so since childhood. This then results in the varying communicative styles of men and women. Deborah Tannen is a major advocate of this position. Tannen compares gender differences in language to cultural differences. Comparing conversational goals, she argues that men tend to use a "**report style**", aiming to communicate factual information, whereas women more often use a "**rapport style**", which is more concerned with building and maintaining relationships.

The **dynamic** or **social constructionist** approach is, as Coates describes, the most current approach to language and gender. Instead of speech falling into a natural gendered category, the dynamic nature and multiple factors of an interaction help a socially appropriate gendered construct. As such, West and Zimmerman (1987) describe these constructs as "**doing gender**" instead of the speech itself necessarily being classified in a particular category. This is to say that these social constructs, while affiliated with particular genders, can be utilized by speakers as they see fit.

Women are generally believed to speak a better "language" then men do. This is a constant misconception, but scholars believe that no gender speaks a better language, but that each gender instead speaks its own unique language. This notion has sparked further research into the study of the differences between the way men and women communicate.

> Wardhaugh [107, pp.326-327] has three claims, the first of which seems reasonable: "*The first claim is that men and women are biologically different and that this difference has serious consequences for gender*."
>
> "*The differences between women and men in ways of interacting may be the result of different socialisation and culturation patterns. If we learn the ways of talking mainly in single sex peer groups, then the patterns we learn are likely to be sex-specific. And the kind of miscommunication which undoubtedly occurs between women and men will be attributable to the different expectations each sex has of the function of the interaction, and the ways it is appropriately conducted*" [Holmes,1992, as cited in [107, p.328].
>
> "*Sex varieties, then, are the result of different social attitudes towards the behaviour of men and women, and of the attitudes men and women themselves consequently have to language as a social symbol*" [102, p.94].

Follow-up activity 2.7.2. True/False: Discuss with your friends and decide whether the following statements are true or false:

1-There are many linguistic differences between male's language and female's language.

2-Gender-exclusive differences in language use involve the form of language use by only one gender.

3- Tannen (1990) states that women use conversation as "**rapport talk**" and men use it as "**report talk**".

4- English males often use **emotional adjectives** such as **super, lovely, sweet**, **exclamations** such as **goodness, oh dear**, and **intesifiers** such as **so, such**...

5- There are gender differences in language use because there are social and physical differences between males and females.

CHAPTER II REVIEW I

I- Answer the following questions:

1- What is a language variety?

2- Describe the method used in variationist studies.

3- What is a dialect?

4- What is a standard language?

5- What are the major dialect areas in England? in America?

6- What are the features of standard English?

7- Why is English considered to be an international language?

8- What is the difference between two terms: World English and World Englishes?

9- What is a sociolect?

10- Why are there differences between male language and female language?

II- T/F: Decide whether the following statements are true or false

1- A language variety is a specific set of 'linguistic items' or 'human speech pattern' which we can uniquely associate with some external factor.

2- A language variable is a linguistic item which has various forms (variants).

3- The dialects of a single language may be defined as mutually intelligible forms of the language which differ in systematic ways from each other.

4- Dialects originally meant varieties based on social classes.

5- A dialect has prestige which a language lacks.

6-The standard language is the variety of a language which has the highest status in a community or nation, and which is usually based on the speech and writing of educated native speakers of the language.

7-Standard varieties are codified varieties.

8-A standard language is ususlly not used in education and media.

9-Standardisation refers to the process by which a language has been codified in some way. That process usually involves the development of such things as grammars, spelling, dictionaries….

10-According to Haugen, the process of language standardization are: a-selection, b-codification, c-elaboration and d-acceptance.

11-An idiolect is the language variety spoken in one region of a country.

12-English is the language of Indo-European family.

13-The word English is from Old English **Englics** that comes from the name of the Angles. The Angles were named from Engle, their land of origin.

14-In broad term, British English is English used throughout the United Kingdom, but it is often more narrowly understood as the English of England.

15-Two important regional dialects of England are Northern and Southern.

16-The major difference between Northern English and Southern English is in pronunciation.

17-American English originated from Australian English.

18-General English is the standard pronunciation of British English.

19-The terms **Network English**, **Network Standard** or **General American** refer to standard American.

20-There is a difference in the pronunciation of the vowel sound of such words as **dance, fast, grass**… between British English and American English.

21-North American has given the English language many thousands of words, meanings and phrases.

22-There are no grammatical and spelling differences between British English and American English.

23-Professor Hans Kurath grouped American dialects into Northern dialect and Southern dialect only.

24-British English, American English and Australian English can be considered to be different territorial dialects of the English language.

25- From geographical viewpoint we may say that the country wide standard form of written English was derived from the speech of London. Socially, it originated from the speech of middle class educated people.

26- The dialect we term standard English is spken with only one accent: RP.

27- International English is the concept of the English language as a global means of communication in numerous dialects, and also the movement towards an international standard for the language.

28-A sociolect is a variety of language used by people belonging to a particular social class or it can be defined as the linguistic differences associated with definable social groups in a single geographical area.

29- Social stratification gives rise linguistically to social class dialects or sociolects.

30- Gender-exclusive differences in language use means the relative frequency with which men and women use the same lexical items or other linguistic features.

7.3. Language and age

Pre-lecture-activity 2.7.3. Discuss

1-Is a child's language different from an adolescent's language? An adolescent's language from an adult language? Give examples.

7.3.1. *Child language development*:

According to Crystal [20, pp. 237-247], child language features include the following in the first years:

7.3.1.1. Sound production

Table 2.28. Sound production in child language development [20, pp. 237-247]

Stage I (8-20 weeks)	Basic biological noises
Stage II (8-20 weeks)	Cooing and laughing
Stage III (20-30 weeks)	Vocal play
Stage IV (25-50 weeks)	Babling
Stage V (9-18 months):	Melodic utterances

7.3.1.2. Syntactic Development

a-The one-word stage (holophrastic stage)

Children begin to produce one-word utterances between the ages of 12 and 18 months. A basic property of these one - word utterances is that they can be used to express the type of meaning that would be associated with an entire sentence in adult speech. Thus, a child might use the word *dada* to mean **I saw daddy's hat**, *more* to mean **give me more**. Such utterances are called holophrases. A striking feature of holophrastic utterances is children's skill in communicating complex messages with a single word.

b-The two-word stage:

Around 18 months, children begin to produce two-word utterances.

Examples are:

Baby chair (the baby is sitting on the chair) → agent-location (semantic relation)

Doggie bark (The dog is barking) →agent-action (semantic relation).

c-The telegraphic stage

At around 2 years of age, children begin to produce longer and more complex grammatical structures like the text used in the telegraph. Examples are:

Chair all broken.

Daddy like this book.

What her name?

At first, there is lack of bound morphemes and most non-lexical categories. Over a period of several months, affixes, determiners, and auxiliary verbs appear. A noteworthy feature of the telegraphic stage is that children make virtually no word order errors.

In the years following the telegraphic stage, children continue to acquire complex grammar that underlies adult linguistic competence.

7.3.1.3. Development of word meaning

By eighteen months or so, the average child has a vocabulary of fifty words or more. Over the next months this vocabulary grows rapidly, sometimes by as much as 10 or 12 words a day. By 18 months, it is thought that most children can speak about 50 words and understand about five times as many. Typical vocabulary of a two-year-old child include words denoting **objects** (**body parts, food, clothes, household, animals**), **properties** (**bad, dirty, fat, good, more, nice, poor, sweet**), **actions** and **events** (**bring, burn, catch, clap, come**...) and others (**away, down, now, up, yes, thank you, goodbye.**).

7.3.1.4. Pragmatic development

The task of language acquisition requires that children learn much more than patterns of sound, grammar, and vocabulary. They must also learn to use these patterns appropriately in a rapidly increasing range of everyday social situations.

7.3.1.5. Conversational skills:

Between the ages of 2 and 4, a remarkable development takes place in the ability of the child to participate in a conversation.

At the earlier age, conversations are often very erratic and disjointed, with parents doing most of the 'work', and children using sequences of utterances, many of which are not obviously directed to any listener. The effect is a curious mixture of monologue and dialogue.

By three years old, it is plain that children have learned many aspects of conversational strategy. They are able to initiate a dialogue, can handle several of the conventions of turn-taking. They know a great deal of how to respond appropriately.

These skills develop greatly between three and five years old. In particular, there is a major development in child awareness of the social factors that govern a successful conversations: correct use forms of address, making requests, turn-taking, repairing..

7.3.1.6. Language development in school

When children arrive in school, the educational setting presents them with a variety of unfamiliar, subject related styles of language. They have to learn a new range of linguistic skills - reading, writing, and spelling.

They find themselves having to talk about what they are doing, which requires that they learn a special technical vocabulary – a '**language for talking about language**', or metalanguage.

7.3.1.7. Theories to explain child language acquisition

a-Imitation and correction

b-Input: Parental speech (care-giver or motherese). Linguistic features are:

i-Phonetic: (slower speech, higher pitch, exaggerated intonation and stress, longer pauses)

ii-Lexical and semantic: more restricted vocabulary, concrete reference to here and now.

iii-Syntactic (Fewer incomplete sentences, shorter sentences, more commands and questions)

iv-Conversational**:** More repetitions, fewer utterances per conversational turn.

c-Innateness (Inborn knowledge)

It is argued that children must be born with an innate capacity for language development: the brain is 'ready' for language, in the sense that when children are exposed to speech, certain general principles for discovering or structuring language automatically begin to operate. These principles constitute a child's '**language acquisition device' (LAD).**

The child uses its LAD to make sense of the utterances heard around it, deriving from this ‘primary linguistic data’ hypotheses about the grammar of the language - what the sentences are, and how they are constructed.

This knowledge is then used to produce sentences that, after a process of trial and error, correspond to those in adult speech: the child has learned a set of generalizations, or rules. Governing the way in which sentences are formed.

d-Cognition

The main alternative account argues that language acquisition must be viewed within the context of a child’s intellectual development. Linguistic structures will emerge only if there is an already-established cognitive foundation.

Several early child language scholars maintained that such a relationship exists, but the most influential account stems from the model of cognitive development proposed by the Genevan psychologist Jean Piaget (1896-1980)

7.3.2. Adolescence language/ Teenage talk

7.3.2.1. *Language development in adolescence* [93]

Although the majority of language development occurs in the critical infant through preschool years, development continues into the adolescent years. Because the development is less acute, the study of this linguistic period in a child's life is relatively new.

According to KidsHealth at [137], adolescence is the period of a child's life as he approaches adulthood and can begin anywhere from eight to fourteen years of age. It is marked by numerous physical changes as well as certain cognitive developments.

Linguistics development during this time is subtle but important. This development includes learning to use more complex language and to communicate differently depending on the situation.

For the most part, pragmatics and semantics are the linguistic features which are developed during adolescence. Pronunciation and phonology are primarily formed during the younger years.

At this time, children grow their vocabulary and learn the proper and underlying use of each word. They also develop syntactic use and sentence form.

An adolescent's language development is related to her cognitive growth. As she learns to think abstractly, she will also be better able to develop complex syntactic creations to explain the new concepts she learns.

Also, as she develops socially, she will learn subtle societal differences in how certain groups communicate and will be able to adapt her language to that situation. These abilities prepare a child for further learning and for a growing community of peers and mentors.

Various theories of language development have shaped research and understanding of adolescents. For instance, Piaget's theory of cognitive development isolated two stages that span the adolescent period.

The concrete operational stage, from ages seven to eleven, and the formal operational stage, from age eleven to adulthood, are said to be times of abstract thought. In addition, these stages are a time when adolescents learn to classify objects or people.

7.3.2.2.*Adolescent peer group language* [93]

a-Families and peers in adolescence

Adolescence, the period of transition from childhood to adult status, is widely recognized as a crucial stage in human development. It is characterized by changes at all levels of integration: social, psychological and physiological.

There are two social contexts which are important for their language development: family and school.

They are the member of two linguistic communities: family and school. This period reveals their movement away from the family and their integration into a peer-defined social world in schools.

b-The language of adolescents

The growth influence of peer groups on the evolving perceptions, attitudes, and linguistic behaviours of youth during adolescence continues a process begun much earlier in the life cycle.

However, the language of adolescents is distinguished from the language of children by its intended purposes, functions, and consequences for behaviour and experience.

For children, language is the medium through which the world is discovered and the means by which society and people are integrative and inclusive. The linguistic forms of adolescents have their function as markers of social identities and group exclusiveness, and are sometimes used as weapons to oppose, confuse, or offend.

Adolescent language has three main functions:

i-to promote group identity and cohesiveness:

The special language of adolescents arises from the need for differentiation and social distance from adult society, and functions as an instrument of in-group solidarity and distinctiveness.

In order to maintain its first function as a marker of group distinctiveness and solidarity, and to minimize the potential encroachments of adults, adolescent terminology constantly change: old terms replaced by new ones to refer to roughly the same phenomena, thereby preserving the secret codes by which in-group members indentify and communicate with one another.

The use of slang, taboo words and alliteration, the style of articulation, and other kinds of verbal play, proclaim for the adolescent membership in, and allegiance to, a particular group, and serve as forms of resistance to adult control.

ii- to be a means of expressing the values and experiences of group members.

The second function of adolescent language is its use as a means of expressing the values and experiences of group members.

The use of a special language, whether employed by adults (e.g., medical students, academics, gamblers, etc.) or by adolescents, has much the same function for both groups, namely, to facilitate communication among individuals who share common interests and concerns, and who need a common vocabulary for talking about such matters.

A good part of the interests and concerns of adolescents revolve around such forbidden topics as sexual activities, drinking, drugs, and lawbreaking, for which a special vocabulary unintelligible for the adults is required.

Slang and elliptical utterances, vague in reference, are shorthand devices to save time and effort by summing up complex and recurrent phenomena and experiences.

iii- to establish status and associational patterns within the adolescent social system

The third function of AL is to establish status and associational patterns within the adolescent social system. Adolescent society provides a status system and terminology which enable youths to engage in predictable and consistent interactions with their peers, and to acquire a sense of personal worth based on sub-cultural standards rather than the norms of adult society.

The status terminology employed is affectively coded such that a youth’s status in the local prestige hierarchy is partly a function of the meanings associated with the terms peers use to connote his or her character and group affiliations.

These terms have laudatory or pejorative connotations and are in part related to the adolescent’s interpersonal skills and accomplishments, as measured by the norms, standards, and values of the peer group.

7.3.2.3. Gender-specific uses of adolescent language

Beyond the general functions of adolescent language noted above are gender – specific uses of peer group language. Differential patterns of socialization and extensive interaction in single-sex peer groups account for some of the gender-specific uses of language found among adolescent.

Since boys and girls typically interact in homegeneous groups and in different social contexts, they tend to develop different genres of speech and skills for doing things with words.

The peer-group networks of adolescent female are typically smaller, and games or other recreational activities are generally cooperative and noncompetitive. Closeness, intimacy, mutual commitment, loyalty, equality, cooperation and support are girls’ important features.

Girls learn to deal with conflicts through the use of language in several ways:

a-to create and maintain relationships of closeness and equality,

b-To criticize others in acceptable way,

c-to interpret accurately the speech of other girls.

Boys' groups are typically larger and more hierachically structured than girls'group. Posturing and counterposturing is a prominent feature of the male adolescent social world, where patterns of speech are designed to accomplish at least three objectives:

a-to assert one's position of dominance,

b-to attract and maintain an audience, and

c-to assert oneself when other speakers have the floor.

Use of speech for the expression of dominance can be done through verbal duelling, story telling, joke-telling, narrative performance, getting the floor to perform, maintaining his audience in the midst of a performance, and successfully completing his performance.

Boys learn to assert their identity and opinions in such context by side comment, putdowns and challenges.

7.3.2.4. Teen talk

In ***Trends in Teen Talk*** [91]**,** Stenström, Anderson and Hasund presents the following findings about the London teenage talk features based on the London teenage data:

a-Talking proper in contexts

Teenagers talk differently in variously social settings, accommodating their language as they tell a joke to a friend, answer the teacher's questions in class or discuss homeworks with their parents. Research has shown that teenagers are perfectly capable of "talking" proper. The teenagers showed the ability to talk "**proper**" in contexts. First, and foremost, they demonstrate their ability to talk "**teenage language**".

b-The typical teenage vocabulary use

The typical teenage vocabulary use is slanguage which includes Slang words, dirty words, vogue words, rogue words, proxy words, swearword, vague words (e.g. **lots of**, **stuff like that**…), and small words (e.g. **cos, like, sort of, well**)

c-The use of a variety of linguistic and paralinguistic means

The teenagers were found to have at their disposal a variety of linguistic and paralinguistic means to indicate reported speech in narratives and elsewhere. The many constructions available, including the quotative **Be like**, the verb **say** and **go** (**go** is used more than **say**), zero and quotatives, etc. are used in different contexts and for slightly different purposes.

d-The use of non-standard grammar

The most interesting findings as regards grammar are manifested in the use of non-standard grammar (e.g. **He don't come out**, **He don't do nuffink, aint**…) and in the trendy use of intensifiers (which are manifested in the use of **well** as an adjective intensifier in line with **very** (e.g. **It's well wicked**) and the placement of **enough** before instead of after the word it modifiers (e.g. **It's enough funny**). This usage of **well** and **enough**, which distinguishes teenage from adult language, turned out to be a revival of Old English usage.

e-The use of invariant tags

The use of invariant tags (such as **eh, okay, right, yeah** and the invariant **inni**t) is highly common characteristic of teenage talk, more so than that of the language of adults. Tags are used with a wide range of subtly different functions. In addition to well-known epistemic and softening functions of tag, their functional range include such uses as the imagination-appealing, concept-retrieval helping, response-urging, continuation-checking and proposal-evaluating functions.

f-Ritual conflict

The core type of ritual conflict is the ritual insult consisting of competitive sequences where the participants exchange insults directed at the listener's mother (the **your mum is X** format). Ritual insult is primarily a male activity, some forms of ritual conflict are also found among adolescent females.

7.3.3. *Adult language* [201]

In adulthood, the rate of language development slows, and language matures and deepens. Adults are very flexible language users, in part, because of the variety of forms and functions available. Although there are some signs of language and communication decline in some seniors, most adults continue to be effective communicators well into their retirement years.

Development slows in adulthood but continues through the lifetime unless hindered by poor health, accident, or injury. As an adult, a person becomes the example for children and sets the standards for mature behavior. As an adult, a person adds new skills, new words, and new problem-solving skills to the formidable ones already possessed.

Social and communicative abilities adapt subtly to the many different environments in which an adult functions. With development of a truly impressive set of pragmatic and interactional skills, an adult learns to maneuver in the complex worlds of family, profession, and community, and increasingly in the international multiethnic realm.

As a language user, anadult gains increasing flexibility. The organization of his or her huge vocabulary enables an adult to access concepts both effectively and efficiently. Increased social skills help an adult to choose the most appropriate words and syntactic structures for any given situation. This doesn't mean that language will be error-free or that an adult is an effective communicator in every situation—especially cross-cultural ones—but as you mature you will be even more skilled than you are already.

With aging, there is a slow decline in both oral and written language comprehension, understanding syntactically complex sentences, and inferencing (Nicholas, Connor, Obler, & Albert, 1998). Decline may be related to either overload or processing difficulties in working memory. Although comprehension of figurative language seems unimpaired in healthy older adults, the ability to explain figurative expressions does decline (Gregory & Waggoner, 1996).

The evolution of processing strategies may be reflected in the shifting recall patterns that occur with adult changes. The free recall of complex linguistic material decreases with age. These changes in cognitive operations may be more quantitative than qualitative. The elderly have more difficulty with linguistic processing that requires greater organization in order to recall. In general, the elderly are more sensitive to theme or underlying meaning but are less able than young adults to recall syntax.

The incidence of hearing loss increases with age, being both more common and more severe for the participants in their 80s than for those in their 70s. In addition, men are more affected than women.

Main features of adult language are:

a-Language development continues slowly through adulthood, although there are some declines in the senior years.

b-Adults are adept and flexible communicators with various styles of talking.

c-Gender differences are obvious in adulthood. In general, men and women use different vocabulary and styles of talking that may reflect societal expectations, societal inequalities, and socialization practices.

d-Vocabularies continue to grow with some loss in speed and accuracy of word retrieval in the senior years.

e-Syntax becomes more complex, and speakers use conjuncts (cohesive devices) and disjuncts (attitudinal markers) to improve the flow and express opinions.

f-Adult phonological knowledge enables adults to interpret speech from dialectal speakers and to make rapid speech coarticulatory movements.

Follow-up activity 2.7.3.True/False: Discuss with your friends and decide whether the following statements are true or false:

1-"**More**" to mean **Give me more** is an example of language use in an English child's telegraphic stage.

2-By 18 months, most children are thought that they can speak about 50 words and understand as five times as many.

3-There are two contexts for the development of adolescent language: a-**family** and b-**school**

4-The language of adolescent is distinguished from the language of children by its intended purposes, functions, and sequences for behaviour.

5-In adulthood, the rate of language development slows, and language mature and deepens. Adults are very flexible language users, in part, because of the variety of forms and functions available. Although there are some signs of language and communication decline in some seniors, most adults continue to be effective communicators well into their retirement years.

7.4. Language and taboo

<u>Pre-lecture activity 2.7.4. Discuss</u>

1-What are the areas of taboo words in the Vietnamese language?

2-Why do people swear?

7.4.1. Taboo:

7.4.1.1. *What is taboo?* [192]

A **taboo** is a vehement prohibition of an action based on the belief that such behavior is either too sacred or too accursed for ordinary individuals to undertake, under threat of supernatural punishment. Such prohibitions are present in virtually all societies. The word has been somewhat expanded in the social sciences to strong prohibitions relating to any area of human activity or custom that is sacred or forbidden based on moral judgment and religious beliefs

The term **"taboo"** comes from the Tongan **tapu** or Fijian **tabu** ("prohibited", "**disallowed**", "**forbidden**"), related among others to the Maori *tapu*, Hawaiian *kapu*, Malagasy **fady.** Its English use dates to 1777 when the British explorer James Cook visited Tonga. Describing the cultural practices of the Tongans, he wrote:

"Not one of them would sit down, or eat a bit of any thing.....On expressing my surprise at this, they were all taboo, as they said; which word has a very comprehensive meaning; but, in general, signifies that a thing is forbidden.

When anything is forbidden to be eaten, or made use of, they say, that it is taboo" [192].

The term was translated to him as "**consecrated, inviolable, forbidden, unclean** or **cursed**". **Tabu** itself has been derived from alleged Tongan morphemes **ta** ("**mark**") and **bu** ("especially"), but this may be a folk etymology (note that Tongan does not actually have a phoneme /**b**/), and **tapu** is usually treated as a unitary, non-compound word inherited from Proto-Polynesian **tapu**, in turn inherited from Proto-Oceanic **tabu**, with the reconstructed meaning "sacred, forbidden". In its current use on Tonga, the word **tapu** means "**sacred**" or "**holy**", often in the sense of being restricted or protected by custom or law.

Goshylyk & Goshylyk [35, p.54] defines taboo as

1-A prohibition against touching, saying, or doing something for fear of immediate harm froma supernatural force.

2-A prohibition imposed by social customs or as a protective measure.

"*Taboo is the prohibition or avoidance in any society of behavior believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame. Consequently, so far as language is concerned, certain things are not said, or certain objects can be referred to only in certain circumstances, for example, only by certain people, or through deliberate circumlocutions, i.e. euphemistically*" [107, p.250].

A taboo is a vehement prohibition of an action based on the belief that such behavior is either too sacred or too accursed for ordinary individuals to undertake. Taboo itself also contains a binary opposition, referring to human experiences, words, or deeds that are unmentionable because they are either ineffably sacred (like the name of God) or unspeakably vile (like incest).

"*Taboos exist in all known cultures, referring to certain act, objects, or relationships which society wishes to avoid-and thus to the language used to talk about them*" [20, p.8)]

"*Taboo words are those that are to be avoided because they are deemed unfit for normal linguistic usage and by community consensus are banned in everyday language in the public domain*" [3].

Taboo words are

a-Words referring to processes and states of human biological existence.

b-Words referring to birth, death, pregnancy, various illnesses and diseases….

b-Names of deceased persons

c-Animals considered to have special power

d-Supernatural beings and their activities e-Words referring to religion

f-Words referring to incest, cannibalism, food, sex, pollution and death.

Taboo words are to be avoided because they are powerful and can cause unforeseen consequences. Underlying the avoidance of taboo words are cultural values and belief systems according to which attitudes are formed and judgements are made regarding the offending, dangerous, or sacred nature of certain words.

Since there are cross-cultural variations in attitudes and belief systems, there are also differences concerning the semantic range and topical nature of taboo words.

Taboo words are avoided by paraphrases, synonyms, euphemism, code words, silence. The use of taboo words is generally associated with strong emotions. Therefore, speakers use them to express strong feelings and listeners respond with equally strong feelings and reactions. The repeated use of taboo words diminishes their tabooness.

Whether or not a taboo word belonging to any of the above categories is used in speech depends on the social cultural contexts. The use of the above words should be avoided in the formal language in the public domain. Taboo words are likely to be used in social interactions among friends in a private domain where an informal speech style prevails. The socio-cultural contexts of speech and the backgrounds of the participants in social interaction determine the use of taboo words. Such factors as enculturation, socialization, age, gender, social status, educational level determines the use of taboo words in speech. Taboo words vary from country to country, culture to culture, person to person.

7.4.2. Swearing and cursing

7.4.2.1. Swear or swearing may refer to:

a-Making an oath, also known as swearing an oath (formal swearing) [177].

Traditionally, an **oath** (from Anglo-Saxon **āð**, also called **plight**) is either a statement of fact or a promise with wording relating to something considered sacred as a sign of verity. **To swear** is a verb used to describe the **taking of an oath** or **making a solemn vow**. We should bear in mind that the oldest meaning of to swear was simply to take an oath or to give a solemn undertaking, and that for several centuries (from about 900 to 1400) this was the only sense.

b-Using rude or offensive word, usually because you are angry (informal swearing)

7.4.2.2. *Formal and informal swearing* [50, pp.xiv-xvi]

An extraordinary range of style and content in swearing and cursing has evolved in oaths, profanity, foul language, and ethnic slurs over the centuries, on a scale from the most sacred utterances to the most taboo

Formal swearing is a ritual of social compliance and obligation: in marriage, in court, for high office, and as allegiance to the state. On the other hand, informal swearing constitutes a transgression of social codes ranging from the merely impolite to the criminal.

Swearing now includes so many varied and developed forms that some broad distinctions need to be made at the outset. Let us start with differences between mode and content. In terms of **mode**, we swear *by* some higher force or somebody; we swear *that* something is so; we swear *to* do something; we swear *at* something or somebody; and we swear simply out of anger, disappointment, or frustration. These different modes can be retermed by various unfamiliar classical terms, such as asseveration, invocation, imprecation, malediction, blasphemy, profanity, obscenity, and ejaculation (in its old sense of "exclamation"). The figure **Varieties of Swearing and Word Magic** is designed to give the reader a basic map of the territory, showing the hierarchical separation between the binary opposites of "**sacred**," "**profane**," and "**taboo**," divided by the "**line of acceptability**" on which stands "**oaths**," since they can be either sacred or profane. The categories of "**obscenity**," "**foul language**," and "**ethnic slurs**" stand below the line because they are purely secular and have no sacred equivalent.

Table 2.29. Variaties of Swearing and Word Magic [50]

VARIATIES of SWEARING and WORD MAGIC	
SACRED **PRAYERS ATTESTATION CHARMS OATHS**	
~~LIN~~E ~~O~~F ACCEPTABILITY	
CURSES PROFANITY **MALEDICTION PERJURY** **BLASPHEMY** **PROFANE**	**SPELLS OBSCENITY** **FOUL LANGUAGE** **ETHNIC SLURS** **TABOO**

At base, swearing is governed by “sacral” notions of word magic; that is to say the belief that words have the power to change the world. These beliefs tend to be very powerful at primitive stages of society, manifesting themselves in charms, spells, invocations, and curses so that taboos or prohibitions have grown up around dangerous or offensive usages. Swearing is, in one sense, a violation of these taboos: the “high” varieties violate the taboo of invoking the name of the deity, while the “low” are often violations of sexual taboos, especially those concerning copulation and incest. This dualistic juxtaposition of the binary opposites of the sacred and the profane, the high and the low, symbolically represents the angelic and the diabolical potentialities of man.

7.4.2.3. Formal swearing: Making an oath, also known as swearing an oath

a-Prayer [184]

Prayer (from the Latin precari "**to ask earnestly, beg, entreat**") is an invocation or act that seeks to activate a rapport with an object of worship through deliberate communication.

Prayer can be a form of religious practice, may be either individual or communal and take place in public or in private. It may involve the use of words, song or complete silence. When language is used, prayer may take the form of a hymn, incantation, formal creedal statement, or a spontaneous utterance in the praying person. There are different forms of prayer such as petitionary prayer, prayers of supplication, thanksgiving, and praise. Prayer may be directed towards a deity, spirit, deceased person, or lofty idea, for the purpose of worshipping, requesting guidance, requesting assistance, confessing transgressions (sins) or to express one's thoughts and emotions. Thus, people pray for for the sake of others.

e.g. The Lord’s prayer as it occurs in the ESV version of Matthew 6:9–13 [173]

“*Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil.*"'

b-Attestation and testimony [194]

In law and in religion, testimony is a solemn attestation as to the truth of a matter. The words "**testimony**" and "**testify**" both have aroots in the Latin testis, referring to the notion of a third person, disinterested witness.

In the law, testimony is a form of evidence that is obtained from a witness who makes a solemn statement or declaration of fact. Testimony may be oral or written, and it is usually made by oath or affirmation under penalty of perjury. Unless a witness is testifying as an expert witness, testimony in the form of opinions or inferences is generally limited to those opinions or inferences that are rationally based on the perceptions of the witness and are helpful to a clear understanding of the witness' testimony. In testimony the form of the words is traditional, as in "*I solemnly swear to tell the truth, the whole truth, and nothing but the truth, so help me God*."

c-Oath [177]

i-Traditionally an oath (from Anglo-Saxon **āð**, also called **plight**) is either a statement of fact or a promise with wording relating to something considered sacred as a sign of verity. A common legal substitute for those who conscientiously object to making sacred oaths is to give an affirmation instead. Nowadays, even when there's no notion of sanctity involved, certain promises said out loud in ceremonial or juridical purpose are referred to as oaths. To swear is a verb used to describe the taking of an oath, to making a solemn vow. We should bear in mind that the oldest of **to swear** was simply "**to take an oath or to give a solemn undertaking**," and that for several centuries (from about 900 to 1400) this was the only sense.

ii- Divine oath

Usually oaths have referred to a deity significant in the cultural sphere in question. The reciter's personal views upon the divinity of the aspects considered sacred in a predictated text of an oath may or may not be taken in to account. There might not be alternative personal proclamations with no mention of the sacred dogma in question, such as affirmations, to be made. This might mean an impasse to those with unwillingness to edify the dogma they see as untrue and those who decline to refer to sacred matters on the subject at hand.

The essence of a divine oath is an invocation of divine agency to be a guarantor of the oath taker's own honesty and integrity in the matter under question. By implication, this invokes divine displeasure if the oath taker fails in their sworn duties. It therefore implies greater care than usual in the act of the performance of one's duty, such as in testimony to the facts of the matter in a court of law.

A person taking an oath indicates this in a number of ways. The most usual is the explicit "*I swear*," but any statement or promise that includes "*with as my witness*" or "*so help me,*" with being something or someone the oath-taker holds sacred, is an oath. Many people take an oath by holding in their hand or placing over their head a book of scripture or a sacred object, thus indicating the sacred witness through their action: such an oath is called corporal. However, the chief purpose of such an act is for ceremony or solemnity, and the act does not of itself make an oath.

iii- The Oath of Office [178]

An oath of office is an oath or affirmation a person takes before undertaking the duties of an office, usually a position in government or within a religious body, although such oaths are sometimes required of officers of other organizations. Such oaths are often required by the laws of the state, religious body, or other organization before the person may actually exercise the powers of the office or any religious body. It may be administered at an inauguration, coronation, enthronement, or other ceremony connected with the taking up of office itself, or it may be administered privately. In some cases it may be administered privately and then repeated during a public ceremony.

Some oaths of office are a statement of loyalty to a constitution or other legal text or to a person or other office-holder (e.g., an oath to support the constitution of the state, or of loyalty to the king). Under the laws of a state it may be considered treason or a high crime to betray a sworn oath of office.

The word '**oath**' and the phrase '**I swear'** refer to a solemn declaration to God. For those who choose not to, the alternative terms **'solemn promise'** and **'I promise'** are sometimes used.

iv- Oath of office of the President of the United States [179]

The Oath of office of the President of the United States is the oath or affirmation that the President of the United States takes after assuming the presidency but before he or she begins the execution of the office. The wording is specified in Article II, Section One, Clause 8 of the United States Constitution:

Before he enters on the Execution of his Office, he shall take the following **Oath or Affirmation**: "*I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my ability, preserve, protect and defend the Constitution of the United States*."[*So help me God*]

v-Oath of office in Vietnam [133]

"*Dưới cờ đỏ sao vàng thiêng liêng của Tổ quốc, trước Quốc hội, và đồng bào, cử tri cả nước, tôi, (Chủ tịch Quốc hội nước Cộng hòa xã hội chủ nghĩa Việt Nam / Chủ tịch nước Cộng hòa xã hội chủ nghĩa Việt Nam / Thủ tướng Chính phủ nước Cộng hòa xã hội chủ nghĩa Việt Nam, Chánh án Tòa án Nhân dân Tối cao), xin tuyên thệ: Tuyệt đối trung thành với Tổ quốc, với nhân dân, với Hiến pháp nước Cộng hòa xã hội chủ nghĩa Việt Nam, nỗ lực công tác tốt để hoàn thành nhiệm vụ của Đảng, Nhà nước và nhân dân giao phó".*

7.4.2.4. Informal swearing: to use rude or offensive word, usually because you are angry

In informal swearing, rude or offensive words are used to swear at somebody, usually because you are angry, then the mode changes to profanity, blasphemy, imprecation, or malediction. The distinction between profanity and blasphemy is quite complex and hinges largely on intention, in that profanity is usually regarded as habitual, whereas blasphemy is more obviously intentional or deliberate. However, both involve the violation of the taboos against the use of holy names and referents (Hughes, 2006, pp. xvi-xx).

Let us consider different notions of informal swearing:

a-Curse [155]

A curse (also called a jinx, hex or execration) is any expressed wish that some form of adversity or misfortune will befall or attach to some other entity—one or more persons, a place, or an object. In particular, "curse" may refer to a wish that harm or hurt will be inflicted by any supernatural powers, such as a spell, a prayer, an imprecation, an execration, magic, witchcraft, God, a natural force, or a spirit. In many belief systems, the curse itself (or accompanying ritual) is considered to have some causative force in the result. To reverse or eliminate a curse is called removal or breaking, and is often believed to require equally elaborate rituals or prayers.

To curse means to swear, to say rude things to sb, to use a majic word or phrase against somebody in order to harm them.

c-Blasphemy [145]

Blasphemy is the act of insulting or showing contempt or lack of reverence to a deity, to religious or holy persons or sacred things, or toward something considered sacred or inviolable.

d-Profanity [185]

Profanity, as defined by Merriam-Webster, is "an offensive[a] word" or "offensive language". It is also called bad language, strong language, coarse language, foul language, bad words, vulgar language, lewd language, swearing, cursing, cussing, or using expletives. This use is a subset of a language's lexicon that is generally considered to be strongly impolite, rude or offensive. It can show a debasement of someone or something, or show intense emotion. Profanity in this sense takes the form of words or verbal expressions that fall into the category of formulaic language.

In its older, more literal sense, the term "**profanity**"refers to "**offensive words**, or **religious words**", used in a way that shows the user does not respect "**God or holy things**", or behaviour showing similar disrespect.

e-Ethnic slur

An ethnic slur is a term designed to insult others on the basis of race, ethnicity, or nationality.

g-Four-letter words

In informal swearing and cursing, there are notions of four-letter words and dirty words. Swear-words and curse-words may include four-letter words such as **fuck, ball**..

h-Dirty words

Dirty words are words referring to sexual organs and acts, body elimination processes such as defecation, urination, and excretary substance. The term **dirty** words indicate a very personal and subjective attitudes.

7.4.2.5. *The range of informal swearing content* [50]

Given the diversity of speech communities, the range of content is remarkable for its protean diversity and poetic creativity, but also shocking in its ugliness and cruelty. Swearing draws upon very powerful but incongruous resonators. These include the following: the use of religious reinforcers (**by God!, the devil take it**!) and sacred references (**by my father's soul, on my mother's grave**); family origins (**son of a bitch, whoreson**); the attribution of various reprehensible behaviors and violations of moral codes, including treachery (**traitor, turncoat**), idleness (**bum, layabout**), promiscuity (**whore, slut**), dishonesty (**liar, cheat**), theft (**crook, swindler**), lack of courage or martial commitment (**coward, chicken**), sycophancy (**toady, brownnose**), meanness (**parsimonious, miser**), dirt (**filthy, scum**); social stigmas, such as illegitimacy (**bastard, whoreson**), perversion (**bugger, butt-fucker**); social conditions, such as poverty (**poor, miserable**); insulting names, de- meaning labels, and unflattering comparisons, such as the animal (**cow, pig**), the sexual (**prick, tit**), the intellectual (**imbecile, ignoramus**), the excretory (**turd, shit**), the racist (**whitey, yid**), and the political (**fascist, nazi**), a plant, mother, father, grant parents…in-law and even nonsense words.

7.4.2.6. The functions of informal swearing

The functions of informal swearing are complex. Most obviously, it is an outlet for frustration or pent up emotion and a means of releasing nervous energy after a sudden shock. It has also been credited with various social functions as a marker of group identity and solidarity, and as a way of expressing aggression without resort to violence. In these social contexts swearing can become a dominant linguistic trait, with sentences often containing many taboo words.

7.4.3. *Euphemism*:

7.4.3.1. Euphemism

Euphemisms are *mild, agreeable, or roundabout words used in place of coarse, painful, or offensive ones* [160]. A **euphemism** is a generally innocuous word or expression used in place of one that may be found *offensive* or suggest something unpleasant. Euphemisms are used to refer to taboo topics (such as disability, sex, excretion, and death) in a polite way, or to mask profanity.

Euphemism comes from the Greek word εὐφημία (**euphemia**), meaning "**the use of words of good omen**", which in turn is derived from the Greek root-words *eû* (εὖ), "**good, well**" and *phḗmē* (φήμη) "**prophetic speech; rumour, talk**". Etymologically, the *eupheme* is the opposite of the blaspheme "**evil-speaking**." The term **euphemism** itself was used as a euphemism by the ancient Greeks, meaning "**to keep a holy silence**" (**speaking well by not speaking at all**).

The word **lavatory** has, naturally, produced many euphemisms. Here are some of them: **powder room, washroom, restroom, retiring room, (public) comfort station, ladies' (room), gentlemen's (room), water-closet, w.c., public conveniences**.

Pregnancy is another topic for "delicate" references. Here are some of the euphemisms used as substitutes for the adjective **pregnant: in an interesting condition, in a delicate condition, in the family way, with a baby coming, (big) with child, expecting.**

The adjective **drunk**, for instance, has a great number of such substitutes, some of them "delicate", but most comical. E. g. **intoxicated (form.), under the influence (form.), tipsy, mellow, fresh, high, merry, flustered, overcome, full (coll.), drunk as a lord (coll.), drunk as an owl (coll.), boiled (sl.), fried (sl.), tanked (sl.), tight (sl.), stiff (sl.), pickled (sl.), soaked (sl.), three sheets to the wind (sl.), high as a kite (sl.), half-seas- over (sl.), etc.**

The word **God**, due to other considerations, also had a great number of substitutes which can still be traced in such phrases as **Good Lord!, By Heavens/, Good Heavens!, (My) goodness!, (My) goodness gracious!, Gracious me!**

Even in our modern emancipated times, old superstitious fears still lurk behind words associated with death and fatal diseases. People are not superstitious nowadays and yet they are surprisingly reluctant to use the verb **to die** which has a long chain of both solemn and humorous substitutes. E. g. **to pass away, to be taken, to breathe one's last, to depart this life, to close one's eyes, to yield (give) up the ghost, to go the way of all flesh, to go West (sl.), to kick off (sl.), to check out (sl.), to kick the bucket (sl.), to take a ride (sl.), to hop the twig (sl.), to join the majority (sl.).**

Mental diseases also cause the frequent use of euphemisms. A mad person may be described as **insane, mentally unstable, unbalanced, unhinged, not (quite) right (coll.), not all there (coll.), off one's head (coll.), off one's rocker (coll.), wrong in the upper storey (coll.), having bats in one's belfry (coll.), crazy as a bedbug (coll.), cuckoo (sl.), nutty (sl.), off one's nut (sl.), loony (sl.), a mental case, a mental defective, etc.**

According to Rawson [80, pp.1-11] euphemisms can be divided into two general types— positive and negative. The positive ones inflate and magnify, making the euphemized items seem altogether grander and more important than they really are. The negative euphemisms deflate and diminish. They are defensive in nature, offsetting the power of tabooed terms and otherwise eradicating from the language everything that people prefer not to deal with directly.

Positive euphemisms include the many fancy occupational titles, which salve the egos of workers by elevating their job status: **custodian** for janitor (itself a euphemism for caretaker), **counsel** for lawyer, the many kinds of **engineer** *(***exterminating engineer, mattress engineer, publicity engineer**, ad infinitum), *help* for servant (itself an old euphemism for slave), **hooker** and **working girl** for **whore,** and so forth.

Other kinds of positive euphemisms include the many institutional euphemisms, which convert madhouses into **mental hospitals**, **colleges** into **universities**, and small business establishments into **emporiums, parlors, salons**, and **shoppes**.

Negative, defensive euphemisms are extremely ancient. In many cultures, it is forbidden to pronounce the name of God (hence, pious Jews say *Adonai)* or of Satan (giving rise to the **deuce**, the **good man**, the **great fellow**, the generalized *Devil,* and many other roundabouts). The names of the dead, and of animals that are hunted or feared, may also be euphemized this way. The bear is called **grandfather** by many peoples and the tiger is alluded to as the **striped one**.

All euphemisms, whether positive or negative, may be used either unconsciously or consciously. Unconscious euphemisms consist mainly of words that were developed as euphemisms, but so long ago that hardly anyone remembers the original motivation.

Examples in this category include such nowstandard terms as **cemetery** (from the Greek word for **sleeping place**. It replaced the more deathly **graveyard**), and the names of various barnyard animals, including the **donkey** (the **erstwhile ass**), the **sire** (or **studhorse**), and the **rooster** (for **cock**, and one of many similar evasions, e. g**.,** ***haystack*** for **haycock**, **weather vane** for **weathercock**, and Louisa May **Alcott,** whose father changed the family name from the nasty-sounding Alcox.

Into this category, too, fall such watered-down swear words as **cripes, Jiminy Cricket**, **gee**, and **gosh**, all designed to avoid taking holy names in vain and now commonly used without much awareness of their original meaning, particularly by youngsters and by those who fill in the balloons in comic strips. Then there are the words for which no honest *Anglo-Saxon* (often a euphemism for "**dirty"**) equivalents exist, e. g., **brassiere**, which has hardly anything to do with the French **bras** (arm) from which it derives, and **toilet**, from the diminutive of **toile** (cloth).

Conscious euphemisms constitute a much more complex category, which is hardly surprising, given the ingenuity, not to say the deviousness, of the human mind. This is not to imply that euphemisms cannot be employed more or less honestly as well as knowingly. For example, **garbage men** are upgraded routinely into **sanitation men**, but to say "*Here come the sanitation men*" is a comparatively venial sin. The meaning does come across intelligibly, and the listener understands that it is time to get out the garbage cans.

By the same token, it is honest enough to offer a woman condolences upon "**the loss of her husband**, “where **loss** stands for **death**. Not only are amenities preserved: By avoiding the troublesome term, the euphemism actually facilitates social discourse.

7.4.3.2. Formation [160]

Euphemisms can be formed by means of phonetic midifications, figures of speech, rhetoric, slang, evolution.

7.4.4. Advanced reading: Oath of Office in the UK and the US

7.4.4.1. United Kingdom [178]

7.4.4.2. Oath of office of the President of the United States [179]

Follow-up activity 2.7.4.True/False: Discuss with your friends and decide whether the following statements are true or false:

1- Taboo words are those that are to be avoided because they are deemed unfit for normal linguistic usage and by community consensus are banned in everyday language in the public domain. Taboo words can be avoided by using paraphrases, synonyms, euphemisms, and code words.

2- Formal swearing constitutes a transgression of social codes ranging from a merely impolite to the criminal.

3- Informal swearing involves the use of rude or offensive words.

4- Euphemisms are mild, agreeable, or round about words used in place of course, painful, or offensive ones.

5- According to Rawson [80, pp.1-11], euphemisms can be divided into two general types: positive and negative.

7.5. Language and interest: slang

Pre-lecture activity 2.7.5. Discuss

1-What is slang? Give some examples of Vietnamese and English slang.

7.5.1. What is slang?

Slang can be considered to be "*very informal words and expressions that are more common in spoken language, especially used by a group of people, for example children, criminals, soldiers*…" [47, p.1380]. For example, **grass** is slang for **marijuana** used by drug addicts.

What follows is an overview of the definitions of slang from various perspectives, including the sociological, stylistic and linguistic approach, as well as its lexicographic description [65, pp. 31-35]:

a-The sociological approach

Within the sociological approach, slang is ascribed the two opposite purposes of keeping insiders together and outsiders out. On the one hand, Eble (1996), [as cited in [65] stresses the social and interpersonal aspects of slang and its function "*to establish or reinforce social identity or* *cohesiveness within a group or with a trend or fashion in society at large*". Accordingly, sharing the same slang vocabulary helps both to gain acceptance in a group and to preserve group identity. On the other hand, slang is said to serve anti-social purposes such as marking social differences, opposing authority, and hiding secret information or improper behavior from them. In particular, slang is viewed as an in-group vocabulary that certain sub-classes in society (e.g. criminals or drug addicts) cultivate to keep the content of their conversations private, or which such specific subgroups as adolescents or college students adopt to keep the other generation at a distance.

The two conflicting – social and anti-social tendencies of slang are evident in the effects it may produce: If sometimes it appears playful and amusing, it may, some other times signal the speaker' s intention to startle the audience or even to be aggressive.

b-The stylistic approach

Within the stylistic approach, slang is justaposed to formal language: particularly, it is below standard discourse and the neutral stylistic level, and typical of informal, relaxed speech. On the other hand, slang is also justaposed to other non-standard varieties: it is neither dialect nor register, nor can it be restricted to the concepts of **cant** (the specialized and usually secret language of thieves, professional beggars, and other groups operating on the springes of society) , **argot** (a secret language used by various groups, e.g. schoolmates, outlaws, colleagues… to prevent the outsiders from understanding the conversation), or **jargon** (the specialized vocabulary and phraseology of a set of people sharing a trade or profession). Slang can be rather vieved as a short-lived ephemeral vocabulary that is expecting either to pass into disuse or to have a more standard status.

c-The linguistic approach

From the linguistic point of view, slang is regarded as the use of ordinary words in extraordinary senses or of extraordinary words in ordinary senses. Jesperson pineers this position, stating that slang "*finds amusement in the creation and propagation of new words*".

Within the linguistic approach, slang is distinguished from the standard language in both its morphology and its semantics. In morphology, it is characterized by clear insubordination as regards the standard word-formation rules, as in semantics, it not only renames every day object, but also enriches, qualifies and complexifies them. Hence, Sorings (1981), [as cited in [65] definition of slang:

Slang is, as it were, a language in **statu nascendi** (or at least a lexicon) in the making. Slang is essentially an experimental language.

d-The lexicographic definition

In dictionaries, there is no unique clear-cut definition of slang because this concept has acquired different senses in different periods of time. Originally, the term was used to refer to the language of criminals, thieves and vagabonds. The OED, for instance, states that:

In the mid-eighteen century, it labelled "*the special vocabulary used by any set of a low or disreputable character*", and Webster & Mc Kecnie (1963) [as cited in [65] specify that in the beginning it referred to the specialized vocabulary and idioms of criminals, tramps, etc. the purpose of which was to disguise from outsiders the meaning of what was said". Accordingly, there seems to be an overlap between the original sense of slang and the current concept of **cant**.

But soon after the mid-eighteenth century, the term "**slang**" gradually broadened to include the language of other sub-groups, not necessarily of lower culture, but rather connected by their profession, like lawers, scientists, historians, artists and poets (OED), or by a common way of life. In this sense, the term became more specialized and nearly synonymous with **jargon**.

Lastly, in the early years of the nineteen century, slang acquired the more general sense of colloquial of vocabulary which is outside of conventional or standard usage, and which belongs rather to familiar conversation than to written language.

Sandburg states that "*slang is language which takes off its coat, spits on its hands- and goes to work*" [as cited in [64, p.64].

7.5.2. Types of slang

7.5.2.1. Hotten (1860), Mattiello (2008) and Migut (2010):

Slang tends to originate in sub-cultures within a society. Slang may be classified as a social variety characterizing a group (e.g. music slang, military slang, navy slang, drug slang, thieves' slang, teenage slang, college slang, etc.), as a regional variety distinguishing an area (e.g. British slang, American slang, Anglo-Irish slang) or a district (Cogney slang) [65, p.35].

Hotten [48, pp.42-64] divides slang into fourteen areas. It can be seen as follows: **Fashionable Slang, Parliamentary Slang, Military and Dandy Slang, University Slang, Religious Slang, Legal Slang or Slang amongst the Lawyers, Literary Slang, Theatrical Slang, Civic Slang, Slang terms for Money, Shopkeepers' Slang, Workmen's Slang, Slang Apologies for Oaths, and Slang terms for Drunkenness.**

Migut [70] divides slang into ten types. They include: **War slang, Criminal slang, Urban slang, Internet slang, Prison slang, Political slang, Afro-American slang, Vice slang, SMS slang, and Sex slang.**

Slang can be specific slang or general slang [65].

7.5.2.2. *Specific and general slang* [65, pp.39-40]

Slang can be further subdivided into either specific or general slang. Basically, specific slang is language that speakers use to show their belonging to a group and establish solidarity or intimacy with the other group members. It is often used by speakers to create their own identity, including such aspects as social status and geographical belonging, or even age, education, occupation, lifestyle and special interests. It is largely used by people of similar age and experience (like teenagers or college students) to strengthen the bonds within their own peer group, keeping outsiders out. It is also used by people sharing the same occupation (like military men and computer users) to increase efficiency in communication; or by those sharing the same living conditions (like prisoners and criminals) to hide secret information from people in authority. Lastly, it is used by people sharing an attitude or lifestyle (like drug addicts and homosexuals) to reinforce their group cohesiveness. Items like **rock** (a crystallized form of cocain), **smack** (a drug, spec. heroin) and **smoke** (opium, marijuana) are likewise specific, as they belong to the vocabulary of drug addicts and drug dealers, but they have a different meaning in the standard language.

General slang, on the other hand, is language that speakers deliberately use to break with the standard language and to change the level of discourse in the direction of informality. It signals the speaker's intention to refuse conventions and their need to be fresh and startling in their expression, to ease social exchanges and induce friendliness, to reduce excessive seriousness and avoid clichés, in brief, to enrich the language. General slang words have a wider circulation as they are neither group-nor subject-restricted: for example, items like **bevvy** (a drunk), **caff** (a café) and **footy** (football) are much more likely to get established as informal or colloquial English.

Yet, some slang words are both specific and general.

7.5.2.3. *Rhyming slang* [187]

Rhyming slang is a form of slang word construction in the English language that uses rhyme. It is often humorous and especially prevalent in the UK, Ireland and Australia. It may have started in the late 18 century or early 19 century and is closely associated with the Cogney working-class population, hence its alternative name, Cogney rhyming slang.

The construction of rhyming slang involved replacing a common word with a phrase of two or more words the last of which rhymes with the original word; the in almost all cases, omitting, from the end of the phrase, the secondary rhyming word, making the origin and the meaning of the phrase elusive to listeners not in the know.

Examples of the rhyming slang which are familiar to most British people are **apples and pears** (stairs), **trouble and strife** (wife), **plates and meat** (feet) and **dicky and dirt** (shirt). Sometimes the rhyming part of the phrase has been dropped. Somebody may say, for instance, that they are going **to take a butcher's** (have a look at something). The original expression was **to take a butcher's hook** which rhyme with **look**. Similarly, a person may say **use your loaf** (think about something/ use your head). Originally, the original phrase was **use your loaf of bread**, which rhymes with **head**.

7.5.3. ***Characteristics of slang*** [65, pp.41-45]

7.5.3.1. The linguistic properties of slang

a-Phonology

At the phonological level, slang plays with sounds and manipulates word pronunciation through onomatopia, echoism, jocular mispronunciation of words, assimilation, Cockney rhyming slang.

b-Morphology

At the morphology level, it is claimed that "*the same ordinary word-building processes that give rise to the general vocabulary also shape slang expressions*" (Eble, 1996, as cited in [65].

c-Grammar

Not much attention has been devoted so far to the grammar of slang.

d-Semantics

The semantics of slang has attracted the attention of almost all pertinent studies. In particular, Eble [1996, as cited in Mattiello, 2008) underline the tendency of slang to name things indirectly or figuratively, especially through metaphor, e.g. **bird** (an areoplane), metonymy, e.g. **tinie/-y** (a can of beer), synechdoche, e.g. **wheels** " a car")…

Eble [1996, as cited in Mattiello, 2008) also argues that slang items often diverse from standard usage in predictable ways, especially by such opposite semantic processes as generalization, specialization, amelioration and perjoration.

However, it is not always possible to identify a logical connection between a word's standard meaning and those added by slang.

7.5.3.2.*The sociological properties of slang* [65, pp.46-60]

a-The sociological properties of slang [65, pp.46-55]

Slang is associated with many sociological properties, which derive from both its varied nature and its multifunctionality.

Table 2.30. The Sociological properties of slang [65, p.60]:

Speaker-oriented	**Hearer-oriented**
Group-restriction	Playfulness
Subject-restriction	Humour
Secrecy	Freshness
Privacy	Novelty
Informality	Desire to impress
Debasement	Faddishness
Vulgarity	Colour
Obscenity	Musicality
Time-restriction	Impertinence

Ephemerality Localism	Aggressiveness

The table shows that the sociological properties of slang may be classified in relation to either the speaker or the hearer.

The speaker-oriented properties of slang characterize the speaker [65, p.59]:

i-as member of a particular group (group-restriction, individualities), often as exclusive one (secrecy, privacy, culture-restriction, prestige);

ii-as someone with a prescise occupation / activity (subject-restriction, technicality);

iii-as someone having a low cultural status (informality, debasement), or using low / bad language (vulgarality, obscenity);

iv-as an individual of certain age or generation (time-restriction, epherality) or coming from a specific regional area (localism).

The hearer-oriented properties are rather meant to produce some effect upon the hearer [65, p.60], viz:

i-to amuse the hearer or to make him laugh (playfulness, humour);

ii-to release him from the monotony of neutral style (freshness, novelty, unconventionality);

iii-to impress the hearer (desire to impress), esp. with bizarre expressions (fadiness), or to attract his attention with colourful words (colour) and their sounds(musicality);

iv-to mock, offend or challenge the hearer (impertinence, offensiveness, aggressiveness).

7.5.4. Functions and uses of slang

Slang has so many uses that it is difficult to choose one as central. According to Eric Partridge (1933) [as cited in [20, p.53], there are at least fifteen reasons why people often use slang: a-for the fun of it, b-as an exercise in wit or ingenuity, c-to be different, d-to be picturesque, e-to be arresting, f-to escape from clichés, g-to enrich the language, i-to add concreteness to speech, j-to reduce seriousness, k- to be colloquial, h-for ease of social interaction, l-to induce intimacy, m-to show that one belongs, n-to exclude others and o-to be secret.

Whatever the function and use of slang, one theme recurs among all these reasons: the use of slang as a means of marking social or linguistic identity. In Patridge's book Slang: **Today and Yesterday** [1933, as cited in [20], the group-identity function in fact provides the basis for most of the detailed illustration, which comes from a wide range of geographical areasand occupational activities.

7.3.5. ***Slang formation***

Slang formation follows different word-formation patterns. Many of them are obtained via extra-grammatical morphological operations, i.e. word-formation mechanisms which violate various universal properties of grammatical morphology. Yet, some slang formation can be assigned to recognized grammatical morphological rules, i.e. rules which are productive in the grammatical morphology of standard English. A third type of slang formation appears to lie in-between, since it exhibits some regularity, but extra-grammaticality in the base forms, or vice versa, i.e. it shows the regularity of the base, but extra-grammaticality in the mechanism of formation.

Follow-up activity 2.7.4.True/False: Discuss with your friends and decide whether the following statements are true or false:

1-The term **slang** is used to refer to formal standard words.

2-Slang can be classified into specific and general slang.

3-The sociological properties of slang can be speaker-oriented properties and hearer-oriented properties.

4-The chief use of slang is metalinguistic.

5-Slang expressions are created by the same process that affect ordinary speech.

7.6. Style

Pre-lecture activity 2.7.6. Discuss

Are the following formal or informal expressions. Analyse the use of these expressions:

1-How do you do?

2-How's things?

3-I am very grateful to you!

4-Writing Academic English Third Edition, is a comprehensive rhetoric and sentence structure textbook. It has been written for intermediate to advanced college and college- bound international and English as a second language students. It can also be used by native speakers of English who need to develop their basic composition skills or brush up on sentence structure and mechanics.

7.6.1. What is style?

Style is a term which is used with several different meanings. According to Richards, Platt and Weber [82, p.277], the term **style** can refer to a-variation in a person's speech or writing and b- a particular person's use of speech or writing at all times or to a way of speaking or writing at a particular period of time.

7.6.1.1. Style: variation in a person's speech or writing

"*Style is a product of individual choices and patterns of choices among linguistic possibilities*" [Chatman, as cited in [30, p.12].

As a product of individual choices and patterns of choices among linguistic possibilities, style usually varies from casual to formal according to the type of situation, the person or persons addressed, the location, the topic discussed, etc. On the basis of this, we could distinguish sentences containing features that are markedly formal or informal. We postulate that the essential aspect of the non-linguistic component (that is the attitude) is the gradiant between **stiff, formal, cold, impersonal** on the one hand and **relaxed, informal, warm, friendly** on the other. In between is the **neutral**.

By style, we can mean the degree of formality that characterizes a speaker's language as influenced by the social contexts.

Relaxed, informal, warm, friendly   Neutral   Stiff, formal, cold, impersonal

Scale of informality

Joos [1967, as cited in [79, pp.24-34] in his book **The Five Clock** distinguishes 5 styles:

a-Frozen: the most careful and elegant variety, reserved for very important or symbolic moment.

b-Formal: our generally serious levels of language use.

c-Consultative: the plain, every day style

d-Casual: our normal, relaxed style, appropriate to conversations with friends.

e-Intimate: the most grammatically and phonologically reduced style, used exclusively with our closest friends and family.

Let us examine these styles in detail.

a-The frozen style

The frozen style is called that because many of its linguistic units are fixed and unalterable, and native speakers tolerate little or no variation in it. It is the level appropriate to the most highly significant and symbolic occasions in the culture. Some of the people present on such occasions are likely to be ones deserving considerable respect; often they are persons of high office or considerable achievement. Furthermore, the occasions must be a special ones. These occasions demand frozen language.

Much of frozen style may be exactly the same as formal in its carefully planned and often elaborate structure. When spoken it is often intoned or elongated rather than carefully pronounced. However, here and there in the frozen style, certain fixed expressions are required. A judge must say to a returning jury: "*Ladies and gentlemen of the jury, have you reached a verdict*?" or "*Ladies* *and gentlemen, have you concluded your deliberations*?”

Frozen style is seldom interactive. Usually the speaker is involved in monologue, not conversation. Some few exceptions to this are always occasions in which each member of the interaction has a certain (or even fixed) verbal role to play. Meetings which produce such formulas as ***point of order***, ***second***, ***call the question***, and so on are examples of such interactive frozen style. The language is frozen because it must not be altered in any way, perhaps acarryover from the inalterability of religious and / or legal documents.

Ex.1.**Judge**: Ladies and gentlemen of the jury, have you reached a verdict.

Ex.2.Minister: our father, who art in heaven.......

Ex.3.

Chairperson: Do I hear a motion?

Member 1: I so move the resolution. Chairperson: Is there a second?

Member 2 : I second it.

Chairperson: Any further discussion?

Member 1 : Call the question.

Chairperson : All in favour of the resolution, signify by saying “Aye.”

Member 3 : Nay

Chairperson : The Ayes have it. The resolution passes

b-The formal style:

The formal style is for dressed up, important accasions, but we do not find lasting or symbolic value in these occasions. They demand, from precedent and situation, dignity, respect, precision, care in choice of words and sentence types.

The pronunciation at this level is clear and precise. The vocabulary and syntax are varied and complicated, but there are no formulaic utterances that could be characterized as “**flowery**,” “**elaborated**,’ or “**ordinate**.” Variation, rather than formulaic repetition, is a characteristic of formal style.

Formal style is usually single topic oriented. Wondering from one topic to another or introducing a number of asides, marginally connected remarks, or afterthoughts is not characteristic of formal style, either in speech or writing. In some cases this singleness of theme is related to the fact that much formal writing is technical. Most scholarly or technical reports, and even popular accounts of such subject matter, are prepared in formal style. In the spoken formal style, the pronunciation is careful andprecise.

Ex.1: *Welcome to today's program: Varieties of American English, Stylistic Differences. Your hosts are two well-known sociolinguists, Dr. Roger Shuy of Georgetown university and the Center for Applied Linguistics and Dr. Dennis Preston from the State University of New York, College at Fredonia.*

Ex.2: **Chairperson**: *Ladies and gentlemen, the company cannot ascertain why this has happened. We're unable to explain the drop in prices, but we do not feel that the trend will continue.*

c-The consultative style

The consultative style is appropriate to a wide range of speaking and writing situations. They are routine and without symbolic significance. This variety, right in the middle of the scale, is "getting-things-done" variety.

Shopping, selling, requesting for information, answering the telephone calls, ordinary speaking are carried out in consultative style. It is the style most open to the give-and- take of everyday conversation. Both the formal and frozen styles are likely to occur in monologues, but the consultative is for conversation.

Consultative style is characterized by false starts, backtracking, interruption, ellipsis, and so on. The feedback from one speaker to another is also characteristic of this style. The pronunciation may be clear, but words and sounds may be more run together, and the rate of pronunciation is faster.

Example 1: At the Filling Station

Filling Station Attendant: Hi. Run out of gas.

Driver: Sure did. Must not have been paying attention

Attendant: Regular or unleaded?

Driver: Regular, please.

Example 2: The "Welcome Wagon"

Man: Hi, Welcome Wagon Woman: Hello. Are you Mr. Andrews? Man: Yes, I am.

Woman: I'm from the local Welcome Wagon Service and I've come to welcome you to our community.

d-The casual style

The casual style is for fun, relaxation, use with close friends and relatives. It is the leasure speech. When casual is used in places which demand the consultative, it seems that the speaker is being disrespectful to the person addressed or not properly serious about the topic of discussion. On the other hand, when the casual is expected and one uses the consultative or even formal, the use of the inappropriate style seems to suggest that the friendship is strained or that the speaker is angry or upset with the listener.

The language of the casual is devoid of specialist jargon. There is a great deal of generalisation and use of pronouns. First names or even nicknames rather than titles and last namese are used in addressing one another. The pronunciation is rapid, often slurred. Slang and profanity occur with a great deal of regularity, as do proverbial and folk phrases that are fully integrated into conversation. Syntactic structures may be considerably reduced.

Example of the casual style:

Joe: Hey, Bill! Let's cut out of here.

Bill: Can't. Got to clean up.

Joe: I'm taking off, then.

Bill: Right. See you down at Tony's.

Joe: About six?

Bill:'Kay

Joe: Later, sucker.

Bill: Yeah, you lucky dog.

e-The intimate style

The intimate style is our closest, friendliest, most trusting variety. Families, lovers, and the closest of friends use it, though not in all situations.

Linguistically, intimate language, filled as it is with deletion, ellipsis, rapid and slurred pronunciation, non-verbal communication, and private code characteristics, is often unitelligible outside the smallest social units.

An example of the intimate style:

Wife: That you?

Husband: Uh-huh.

Wife: How'd it go?

Husband: Couldn't get him to look at it until next week. Covered up. Wife: Well, it' going so bad we may have to get somebody alse do it. Husband: Hmmmmmm. Check with Fred?

Wife: Mmm-hmm

Husband: Try next door?

7.6.1.2. Style: A particular person's use of speech or wriring

Style can also refer to a particular person's use of speech or writing at all times or to a way of speaking at a particular period of time, e.g. Dicken's style, the Style of Shakespear, or an 8th century style of writing. It can be used to refer to those features of a text, and more especially of a literary text, which identify it as being as the product of an author. We talk, for example, of the style of Jane Austen as being characteristically different from that of Charlotte Bronte.

7.6.2. ***Functional styles*** [30]

"A functional style of language is a system of interrelated language means which serves a definite aim in communication" [30, p.33].

Language can be used in communication to serve five functions: a-phatic, b-aesthetic, c-cognitive, d-directive and c-informative. Based on the main function each text / discourse unit serves, we can have different functional styles.

Two main functiona styles are a-informal style and formal style:

a-Informal style or colloquial style serving phatic function in informal situations. This FS is used in conversations, dialogues, personal letters, diaries..

b-Formal Styles used in formal situations. They include:

i-Belles-letters styles serving aesthetic cognitive function in stories, novels, folklores, poems, plays.

ii-Publicistic style serving conative, persuasive functions used in news report, advertisements, annoucement, religion, speeches.

iii-Legal style serving directive functions used in legal documents, diplomatic documents, business letters,..

iv-Scientific style serving informative functions used in scientific research, lectures, instructions, prescriptions.

In the English literary standard we distinguish the following major functional styles (FS) [30, p.33]:

a-The language of belles-lettres.
b-The language of publicistic literature.
c-The language of newspapers.
d-The language of scientific prose.
e-The language of of official documents.

Each of **FS** can be subdivided into a number of substyles:
a-The belles-letteres FS: the language style of poetry, the language style of emotive

prose, and the language style of dramma

b-The Publicistic FS: the language style of oratory, the language style of essay, the language style of feature articles in newspapers and journals.

c-The newspaper FS: the language style of brief news items and communiques, the language style of newspaper headings and the language style of notices and advertisements.

d-The scientific prose FS: the language style of humanitarian sciences, the language style of "exact" sciences, the language style of popular popular scientific prose.

e-The official document FS: the language style of diplomatic documents, the language style of business documents, the language style of legal documents, the language style of military documents.

Follow-up activity 2.7.6. True/False: Discuss with your friends and decide whether the following statements are true or false:

1-Style is a product of individual choices and patterns of choices among linguistic possibilities.

2-The formal style is the plain, everyday style.

3-The intimate style is the most careful and elegant varieties, reserved for every important symbolic movements.

4- **Style** can also refers to a particular person's use of speech or writing at all times or to a way of speaking at a particular period of time.

5- A functional style of language is a system of interrelated language means which serves a definite aim in communication.

8. CODE CHOICE

8.1. **Multilingualism** [126]

Pre-lecture-activity 2.8.1. Discuss

1-How many languages can you speak?

2-Can you think of the countries in which people can speak two or three languages?

8.1.1. What is multilingualism?

Multilingualism is the act of using, or promoting the use of, multiple languages, either by an individual speaker or by a community of speakers. Multilingual speakers outnumber monolingual speakers in the world's population. Multilingualism is becoming a social phenomenon governed by the needs of globalization and cultural openness. Thanks to the ease of access to information facilitated by the Internet, individuals' exposure to multiple languages is getting more and more frequent, and triggering therefore the need to acquire more and more languages.

8.1.2. Multilingual individuals

A **multilingual** person, in a broad definition, is **one who can communicate in more**

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

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

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

Even if someone is highly proficient in two or more languages, his or her so-called **communicative competence** or ability may not be as balanced. Linguists have distinguished various types of multilingual competence, which can roughly be put into two categories:

For **compound** bilinguals, words and phrases in different languages are the same concepts. These speakers are usually fluent in both languages.

For **coordinate** bilinguals, words and phrases in the speaker's mind are all related to their own unique concepts. In these individuals, one language, usually the first language, is more dominant than the other, and the first language may be used to *think through* the second language. A sub-group of the latter is the **subordinate** bilingual, which is typical of beginning second language learners.

The distinction between compound and coordinate bilingualism has come under scrutiny. When studies are done of multilinguals, most are found to show behavior intermediate between compound and coordinate bilingualism. Some authors have suggested that the distinction should only be made at the level of grammar rather than vocabulary, others use "**coordinate bilingual**" as a synonym for one who has learned two languages from birth, and others have proposed dropping the distinction altogether.

Many theorists are now beginning to view bilingualism as a "**spectrum or continuum of bilingualism"** that runs from the relatively monolingual language learner to highly proficient bilingual speakers who function at high levels in both languages.

8.1.3. Multilingualism within communities

Widespread multilingualism is one form of language contact. In multilingual societies, not all speakers need to be multilingual. When all speakers are multilingual, linguists classify the community according to the functional distribution of the languages involved:

Diglossia: if there is a structural functional distribution of the languages involved, the society is termed 'diglossic'.

Ambilingualism: a region is called ambilingual if this functional distribution is not observed. In a typical ambilingual area it is nearly impossible to predict which language will be used in a given setting. True ambilingualism is rare. Ambilingual tendencies can be found in small states with multiple heritages like Luxembourg, which has a combined Franco-Germanic heritage, or Malaysia and Singapore, which fuses the cultures of Malays, China, and India.

Bipart-lingualism: if more than one language can be heard in a small area, but the large majority of speakers are monolinguals, who have little contact with speakers from neighbouring ethnic groups, an area is called 'bipart-lingual'. An example of this is the Balkans.

8.1.4. Multilingualism between different language speakers

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

Some multilinguals use code-switching, a term that describes the process of 'swapping' between languages. In many cases, code-switching is motivated by the wish to express loyalty to more than one cultural group, as holds for many immigrant communities in the New World. Code-switching may also function as a strategy where proficiency is lacking.

Sometimes a pidgin language may develop. A pidgin language is basically a fusion of two languages, which is mutually understandable for both speakers.

Bilingual interaction can even take place without the speakers switching. In certain areas, it is not uncommon for speakers each to use a different language within the same conversation. This phenomenon is found, amongst other places, in Scandinavia. Most speakers of Swedish and Norwegian, and Norwegian and Danish, can communicate with each other speaking their respective languages, while few can speak both (people used to these situations often adjust their language, avoiding words that are not found in the other language or that can be misunderstood).

8.1.5. Why do people become bilinguals or mutilinguals?

The causes of multilingualism may be politics, religion, culture, education, economy and natural disaster.

Follow-up activity 2.8.1. True/False: Discuss with your friends and decide whether the following statements are true or false:

1-Multilingualism is the act of using or promoting the use of, multiple languages, either by an individual speaker or by a community of speakers.

2-If someone is highly proficient in two or more languages, his or her so-called communicative competence or ability is always balanced.

3-For co-ordinate bi-linguals, words and phrases in the speaker's mind are all related to their own unique concepts. In these individuals, one language, usually the first language, is more dominant than the other.

4-Widespread multilingualism is one form of language contact.

5-Whenever two people meet, negotiations take place. If they want to express solidarity and sympathy, they tend to seek common features in behaviour. They use the same language.

8.2. Code-switching and style-shifting

Pre-lecture-activity 2. 8.2. Discuss

1-Why do people change from one language to another, one variety of language to another, or one style of speaking to another?

8.2.1. Code

According to Richards, Platt and Weber [82, p.42) and Saville-Troike [86, p.48], **code** is a term which is used instead of a language, a speech variety or even a dialect.

8.2.2. Code-switching, style-switching and code-mixing

8.2.2.1. Code-swiching

a-What is code-switching?

In linguistics, code-switching occurs when a speaker alternates between two or more languages or language varieties, in the context of a single conversation. The term "*code- switching refers to change in languages (or language varieties) within a single speech event"* [86, p.48]. Speakers practice code-switching when they are each fluent in two languages or more than two languages. Both in popular usage and in sociolinguistic study, the name code-switching is sometimes used to refer to switching among dialects, styles or registers. Bilinguals often switch between their two languages in the middle of their conversation. These code switches can take place between or even within sentences, involving phrases or words or even parts of words. Here is one example from Saville-Troike [86, p.48):

Receptionist: *Cuban Interest Section.*
Caller: *¿Es la embajada de Cuba?* (Is this the Cuban embassy?)
Receptionist: *Sí. Dígame.* (Yes, may I help you?)

This is an example of the receptionist **code-switching** from English to Spanish, changing languages within the same speech event, because she had identified the caller as a Spanish speaker.

b-Types of code-switching

Scholars use different names for various types of code-switching.

i-Intersentential switching [147]

Intersentential switching occurs *outside* the sentence or the clause level (i.e. at sentence or clause boundaries). It is sometimes called **"extrasentential" switching**. In Assyrian- English switching one could say, "*Ani wideili.* What happened?" ("*Those, I did them.* What happened?").

ii-Intra-sentential switching [147]

Intra-sentential switching occurs *within* a sentence or a clause. In Spanish-English switching one could say, "*La onda* is to fight *y jambar*." ("*The in-thing* is to fight *and steal.*").

iii-Tag-switching [147]

Tag-switching is the switching of either a tag phrase or a word, or both, from one language to another, (common in *intra-sentential switches*). In Spanish-English switching one could say, "*Él es de México y así los criaron a ellos*, you know." ("*He's from Mexico, and they raise them like that*, you know.")

iv-Intra-word switching [147]

Intra-word switching occurs *within* a word itself, such as at a morpheme boundary. In Shona-English switching one could say, "*But ma*-day-s *a-no a-ya ha-ndi-si ku-mu-on-a.* ("*But these* days *I don't see him much.*") Here the English plural morpheme -*s* appears alongside the Shona prefix *ma*-, which also marks plurality.

v-Situational code-switching

Situational code-switching occurs when the language used change according to the situations in which the conversants find themselves: they speak one language in one situation and another in a different one [107, p. 104].

Instances of situational code-switching are usually fairly easy to classify for what they are. What we observe is that one variety is used in a certain set of situations and another in an entirely different set.

In a multilingual country like Singapore, the ability to shift from one language to another is accepted as quite normal. Singapore has four official languages: English, the Mandarin variety of Chinese, Tamil, and Malay, which is also the national language. National policy promotes English as a trade language, Manderin as the international ‘Chinese’ language, Malay as the language of the region, and Tamil as the language of the important ethnic groups in the republic. In Singapore, people change languages according to the situations.

vi- Metaphorical code-switching

When a change of topic requires a change in the language used we have metaphorical code-switching [107, p. 104].

According to Saville-Troike [86, p.49] *metaphorical code-switching occurs within a single situation, but adds meaning to such components as the role-relationships which are being expressed*. When a change of topic requires a change in the language used we have metaphorical code-switching. Metaphorical code-switching has an affective dimension to it. You change the code as you redefine the situation: formal to informal, official to personal, serious to humourous, and politeness to solidarity. Since speaking different languages is an obvious marker of differential group membership, by switching languages bilinguals often have the option of choosing which group to identify with in a particular situation, and thus can convey the metaphorical meaning which goes along with such choice as well as whatever denotative meaning is conveyed by the code itself.

An example of such metaphorical switching was reported by Tuladhar, who described an event which occurred at a border checkpost between India and Nepal. A woman was stopped by the guard, accused of carrying too much tea, and threatened with a heavy fine. The woman first used Nepali (the official language) to make an appeal to the law, and to argue on legal grounds that she was within her limits of legitimate allowances. From the guard's accent in Nepali she inferred he was also a native speaker of Newari and switched into that language to make an entreaty on the grounds of common ethnic identity, an appeal to solidarity. She finally switched into English "for formulation of thought above the system," which was both an implicit attack on the corruption of the system, and an assertion that she belonged to an educated class in society which had no intent or need of "smuggling" across a few packages of tea. She consciously used code- switching as a verbal strategy in this instance, and was successful.

vii- Discourse contextualization switching

Discourse contextualization switching, as defined by Bailey, are switches which "do not co-occur with external changes in the context or significant shifts in sociocultural framework" [2000, as cited in [86]. These function to frame components such as quotations, to mark them off from surrounding verbal context.

8.2.2.2. Style-shifting

Style-shifting is a term in sociolinguistics referring to alternation between styles of speech included in a linguistic repertoire of an individual speaker.

8.2.2.3. Code-mixing

Code-mixing refers to the mixing of two or more languages or language varieties in speech. Some scholars use the terms "**code-mixing**" and "**code-switching**" interchangeably, especially in studies of syntax, morphology, and other formal aspects of language. Others assume more specific definitions of code-mixing, but these specific definitions may be different in different subfields of linguistics, education theory, communications etc.

Code-mixing is similar to the use or creation of pidgins; but while a pidgin is created across groups that do not share a common language, code-mixing may occur within a multilingual setting where speakers share more than one language.

8.2.3. ***What are the reasons for code-switching***?

According to Saville-Troike [86, pp.56-59], the reasons for code-switching are:

a-for group identification, solidarity, distancing, redefinition of a situation, or humorous effect, real lexical need, as an avoidance strategy.

b-to soften or strengthen a request or a command iii-to intensify or to eliminate ambiguity

c-to give additional force to part of an utterance

d-to express a closer or more informal relationship

e-to establish authority in a confrontation situation

f-to indicate that a referential comment is not to be taken seriously

g-to exclude other people within hearing if a comment is intended for only a limited audience

h-to function as a repair strategy

i-to make an ideological statement

j-to establish new identities.

Whatever specific functions are served by code-switching within and across communities, it adds to the verbal strategies that speakers have at their command, and is to be recognized as a dimension of communicative competence.

Follow-up activity 2.8.2. True/False: Discuss with your friends and decide whether the following statements are true or false:

1-Code means different languages or different varieties of language.

2-Code-switching refers to change in languages within a single speech event.

3-Style-shifting refers to change in language according to domain.

4-Situational code-switching occurs when a language change accompanies a change of topics or participants, or any time the communicative situation is redefined.

5-Intersentential switching is the change in language which occurs within a single sentence.

8.3. **Pidgin** [127]

Pre-lecture-activity 2.8.3. Discuss

1-Can you think of some English or French pidgin expressions used in Vietnam

8.3.1. Pidgin language

A pidgin(/ˈpɪdʒɪn/), or pidgin language, **is a simplified language that develops as a means of communication between two or more groups that do not have a language in common** [127]. A pidgin is a language which has no native speakers. Pidgins develop as a means of communication between people who do not have a common language. So a pidgin is no one’s native language. Pidgins seem particularly likely to arise when two groups with different languages are communicating in a situation where there is also a third dominant language.

For example, on Caribbean slave plantations in the seventeenth and eighteenth centuries, West African people were deliberately separated from others who used the same language so as to reduce the risk of their plotting to escape or rebel. In order to communicate with each other, as well as with their overseers, they developed pidgins based on the language of the plantation bosses as well as their own languages. On sea-coasts in multilingual contexts, pidgins developed as languages of trade between the traders – who used a colonial language such as Portuguese, or Spanish or English – and the Indians, Chinese, Africans or American Indians that they were trading with. Holme [46, p.5] defines a pidgin as:

> *“A reduced language that results from extended contact between groups of people with no language in common; it evolves when they need some means of verbal communication, perhaps for trade, but no group learns the native language of any other group for social reasons that may include lack of trust or of close contact.”*

The origin of the word **pidgin** is uncertain. **Pidgin** first appeared in print in 1850 and there are many sources to which the word may be attributed. For example [45, pp.85-86):

a-The Chinese pronunciation of the English word **business (pidgin).**

b-The English word "**pay**"(pei) and the Cantonese word "**chien**" (tsin) for "money"; the combination of "**pay money**" became "**pay-chien**", **pidgin.**

c-from Hebrew **pidjom** meaning **trade**.

Pidgin has variously called “**makeshift**”, “**marginal**”, or “**mixed language**”. The creation of a pidgin usually requires [127]

a-Prolonged, regular contact between the different language communities.

b-A need to communicate between them

c-An absence of widespread proficiency in a widespread, accessible interlanguage.

Pidgin languages are created from the combined efforts of people who speak different languages. All languages involved may contribute to the sounds, the vocabulary and the grammatical features, but to different extents, and some additional features may emerge which are unique to the new variety. Nevertheless, it has been found that when one group speaks a prestigious world language and the other groups use local vernaculars, the prestige language tends to supply more of the vocabulary, while vernacular languages have more influence on the grammar of the developing pidgin. The language which supplies most of the vocabulary is known as the lexifier (or sometimes superstrate) language, while the languages which influence the grammatical structure are called the substrate.

Initially, pidgins develop with a narrow range of functions. Those who use them speak other languages, so the pidgin is an addition to their linguistic repertoire used for a specific purpose, such as trade or perhaps administration. They are typically used for quite specific functions like buying and selling grain, or animal hides, rather than to signal social distinctions or express politeness.

Because pidgins develop to serve a very narrow range of functions in a very restricted set of domains, they tend to have a simplified structure and a small vocabulary compared with fully developed languages. Consequently, the structure of a pidgin is generally no more complicated than it needs to be to express these functions.

Pidgin languages are created from the combined efforts of people who speak different languages. All languages involved may contribute to the sounds, the vocabulary and the grammatical features, but to different extents, and some additional features may emerge which are unique to the new variety. Nevertheless, it has been found that when one group speaks a prestigious world language and the other groups use local vernaculars, the prestige language tends to supply more of the vocabulary, while vernacular languages have more influence on the grammar of the developing pidgin.

Because pidgins develop to serve a very narrow range of functions in a very restricted set of domains, they tend to have a simplified structure and a small vocabulary compared with fully developed languages.

Since a pidgin language is a fundamentally simpler form of communication, the grammar and phonology are usually as simple as possible, and usually consist of [127]:

a-Uncomplicated clausal structure (e.g., no embedded clauses, etc.)

b-Reduction or elimination of syllable codas

c-Reduction of consonant clusters or breaking them with epenthesis iv-Basic vowels, such as [a, e, i, o, u]

d-No tones, such as those found in West African and Asian languages vi-Use of separate words to indicate tense, usually preceding the verb

e-Use of reduplication to represent plurals, superlatives, and other parts of speech that represent the concept being increased

f-A lack of morphophonemic variation

Example 1:

Table 2.31. Comparison of verb forms in four languages [45, p.87]

French	English	Tok Pisin	Cameroon pidgin
Je vais	I go	Mi	a
Tu vas	You go	Yu	yu
Elle/ill/va	She/he/it goes	Em	i
Nous allons	We go	Yumi go mipela	Wi go
Vous allez		yupela	wuna
Ells/ils vont	They go	ol	dem

Example 2. Cameroon pidgin English [45, p.93]

Foh di foh dis graun oh foh no bi sehf-dat na di ting wei i di bring plenti hambag. (To be, or not to be-that is the question.)

In Vietnam we have Tây bồi, Mỹ bồi:

Example 3. *Ok, you take cyclo. One you, one dollar, two you, two dollar. If you OK you sit down, if you no OK you go* [111].

Pidgins have a limited vocabulary, a reduced grammatical structure, and a much narrower range of functions. They are the native language of no one, but they are nonetheless a main means of communication for millions of people. Most pidgins are based on European languages: English, French, Spanish, Dutch and Portuguese, reflecting the history of colonialism.

Pidgins may start out as or become trade languages, such as Tok Pisin. Trade languages are often full blown languages in their own right such as Swahili. Trade languages tend to be "vehicular languages", while pidgins can evolve into the vernacular.

Some pidgins have become so powerful as a means of communication that they have developed a more formal role, as regular auxiliary languages. They maybe given official status by a community as lingua francas. These are known as “expanded pidgins”

As with other lingua francas, the uses and occasions for using a pidgin will partly depend on how widely it is known. This will determine the degree of expansion of the language. Pidgins can be classified into different types according to their phase of development: **jargon**, **stable pidgin**, **extended pidgin**, and **creole**. Each stage is characterised by a gradual increase in overall complexities

Acoording to Holmes [45, p.89), a pidgin language has three identifying characteristics:

a-it is used in restricted domains and functions
b-it has a simplified structure compared to the source language
c-it generally has low prestige and attracts negative attitudes-especially from outsiders.

Pidgins often have a short life. If they develop for a restricted function, they disappear when the function disappears. In Vietnam, a pidgin English developed for use between the American troops and the Vietnamese, but it subsequently died out. A trading pidgin usually disappears when trade between the groups dies out. Alternatively, if trade grows, then more contact will generally lead to at least one side learning the other's language, and so the need for the pidgin disappears. In some cases, however, pidgins go on to develop into fully-fledged languages or creoles.

8.3.2. Creole

A creole is a pidgin which has acquired native speakers [45, p.90]. Many of the languages which are called pidgins are in fact now creole languages. They are learned by children as their first language and used in a wide range of domains. A creole is believed to arise when a pidgin, developed by adults for use as a second language, becomes the native and primary language of their children — a process known as nativization.

The English term **creole** comes from French **créole**, which is cognate with the Spanish term **criollo** and Portuguese **crioulo**, all descending from the verb **criar** ("to breed" or "to raise"), ultimately from Latin **creare** ("to produce, create") [153]. The specific sense of the term was coined in the 16th and 17th century, during the great expansion in European maritime power and trade that led to the establishment of European colonies in other continents.

As a result of their status as some group's first language, creoles also differ from pidgins in their range of functions, in their structure and in some cases in the attitudes expressed towards them. A creole is a pidgin which has expanded in structure and vocabulary to express the range of meanings and serve the range of functions required of a first language [45, p.90].

Once a creole has developed it can be used for all the functions of any language – politics, education, administration, original literature, and so on. Creoles have become accepted standard and even national and official languages. Once developed there is no evidence in their linguistic structure to reveal their pidgin origins [45, p.93].

Table 2.32. Example of creoles [20, p.336]

French	**Guyanese Creole**	**Krio**	**English**
Mangez	Māʒe	Chop	Eat
J'ai mange	Mo māʒe	A chop	I ate
Il/Elle a mange	Li māʒe	I chop	He/She ate

McWhorter (1998), [as cited in [153] has proposed the following list of features to indicate a creole prototype:

a-a lack of inflectional morphology (other than at most two or three inflectional affixes), b-a lack of tone on monosyllabic words, and

c-a lack of semantically opaque word formation.

According to their external history, four types of creoles have been distinguished: plantation creoles, fort creoles, maroon creoles, and creolized pidgins.

Since creole languages rarely attain official status, the speakers of a fully formed creole may eventually feel compelled to conform their speech to one of the parent languages. This **decreolization process** typically brings about a **post-creole** speech continuum characterized by large scale variation and hypercorrection in the language.

8.3.3. Pidginization and creolization: two opposed processes.

Pidginization generally involves some kind of 'simplification' of a language, e.g. reduction in morphology and syntax, tolerance of considerable phonological variations, reduction in the number of functions for which the pidgin is used, and extensive borrowing of words from local mother-tongues.

Creolization involves expansion of the morphology and syntax, regularization of the phonology, deliberate increase in the number of functions for which the language is used, and development of a rational and stable system for increasing vocabulary.

8.3.4. Distribution

Pidgin and creole languages are distributed mainly in the equatorial belt around the world, usually in places with direct or easy access to the oceans. They are found mainly in the Caribean and around the north and east coasts of South America, around the coasts of Africa, particularly the west coast, and across the Indian and Pacific Oceans.

Their distribution appears to be fairly closely related to long-standing patterns of trade, including trade in slaves. Hancock (1977) lists 127 pidgins and creoles: 35 English- based, 15 French-based, 14 Portuguese-based, 7 Spanish-based, 5 Dutch-based, 6 German-based, 3 Italian–based, and the rest are based on a variety of other languages.

The names given to pidgin and creole languages by linguists refer to their location and their principal lexifier language (i.e. the language from which they draw most of their vocabulary). Thus, Jamaican Creole English refers to the creole spoken in Jamaica, which is English-based or draws most of its vocabulary from English. Haitian Creole French is the name given to the creole language spoken in Haity.

8.3.5. ***Where do pidgins and creoles come from*?**

There are a variety of theories on the origin of creole languages, all of which attempt to explain the similarities among them. Arends, Muysken & Smith (1995) [as cited in [153] outline a fourfold classification of explanations regarding creole genesis:

a-Theories focusing on European input

b-Theories focusing on non-European input

c-Gradualist and developmental hypotheses

d-Universalist approaches

For more information on this issue, please refer to:

a-https://en.wikipedia.org/wiki/Pidgin

b-https://en.wikipedia.org/wiki/Creole_language

Follow-up activity 2.8.3. True/False: Discuss with your friends and decide whether the following statements are true or false:

1-A pidgin is a simplified language that develops as a means of communication between two or more groups of people that do not have a language in common.

2- The language from which the pitgin is derived are simplified, and vocabulary and grammatical complexities have been reduced.

3- Pidgins can be classified into different types according to their phase of development: jargon, stable pidgin, extended pidgin, and creole.

4- A creole is a pidgin which has acquired native speakers.

5- A creole is used in restricted domains and functions and has a simplified structure compared to the source language.

CHAPTER II REVIEW 2

I- Answer the following questions

1-What are the stages of child language development in the first year after birth?

2-What are the three main functions of adolescent language?

3-What are the main features of adult language?

4-What is a taboo word? How do we avoid using taboo words in everyday communication?

5-What is formal swearing? informal swearing?

6-What is euphemism? Give some examples.

7-What is slang? How are slang expressions formed?

8- How do you understand the term **style**?

9-What is multilingualism?

10-What is code-switching? What are the types of code-switching?

11-What is pidgin? A creole?

II- T/F: Decide whether the following statements are true or false

1- After a period of two years during which their speech is limited to one and two- word utterances, children begin to produce longer and more complex grammatical structures like the text used in the telegraph.

2- The two social contexts which are important for adolescent language development are: family and school.

3- Adults are very flexible language users, in part, because of the variety of forms and functions available.

4- Taboo words are those that are to be avoided because they are deemed unfit for normal linguistic usage and by community concensus are banned in everyday language in the public domain. Taboo words are to be avoided by paraphrases, synonyms, euphemism, codewords or silence.

5- Formal swearing is a ritual concerning profanity, foul language, and ethnic slurs.

6- In informal swearing, rude or offensive words are used to swear at somebody, usually because you are angry.

7- The term **four-letter-word** refers to euphemism.

8- Euphemisms are mild, agreeable or round about words used in place of coarse, painful, or offensiev ones.

9- The term **slang** is used to refer to informal, non-standard words and phrases, generally shorter lived than the expressions of ordinary colloquial speech.

10- The sociological features of slang include speaker-oriented features and hearer-oriented features.

11- Slang is considered as a marker of social identity.

12-Styles means choice of linguistic possibilities.

13- According to Martin Joos, the frozen style is the most grammatically and phonologically reduced style, used exclusively with the closest friends and family.

14- Multilingualism is the use of two or more languages by an individual or by a group of speakers such as the inhabitants of a particular region or a nation.

15- In bilingual or multilingual communities, people may change from one language to another in the course of conversation. This phenomenon is called language mixing, language switching or simply “code-switching”.

16- The term **code-switching** refer to change in languages within a single speech event.

17- Situational code-switching occurs when one changes from formal to informal language within a single event.

18- Intersentential switching is the change which occurs between sentences or speech acts.

19-A pidgin is a simplified language that develops as a means of communication between two or more groups that do not have a language in common.

20-A creole has a limited vocabulary, a narrow range of functions and is only used in trading.

CHAPTER III. LANGUAGE AND CULTURE

Chapter III Contents

1. LANGUAGE IN ITS SOCIO-CULTURAL CONTEXT

Pre-lecture activity 1.1. Discuss:

1-What social factors in Vietnam influence language choice in everyday communication?

2-Which of the above social factors is the most important?

When we speak, we must consistently make choices of many different kinds: **what** we want to say, **how** we want to say it, and the **specific sentence types, words,** and **sounds** that best unite the **wha**t with the **ho**w. How we say something is at least as important as what we say; in fact, the content and forms are quite inseparable, being but two facets of the same object. Appropriate language choice in human communication depends on the cultural, social, and physical settings in which communication takes place. These settings are called **socio-cultural contexts** or **communication contexts**. Another type of context is the **context of culture**. A society and its culture, among other things, provide the context of situation and the context of culture for language use. The terms **context of situation** and **context of culture** were coined by Bronislaw Malinowski [39]: language can only be fully understood when these two aspects are understood implicitly or explicitly by the interlocutors. In the following part, we will look at the two notions of **context of situation** and **context of culture**:

1.1. The context of situation

1.1.1. The notion of context of situation

In English the notion of "**context**" derives from Latin "**contextus**" (from "**contegere**," meaning **weaving together**). Most West and East European languages have the same or a similar concept of "**context**," both in the sense of verbal context (**co-text**) and in the sense of **context of situation**. In linguistics, sociology, and anthropology, the term **context** refers to those objects or entities which surround a focal event in these discipline, typically a communicative event, of some kind. Context is a "*frame that surrounds the event and provides resources for its appropriate interpretation*"[Charles, as cited in [152]. The term **context** is often used to refer to a-**linguistic** or **verbal context** (the linguistic units which occur before or after a word, a phrase or even a longer utterance or a text) and b-**non-linguistic** or **social context / the context of situation** (the broader social situation in which a linguistic item is used). The social context is the **whole situation in which an utterance is made** (i.e. **who** is speaking to **whom** about **whom**, whether **formally** or **informally**, **why**, **when** and **where)**. Language varies according to the change in social factors or in other words, according to the social context in which it occurs. The basic assumption here is that language users adapt the properties of their language use (such as intonation, lexical choice, syntax, and other aspects of formulation) to the current communicative situation.

The notion of **context** was invoked by Malinowski to account for the way language was used among the Trobriand islanders in the Western Pacific [105]. Firth [1957, as cited in [105] takes up the notion of **context of situation** and turns it into a key concept in his linguistic theory by giving it a more abstract character, and, more significantly, by incorporating language within it.

According to Firth [1957a, as cited in [105], "**context of situation**" is best used as a suitable schematic construct to apply to language events. He suggests the following categories to relate **context of situation** to **language events**:

a-The relevant features of participants: persons, personalities.

i-The verbal action of the participants.

ii-The non-verbal action of the participants.

b-The relevant objects.

c-The effect of the verbal action.

A similar approach is found in Hymes (1964, 1974) where further details of context are specified. Hymes lists the components of speech as follows [as cited in [87, pp.110-111]: a-the genre, b-the topic, c-the purpose or function, d-the setting, e-the key, f-the participants, g- the message form, h-the message content, i-the act sequence, j-the rules for interaction, k-the norms of interpretation.

Pervin [1978), as cited in [105] summarizes the structure of situations in terms of the following categories: a-place, b-time, c-people, and d-activities.

Argyle [1978, as cited in [105], proposes a more complex list of situation categories: a-elements of behaviour, b-goals or motivations, c-rules of behaviour, d- social or formal roles, e-physical setting and equipment, f-salient cognitive concepts, and g- relevant skills.

Probably the most detailed contribution to the study of the structure of social situations in social psychology has been provided in an influential paper by Brown and Fraser [1979, as cited in [105, p.38]. Their schema is inspired by the situational factors that explain sociolinguistic variation, and they provide not only a theoretical sketch, but also a selective review of the sociolinguistic literature in which such factors have been observed. Their schema of situation structure combines a major **Scene** category with that of **Participants**, where a **Setting** (locale, time, bystanders) is part of the Scene, more or less as in other approaches. They see **Purpose** as the "motor" of social situations, but place it under Scene, and define it in terms of **activity type** (goals, activated roles) and **subject matter** (task, topic).

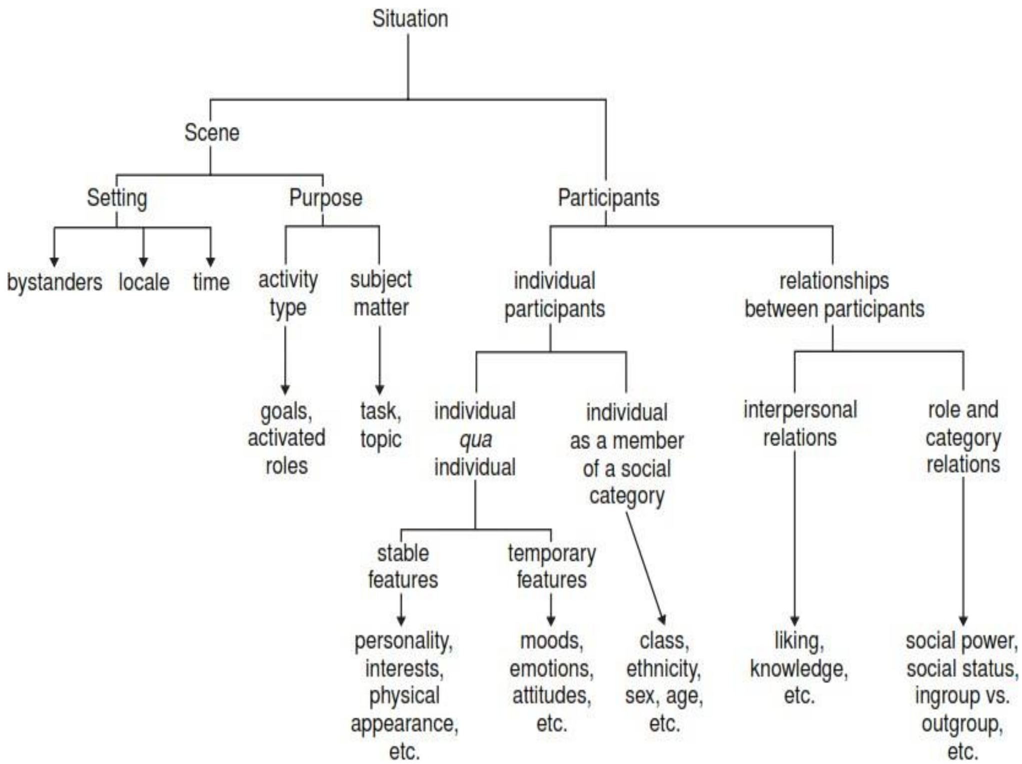


Figure 3.1. Components of a situation [Brown and Fraser, 1979, as cited in [105, p.38].

Saville-Troike [86, pp.42-43] states that language choice depends on such social factors as **domain**, **topic**, **setting** and **function**.

According to Samovar, Porter, Mcdaniel and Roy [84, p.311], there are three important communication variables found in every communication setting. These are general rules that apply across all cultures and all social settings. In every social context, you will find culture-based communication rules that apply to a-the appropriate degree of formality and informality, b- the influence of assertiveness and interpersonal harmony, and c-the influence of power distance relationship. Each variable plays an important role in how people respond to their interpersonal and organizational environment.

According to Holmes [45, pp.8-9], in any situation, linguistic choices generally indicate people's awareness of the influence of one or more of the following components:

a-The **participants**

i-**who** is speaking, and

ii-**who** are they speaking **to**?

b-The **setting** or social context of the interaction: **where** are they speaking?

c-**The topic:** what is being talked about**?**

d-The **function**: Why are they speaking?

In addition to these components, it is useful to take account of four different dimensions for analysis which relate to the factors above and which have been only implicit in the discussion so far. These are:

a-A social distance scale concerned with participant relationships

b-A status scale concerned with participant relationships

c- A formality scale relating to the setting or type of interaction

d-Two functional scales relating to the purposes or topic of interaction.

In the following part, we will look at **domain**, **participant**, **setting**, **topic**, **function** and **power** and **solidarity relationships** as important social factors influencing language choice in human communication.

1.1.2. Domain, setting, topic, function and participants as important factors in the context of situation

1.2.2.1. *Domain*

The concept of domain developed by Fishman [1964, 1966, 1971, 1972, as cited in [86, pp.42-43] remains useful for both description and explanation of the distribution of means of communication. He defines it as:

> ". . . *a socio-cultural construct abstracted from topics of communication, relationships between communicators, and locales of communication, in accord with the institutions of a society and the spheres of activity of a speech community*."

Factors determining domains may thus include the general subject area under discussion (e.g. religion, family, work), the role-relationships between the participants (e.g. priest–parishioner, mother–daughter, boss–secretary), and the setting of the interaction (e.g. church, home, office).

No fixed set of domains can be posited a priori for all speech communities, since the set of activities which will constitute a cluster of purpose, role-relations, and setting will be culture-specific. Different levels of focus have also proved to be salient in different communities: e.g. societal–institutional (family, school, church, government) versus social–psychological (intimate, informal, formal, intergroup). These levels tend to coincide (family with intimate, for instance, and religious institution with formal), but may provide an interesting additional dimension for investigation [Fishman, 1971, as cited in [86, pp.42-43]

For example, in Paraguay, a small South American country, two languages are used – Spanish, the language of the colonisers, and Guaraní, the American Indian indigenous language. People in Paraguay are proud that they have their own language which distinguishes them from the rest of South America. Many rural Paraguayans are monolingual in Guaraní, but those who live in the cities are usually bilingual. They read Spanish literature, but they gossip in both Spanish and Guaraní.

A study by Joan Rubin in the 1960s [as cited in [45, p.23] identified complementary patterns of language use in different domains. Urban bilingual Paraguayans selected different codes in different situations, and their use of Spanish and Guaraní fell into a pattern for different domains. This was useful though it still leaves considerable areas of language use unspecified.

Table 3.1. Domains of language use in Paraguay [45, p.23]

Domain	**Addressee**	**Setting**	**Topic**	**Language**
Family	Parent	Home	Planning a family party	Guarani
Friendship	Friend	Cafe	Funny anecdote	Guarani
Religion	Priest	Church	Choosing the Sunday liturgy	Spanish
Education	Teacher	Primary school	Telling story	Guarani
Education	Lecturer	University	Solving a maths problem	Spanish
Administration	Official	Office	Getting an import licence	Spanish

Domain is clearly a very general concept which draws on three important social factors in code choice – participants, setting and topic. It is useful for capturing broad generalisations about any speech community. Using information about the domains of use in a community, it is possible to draw a very simple model summarising the norms of language use for the community. This is often particularly useful for bilingual and multilingual speech communities.

1.1.2.2. Topic

Topic, as discussed in this part**,** refers to discourse topic: the **subject matter** of a speech, text, meeting, discourse, etc. It is what is talked or written about. Discourse topic categorizes, reduces, summarizes, and organizes the generic structure and the semantic information of discourse.

Topics, topic categories, topic nature (safe, easy, taboo, familiar…) will influence the language choice such as spoken or written discourse, the generic structure of discourse, styles of language, speech act choice, register, discourse makers and many others.

Once a topic is chosen, the speaker or writer has to speak or write topically. S/he thinks first of the generic structure of discourse. Then, there is the problem of topicality. Every clause, sentence, paragraph, discourse is organised around an element that is taken as its point of departure: the discourse topic. The topic of a discourse captures "**what a document is about**", i.e., the meaning of the text. A discourse can be represented by a "bag of words" for several purposes. This is the issue of lexical cohesion and lexical/ conceptual field of discourse. A **topic** consists of a cluster of words that frequently occur together. Examples are:

a-Arts: architecture, fine art, dancing, fashion, film, museum, music, …

b-Business: advertising, e-commerce, capital, finance, investment, …

c-Computers: hardware, software, database, digital, multimedia, …

d-Education: course, graduate, school, professor, university, …

e-Politics: government, legislation, party, regime, military, war, …

The speaker or the writer of a discourse topic has to think of issues of **thematisation** (thematic development of the topic), **staging** (what is first, what is last, topic-subtopics, discourse markers..) and **language style**.

Topic is often a primary determinant of language choice in multilingual contexts. Bilinguals often find it easier to discuss particular topics in one code rather than another. In some domains, choice of language depends on factors such as the particular topic or function of the interaction. In rural areas of Spain, lack of proficiency in Spanish may lead to the use of Guaraní in situations where Spanish would be appropriate in the town.

Table 3.2. Topic and language choice in Spain [45, p.49]

	Spanish	Guarani
Religion	✔	
Literature	✔ (serious)	✔ (magazine)
Schooling	✔	
Broadcasting	✔	✔ (e.g. farming)
Shopping		✔
Gossiping		✔

In diglossic communities, choice of when H will be used and when L will be used depends on the topic chosen.

In addition to topic, appropriate language choice may depend on setting (including locale and time of day), purposes and participants.

1.1.2.3. Function

The term **function** refers to the purpose for which an utterance or a unit of language is used [82, p.113]. In linguistics, language functions are described in the speech act theory: a speech act is an utterance as a functional unit in communication. Depending on the context of communication, one utterance has a certain function in communication. The purpose of using the utterance, together with other aspects of social context, will decide which kind of speech act the speaker is performing. The speech act realization differs from culture to culture.

In a spoken discourse, the structure of a spoken discourse is normally organized around the organization of the speech acts relevant to the discourse topic. For example, when you hear: *Good morning, Erm... I'm wondering what the Vietnam Airlines flights are from Hanoi to HoChiMinh city every day?* You know that the discourse topic is **buying airline tickets** (fare). The **topic framework** is: **Location** (a Vietnam airline ticket office in Hanoi), **participants**: (sale and and English-speaking customer), **time** (in the morning), **language**: English, **discourse type** (transaction discourse), **lexical field**: (flight, time of depature, air part, price…). The speech acts will be about **buying the airline ticket** at an Vietname airline office in Hanoi for a morning flight from Hanoi to HoChiMinh City.

Functions can be the purpose for which a language unit is used. It will decide the **generic** / the **overall structure** and the **functional style** of a discourse. If we view genres as social processes, then the functions of these social processes can be to describe, to explain, to instruct, to argue, to narrate. These social processes with their functions will result in different types of genre and their generic structures: personal descriptions, accounts, instructions, essays, narrative. For example, to narrate a story, you will make use of the generic structure of narrative which has the following structure: **abstrac**t, **orientation**, **complicating event**, **resolution** and **coda.** Functions or purposes can decide the functional styles of the discourse or text.

1.1.2.4. *Setting* [105]

a-Setting: time, location, circumstances and situation

We shall use the term **setting** here in two senses: that of **situation** and that of **time** and **place / space.** Thus, situations include a family breakfast, a faculty meeting, a party, Thanksgiving dinner, a lecture, a date. Social situations may be restricted by cultural norms which specify the appropriate participants, the physical setting, the topics, the functions of discourse, and the style.

b- Location: Types of places

Of the vast number of possible places, we shall, therefore, only consider three basic types: i-personal and inter-personal places/spaces, ii-social places/spaces and iii-geographical places/ spaces.

Personal and interpersonal place and space define **where I am now**, as well as my interlocutors, that is, a space that organizes our interaction, perspective and discourse in direct, face-to-face interaction. Preferred personal and interpersonal space may vary in size between cultures.

Social places locate our joint and collective activities in everyday life, at home, at work, and during times of leisure, and hence tend to be defined in terms of what people do in such places. Such places may be variously categorized, as follows: i-outdoor places and spaces (streets, squares, parks, lakes, rivers and beaches), ii-residential places (houses, apartment buildings, homes), iii-commercial places (shops, department stores, shopping malls), iv-commercial service places (hotels and restaurants), v-community service places (city halls, police stations and post offices, government agencies; hospitals, stations and airports), vi-educational places (schools and universities), vii-leisure places (movie houses, theatres and gyms), viii-workplaces (offices, workshops and factories)

Social places are also defined by the social categories of the people who work there (the professionals), those who visit such places (the users or clients), as well as the typical transactions they engage in. And conversely, social places thus seem to be involved in the assignment of social identities to members, especially to the professionals who work there.

A third kind of place may be called geographical, but actually embodies and combines social, political and cultural dimensions. They may be represented by their scope, range, size or level, and are progressively inclusive, for instance as follows: i-Home, ii-Street / Neighborhood, iii-City, iv-State, Province, v-Country, vi-Region / Continent, vii-World.

As part of the representation of place in context models, these categories not only tell us where we (and others) are, and what happens where, but also provide a sociocultural dimension and identity, which influences language choice in communication.

So far we have conceptualized the three types of places as wholes. Many of them, however, are structured, organized, ordered in many ways, and such structures are important for interaction. Teachers traditionally stand in front of a classroom so that they can see and control the students, and a judge usually sits in front of a courtroom, and on a higher bench, both to symbolize his / her power.

b-Time

There are many forms of discourse and communicative events that are organized by time, with fixed beginnings and endings, as is the case for most meetings, broadcast programs, lectures, parliamentary debates, doctors' visits, and so on. This is the case for most institutional discourse, but also in informal everyday conversations. People do not have limitless time, and organize part of their discourse, and especially ending it, by negotiating termination with reference to time. Communicative events may take place between fixed time points, or have a maximum duration.

All this shows that participants in many communicative events, at least in many modern cultures, must be aware of time, and keep monitoring it – starting with the obligatory presence at a certain place at a certain time (that is, being "on time" for work, a class, a meeting, a train ride or a concert).

We have seen that settings are a fundamental aspect of the structure of situations in general, and of contexts in particular. Joos [1967, as cited [79, p.24] has given a classification of five major setting varieties in his own cultural system on the basis of the degrees of formality of the settings; these he defines by style types as intimate, casual, consultative, formal, and frozen.

1.1.2.5. Participants

a-participants' social attributes

In any act of communication, there is a **sender** and a **receiver** who together may be called interlocutors. In addition, there may be present an audience which is not the primary addressee of the message. These are the participants in a communicative event.

For most sociolinguistic analyses the important features of participants will be sociological attributes. Participants' social identities involves many types of identity and roles, such as [105]:

i-Categories: gender (women, men, etc.), age (young, old, etc.), appearance (black, white, etc.), etc.

ii-Ethnicity: European, Asian-American, etc.

iii-Nationality: Dutch, Spanish, etc.

iv-Profession/Occupation: baker, dentist, journalist, etc.

v-Social positions: boss, employee, etc.

vi-Ideological identities: socialist, feminist, pacifist, etc.

vii-Social roles/relations: mother, friend, patient, client, etc.

viii-Communicative roles: speakers, producers, listeners, readers, etc.

These factors can result in different types of language variety: gender variety, age variety, ethnic variety, geographical variety, genres and different styles.

In addition, the category of the communicative event and the participation structure of the communicative event are also very important: What communicative event takes place? How is the event organized? Who will participate in the communicative event? What functions do they play in the event? What are the participant relationships in the event? Participation structure is composed of various kinds of categories of social participants from different realms or social orders. Directly relevant are the specific participant roles of discourse and communication itself, such as Speaker and Hearer in most forms of everyday conversation.

b-Participant social status, social role and relationships.

i-Participant social status

The concept status is central to social interaction and social structure. **Social statuses are established social positions**.

ii-Participant social role

A social status is associated with a social role. Roles are also central to social interaction and social structure. The two concepts of status and role go hand in hand. The term **social role** refers to a **pattern of behavior that is associated with a particular position (or status) in society** or a **set of expected behaviors and the values associated with them that a culture or ethnic group defines as proper or acceptable** [92, p.45].

Social roles often have formal markers associated with them. Among the chief markers of social position is undoubtedly language. Language is the medium through which roles are created, and each role in turn shapes the language of the person who plays it. Participants' role relationships are influential in communication.

iii-Participant role relationships: Power relationship vs solidarity relationship

When someone communicates with other people, he or she should try to know with whom he/she speaks, where and when he speaks, then try to find an appropriate language. A speaker uses language not only to express but to create a representation of himself / herself in relation to others with whom she/he is interacting. Language can be used to express role of relationships between individuals. The social relation between the participants is reflected either in **power** or **solidarity** relationships.

Power is a relationship between at least two persons and it is nonreciprocal in the sense that both cannot have power in the same area of behavior. **Power is the degree to which one interlocutor is able to control the behavior of the other** [Sterling, 2000, as cited in [10]. The relationship is asymmetrical. There are many bases of power: physical strength, wealth, age, sex, institutionalized role in the church, the state, the army, or within the family. The relation called

older than, parent of, richer than, stronger than, and **noble than** are all asymmetrical power relations.

Solidarity is a relationship which is based on similarity or even sameness of salient characteristics in two (or more) persons [Thomas, 1998, as cited in [10]. Such relationships are reciprocal, i.e. they obtain equally for both individuals. The relationship is symmetrical. **Attending the same school** or **having the same parents**, or **practicing the same profession** are a set of relations which are symmetrical.

Solidarity concerns the social distance between the characteristics they shared [Hudson, 1960, as cited in [10]: How much experience they have shared, how many social characteristics they share (religion, sex, region of origin, race, occupation, interest, etc.). Solidarity forms express **intimacy** and **familiarity** [Polly Sterling, 2000, as cited in [10].

Power and solidarity are two types of social relationships which influence the language choice in communication. In communication, people often vary their language according to the communicative contexts to achieve their communicative purposes. One of the most important function of language variation is to enable people to identify with a social group (to show solidarity with a social group / to be in solidarity with the group) or to separate themselves from the group (to convey the idea that there is a difference in social distance between the interlocutors). In the first case, the speaker means "*I am one of you*". In the second case, the speaker means "*I am different from you*". The two notions **Power Relation** and **Solidarity Relation** were introduced by Brown and Gillman [10]. **Solidarity relation is the relation of social equality, of social closeness, of being friends**. The language used to show solidarity tends to be informal. It means: "*I am one of you*". **Power relation is the relation of difference in social distance**. This relation is characterised by power factor (political, economic or social). One interlocutor has higher power (higher in status) whereas the other is lower in power (lower in status). There is a difference in social distance between the interlocutors: higher status-lower status, higher power-lower power, old-young, rich-poor, employer-employee. The difference in social distance between them will result in the use of different verbal–nonverbal language varieties.

Power governs asymmetrical relationships where one is subordinate to another; solidarity governs symmetrical relationships characterized by social equality and similarity. We can display power-solidarity relationship as follows:

Power	**Solidarity**
Asymmetry	**Symmetry**
Hierarchy	**Equality**
Distance	**Closeness**

Linguistic signals of power and solidarity can be words, phrases, pronunciation, or the whole language.

One example of linguistic signals of power and solidarity is **T-V** usage. In sociolinguistics, a **T–V distinction** (from the Latin pronouns ***tu*** and ***vos***) is a contrast, within one language, between various forms of addressing one's conversation partner or partners [195]. Brown and Gilman argued that the choice of forms of address is governed by either relationships of **power** and / or **solidarity**, depending on the culture of the speakers. Brown & Gilman (1960) defined social relationships in terms of POWER and SOLIDARITY. Forms which indicate POWER establish who has authority and how great that authority is. Forms which indicate SOLIDARITY establish the degree of intimacy in the relationship. T is the familiar form and V is the polite form. T and V forms are used to control social interactions by indicating the degree of power and solidarity. Non-reciprocal T/V usage indicates power relationship. Reciprocal T or V usage indicates solidarity relationships, reciprocal V usage: "politeness" and reciprocal T usage: "intimacy".

1.1.2.6. Society as social context

Society, among other things, provides the social contexts and social situations for language use. Social situations are restricted by cultural norms which specify the appropriate participants, the physical setting, the topics, the functions of discourse, and the style.

In addition, society controls speech [49, p.119]:

a-by providing a set of norms, which we learn to follow.

b-by providing the motivation for adhering to these norms, for putting efforts into speech.

c-by providing a set of concepts for thinking and talking about.

1.2. The context of culture

1.2.1. The context of culture

The notion "**context of situation**" is often related, by Malinowski, Firth and other linguists, with that of "**context of culture**" [39]. The first kind of context is local, and involves participants face-to-face, and within a specific setting. **Cultural context** is usually defined as more global, and involves members of a whole community, as well as many of their fundamental properties, such as their knowledge, norms and values.

Culture provides the context within which words and, more generally, grammatical systems are interpreted. The context for an instance of language (text) is an instance of culture (situation). And the context for the system that lies behind each text (language) is the system which lies behind each situation – namely, the culture [39, p.7].

According to Neuliep [73, p.46], the cultural context in which human communication occurs is perhaps the most defining influence on human interaction. **Culture provides the overall framework wherein humans learn to organize their thoughts, emotions, and behaviors in relation to their environment**.

But, what is the overall framework for a particular culture and language community which guide people's behaviour in general and communication in particular? What is the overall framework for British culture? American culture? Australian culture? and Vietnamese culture?

Over the past few decades, anthropologists, communication researchers, psychologists, and sociologists have isolated several dimensions of cultural variability that can be used to differentiate cultures. They have tried to find out the national systems of dominant cultural values of world cultures. These national systems of dominant cultural values are considered as national patterns of cultures. As stated, when used as a count noun, "**a culture**" is the set of customs, traditions and values of a society or community, such as an ethnic group or nation [154]. **The set of dominant cultural values of one's nation functions as the cultural framework for an individual's communication**.

As Macoinis notes, cultural values are "*culturally defined standards of desirability, goodness, and beauty that serve as broad guidelines for social living*" [as cited in [84, p.42]. The significance of cultural values is that they inform members of a culture as to what is considered right or wrong, good or bad, correct and incorrect, appropriate in most contexts of human life. When enacted, a culture's value system establishes the expected, normative modes of behavior for members of that culture and institutes the criteria used to judge people's conduct [84, pp. 174-175].

Australian anthropologist Roger Keesing [73, p.46] argues that culture provides people with an implicit theory about how to behave and how to interpret the behavior of others. People from different cultures learn different implicit theories. These theories are learned through socialization. And through socialization, individuals also learn the dominant values of their particular culture and their self-identities.

According to Gudykunst [37] members of different cultures learn different implicit theories to guide their behavior. Cross-cultural researchers suggest dimensions that can be used to explain similarities and differences in these implicit theories across cultures. Cultural **Individualism-Collectivism** is the major dimension of cultural variability isolated by theorists across disciplines to explain similarities and differences in behavior Individualism and collectivism exist in all cultures, but one pattern tends to be predominant.

As members of individualistic cultures are socialized into their culture, they learn the major values of their culture (e.g. independence, achievement) and acquire preferred ways for how members of the culture are expected to view themselves. Members of collectivistic cultures learn different major values (e.g. harmony, solidarity) and acquire different preferred ways to conceive of themselves.

Cultural I-C influences the major cultural values individuals learn and the ways members of cultures acquire conceptions of themselves. Cultural I-C has a direct influence on behavior (e.g., through norms/rules used to guide behavior), but it also influences behavior indirectly through the values and self-construals that individual members learn when being socialized into the culture. To understand individual behavior, both cultural-level I-C and individual-level factors that mediate the influence of cultural I-C must be taken into consideration.

Individuals learn their values through the socialization process. The values that are predominant in the culture influence the values that individuals learn, but individual value structures are different from cultural value structures. Individuals' behavior is affected by cultural values and the individual values they hold. Cultural values provide broad guidelines about what are acceptable means for achieving end states in different situations. Individual values provide specific guidelines for behavior across situations. Feather (1995) demonstrated that the values individuals hold are linked to the valences they attach to different behaviors.

When individuals are socialized, they learn various patterns of interaction that are based on the norms, rules, and values of their culture. These patterns of interaction form the basis for individuals' communication styles.

According to Gudykunst [38] cultural individualism-collectivism influences communication in a culture through the cultural norms and rules associated with the major cultural tendency (e.g. the United States tends to have individualistic norms / rules, Asian cultures tend to have collectivistic norms / rules). In addition to cultural norms / rules, individualism-collectivism also influences the ways individuals are socialized in their cultures. Individuals in a culture generally are socialized in ways consistent with the cultural-level tendencies. Cultural individualism-collectivism, therefore, indirectly influences communication through characteristics individuals learn when they are socialized. At the least three individual characteristics mediate the influence of cultural individualism-collectivism on individuals' communication: their personalities, their individual values, and their self-construals. These individual-level characteristics are related to cultural-level individualism-collectivism and can be used to explain variability in communication within cultures.

Thus, the culture in which individuals are raised influences the way individuals are socialized in terms of individualistic and collectivistic tendencies. Cultural individualism-collectivism (I-C) has a direct effect on communication because it affects the norms and rules that guide behavior in individualistic and collectivistic cultures. The individualistic or collectivistic tendencies that individuals learn when being socialized into their cultures in turn also influence individual level factors such as the way individuals conceive of themselves and the values individuals hold. Cultural I-C, therefore, has both a direct effect on communication behavior and an indirect effect on communication behavior that is mediated through individual-level factors such as self construals and values. The theoretical position outlined is summarized in Figure 3.2.

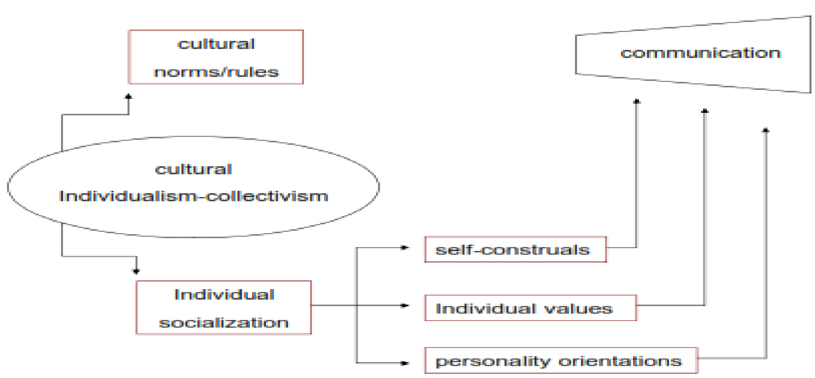


Figure 3.2. The influence of individualism - collectivism on communication [32]

According to Merkin [66] individuals know people mostly from their own cultural network. Consequently, identifying and understanding underlying cultural values is essential for successful intercultural interactions. Studies have examined how different cultural values determine the way people communicate to accomplish goals while also maintaining their dignified, self-confident manner. Considerations occur because it is difficult to decipher how to communicate effectively with people from other cultures; particularly when one is balancing attaining goals and maintaining composure with people who see things differently. The different perspectives people from dissimilar cultures hold are referred to as cultural norms. Cultural norms condition people to relate to others in patterned ways. One classic example is how initial business meetings in places like the US get straight to the point. In contrast, in Japan, when business partners first meet, much time is spent socializing initially before plunging into the substance of a business deal.

These cultural patterns reflect fundamental values that underlie communication. Hence, the values behind getting straight to work reflect the individualistic value of **consulting the other** (as a courtesy). In contrast, the value sharing contexts before signing a contract, reflects the collectivistic notion that **face** must be attended to first. Establishing harmony gives **face** which founds good business relationships. Thus, collectivists need **harmonious communication**.

The following part will look at Hall (1976, 1983)'s idea of low-context cultures and high-context cultures and Hofstede's dimensions of national cultures (2010, 2011) as the cultural frameworks which guide and influence people's behaviour and communication.

1.2.2. The frameworks of Low-context cultures (LCC) and High-context cultures (HCC) and communication styles.

Communication styles are behaviors that consistently occur in the "*way one verbally, nonverbally, and paraverbally interacts to signal how literal meaning should be taken, interpreted, filtered, or understood*" [Norton, 1983, as cited in [75].

Hall [1976, 1983, as cited in [81, pp.134-138] distinguished between cultures according to how communication takes place: low / high context cultures. Ting-Toomy [99, p.101] presents the Low-Context Communication (LCC) and High-Context Communication (HCC) characteristics as follows:

Ting-Toomey [99, pp.100-101] states that by low-context communication we emphasize how intention or meaning is best expressed through explicit verbal messages. By high-context communication we emphasize how intention or meaning can best be conveyed through the context (e.g. social roles or position) and the nonverbal channels (e.g. pauses, silence, tone of voice) of the message.

In general, low-context communication refers to communication patterns of direct verbal mode: straight talk, nonverbal immediacy, and sender-oriented values (i.e. the sender assumes the responsibility to communicate clearly). In low-context communication, the speaker is expected to be responsible for constructing a clear, persuasive message that the listener can decode easily.

In contrast, high-context communication refers to communication patterns of indirect verbal mode: self-effacing talk, nonverbal subtleties, and interpreter-sensitive values (i.e. the receiver or interpreter of the message assumes the responsibility to infer the hidden or contextual meanings of the message). In high-context communication, the listener or interpreter of the message is expected to "read between the lines," to accurately infer the implicit intent of the verbal message, and to observe the nonverbal nuances and subtleties that accompany the verbal message.

When we use low-context communication we stress the importance of explicit verbal messages to convey personal thoughts, opinions, and feelings. When we use high-context communication we stress the importance of multi-layered contexts (e.g. historical context, social norms, roles, situational and relational contexts) that frame the interaction encounter.

Ting-Toomey [99, p.10] summarizes the Low-context communication (LCC) and High-context communication (HCC) characteristics in the following table:

Table 3.3. Ting-Toomey [99]'s Low-context communication (LCC) and High-context communication (HCC) frameworks:

LOW - CONTEXT COMMUNICATION CULTURE	**HIGH-CONTEXT COMMUNICATION CULTURE**
Individual values	Group-oriented values
Self-face concern	Mutual-face concern
Linear logic	Spiral logic
Direct style	Indirect style
Person-oriented style	Status-oriented style
Self-enhancement style	Self-effacement style
Speaker-oriented style	Listener-oriented style
Verbal-based understanding	Context-based understanding
Countries: Germany, Switzerland, Denmark, United States, Canada, Australia, United Kingdom	Countries: Saudi Arabia, Kuwait, Mexico, Nigeria, Japan, China, South Korea, Vietnam

1.2.3. The frameworks of Hofstede's dimensions of national cultures

1.2.3.1. Individualism-Collectivism

This dimension is defined as follows: "*Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after him or herself and his or her immediate family. Collectivism* as its opposite pertains to *societies in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty"* (Hofstede et al., 2010, p.92).

Table 3.4. Major differences between Individualistic and Collectivistic cultures [99, p.67; 42; 41, p.113]

Individualistic cultures	**Collectivistic cultures**
"I" identity	"We" identity
Individual goals	Group goals
Interindividual emphasis	Ingroup emphasis
Voluntary reciprocity	Obligatory reciprocity
Low-context communication	High-context communication
Management of individuals	Management of groups
Small-power distance prevails	Large-power distance prevails
Symmetrical interaction	Asymmetrical interaction
Examples: United States, Austrlia, United Kindom, Canada, Netherlands, New Zealand, France, Germany	Guatemala, Indonesia, Pakistan, China, Japan, Vietnam

Ting-Toomey [99, p.67] maintains that basically, individualism refers to the broad value tendencies of a culture in emphasizing the importance of individual identity over group identity, individual rights over group rights, and individual needs over group needs. Individualism **promotes self-efficiency, individual responsibilities**, and **personal autonomy**. Collectivism refers to the broad value tendencies of a culture in emphasizing the importance of the **'we'** identity over the **'I'** identity, group rights over individual rights, and in-group-oriented needs over individual wants and desires. Collectivism promotes **relational interdependence, in-group harmony**, and **in-group collaborative spirit**. Individualistic and collectivistic value tendencies are manifested in everyday family, school, and workplace interaction.

In collectivist cultures, high-context communication prevails. In individualistic cultures, low-context communication prevails. Individualism is also related to small-power distance whereas collectivism is related to a large-power distance.

Cultural individualism-collectivism influences communication in a culture through the cultural norms and rules associated with the major cultural tendency (e.g. the United States tends to have individualistic norms / rules, Asian cultures tend to have collectivistic norms / rules). In addition to cultural norms / rules, individualism-collectivism also influences the ways individuals are socialized in their cultures. Individuals in a culture generally are socialized in ways consistent with the cultural-level tendencies. Cultural individualism-collectivism, therefore, indirectly influences communication through characteristics individuals learn when they are socialized. At the least three individual characteristics mediate the influence of cultural individualism-collectivism on individuals' communication: **their personalities**, **their individual values**, and **their self-construals**. These individual-level characteristics are related to cultural-level individualism-collectivism and can be used to explain variability in communication within cultures. Figure 3.3. schematically illustrates how the influence of cultural individualism-collectivism on communication is mediated by individual-level factors that mediate their effects.

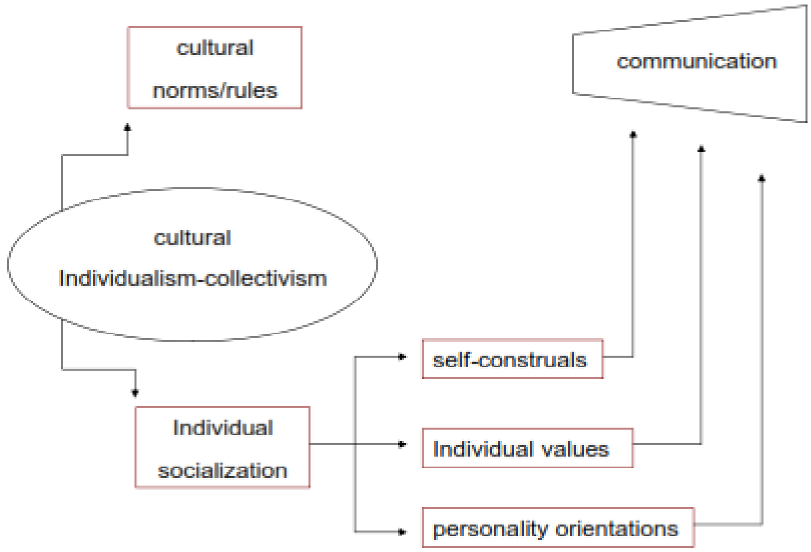


Figure 3.3. The influence of individualism and collectivism on communication [32]

Cultural I-C influences the major cultural values individuals learn and the ways members of cultures acquire conceptions of themselves (Gudykunst et al, 1996). Cultural I-C has a direct influence on behavior (e.g., through norms/rules used to guide behavior), but it also influences behavior indirectly through the values and self-construals that individual members learn when being socialized into the culture. To understand individual behavior, both cultural-level I-C and individual-level factors that mediate the influence of cultural I-C must be taken into consideration.

Individuals learn their values through the socialization process. The values that are predominant in the culture influence the value s that individuals learn, but individual value structures are different from cultural value structures. Individuals' behavior is affected by cultural values and the individual values they hold. Cultural values provide broad guidelines about what are acceptable means for achieving end states in different situations. Individual values provide specific guidelines for behavior across situations. Feather (1995) demonstrated that the values individuals hold are linked to the valences they attach to different behaviors.

When individuals are socialized, they learn various patterns of interaction that are based on the norms, rules, and values of their culture. These patterns of interaction form the basis for individuals' communication styles.

According to Ting-Toomey [99, p.68], the top individualist values are **freedom, honesty, social recognition, comfort, hedonism**, and **personal equity**. The top collectivist values are **harmony, face-saving, fifial piety** (respect and conformity of parents' wishes), **equality in the distribution of rewards among peers** (for the sake of group harmony), and **fulfillment of other's needs**.

Thus, it is expected that people in collectivistic cultures appreciate harmony, mutual-face concern, formal, covert, implicit and indirect style of communication, context-based understanding, non-verbal contextual message, asymmetrical interaction and people in individualistic cultures value freedom of speaking, consultation, informal, overt, implicit and direct style of communication, verbal-based understanding and symmetrical interaction in communication.

Ting-Toomey [98] argued that individualistic cultures are low-context and correspondingly collectivistic cultures are high-context. Both high-context and low-context cultures were originally broken down by Hall (1976) according to two distinctive communicative patterns. Specifically, in high-context cultures, communication is overt, implicit and indirect while in low-context cultures, communication is covert, explicit and direct.

According to Merkin [66] a large body of research highlights how individualists prefer direct communication while collectivists prefer indirect communication, particularly in face-threatening situations.

Direct communication can be defined as messages that have the meaning included within them, including logical viewpoints, direct declarations, and expressiveness. Direct speech is efficient because it is concise, evident, and unequivocal. However, it commits the speaker to what is said which could easily cause people to lose face. So why would individualists prefer direct communication? Individualists favor direct communication partly because they can assert control over their relationships. Direct messages employ low-context communication – communication where the meaning is explicitly stated. In fact, findings with regard to facework – behavioral actions enacted to protect one's face – indicate that individualism is responsible for more dominating and less other-oriented facework than collectivism. Direct communication strategies are risky and could destroy relationships if not purposefully considered. However, individualists' need to manage relationships is so strong that they are willing to risk taking responsibility for their direct assertions.

Besides wanting control, individualists directly communicate to establish two-way communication, even if it means superiors involving subordinates in decision-making. Americans (individualists) prefer two-way communication because they often face complex open-ended situations requiring participative input. Indeed, individualism is related to the propensity to express voice. Accordingly, individualists believe it is a loss of face when they are not consulted in decision making. Being consulted assures individualists that their opinion matters as unique individuals. This is partly because individualists promote their own welfare over the interests of their group, try to stand out and tend to use self-honoring facework.

In cultures with a high collectivism maintenance of the harmony in the group is highly important. In those cultures one seldom argues with people and one avoids that a member of the group will loose face. Communication is very implicit because all members of the group know each other well and they don't need words to convey a message.

In collectivistic cultures, the self is interdependent, which means that people feel linked to others in their primary group. Accordingly, collectivists must maintain connection and adjust their comportment to conform and be accepted by others; otherwise, they risk losing face.

Consequently, they prefer to use indirect communication. The distinctive feature of indirect communication is that the meaning is outside the message. Indirect communication styles consist of influencing through face work or third parties or using ambiguity. However, the ambiguities of indirect speech can be a source of misunderstanding and conflict in relationships which could also lead to a loss of face.

So why do collectivists use indirect communication? In summarizing culture and communication literature, it is concluded that most collectivists prefer to be indirect because they are more comfortable avoiding conflict and losing face. Nevertheless, collectivists' need to uphold face is so important, they will risk being misunderstood for the sake of maintaining face. To uphold face, collectivists also place a greater emphasis on preserving harmonious interpersonal relations.

The combination of indirect communication with an interdependent self explains collectivists' focus on others. Given this orientation, collectivists prefer one-way communication, where superiors use authority and subordinates provide little or no feedback. This helps preserve social harmony designed to avoid situations where disagreements could lead to losing face.

Members of individualistic cultures will have more consultational face-saving communication than members of collectivistic cultures. Consultation needs will lead to the greater use of direct communication strategies to save face. Members of collectivistic cultures will have more harmonious face-saving strategies than members of individualistic cultures. Harmony needs will lead to the greater use of indirect communication strategies to save face.

Individualistism-Collectivism characteristics of communication are summarised in the following table:

Table 3.5. Individualistism-Collectivism characteristics of communication

Individualism	Collectivism
Low-context communication	High-context communication
Overt, explicit, and direct	Covert, implicit and indirect
Verbal message	Non-verbal contextual message
Explicit and precise instructions, signs, rules	Imprecise
Clear intentions, meanings	Not clear intention, meanings depend on circumstances
Conflict and confrontation are natural	Avoidance of conflict and confrontation
Person-oriented verbal style	Status-oriented verbal style
Self-enhancement verbal style	Self-affacement verbal style

Speaker-oriented style	Listener-oriented style
Verbal-based understanding	Context-based understanding
Freedom of speech	Harmony
Symmetrical interaction	Asymmetrical interaction
Two-way communication	One-way communication

1.2.3.2. The Power distance dimension

Power distance can therefore be defined as *'the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally'* [41, p. 61).

Table 3.6. Key differences between Small-and-Large-Power-Distance societies in General Norm, Family, School, and Health Care [41, p.72]:

SMALL POWER DISTANCE	LARGE POWER DISTANCE
Inequalities among people should be minimized.	Inequalities among people are expected and desired.
Social relationships should be handled with care.	Status should be balanced with restraint.
Less powerful people and more powerful people should be interdependent.	Less powerful people should be dependent.
Less powerful people are emotionally comfortable with inter dependence.	Less powerful people are emotionally polarized between dependence and counterdependence.
Parents treat children as equals.	Parents teach children obedience.
Children treat parents and older relatives as equals.	Respect for parents and older relatives is a basic and lifelong virtue.
Children play no role in old-age security of parents.	Children are a source of old-age security to parents.
Students treat teachers as equals.	Students give teachers respect, even outside class.
Teachers expect initiatives from students in class.	Teachers should take all initiatives in class.
Teachers are experts who transfer impersonal truths.	Teachers are gurus who transfer personal wisdom.
Quality of learning depends on two-way communication and excellence of students.	Quality of learning depends on excellence of the teacher.
Less educated persons hold more	More educated and less educated persons show

authoritarian values than more educated persons.	equally authoritarian values.
Educational policy focuses on secondary schools.	Educational policy focuses on universities.
Patients treat doctors as equals and actively supply information.	Patients treat doctors as superiors; consultations are shorter and controlled by the doctor.

People in small power distance cultures tend to value equal power distributions, equal rights and relations, and equitable rewards and punishments based on performance. People in large power distance cultures tend to accept unequal power distribution, hierarchical rights, asymmetrical role relations, and rewards and punishments based on age, rank, status, title and seniority. For small power cultures, equality of personal rights represents an ideal to strive toward in a system. For large power cultures, respect for power hierarchy in any system is a fundamental way of life.

i-Power distance difference among countries: Roots in the Family [41]

Most people in the world are born into a family. All people started acquiring their mental software immediately after birth, from the elders in whose presence they grew up, modeling themselves after the examples set by these elders.

In the large-power-distance situation, children are expected to be obedient toward their parents. Sometimes there is even an order of authority among the children themselves, with younger children being expected to yield to older children. Independent behavior on the part of a child is not encouraged. Respect for parents and other elders is considered a basic virtue; children see others showing such respect and soon acquire it themselves. There is often considerable warmth and care in the way parents and older children treat younger ones, especially those who are very young. They are looked after and are not expected to experiment for themselves. Respect for parents and older relatives lasts through adulthood: parental authority continues to play a role in a person’s life as long as the parents are alive. Parents and grandparents are treated with formal deference even after their children have actually taken control of their own lives. There is a pattern of dependence on seniors that pervades all human contacts, and the mental software that people carry contains a strong need for such dependence. When parents reach old age or if they become otherwise infirm, children are expected to support them financially and practically; grandparents often live with their children’s families.

In the small-power-distance situation, children are more or less treated as equals as soon as they are able to act, and this may already be visible in the way a baby is handled in its bath. The goal of parental education is to let children take control of their own affairs as soon as they can. Active experimentation by the child is encouraged; being allowed to contradict their parents, children learn to say “no” very early. Behavior toward others is not dependent on the other’s age or status; formal respect and deference are seldom shown. Family relations in such societies often strike people from other societies as lacking intensity. When children grow up, they start relating to their parents as friends, or at least as equals, and a grown- up person is not apt to ask his or her parents’ permission or even advice regarding an important decision. In the ideal family, adult members are mutually independent. A need for independence is supposed to be a major component of the mental software of adults. Parents should make their own provisions for when they become old or infirm; they cannot count on their children to support them, nor can they expect to live with them.

ii- Power distance at school [41]

In most societies today, children go to school for at least some years. In the more affluent societies, the school period may cover more than twenty years of a young person's life. In school the child further develops his or her mental programming. Teachers and classmates inculcate additional values, being part of a culture that honors these values. It is an unanswered question as to what extent an education system can contribute to changing a society. Can a school create values that were not yet there, or will it unwittingly only be able to reinforce what already exists in a given society? In a comparison of schools across societies, the same patterns of differences that were found within families resurge. The role pair parent-child is replaced by the role pair teacher-student, but basic values and behaviors are carried forward from one sphere into the other. And of course, most schoolchildren continue to spend most of their time within their families.

In the large-power-distance situation, the parent-child inequality is perpetuated by a teacher-student inequality that caters to the need for dependence well established in the student's mind. Teachers are treated with respect or even fear (and older teachers even more so than younger ones); students may have to stand when they enter. The educational process is teacher-centered; teachers outline the intellectual paths to be followed. In the classroom there is supposed to be a strict order, with the teacher initiating all communication. Students in class speak up only when invited to; teachers are never publicly contradicted or criticized and are treated with deference even outside school. When a child misbehaves, teachers involve the parents and expect them to help set the child straight. The educational process is highly personalized: especially in more advanced subjects at universities, what is transferred is seen not as an impersonal "truth," but as the personal wisdom of the teacher. The teacher is a guru, a term derived from the Sanskrit word for "weighty" or "honorable," and in India and Indonesia this is, in fact, what a teacher is called. The French term is a maître à penser, a "teacher for thinking." In such a system the quality of one's learning is highly dependent on the excellence of one's teachers.

In the small-power-distance situation, teachers are supposed to treat the students as basic equals and expect to be treated as equals by the students. Younger teachers are more equal and are therefore usually more liked than older ones. The educational process is student-centered, with a premium on student initiative; students are expected to find their own intellectual paths. Students make uninvited interventions in class; they are supposed to ask questions when they do not understand something. They argue with teachers, express disagreement and criticisms in front of the teachers, and show no particular respect to teachers outside school. When a child misbehaves, parents often side with the child against the teacher. The educational process is rather impersonal; what is transferred are "truths" or "facts" that exist independently of this particular teacher. Effective learning in such a system depends very much on whether the supposed two-way communication between students and teacher is, indeed, established. The entire system is based on the students' well-developed need for independence; the quality of learning is to a considerable extent determined by the excellence of the students.

Small-power-distance countries spend a relatively larger part of their education budget on secondary schools for everybody, contributing to the development of middle strata in society. Large-power-distance countries spend relatively more on university-level education and less on secondary schools, maintaining a polarization between the elites and the uneducated.

iii- Power distance in the workplace [41]

Most people start their working lives as young adults, after having gone through learning experiences in the family and at school. The role pairs parent-child, teacher-student, and doctor-patient are now complemented by the role pair boss-subordinate, and it should not surprise anybody when attitudes toward parents, especially fathers, and toward teachers, which are part of our mental programming, are transferred toward bosses.

In the large-power-distance situation, superiors and subordinates consider each other as existentially unequal; the hierarchical system is based on this existential inequality. Organizations centralize power as much as possible in a few hands. Subordinates expect to be told what to do. There is a large number of supervisory personnel, structured into tall hierarchies of people reporting to each other. Salary systems show wide gaps between top and bottom in the organization. Workers are relatively uneducated, and manual work has a much lower status than office work. Superiors are entitled to privileges (literally "private laws"), and contacts between superiors and subordinates are supposed to be initiated by the superiors only. The ideal boss in the subordinates' eyes, the one they feel most comfortable with and whom they respect most, is a benevolent autocrat or "good father." After some experiences with "bad fathers," they may ideologically reject the boss's authority completely, while complying in practice.

In the small-power-distance situation, subordinates and superiors consider each other as existentially equal; the hierarchical system is just an inequality of roles, established for convenience, and roles may be changed, so that someone who today is my subordinate may tomorrow be my boss. Organizations are fairly decentralized, with flat hierarchical pyramids and limited numbers of supervisory personnel. Salary ranges between top and bottom jobs are relatively small; workers are highly qualified, and high-skill manual work has a higher status than low-skill office work. According privileges to higher-ups is basically undesirable, and everyone should use the same parking lot, restrooms, and cafeteria. Superiors should be accessible to subordinates, and the ideal boss is a resourceful (and therefore respected) democrat. Subordinates expect to be consulted before a decision is made that affects their work, but they accept that the boss is the one who finally decides.

Table 3.7. Ting-Toomey (1999)'s major differences between small-power distance and large-power distance cultures [99, p.67]:

SMALL POWER DISTANCE CULTURES	LARGE POWER DISTANCE CULTURES
Emphasize equal distance	Emphasize power distance
Individual credibility	Seniority, age, rank, tittle
Symmetrical interaction	Asymmetrical interaction
Emphasize informality	Emphasize formality
Subordinate expect consultation	Subordinate expect to receive directions
Countries: Austria, Israel, Denmark, New	Countries: Malaysia, Guatemala, Panama,

Zealand, Sweden, Norway, Germany, Canada, and United States.	Philippines, Arab Countries, India, Pakistan, West African countries, and Singapore

Reisinger [81, p.184] maintains that the power distance (PDI) dimension – the extent to which a society accepts the unequal distribution of social power - also influences intercultural communication. In the large-power distance cultures societies people show respect for elderly people, the boss and teachers. They consider them as a kind of father. They expect them to tell what to do and they will hardly argue with them. In these countries it is held that people are not equal and that everyone has a rightful place, people obey the rules of authority and supervisors; decisions are made autocratically. They are aware of status and role relationships and use separate appropriate forms of communication style, forms of language and ways of addressing those from different social classes. They tend to have formal and asymmetrical interaction and expect to receive diections. In low-power distance cultures societies in which there is no social hierarchy people consult with each other, use the same communication style for everybody, and focus on independence and personality. People tend to have informal and symmetrical interaction.

1.2.3.3. The Uncertainty avoidance dimension

> *"Uncertainty avoidance can be defined as the extent to which the members of a culture feel threatened by ambiguous or unknown situations"* [41, p.191].

According to Ting-Toomey [99, p.72], while members in weak uncertainty avoidance family situations prefer informal rules to guide their behaviour, members in strong uncertainty avoidance family situations tend to prefer formal structure and formal rules. Rules and laws are established to counteract uncertainties in social interaction. In weak avoidance family situations, roles and behavioural expectations are actively negotiated. Children are given more latitude to explore their own values and morals. In strong uncertainty avoidance family situations, family roles are clearly established and family rules are expected to be followed closely.

In weak uncertainty work situations, there is a greater tolerance of innovative ideas and behaviour. Conflict is also viewed as a natural part of organizational productivity. In strong uncertainty avoidance work situations, there is a greater resistance to deviant and innovative ideas. Career mobility is high in weak uncertainty avoidance cultures, whereas career stability is a desired end goal in strong uncertainty avoidance cultures. In strong uncertainty avoidance organizations, conflict is viewed as a threat to organizational effectiveness.

Hoftede [1980, as cited in [99] uses the following statements to represent the basic characteristics of strong uncertainty avoidance organizations: a- most organizations would be better off if conflict could be eliminated; b-it is important for a manager to have at hand precise answers to most of the questions that his or her subordinates may raise about their work; and c- when the respective roles of the members of a department become complex detailed job descriptions are essential.

Reisinger [81, p.184] states that in the high uncertainty avoidance cultures (Greece, Portugal, Guatemala, Uruguay, Japan) people avoid conflict in communication, seek consensus in conversation, and security through written rules, regulations, and face saving. Members of these societies are anxious, aggressive, emotionally restrained and loyal to group decisions.

They are often nationalistic and suspicious toward foreigners. In the low uncertainty avoidance cultures (Singapore, Denmark, Sweden, Hong Kong, the United Kingdom, India, the United States, New Zealand), people tolerate ambiguity and uncertainty in conversations, talk about new ideas, and need few rules as possible to guide them in communication. They believe conflicts and disagreements are natural. They accept foreigners with different ideas and are optimistic about the future.

Table 3.8. Major differences between Weak-uncertainty-avoidance and Strong- uncertainty avoidance cultures [99, p.72]

WEAK UNCERTAINTY AVOIDANCE CULTURES	STRONG UNCERTAINTY AVOIDANCE CULTURES
Uncertainty is valued	Uncertaintyis a threat
Career change	Career stability
Encourage risk taking	Expect clear procedures
Conflict can be positive	Conflict is negative
Expect innovations	Preserve status quo
Countries: Singapore, Jamaica, Denmark, Sweden, Hong Kong, United States, Canada, Norway, and Australia.	Countries: Greece, Portugal, Guatemala, Uruguay, Japan, France, Spain, South Korea, and Japan

Communication characteristics of low uncertainty avoidance are: tolerance for conflict, ambiguity, foreiners with strange behaviours and new ideas, lack of conformity and compromise.

Communication characteristics of high uncertainty avoidance are: avoidance of conflict, disagreement, desire for concensus, conformity, security through written rules and procedures, importance of face saving [81, p.186].

1.2.3.4. The Masculinity and Femininity dimension

> *"A society is called* masculine *when emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with the quality of life.*
>
> *A society is called* feminine *when emotional gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life"* [41, p. 140].

Historical roots and family socialization processes concerning gender roles shape the development of the masculine-feminine dimension. In masculine families, boys learn to be assertive, tough, and ambitious, and girls learn to be modest, nurturing, and relational oriented. In feminine families, both boys and girls learn to be caring and concerned with both facts and feelings. Masculine families are achievement and success-oriented. Feminine families are concensus oriented and stress the importance of quality-of-life issues. A masculine work place differentiates male and female roles clearly. A feminine workplace merges male and female roles fluidly. A masculine organization also tends to emphasize business performance, whereas a feminine organization tends to emphasize environmental issues above and beyond business performace [99, p.73].

Table 3.9. Major differences between "Feminine" and "Masculine" cultures [99]

FEMININE CULTURES	MASCULINE CULTURES
Flexible sex roles	Complementary sex roles
Emphasize nurturance	Emphasize achievements
Quality of work life	Economic growth
Work in order to live	Live in order to work
Environmental issues	Business performance
Countries: Sweden, Norway, Netherlands, Denmark, Costa Rica, and Finland	Countries: Japan, Austria, Venezuela, Italy, Mexico, and Philippines

Communication characteristics of feminity cultures are: focus on cooperation, social accommodation, quality of life, service to others, sympathy for unfortunate, equality, intrinsive values. Communication characteristics of masculinity cultures are: focus on assertiveness, achievement, ambition, inequality, competition, material values. [81, p.185].

1.2.3.5. Long-term orientation (LTO) vs. short term orientation:

The fifth dimension was defined as follows: "*long-term orientation* stands for *the fostering of virtues oriented toward future rewards—in particular, perseverance and thrift.* Its opposite pole, *short-term orientation*, stands for *the fostering of virtues related to the past and present—in particular, respect for tradition, preservation of "face," and fulfilling social obligations"* [41, p.239].

Table 3.10. Confucian Dynamism Dimension: Short-term versus Long-term Orientation characteristics [99, p.74]:

SHORT-TERM ORIENTATION	LONG-TERM ORIENTATION
Personal survival / security	Social order
Personal respect /dignity	Hierarchy respect
Individual face-saving	Collective face-saving
Short-to medium-term planning	Long-term planning
Spending-centered	Thrift-centered
Short-to medium-term outcomes	Long-term outcomes
Countries: Canada, United Kingdom, United States, Germany	Countries: China, Hong Kong, Taiwan, Japan, Singapore

According to Reisinger [81, p.150], in order to evaluate Hofstede's findings and overcome a possible Western bias developed by other European or the US scholars who measured cultural values, Michael Bond, with a group of researchers from Hong Kong and Taiwan, called the Chinese Culture Connection (CCC) (1987), developed a Chinese Value Survey. This survey was developed on the basis of 40 important Chinese values and was administered in 23 countries of the world. The CCC found four dimensions of cultural variability: **integration** (social stability, tolerance, harmony with others, non-competitiveness, interpersonal harmony, group solidarity, intimate friendships), **human heartedness** (patience, courtesy, compassion, sense of righteousness, kindness toward others), **moral discipline** (restraint, moderation, keeping oneself disinterested and pure, having few desires, prudence), and Confucian **work dynamism** (persistence, thriftiness, a sense of shame, status differences, ordering relationships, reciprocation, protecting face, importance of tradition).

The first three dimensions of CCC corresponded to the cultural dimensions described by Hofstede. The integration dimension was related to Hofstede's (1980) IDV and MAS dimensions, the human heartedness dimension was similar to Hofstede's (1980) MAS dimension, and moral discipline was correlated with Hofstede's PDI. Only the Confucian work dynamism did not relate to any of Hofstede's (1980) four dimensions. The values of the Confucian work dynamism describe patterns that are consistent with the teachings of Confucius (social order, unequal relationships between people, importance of family, proper social behavior, education, hard work, modesty, patience, perseverance).

According to Hoftede [41, pp.237-238], Confucius (or K'ung-tzu, as he is called in Chinese) was an intellectual of humble origins in China around 500 b.c. He sought, rather unsuccessfully, to serve various local rulers in the divided China of his day. He did succeed, however, in gaining a reputation for wit and wisdom, and in his later life he was surrounded by a host of disciples who recorded his ideas. Confucius thus held a position rather similar to that of Socrates in ancient Greece, who was his virtual contemporary.

The teachings of Confucius are lessons in practical ethics without a religious content. Confucianism is not a religion but a set of pragmatic rules for daily life derived from Chinese history. The following are the key principles of Confucian teaching:

a-The stability of society is based on unequal status relationships between people. He distinguished five basic relationships (the wu lun): ruler-subject, father-son, older brother–younger brother, husband-wife, and senior friend–junior friend. These relationships are based on mutual and complementary obligations: for example, the junior partner owes the senior partner respect and obedience, and the senior owes the junior protection and consideration.

b-**The family is the prototype of all social organizations**. A person is not primarily an individual; rather, he or she is a member of a family.

c-Virtuous behavior toward others consists of not treating others as one would not like to be treated oneself.

d-**Virtue with regard to one's tasks in life consists of trying to acquire skills and education, working hard, not spending more than necessary, being patient, and persevering.** Conspicuous consumption is taboo, as is losing one's temper. Everything should be done with moderation, a rule that was also formulated by Socrates.

According to Hofstede, four of the Confucian work dynamism values positively associated with the dimension – **ordering relationships by status and observing this order, thrift, persistence, and having a sense of shame** – characterize people who have a **long-term orientation toward life**. The CCC argued that these values reflect a hierarchical dynamism present in Chinese society. The other four values negatively associated with the dimension– **protecting the face of self and others, personal steadiness and stability, respect for**

tradition, and reciprocation of greetings, favors, and gifts–reflect distractions from the Confucian work dynamism, and thus characterize people who have a **short-term orientation** toward life. After finding that people in Asian countries with a strong link to Confucian philosophy acted differently from people in Western cultures, Hofstede added a fifth dimension based on Confucian dynamism, **Long-Term Orientation** – LTO, to his model.

According to Ting-Toomey [99, p.75], the following two principles guide Confucian philosophy: 1-superiors in the workplace must act with virtue, and those in inferior positions must obey their superiors; 2-one should act dutifully toward one's parents and elders, reciprocally in one's obligations, and respectfully in role differentiation.

Confucianism includes core values such as "*servility, frugality, abstinence,…diligence…hardwork, patriarchal leadership, entrepreneutrial spirit, and devotion to family*" [Engholm, 1994, as cited in [99, p.75]. The Confucian dynamism is reflective of the collectivism and large power distance dimensions. Additionally, Confucian dynamism emphasizes both traditional values and adaptation to economic change in the environment.

Finally, based on Confucian philosophy, the Chinese concept of '**Face**' was derived. **Face**, in the Chinese context, means projected social image and social self-respect. Group harmony, and thus in-group interdependence, is achieved through the maintenance of everyone's face in the society and trying hard not to cause anyone to lose "face." The theme of '**facework**' permeats many cultures and profoundly influences how Asian cultures conduct business with their counterparts [99, p.75].

How does Confucianism influence communication?

According to Samovar, Porter, Mcdaniel and Roy [84, pp.168-169], Confucianism influences perception and communication in a variety of ways. Let us mention four of those ways that most directly relate to intercultural communication. First, Confucianism teaches **empathy** as it encourages people to understand the feelings of others. Second, when communicating with someone who adheres to the Confucian philosophy, we should be aware of status and role relationships. Remember, it was the goal of Confucius "*to make social relationships work without strife.*" To accomplish that goal it was important that proper status and role relationships be maintained. We should note that Confucianism prescribes different obligatory requirements for different role relationships; for example, loyalty of the ruled to their ruler, filial piety of sons and daughters to their parents, respect for brothers, and trust for friends. Even today, these different role behaviors influence such things as using language that shows respect and status, how leaders are selected, and seating arrangements in business and educational settings. Third, Confucian principles manifest great concern for ritual and protocol. Social etiquette was an important part of Confucian teaching. In Confucius's view, attentive performance of social ritual and everyday etiquette shapes human character in accordance with archetypal patterns. In the business context, ritual and protocol are manifested in the fact that when negotiating, the Chinese feel uncomfortable if there is not structure, form, and correct manners. They believe these characteristics will preserve harmony among the participants. Finally, Confucian philosophy tends to encourage the use of indirect instead of direct language. In the United States people often ask direct questions, are sometimes blunt, and frequently use the word "no." Confucian philosophy, on the other hand, encourages indirect communication.

For example, in Chinese culture, requests often are implied rather than stated explicitly for the sake of relational harmony and face maintenance. The Confucian legacy of consideration for others and concern for proper human relationships has led to the development of communication patterns that preserve one another's face. Indirect communication helps to prevent the embarrassment of rejection by the other person or disagreement among partners.

Confucianism influences communication and especially much on Asian communication styles [75]. The emphasis on high context communication in Asian culture may be explained by the influence of Confucianism. The influence of Confucianism has been widespread in Asian countries, particularly in East Asia. Within Confucianism, the purpose of communication is to develop and maintain harmony within relationships rather than pursuing the outcomes that may come out of having relationships. Social status and the particular context of interpersonal relationships structures how individuals relate to one another. For example, Asians may use different linguistic codes (i.e., plain, polite, honorific) depending on the social status, degree of intimacy, age, sex, and level of formality of the participants who are engaged in communication.

The indirect communication style helps to facilitate the Confucian value of maintaining harmony within interpersonal relationships. Searle [1969, as cited in [75] posited that indirect communication occurs when "*the speaker communicates to the hearer more than he actually says by way of relying on their mutually shared background information, both linguistic and nonlinguistic, together with the general powers of rationality and inference on the part of the hearer*". Within this dynamic, the communicator expresses negative feelings or disagreement in an ambiguous manner so that the receiver has flexibility in interpreting the message in a negative or non-negative manner. Even though the receiver may accurately interpret the negative feelings based on the context of the message, the relationship is still protected since the negative message was encoded in a way so that others may not be able to interpret the negative connotation of the message. The use of indirect communication may differ based on the communication context. Brew and Cairns [2004, as cited in [75] examined indirect communication in the workplace and found that East Asians used more indirect communication with superiors but not with subordinates. Perhaps, Asians may use more indirect communication with higher status individuals in order to protect the superior from embarrassment or disagreement.

When indirect communication is used, there is a need for the receiver to be sensitive toward and be able to infer meaning from the communication context in order to negotiate the meaning of the indirect message. For example, Koreans use a communication strategy called Noon-chi, which is the ability to infer the intention, desire, mood state, and attitudes of the other without having these inner states expressed explicitly to them. Japanese have a similar communication strategy called Sasshi, which translates to "*guessing what someone means*". In both Korean and Japanese cultures, the ability to infer meaning is considered a valuable communication skill.

Traditional Asian communication norms devalue the openness and expressiveness in communication. In Japanese culture, a person who speaks much is considered "light" and a reticent person is trusted more than a person who is gregarious. In addition, Chinese people may limit disclosure of personal information, especially within public settings, in fear that their face may be threatened. Asians tend to disclose personal information to those whose trust has been proven [Kao, Nagata, & Peterson, 1997, as cited in [75].

Those are how Confucianism influences communication.

1.3. The social context and the cultural context [2]

The **cultural context** enters through the **psychological** and **social context**. On the psychological side such factors as values, beliefs, attitudes, abilities have developed in different individuals as a result of an interaction between their biologically given characteristics and their socialization process which may include contact with one or several cultures. The cultural influence here becomes apparent both in more long-term values, attitudes and beliefs and in more temporary short-term values, attitudes and beliefs.

The more social side of culture enters into communication through the social identities of the communicators (gender roles, class factors, educational level, etc.) but also through the social character of the immediate communicative interaction. What is the purpose and function of the joint activity in which they are engaged? Consider a business negotiation, an informal dinner, a commercial transaction in a shop, etc? Or consider activities on, a more specific level: a quarrel during a business negotiation, the telling of a joke during an informal dinner and an episode of flirtation during a commercial transaction in a shop. No reasonably concrete account of the function or purpose of these activities can be given without including culture specific elements.

Furthermore, in all these settings, the activities give rise to cultural expectations about social roles. How to talk and write as a businessman, a negotiator, an angry negotiator, a host, a guest, a customer, a sales clerk, a flirtatious customer etc.

Linguistic communication is, thus, always carried on in a context which is in large parts culturally constituted. **Each social factor in the context of communication in each country is influenced by the cultural context in that country**. This context sets criteria concerning relevance, adequacy and correctness which in turn determine both the production and the understanding of the linguistic expressions which are used by the communicators.

Culture helps determine the appropriate communicative behavior within a variety of social and physical contexts by prescribing certain rules. When communicating with members of our own culture, we and other people rely on deeply internalized cultural rules that prescribe the normative behaviors for specific communication situations. These rules facilitate your ability to communicate effectively with each other [84, pp.308-309].

A person is always a cultural being: s/he will act / behave / communicate according to the socio-cultural rules of the society and culture in a concrete communicative context.

These rules facilitate your ability to communicate effectively with each other. And since they are integrated into your personality, you do not have to think consciously about which rules to use.

1.4. Cultural influence on social behaviour and communication style

Communication styles are behaviors that consistently occur in the way one verbally, nonverbally, and paraverbally interacts to signal how literal meaning should be taken, interpreted, filtered, or understood. Culture can influence social behaviour and communication style. This can be seen in American culture, Asian cultures and Vietnamese culture.

1.4.1. Advanced Reading: Please, read the section 2 of the article :"Ảnh hưởng của yếu tố văn hóa truyền thống đối với văn hóa hành chính Việt Nam hiện nay" published in Tạp chí Quản lí Nhà nước (No. 221, June 2014, pp.39-42)

2. Ảnh hưởng của văn hóa truyền thống đối với văn hóa hành chính Việt Nam

[109, pp.39-42]

Văn hóa truyền thống dân tộc, nơi mà các tổ chức đang tồn tại và hoạt động có ảnh hưởng quan trọng đối với văn hóa của tổ chức đó. Geert Hofstede (1980) là tác giả nổi tiếng đầu tiên trong lĩnh vực này đã khám phá những ảnh hưởng của văn hóa dân tộc tới văn hóa của tổ chức thông qua 5 tiêu chí là: xu hướng về khoảng cách quyền lực, xu hướng cá nhân/tập thể, xu hướng nam giới/nữ giới, xu hướng ổn định/năng động, xu hướng tránh né những bất định.

- *Khoảng cách quyền lực (Power distance):* Tiêu chí này liên quan đến mức độ bình đẳng/bất bình đẳng giữa người với người trong một xã hội bất kỳ nào đó. Một quốc gia có điểm khoảng cách quyền lực lớn sẽ chấp nhận và kéo dài sự bất bình đẳng giữa người và người, tháp quyền lực cao và nhọn, do đó việc một người muốn di chuyển từ chân tháp lên đỉnh tháp sẽ rất khó khăn và hạn chế.

- *Chủ nghĩa cá nhân/ tập thể (Invidualism/Collectivism):* Xu hướng này liên quan đến mức độ mà một xã hội chấp nhận chủ nghĩa cá nhân hay yêu cầu mọi cá nhân phải sống vì tập thể. Tâm lý cá nhân xuất hiện ở những xã hội nơi mỗi người tự chịu trách nhiệm về hành vi của mình, mỗi người tự lo cho mình và quan hệ giữa các cá nhân lỏng lẻo. Tâm lý tập thể tồn tại ở những xã hội nơi mà con người có sự gắn kết với nhau, sống dựa vào nhau.

- *Tính nam quyền/nữ quyền (Masculinity/Womanizer):* Nam quyền/nữ quyền chỉ mức độ rõ ràng của các vai trò giới giữa nam và nữ.

- *Xu hướng dài hạn, coi trọng sự ổn định (Long- term Orientation):* Xu hướng này chỉ mức độ mà tư tưởng nhìn xa hay nhìn gần là phương hướng chủ đạo trong cuộc sống và gắn liền với khái niệm của Khổng học về "đạo đức" được Hofstede đối lập với phương Tây chỉ quan tâm đến "sự thực".

- *Xu hướng tránh né những bất định (Uncertainty Avoidance):* Xu hướng này nói lên mức độ sẵn sàng chấp nhận những thay đổi, những điều mới mẻ của một cộng đồng. Một quốc gia có điểm số cao về tránh bất định sẽ không sẵn sàng chấp nhận những điều mới lạ, những thay đổi mà họ chưa từng trải nghiệm.

Theo 5 tiêu chí này, văn hóa Việt Nam thuộc loại khoảng cách quyền lực cao, có xu hướng theo chủ nghĩa tập thể, chỉ số tránh bất định ở mức trung bình. Các chỉ số về văn hóa Việt Nam tương đồng với các chỉ số văn hóa Trung Quốc, thể hiện qua bảng sau:

Table 3.11. Some indices of national cultures

Quốc gia	Khoảng cách quyền lực	Xu hướng cá nhân	Nam quyền	Tránh bất định	Định hướng tương lai
Việt Nam	70	20	40	30	80

Trung Quốc	80	20	66	30	118
Hàn Quốc	60	18	39	85	75
Nhật Bản	54	46	95	92	80
Mỹ	40	91	62	46	29
Đức	35	67	66	65	31
Thụy Điển	31	71	5	29	33

(Source: ITIM – culture and management consultants)

Phân tích theo các tiêu chí của Geert Hofsede, có thể thấy những ảnh hưởng của văn hóa truyền thống dân tộc tới văn hóa hành chính Việt Nam hiện nay như sau:

2.1 Khoảng cách quyền lực

Các tổ chức hành chính ở Việt Nam hoạt động theo chế độ thủ trưởng, mệnh lệnh phục tùng. Do đó, quan hệ giữa lãnh đạo và nhân viên có xu hướng về khoảng cách quyền lực khá cao. Khoảng cách này thể hiện ảnh hưởng của các cấp lãnh đạo và các nhà quản lý với hoạt động của nhân viên, của tổ chức và mức độ phụ thuộc của cấp dưới đối với các cấp quản lí cao hơn. Các cấp lãnh đạo và quản lí đóng vai trò quyết định trong giải quyết các công việc của tổ chức, còn vai trò của các thành viên là thứ yếu.

Mối quan hệ thứ bậc trong quản lí là một nguyên tắc quan trọng trong giải quyết công việc. Các công việc quan trọng đều phải được thực hiện tuân theo quy trình, thủ tục nhất định như được Đảng ủy thông qua, sau đó chuyển sang chính quyền (quản lý) thực thi, bàn bạc và lấy ý kiến của các tổ chức quần chúng (như công đoàn, phụ nữ, thanh niên,…) để thực hiện.

Bên cạnh đó, mối quan hệ thứ bậc trong xã hội, tuổi tác, địa vị cũng được thể hiện qua cách xưng hô gia đình như anh, em, chú, bác. Điều này cũng gây ra những cản trở nhất định đối với công việc quản lý.

Cơ chế trao đổi thông tin thường theo xu hướng chỉ đạo từ trên xuống nhiều hơn, các nhà lãnh đạo thường khó khăn để có được những thông tin phản hồi của cấp dưới về những quyết định quản lí của mình. Những cuộc trao đổi thông tin không chính thức như những cuộc gặp gỡ ngoài giờ làm việc là những hình thức phổ biến để thu nhận thông tin cần thiết.

2.2 Tính cá nhân/tập thể

Lối suy nghĩ của người Việt Nam phần lớn chịu ảnh hưởng của phương thức sản xuất nông nghiệp. Nét văn hóa cộng đồng - huyết thống, vùng miền, văn hóa làng đã tạo nên ý thức cộng đồng cao, trọng tập thể (Đông tay hơn hay làm, xấu đều hơn tốt lỏi; Đông người thì sống, mống người thì chết).

Do ảnh hưởng của nét văn hóa cộng đồng, vai trò của tập thể được đề cao, cái tôi cá nhân ít được chú trọng. Xu hướng này ảnh hưởng đến các tổ chức hành chính và khiến cho việc quản lí tổ chức trong thực tế là quản lí một nhóm người. Các cá nhân thường bị chi phối bởi những chuẩn mực của cộng đồng nên thông thường không dám làm điều gì trái ngược với chính kiến của đám đông. Việc trao đổi thông tin ít sử dụng hình thức trực tiếp, đặc biệt là thể hiện chính kiến cá nhân một cách trực tiếp. Vai trò cá nhân không được đề cao, nhân viên luôn chờ đợi ý kiến chỉ đạo của cấp trên tạo nên tình trạng trì trệ, ỷ lại vào tập thể, thiếu chủ động, thiếu ý thức trách nhiệm trong công việc. Các nhân viên ít quan tâm đến chất lượng, hiệu quả thực thi, coi tài sản tập thể như "của chùa" cũng như thói quen chi tiêu bừa bãi, lãng phí theo kiểu "cha chung không ai khóc" là tình trạng thường gặp ở nhiều tổ chức hành chính hiện nay.

2.3 Tính nam quyền/ nữ quyền

Do ảnh hưởng của chế độ mẫu hệ nên văn hóa hành chính Việt Nam mang nhiều yếu tố nữ quyền. Người Việt Nam sống khiêm tốn và nhường nhịn. Các tổ chức hành chính Việt Nam coi trọng tính ổn định, tránh xung đột. Điều này xuất phát từ nhận thức "giữ thể diện", và xu hướng tránh xung đột trong các mối quan hệ.

Cái lý cao nhất của văn hóa cộng đồng hay văn hóa làng là: "thương người như thể thương thân", "tình làng nghĩa xóm", là "người trong một nước phải thương nhau cùng". Do ảnh hưởng sâu sắc của nền văn hóa truyền thống, văn hóa hành chính ở nước ta lấy tiêu chí đoàn kết, thống nhất, tinh thần đùm bọc,… trong tổ chức quan trọng hơn là sự ganh đua mạnh mẽ, để tạo ra hiệu quả cao hơn. Điều này làm cho đặc trưng văn hóa các tổ chức hành chính ở Việt Nam, ở khía cạnh này mang "nữ tính" nhiều hơn. Trong khi đó, văn hóa các nước Nhật Bản, Anh, Hoa Kỳ lại chú trọng nhiều tới tính hiệu quả và cạnh tranh, thể hiện rõ tính chất mạnh mẽ, "nam tính".

Tuy nhiên, sự mềm dẻo, linh hoạt, thiên về cảm xúc trong ứng xử cũng như giải quyết công việc hàng ngày có thể dẫn đến sự tuỳ tiện, thiếu nguyên tắc trong thực thi công vụ. Điều này được thể hiện trong cách giao tiếp thân mật đời thường cũng như cách xưng hô kiểu gia đình: chú – cháu, chú – bác,… khi làm việc. Việc coi trọng tình nghĩa, chú trọng thâm niên và tuổi tác cũng có thể dẫn tới sự thiếu dứt khoát, thiếu công bằng trong xử lí công việc.

2.4 Xu hướng dài hạn, coi trọng sự ổn định, lâu dài

Với quan hệ láng giềng gần gũi và lịch sử hơn một ngàn năm đô hộ của phong kiến Trung Hoa, văn hóa Việt Nam chịu ảnh hưởng sâu sắc của triết lý Khổng Tử (Trung Quốc). Triết lý Khổng Tử cho rằng sự ổn định là dựa trên sự tôn trọng tôn ti trật tự của xã hội và gia đình. Đây được coi như là khuôn mẫu cho các tổ chức hành chính. Điều này chi phối đến cách nhìn của các tổ chức, có xu hướng lâu dài: nhấn mạnh đến truyền thống và ổn định; khác với xu hướng ngắn hạn của các nước phương Tây: chú trọng nhiều đến tiêu dùng và hiệu quả.

Xu hướng coi trọng sự ổn định, lâu dài cũng giải thích vì sao khu vực hành chính vẫn thu hút rất nhiều lao động vào làm việc. Đó là do tâm lý mong đợi một việc làm và thu nhập ổn định. Việc làm trong các tổ chức hành chính nhà nước vẫn là mong muốn của nhiều người trong xã hội.

2.5 Tránh né những bất định

Né tránh mâu thuẫn, đấu tranh và ngần ngại trước những thay đổi cũng là một đặc tính của văn hóa hành chính Việt Nam xuất phát từ sự tế nhị, kín đáo, tâm lý ngại va chạm, ưa dĩ hòa vi quý. Chính kiểu văn hóa tế nhị, kín đáo này góp phần tạo cơ sở cho một số kỹ thuật hành chính như bỏ phiếu kín tín nhiệm. Tuy nhiên, theo TS. Trần Thị Thanh Thủy (2006), đây cũng có thể là lý do của sự phổ biến những tin đồn và những lời bình luận không chính thức. Điều này có thể làm cho các nhà quản lí khó khăn hơn trong việc thu nhận được những thông tin phản hồi thực chất về các vấn đề trong tổ chức.

1.4.2. America communication style:

American culture is considered to be an individualistic, small-power distance, weak certainty, short-term orientation, low-context communication culture. Therefore, as analysed above, in the American cultural context, the features of American commmunication style would be freedom of speech, aggressiveness, individual-face concern, consultation, informality, overtness, explicitness, directness, verbal-based understanding, symmetrical interaction, and two-way communication.

American culture is individualistic culture. American English is replete with words and phrases that promote the individual. In the United States children are continually told they need to be "**independent**' and "**self-reliant**," and hear phrases like "**stand on your own two feet**" and "**don't depend on others**." Grounded on a strong belief in individualism and equality, the United States has long been considered an informal culture. In North America people tend to treat others with informality and directness. Informality is manifested in a host of ways. For example, regardless of the social position, most Americans will quickly move to using first names when meeting the strangers.

American is considered a low-context communication culture, one where the meaning of a given statement is taken literally, and does not depend on the context. In a low- context culture such as the American one, communication tend to be explicit and direct, and getting to the point quickly is critical.

The dominant style of communication in the American context has the following characteristics:

a-A majority of the verbal information is explicitly communicated. For example, an apology must be clearly articulated, whereas in a high context culture the same message can be communicated through a variety of nonverbal gestures such as a smile, a sigh, a shrug, or a frown.

b-Directness, openness, and honesty are valued, as is freedom of emotional expression.

c-Questioning and challenging authority are both acceptable and encouraged. Questioning authority figures suggests one has personal power and can help bring about change. Independence, self-determination, and personal power are highly valued.

d-In the North American context, time is considered a valuable commodity and of great importance. Being on time is valued and tardiness is considered disrespectful.

1.4.3. For better understanding of Vietnamese communication style, please read Tran Ngoc Them [117, pp.155-165].

1.5. Cultural element in language and communication

Culture is embedded in language as an intangible, all pervasive and highly variable force. **How then are we to capture in order to teach it**?

Table 3.12. Points of articulation between culture and language

Points of articulation between culture and language				
Culture				**Language**
World knowledge	**Spoken/written genres**	**Pragmatic norms**	**Norms of interactions**	**Grammatical / lexicon/ kinetics / prosody / pronunciation**
↓	↓	↓	↓	↓
Culture-in-context	**Culture in general structure of text**	**Culture within shorter units of texts**	**Culture in organization of units of text**	**Culture in linguistic structures/word/syntax/ nonverbal language**

The macro levels of culture in language use can be broken down into more specific features which show points of articulation between language and culture directly convertible into teachable material.

World knowledge in a foreign culture corresponds to what has been meant traditionally by ‘teaching culture’. It encompasses the teaching of the general cultural traits and ways of life of a society, including literature, critical literacy, history, geography, institution and arts. This ‘cultural’ world knowledge is closer to culture than to language per se.

Culture in spoken and written genres is embedded in the general structure of text. For example, culture is found in the way official or intimate letters are written in different countries, the type of information which ought to come first and last, what is acceptable content, etc... A speech, (as a genre of oral text), also reflects culture in the way it has been structured.

Pragmatic and interactional norms refer to the way culture is manifested in spoken and written language. In pragmatic norms, culture is visible in shorter units of texts such as speech acts (e.g. *thanking* in Japanese differs from *thanking* in Anglo-Australian). Interactional norms refer more to the way units of speech such as openings or closings in a conversation are organised.

In grammar, lexicon, kinetics, prosody and pronunciation, culture is also present interwoven into linguistic structures, words, syntax and non-verbal language.

[Crozet & Liddicoat, as cited in [24]

In addition, attention should be paid to aspects of non-verbal language.

<u>Follow-up activity 3.1. True/False: Decide whether the following statements are true or false:</u>

1- The social context is the linguistic units which occur before or after a word, a phrase, or even a longer utterance or a text.

2- According to Holmes (2013), the context of situation includes the following factors: participant, setting, topic and function.

3- Participant relationships do not influence language choice in communication.

4- Culture provides the overall framework in which human beings learn to organize their thought, emotions, and behavior in relation to their environment.

5- The cultural context enters through the psychological context and social context.

2. PERSONAL NAMES

<u>Pre-lecture-activity 3.2. Discuss</u>

1- What is your full name? What are the parts of your full name?

2- What is the meaning of each part of your name? How was your given name chosen?

2.1. **Personal names** [182]

2.1.1. What is a personal name?

A name is a word or a phrase that identifies a specific person, place, or thing.

A personal name is the proper name identifying an individual person, and usually comprises a given name bestowed at birth or at a young age plus a surname. It is nearly universal for a human to have a name.

The science that studies names is known as **onomastics**. The study of personal names is **anthroponomastics**. The study of place name: **toponomastics.**

A personal name or full name refers to the set of names by which an individual is known and that can be recited as a word-group, with the understanding that, taken together, they all relate to that one individual. In many cultures, the term is synonymous with the birth and legal names of the individual. In many cultures, individuals possess a variety of names, in others they are known by a single name.

In Western culture, nearly all individuals possess at least one **given name** (also known as a personal name, first name, forename, or Christian name), together with a **surname** (also known as a family name, last name, or gentile name)—respectively, the Thomas and Jefferson in Thomas Jefferson—the latter to indicate that the individual belongs to a family, a tribe, or a clan. Inserted between these are one or more "**middle names**" (e.g., Frank Lloyd Wright, Charles John Huffam Dickens, Anne Elizabeth Alice Louise Mountbatten-Windsor), further establishing such family and broader relationships. Some cultures, including Western, also add (or once added) patronymics or matronymics, for instance, via a middle name as with Pyotr Ilyich Tchaikovsky (son of pater Ilya), or via a last name as with Björk Guðmundsdóttir (daughter of pater Guðmund) or Heiðar Helguson (son of mater Helga). Similar concepts are present in Eastern cultures.

A person's full name usually identifies that person for legal and administrative purposes, although it may not be the name by which the person is commonly known; some people use only a portion of their full name, or are known by titles, nicknames, pseudonyms or other formal or informal designations.

Naming conventions are strongly influenced by culture, with some cultures being more flexible on naming than others. However, for all cultures where historical records are more available, the naming rules are known to change over time.

2.1.2. Functions of personal names

Functions of human names are

a-*Social differentiation / social identity*

b- *Aesthetic function.*

c-*Gender differentiation*

2.1.3. Categories of personal names

There are the following types of personal names:

a-Given, First, Christian, Forename.

b-Family, Surname, Last name

d-Middle Name

e-Nick name, Pen name……

2.1.4. Order of personal names

2.1.4.1. Western name order

The order **given name** – **family name** is commonly known as the Western order and is usually used in most European countries and in countries that have cultures predominantly influenced by Western Europe (North and South America, North, East, Central and West India, Australia, New Zealand and the Philippines).

Table 3.13. Order of personal English names

Given name	**Middle name**	**Smith**
First name	**Middle name**	**Last name**
David	Michael	Smith

Within alphabetic lists and catalogues, however the family name is generally proponed, with the given names following, separated with a comma (e.g. Smith, John), representing the "lexical name order". This convention is followed by most Western libraries, as well as on many administrative forms.

2.1.4.2. Eastern name order

The order **family name** – **given name** is commonly known as the Eastern order that is primarily used in East Asia (for example in China, Japan, Korea, Malaysian Chinese, Singapore and Vietnam), as well as in Southern and North-Eastern parts of India, but also in Hungary. It is common in popular use also in Austria and Bavaria, but also in France, Belgium, Greece and Italy, possibly because of the influence of the bureaucratic use of putting the family name before the given name.

Table 3.14. Order of personal Vietnamese names

Surname / Last Name	**Middle name**	**Given name / First Name**
Nguyen	**Van**	**Anh**

When East Asian names are transliterated into the Latin alphabet, some people prefer to convert them to the Western order, while others leave them in the Eastern order but write the family name in capital letters. To avoid confusion, some always write a family name in capital letters, especially when writing for an international audience. This habit is commonly used in the international language Esperanto. In Hungarian, for example, Japanese or Chinese names are most frequently used in the Western order, however, they sometimes remain in the same order as those of Hungarians.

In contemporary Western societies (except for Iceland, Hungary, and sometimes Flanders, depending on the occasion), the most common naming convention is that a person must have a given name, which is usually gender-specific, followed by the parents' family name. Different cultures have different conventions for personal names.

2.2. **Surname** [191]

2.2.1. What is a surname?

Surname or **family name** is a name added to a given name. In many cases, a surname is a family name and many dictionaries define "**surname**" as a synonym of "**family name**". In the Western Hemisphere, it is commonly synonymous with **last name** because it is usually placed at the end of a person's given name.

In some cultures, including those of most Western countries, the surname or family name ("**last name**") is placed after the personal or given name ("**first name**"). In other cultures, the surname is placed first, followed by the given name or names; this is the case in Hungary, Andhra Pradesh in South India, Sri Lanka and countries in the Chinese cultural sphere including Japan, Korea, Vietnam and China.

A family name is typically a part of a person's personal name which, according to law or custom, is passed or given to children from one or both of their parents' family names. The use of family names is common in most cultures around the world, with each culture having its own rules as to how these names are formed, passed and used.

Surname laws vary around the world. Traditionally in many European countries for the past few hundred years, it was the custom or law that a woman would on marriage use the surname of her husband and that children of a man would have the father's surname.

In English-speaking cultures, family names are often used by children when referring to adults, but it's also used to refer to someone in authority, the elderly, or in a formal setting, and are often used with a title or honorific such as **Mr., Mrs., Ms., Miss, Dr**, and so on. Generally, the given name, first name, forename, or personal name is the one used by friends, family, and other intimates to address an individual. It may also be used by someone who is in some way senior to the person being addressed.

2.2.2. Formation

Name etymologists classify European surnames under five categories, depending on their origin: **given name**, **occupational name**, **location name**, **nickname**, and **ornamental name**.

2.2.3. Gender-specific versions of surname

In some cultures, such as Greek, Bulgarian, Russian, Slovak, Czech, etc. surnames change form depending on the gender of the bearer. For example, in Greece, if a man called Papadopoulos has a daughter, she will likely be named Papadopoulou (if the couple have decided their offspring will take the father's surname), since that name has a female version. In Poland, if the husband is named Podwiński, and his wife takes his surname, her last name, and those of their unmarried daughters, would be Podwińska. The sons would be known as Podwiński. In Lithuania, if the husband is named Vilkas, his wife will be named Vilkienė and his daughter will be named Vilkaitė. In Slovakia and Czech Republic alike, if a man is called Novák, the wife adds a feminine suffix "**-ová**" to his surname after the marriage, hence Nováková. The same is true for daughters which almost always inherit the father's surname with the feminine suffix.

2.3. **Given name** [163]

2.3.1. What is a given name?

A given name (in Western contexts often referred to as a first name) is a personal name that specifies and differentiates between members of a group of individuals, especially in a family, all of whose members usually share the same family name (surname). A given name is purposefully given, usually by a child's parents at or near birth, in contrast to an inherited one such as a family name.

In most European (and Europe-derived) cultures, the given name usually comes before the family name (though generally not in lists and catalogs), and so is known as a **forename** or **first name**; but the family name traditionally comes first in Hungary, parts of Africa and most of East Asia (e.g. China, Japan, Korea and Vietnam). In East Asia, even part of the given name may be shared among all members of a given generation in a family and the family's extensions, to differentiate those generations from other generations.

Given names are often used in a familiar and friendly manner in informal situations. In more formal situations the surname is used instead, unless it is necessary to distinguish between people with the same surname. The idiom "**on a first-name basis**" (or "**on first-name terms**") alludes to the familiarity of addressing another by a given name.

2.3.2. Legal status

A child's given name or names are usually chosen by the parents soon after birth. If a name is not assigned at birth, one may be given at a naming ceremony, with family and friends in attendance. In most jurisdictions, a child's name at birth is a matter of public record, inscribed on a birth certificate, or its equivalent. .

2.3.3. Origin of given names

Given names most often derive from the following categories:

2.3.3.1. *Aspiring personal traits* (external and internal). For example, the name Clement means "merciful". English examples include Faith, Prudence and August.

2.3.3.2. *Occupations*, for example George means "farmer".

2.3.3.3. *Circumstances of birth*, for example Thomas meaning "twin" or the Latin name *Quintus*, which was traditionally given to the fifth male child.

2.3.3.4. *Objects*, for example Peter means "rock" and Edgar means "rich spear".

2.3.3.5. *Physical characteristics*, for example Calvin means "bald".

2.3.3.6. *Variations on another name*, especially to change the sex of the name (Pauline, Georgia) or to translate from another language (for instance, the names Francisor Francisco that come from the name Franciscus meaning "Frenchman").

3.2.3.7. *Surnames*, for example Winston, Harrison, and Ross. Such names often come from families that are frequently intermarried with the family bearing the individual's surname.

2.3.3.8. *Places*, for example Brittany and Lorraine.

2.3.3.9. *Time of birth*, for example day of the week, as in Kofi Annan, whose given name means "born on Friday", or the holiday on which one was born, for example, the name Natalie meaning "[born on] Christmas day" in Latin.

2.3.3.10. *Combination of the above*, for example the Armenian name Sirvart means "love rose."

2.3.3.11. *Names of unknown or disputed etymology*, for example Mary.

In many cultures, given names are reused, especially to commemorate ancestors or those who are particularly admired, resulting in a limited repertoire of names that sometimes vary by orthography.

Most common given names in English (and many other European languages) can be grouped into broad categories based on their origin:

a-Hebrew names, b-Germanic names**,** c-French forms of Germanic names, d-Slavic names, e**-** Anglicised versions of Celtic names, f-Greek names**,** g-Latin names, h-Word names from English vocabulary words, i-Trait names**,** j-Diminutives, k-Shortened names**,** l-Feminine variations.

Frequently, a given name has versions in many different languages. For example, the biblical name *Susanna* also occurs in its original biblical Hebrewversion, *Shoshannah*, its Spanish and Portuguese version *Susana*, and its French version, *Suzanne*, and its Polish version, *Zuzanna*.

2.3.4. Gender

Most names in English are specifically masculine or feminine, but there are many unisex name as well, such as Jordan, Jamie, Jesse, Alex, Ashley, Chris, Hilary/ Hillary, Kim, Leslie / Lesley, Joe / Jo, Jackie, Pat, Sam. Often, one gender is predominant; often a particular spelling is more common for each of the two genders, even when the pronunciation is the same.

Many culture groups, past and present, did not or do not gender names strongly, so that many or all of their names are unisex. On the other hand, in many languages including most Indo-European languages (but not English), gender is inherent in the grammar.

2.3.5. Christian name

The term **Christian name** is often used as a general synonym for *given name*. Strictly speaking, the term applies to a name formally given to a child at an infant baptism or "christening".

2.3.6. Name at birth

Where births are required to be officially registered, the name entered onto a birth register or birth certificate may by that fact alone become a legal name. The assumption in the Western world is often that the name from birth, or perhaps from baptism or bris, persists to adulthood in the normal course of affairs. Some possible changes concern middle names, uses of diminutive forms, adoption, choice of surname as parents divorce or were not married. Matters are very different in some other cultures, where a name at birth is only a childhood name rather than the default choice for later life.

"**Birth name**", or now sometimes *birthname*, can mean name at birth, or the more elusive concept of personal name (that is, name before taking a professional name such as stage_name, pen name, ring name, assumed name, alias name, nickname, or some recognised name change process that *de jure* alters names). The term "Birth name" is sometimes used for the name before marriage of a woman – in cultures where a married woman's name customarily changes – by those who find *maiden name* to be an old-fashioned usage with the wrong connotations.

The term "**Birth name**" is also applied to mean the family name of the mother of a child adopted at birth, and is thus likely to be used with more flexibility than the loan-words *née* and *né*, accepting it even when the name being referred to was acquired by adoption (at or long after birth), or made in connection with a change of nationality, or changed in any of many other (rarer) circumstances.

2.4. **Middle name** [175]

People's names in several cultures include one or more additional names often but not necessarily placed between the first given name and the surname.

In some English speaking countries such names are specifically referred to as **middle name(s)**; in most European countries they would simply be regarded as second, third, etc. given names. In some countries there is usually only one middle name, and in the United States it is often abbreviated to the **middle initial** (e.g. Mary Lee Bianchi becomes Mary L. Bianchi, which is usually standard for signatures or omitted entirely in everyday use (e.g. just Mary Bianchi). In the United Kingdom she would usually be referred to either as Mary Bianchi, M. L. Bianchi or Mary Lee Bianchi, or she may choose Lee Bianchi, and informally there may be familiar shortenings. An individual may have more than one given name, or none. In some other countries, the term **middle name** is only used for names that are originally last names, but not part of the last name of the bearer (for instance one can have one's mother's maiden name as a middle name).

In countries that primarily speak English, such as Australia, Canada, Ireland, New Zealand, the United States and the United Kingdom, the forename of a relative is often used as one's middle name to honor familial heritage.

Multiple middle names are common, e.g. George H. W. Bush. Often, middle names are names of famous and influential people throughout history.

2.5. **Vietnamese personal name** [197]

2.5.1. Vietnamese personal name

Vietnamese names generally consist of three parts: a **family name**, a **middle name**, and a **given name**, used in that order. Persons can be referred to either by the whole name, given name, or a hierarchic name in normal usage.

Due to the ubiquity of the major family names such as Nguyen, Pham, and Le, a person is often referred to by their middle name along with their given name in Vietnamese media and youth culture.

The **Vietnamese language** is tonal, and so are Vietnamese names. The same spelling with different tones are different names, which can confuse non-Vietnamese people when the diacritics are dropped when used outside of Vietnam.

2.5.2. Family name

The family name, positioned first, is passed on by the father to his children (patronymic naming system). It is estimated that there are around one hundred family names in common use, although some are far more common than others. The name *Nguyễn* is estimated to be used by almost 40% of the Vietnamese population. The top three names are so popular because people tended to take the family name of kings, to show their favor and loyalty. Over many generations, the family names became permanent.

The most common family names among the Vietnamese are the following (the Chinese characters following each name are Hán tự). Added together these 14 names account for 99% of the people.

- Nguyễn 阮 (39%)
- Trần 陳 (11%)
- Lê 黎 (9.5%)
- Phạm 范 (7.1%)
- Huỳnh/Hoàng 黃 (5.1%)
- Phan 潘 (4.5%)
- Vũ/Võ 武 (3.9%)
- Đặng 鄧(2.1%)
- Bùi 裴 (2%)
- Đỗ 杜 (1.4%)
- Hồ 胡 (1.3%)
- Ngô 吳 (1.3%)
- Dương 楊 (1%)
- Lý 李 (0.5%)

In Vietnamese cultural practice, women always keep their family names once they marry, just as in other East Asian cultures, including Chinese culture, to the north and northeast.

Some Vietnamese have dual family names. This dual family name is usually passed through all people in the family, but sometimes through the male or female line only. In many cases the mother's family name is added behind the father's as a middle name, which does not make a dual family name, as the mother's family name isn't passed through to the next generation.

2.5.3. Middle name

Most Vietnamese have one middle name, but it is quite possible to have two or more, or even no middle names at all.

In the past, the middle name was selected by parents from a fairly narrow range of options. Almost all women had *Thị* (氏) as their middle name, and many men had *Văn* (文). More recently, a broader range of names have been used, and people named *Thị* sometimes omit their middle name.

The middle name can have three usages:

a-To indicate a person's generation — brothers and sisters share the same middle name, which distinguish them from the generation before them and the generation after them (see generation name).

b-To separate branches of a big family. For example, "Nguyễn *Hữu*", "Nguyễn *Sinh*", "Trần *Lâm*". However, this usage is still controversial. Some people consider them to be dual family names, not family name + middle name. Some families may, however, set up arbitrary rules about giving a different middle name to each generation.

c-To indicate a person's position in the family, also known as birth order. This usage is less common than others.

However, nowadays most middle names do not have those usages. They can either have a meaning or just be there to make the full names more euphonious.

2.5.4. Given name

In most cases, formally, the middle name is actually a part of the given name. For example, the name "**Đinh Quang Dũng**" is separated into the surname "**Đinh**" and the given name "**Quang Dũng"**. In a normal name list, these two parts of the full name are put in two different columns. However, in daily conversation, the last word in a given name with a title before it is used to address a person, for example "**Ông Dũng**", "**Anh Dũng**", etc. where "Ông" and "Anh" are words to address the person which depend on age, social position, etc.

The given name is the primary form of address for Vietnamese. It is chosen by parents and usually has a literal meaning in the Vietnamese language. Names often represent beauty, such as bird or flower names, or attributes and characteristics that the parents want in their child, such as modesty (Khiêm).

Typically, Vietnamese will be addressed with their given name, even in formal situations, although an honorific equivalent to "Mr.", "Mrs.", etc. will be added when necessary. This contrasts with the situation in many other cultures, where the family name is used in formal situations, and is a practice similar to Icelandic usage and, to some degree, to Polish practice. It is similar to the Latin-American and southern European custom of referring to some people as "Don" along with their first name. It contrasts with Japanese custom, where the given name is used only by close friends, especially children and young people (and even here the family name is often used) and some family members (though in the family, hierarchical role names, such as 'older brother', are often preferred).

Addressing someone by his or her family name is rare though not unheard of. In the past, married women in the north have been called by their family name, with *Thị* 氏 as a suffix. In recent years, doctors are more likely than any other social group to be addressed by their family name, though this form of reference is more common in the north than in the south. Some extremely well-known people are sometimes referred to by their family names, such as Hồ Chí Minh ("*Uncle Hồ*") (however, his real surname is Nguyễn), Trịnh Công Sơn ("*the musician Trịnh*"), and Hồ Xuân Hương ("*the poetess with the family name Hồ*"). In the old days, people in Vietnam, particularly North Vietnam, addressed parents using the first child's name; for example, Mr and Mrs Anh or Master Minh.

When being addressed within the family, children are sometimes referred to by their birth number, starting from one in the north but starting with two in the south. This practice is less common recently, especially in the north.

Example

Nguyễn Tấn Dũng is the former Prime Minister of Vietnam. *Nguyễn* is his family name, *Tấn* is his middle name, and *Dũng* is his given name. In formal usage, he is referred to by his given name ("Mr. Dũng"), not by his family name ("Mr. Nguyễn").

2.6. **How are children named**?

According to [21, pp.112-113] children are named after saints, events, places, omens, personal traits-even animals, occupations circumstances of birth, objects, physical characteristics, surnames, time of birth. In some societies, divine names can be used. At the opposite extreme, children might be named after unpleasant notions to make them undesirable to evil spirits. Where personal names are concerned, there seem to be no limit to parental idiosyncracy and invention.

Children in Vietnam are given names [113]:

a- related to the names of his / her parents, older brother, sister

b- related to the names of his / her parents’s occupations, products,

E.g. Sĩ, Công, Nông, Thương

Thơ, Văn, Ca, Vũ,

c- after the names of animals

Loan, Phụng, Oanh, Yến, Long, Lân, Quy, Phụng

d- after the names of flowers, plants

Hồng, Lan, Huệ, Cúc, Tùng, Bách, Trúc, Mai.

e- Using words expressing good wishes

Nhân, Lễ, Nghĩa, Trí, Tín, Công Bình, Thanh Liêm, Trung Kiên.

Công, Dung, Ngôn, Hạnh, Ngoan, Hiền, Thảo

Khỏe, Mạnh, Cường, Tráng, Trung, Dũng, Hiếu, Nghĩa, Phúc, Lộc, Thọ Chân, Thiện, Mỹ

f- after the names of one's lover, enemy

g- after the temporal notions

E.g. Tý, Sửu, Dần, Mão

Xuân, Hạ, Thu, Đông

Hòa Bình, Hiệp Định, Thống Nhất

h- after the spatial notions, locations

E.g. Bắc, Trung, Nam

Việt, Nga, Mỹ, Anh.

i- after the name of artists, well-known persons,

E.g. Trần Quốc Tuấn,Trần Quốc Toản,Bạch Tuyết, Thanh Nga, Nguyệt Nga,

j- using numbers

k- using words relating to events, regions, cities,

Hòa Bình, Hiệp Định, Điện Biên Phủ

l- using foreign names,

Vũ Thị No-en

m- after royal generations

E.g. King Minh Mang's royal-name-conferring poems [108]

*"**Tên** các vị Vua Tiền Triều đều dùng bộ Thuỷ, từ đời Đức Thế Tôn Hiếu Võ Hoàng Đế dùng cả bộ Nhật và bộ Thuỷ, và Triều Vua Gia Long trở về sau mới chuyên dùng bộ Nhật.*

*Năm 1823, Vua Minh Mạng có lựa sẵn hai mươi chữ (toàn bộ Nhật) để đặt tên cho các vị Vua kế thống, sau này Ngài lại làm một bài thơ "**Ngự Chế Mạng Danh Thi**" gồm có 20 bộ, các Triều Vua sau cứ noi theo thế thứ mà đặt tên cho các Hoàng Tử:*

Bài Ngự Chế Mạng Danh Thi

MIÊN	NHƠN	KỲ	SƠN	NGỌC
宀	亻	示	山	玉
PHỤ	NHƠN	NGÔN	TÀI	HÒA
阜	亻	言	才	禾
BỐI	LỰC	TÀI	NGÔN	TÂM
貝	力	才	言	心
NGỌC	THẠCH	HỎA	HÒA	TIỂU
玉	石	火	禾	小

Tên các Vị Hoàng Tử con Vua Minh Mạng đều dùng bộ Miên, còn Vua Thiệu Trị bộ Nhơn, đến Đức Đông Cung Hoàng Thái Tử Bảo Long là bộ Phụ (bộ thứ 6 của bài "Ngự Chế Mạng Danh Thi".

Follow-up activity 3.2.True/False: Discuss with your friends and decide whether the following statements are true or false:

1-The science of names is called semantics.

2-A personal name usually has the function of personal identity.

3-The order of personal names in English and Vietnamese are the same: **Surname+(Middle name)+Given name.**

4-In many cases, a surname is a family name.

5-A Given name, in Western Context often referred to as First Name, is a personal name that specifies and differentiates between members of a group of individuals, especially in a family, all of whose members usually have the same family name (Surname).

3. KIN(SHIP) TERMS

Pre-lecture Activity 3.3. Discuss

1-What are the kin relations in the family?

2-What kin(ship) terms are used to refer to these relations in English? In Vietnamese?

3.1. What is kin(ship)?

Kin(ship) is the term used to denote human relations based on biological descent and marriage. Kinship is founded on social differences and cultural creations. Kin(ship) terms are the terms used to refer to such human relations.

Everywhere people have modeled their relations on biological connections, and their terminology shows they make distinctions between relatives of descent and relatives of marriage. Descent ties produce relatives known as **consanguine**; relatives through marriage are **affines**. Although exceptions occur, kinship terminology distinguishes **consanguine** from **affine**.

Consanguinity ("**blood relation**", from the Latin **consanguinitas**) is the property of being from the same kinship as another person. In that aspect, consanguinity is the quality of being descended from the same ancestor as another person.

In law and in cultural anthropology, **affinity**, as distinguished from **consanguinity** (blood relationship), is the kinship relationship that is created or exists between two or more people as a result of somebody's marriage. In addition to kinship by marriage, "**affinity**" can sometimes also include kinship by **adoption** and **step** relationship. Under the law, such relatives by marriage are known as **affines**. More commonly, they are known as "**in-laws**", as affinity is usually signified by adding "**-in-law**" to a degree of kinship.

Patrilineality, also known as the male line, is a common kinship system in which an individual's family membership derives from and is traced through his or her father's lineage. **Matrilineality** is the tracing of descent through the female line.

There are other two types of kinship, **lineal** and **collateral**. **Lineal kinship**, or the direct line of consanguinity, is the relationship between persons, one of whom is a descendant of the other. **Collateral kinship** is the relationship between people who descend from a common ancestor but are not in a direct line.

3.2. Kin(ship) terms

A society’s kin(ship) system is generally reflected in its kinship vocabulary. Some systems are much richer than others, but all make use of such factors as gender, age, generation, blood and marriage in their organization [107, p.227]. Kinship terms have been widely analyzed across languages, which often make quite different distinctions.

The scientific study of kinship began with the publication of Lewis Henry Morgan's **Systems of Consanguinity and Affinity of the Human Family**, published in 1870. Anthropologist Lewis Henry Morgan (1818–1881) performed the first survey of kinship terminologies in use around the world. Though much of his work is now considered dated, he argued that kinship terminologies reflect different sets of distinctions [161]. For example, most kinship terminologies distinguish between genders (the difference between a brother and a sister) and between generations (the difference between a child and a parent). Moreover, he argued, kinship terminologies distinguish between relatives by blood and marriage (although recently some anthropologists have argued that many societies define kinship in terms other than blood). However, Morgan also observed that different languages (and, by extension, societies) organize these distinctions differently. He proposed to describe kin terms and terminologies as either descriptive or classificatory. When a descriptive term is used, it can only represent one type of relationship between two people, while a classificatory term represents one of many different types of relationships. For example, the word **brother** in English speaking societies indicates a son of the same parent; thus, English speaking societies use the word **brother** as a descriptive term. But a person's male first cousin could be the mother's brother's son, mother's sister's son, father's brother's son, father's sister's son, and so on; English speaking societies therefore use the word **cousin** as a classificatory term.

Morgan discovered that a descriptive term in one society can become a classificatory term in another society. For example, in some societies one would refer to many different people as "mother" (the woman who gave birth to oneself, as well as her sister and husband's sister, and also one's father's sister).

Kroeber, in a 1929 paper, exploded the notion of any kind of simple classificatory / descriptive typology [136]. This was quite an important paper. He looked at the principles that were used in separating kinds of kin, and suggested eight: **generation**, **affinity**, **collaterality**, **gender of relative**, **bifurcation**, **gender of speaker**, **relative age**, and **decedence**. Lowie added a ninth - **polarity**. He examined the kinds of differences which can be employed to distinguish kin. For example, in English and American kinship terminology, **father** and **son** differ only on the dimension of generation. **Father** and **father-in-law** differ in that **father-in-law** is an affine, that is, a relative by marriage. **Father** and **uncle** are distinguished by collaterality. The criterion of collaterality rests on the distinction between siblings and lineal relatives. In English, only **cousin** ignores the distinction of collaterality. **Cousin** also ignores the distinction made concerning the gender of the relative concerned - the female child of our mother's brother is called by the same term as his male child. Grouping lineal and collateral relatives under the same term is technically called "merging", and in kinship systems in general the relatives most frequently merged are a parent and sibling of the same gender, a sibling and parallel cousin, or a son or daughter and nephew and niece.

Bifurcation means "forking", and recognizes that relatives may be traced through either a male or female connecting relative. Our own kinship system ignores this - an uncle may be traced through either parent, a grandparent is a parent of either or our parents.

Polarity recognizes that a relationship consists of two parties, and thus two terms - aunt, niece. If this criterion is ignored, the two parties call each other by the same name. In English, **cousin** is an example. "Brother is not", although both brothers use the same term to indicate each other. Brother results from the fact that the same criteria is being used to assign both people to the classification. In English, we almost always acknowledge polarity. In some kinship systems, this is not the case: it is, for example, fairly common for grandfather and grandson to be called by the same term.

The last three criteria are much less commonly used - the criteria of **relative age** recognizes that within a generation people differ in age. They have different terms for elder brother and younger, elder brother of the father and younger brother of the father, for example. Some groups have different terms depending on the sex of the speaker - male speakers use different terms than female speakers. **Decedance** assigns a different term to a relative depending on whether the relative is alive or dead.

The acromy **KinDEEP** (KINship Distinctive Elements, Exhaustive Profile) is a detailed framework for defining kinship terms from different languages. **KinDEEP** has semantic components for **Generation, Lineage, Sex, Side Of Family, Relative Birth Order** and **Person**.

a-Generations

The value for **Generation** is any number, with 0 indicating the base or current generation, negative numbers indicating ancestors of the base generation, and positive numbers indicating descendants, for example, {Generation: +2},{Generation: -2}.

b-Lineage

Lineage can be either **Direct**, **Colineal** or **Ablineal.**

c-Sex

Sex is either **Male**, **Female** or **Corresponding**.

d-Side of Family

Languages often make distinctions between the sides of a family, such as **maternal**, **paternal**, **step-** and **half-**. The semantic component of Side of Family can take any of these values: {Maternal}, {Paternal}, {Step}, {Half} and {Honorary}.

e-Maternal/paternal

Maternal means on mother's side. **Paternal** means on father's side.

f-The family's dark side

It is also possible to refer to other blood distinctions, especially those regarding re-marriage. English uses the prefix **step-** to refer to relatives related only by re-marriage, not blood, as in the evil stepmother (which is not redundant) and the ungrateful stepdaughter, for instance. English uses the suffix **-in-law** to refer to relatives related by marriage, as in the evil **mother-in-law** and the ungrateful **daughter-in-law**.

When all this familial love becomes too much to bear, English uses **ex-** in front of many or all the other terms, so that you can refer to your **ex-husband**, your **ex-stepdaughter**, your **ex-mother-in-law**.

English also uses the prefix **half-** to refer to children who share only one parent (half-**brother** and **half-sister**) but the term is not used to refer to other relatives.

g-The family's bright side

Families often have unofficial members, as English recognizes by encouraging the use of **Aunt** and Uncle for close family friends of the same generation as a child's parents. To support this almost metaphoric use of Aunt and Uncle, KinDEEP uses the value {Honorary} as part of the semantic component of Side of Family.

h-Relative birth order

KinDEEP has the semantic component {Relative Birth Order}, with values for {Older} and {Younger}.

i-Person

KinDEEP recognizes the semantic component **Person**, with values of {First} and {Second}. It would be easy to suggest a third-person form, e.g., "their mother".

The major patterns of kinship systems that are known which Lewis Henry Morgan identified through kinship terminology in his 1871 work **Systems of Consanguinity and Affinity of the Human Family** are [168]:

a-Iroquois kinship (also known as "bifurcate merging")

b-Crow kinship (an expansion of bifurcate merging)

c-Omaha kinship (also an expansion of bifurcate merging)

d-Eskimo kinship (also referred to as "lineal kinship")

e-Hawaiian kinship (also referred to as the "generational system")

f-Sudanese kinship (also referred to as the "descriptive system)

3.3. English kinship terminology

3.3.1. Eskimo type

The system of English-language kinship terms falls into the Eskimo type. Eskimo kinship has both classificatory and descriptive terms; in addition to sex and generation, it also distinguishes between lineal relatives (those related directly by a line of descent) and collateral relatives (those related by blood, but not directly in the line of descent). Lineal relatives have highly descriptive terms; collateral relatives have highly classificatory terms. Thus, siblings are distinguished from cousins, while all types of cousins are grouped together.

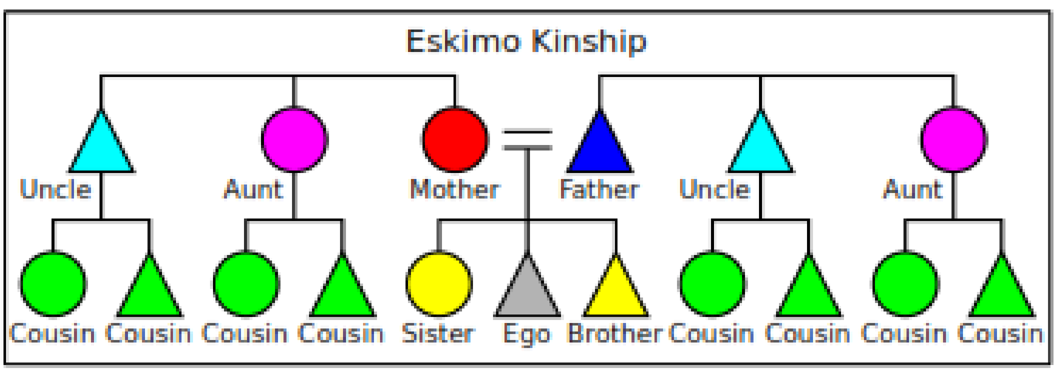


Figure 3.4. Eskimo kinship [168]

In the English language, there are kinship terms of consanguinity and affinity.

3.3.2. Consanguinity in English kinship

Consanguinity is the quality of being descended from the same ancester as another person.

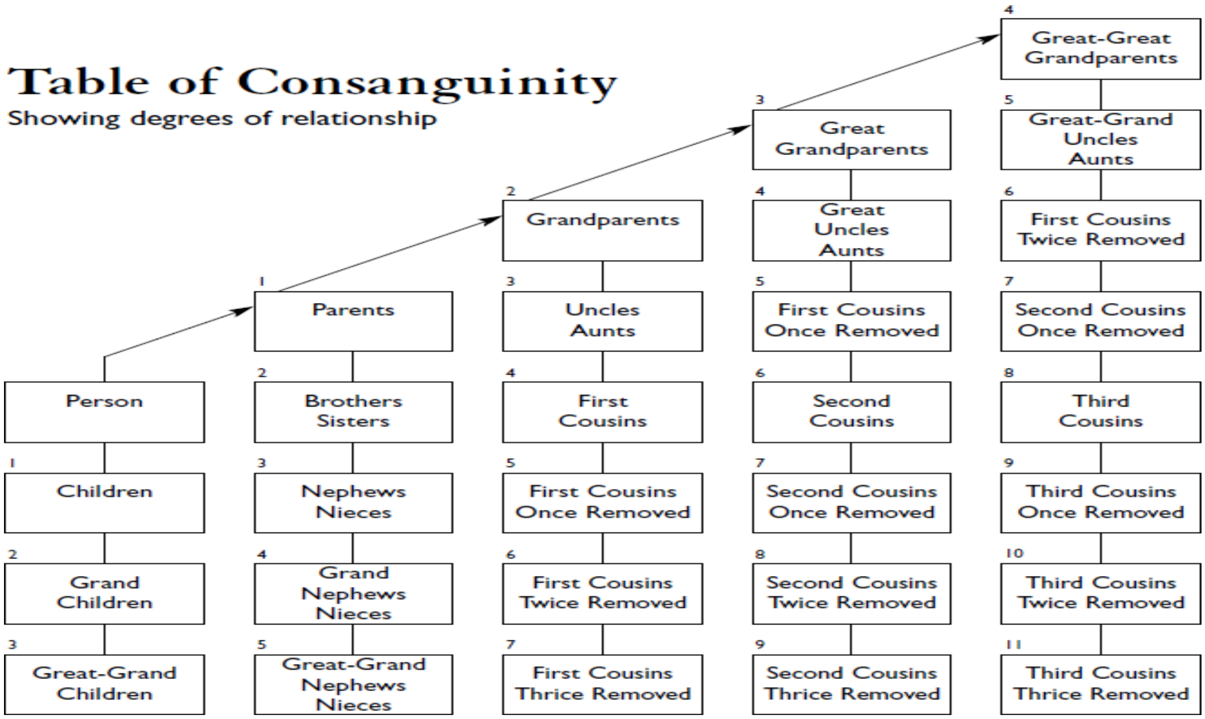


Figure 3.5. Consanguinity in English [151]

3.3.3. Patrilineal relations in English kinship

Patrilineality is a common kinship system in which an individual's family memberships derives from and is traced through his or her father's lineage. Lineal relatives have highly descriptive terms. The English language employs Eskimo kinship terminology. This kinship terminology commonly occurs in societies based on conjugal (or nuclear) families, where nuclear families have a degree of relative mobility. The nuclear family is the family comprising one husband, one wife and their children. This type of family is usually found in the U.S, Canada and northern European countries. Members of the nuclear use descriptive kinship terms:

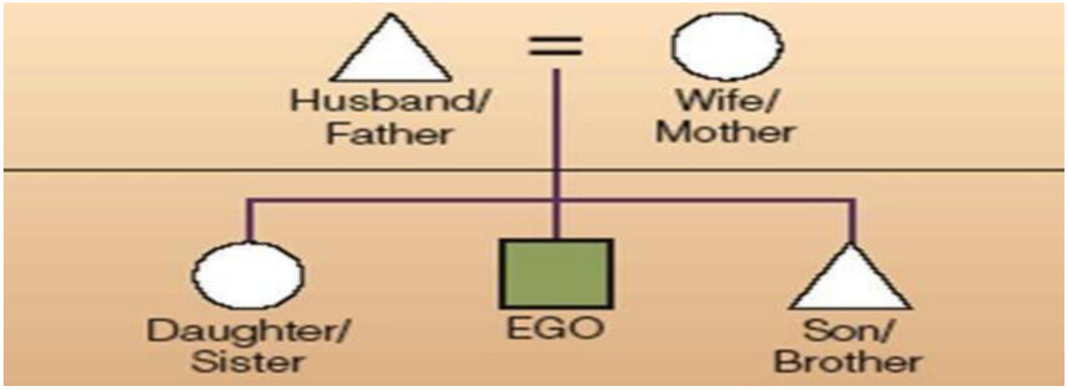


Figure 3.6. English nuclear family

Table 3.15. Patrilineal relation in English nuclear family

	English kinship Term	Relation to the Ego	Meaning
1	Father	Father	a male parent
2	Mother	Mother	a female parent
3	Sister	Older sister	a female sibling
4	Brother	Older brother	a male sibling
5	Ego		
6	Son	Son	a male child of the parent(s)
7	Daughter	Daughter	a female child of the parent(s)
8	Grandson	Son's son	A male child of son / daoughter
9	granddaughter	Son's daughter Daughter's daughter	A female child of son / daughter

3.3.4. Collateral realives in English

Collateral kinship is the relationship between people who descend from a common ancestor but are not in a direct line. Collateral relatives have highly classificatory terms. Thus, **siblings** are distinguished from cousins, while all types of **cousins** or **uncles** are grouped together.

When additional generations intervene (in other words, when one's collateral relatives belong to the same generation as one's grandparents or grandchildren), the prefixes "**great-**" or "**grand-**" modifies these terms. Also, as with g**randparents** and **grandchildren**, as more generations intervene the prefix becomes "**great-grand-**," adding another "**great-**" for each additional generation.

Table 3.16. Collateral realives in English

	English Terms	Relation to the Ego
1	Uncle	Father's older brother, father's younger brother, mother's older brother, mother's younger brother, father's sister's husband, mother's sister's husband
2	Aunt	Father's older sister, father's younger sister, mother's older sister, mother's younger sister, father's older brother's wife, father's

		younger brother's wife, mother's older brother's wife, mother's younger brother's wife
3	Cousin	Father's brother's son (older/ younger), father's Sister's Son (older/younger), mother's brother's son (older/younger), mother's sister's son (older/younger), father's brother's daughter (older/ younger), father's sister's daughter (older/younger), mother's brother's daughter (older/younger), mother's sister's daughter(older/younger)
4	Nephew	Brother's son, sister's son
5	Niece	Brother's daughter, sister's daughter

The term **cousin** is the most classificatory term meaning the children of uncles or aunts. One can further distinguish cousins by degrees of collaterality and by generation. Two persons of the same generation who share a grandparent count as "**first cousins**" (one degree of collaterality); if they share a great-grandparent they count as "**second cousins**" (two degrees of collaterality) and so on. When the cousins are not the same generation, they are described as "**removed**". If two persons share an ancestor, one as a grandchild and the other as a great-grandchild of that individual, then the two descendants class as "**first cousins once removed"** (removed by one generation); if they shared ancestor figures as the grandparent of one individual and the great-great-grandparent of the other, the individuals class as "**first cousins twice removed"** (removed by two generations), and so on. Similarly, if they shared ancestor figures as the great-grandparent of one person and the great-great-grandparent of the other, the individuals class as "**second cousins once removed**". Hence one can refer to a "**third cousin once removed upwards**"[161].

When the cousins are not the same generation, they are described as "removed". In this case, the smaller number of generations to the common ancestor is used to determine the degree, and the difference in generations determines the number of times removed. Note that the ages of the cousins are irrelevant to the definition of the cousin relationship. Consider the following [161]:

First cousins

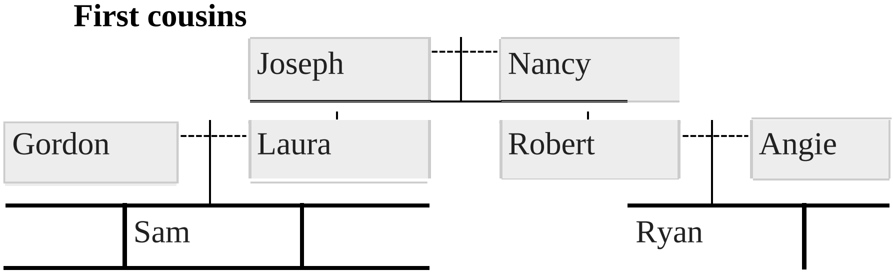


Figure 3.7. First cousins [161]

A child ("Sam") of one person ("Laura") and a child ("Ryan") of that one person's sibling ("Robert") are first cousins. First cousins share grandparents ("Joseph" and "Nancy"). Sam and Ryan are first cousins because they are non-siblings who share a pair of grandparents.

Second cousins

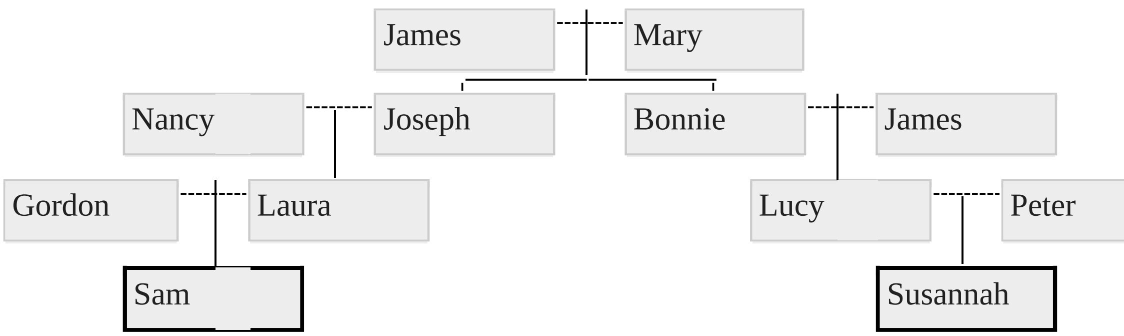


Figure 3.8. Second cousins [161]

The children of first cousins share a second cousin relationship. Second cousins share great-grandparents. People occasionally mistake the child of their first cousin as their "second cousin" - however that would actually be a first cousin, once removed. The removal denotes the generational difference. Sam and Susannah are second cousins because they are non-first cousins and non-siblings who share great-grandparents. In other words, Sam and Susannah's parents are cousins.

First cousins once removed

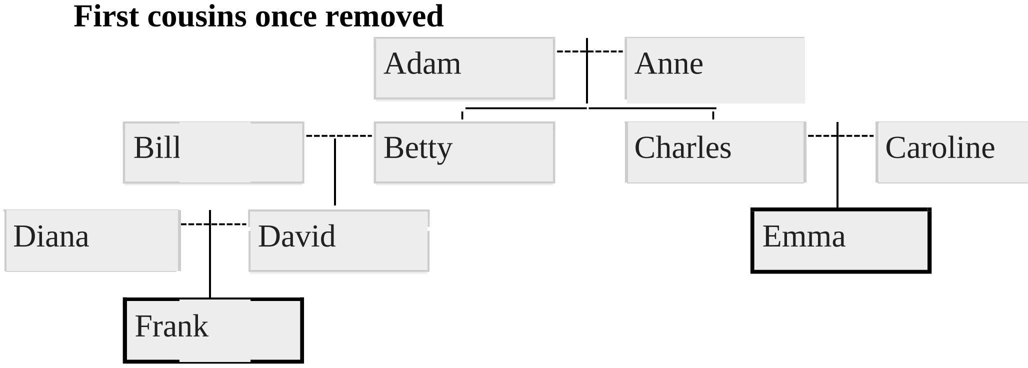


Figure 3.9. First cousins once removed [161]

Two people for whom a first cousin relationship is one generation removed. The child of one's first cousin or the cousin of one's parent. Frank and his father's first cousin, Emma, are first cousins once removed. First cousins once removed are often erroneously referred to as "second cousins." In some cultures, especially in Latin America and India, the relationship is viewed as being the same as an aunt-uncle and niece-nephew relations

First cousins twice removed

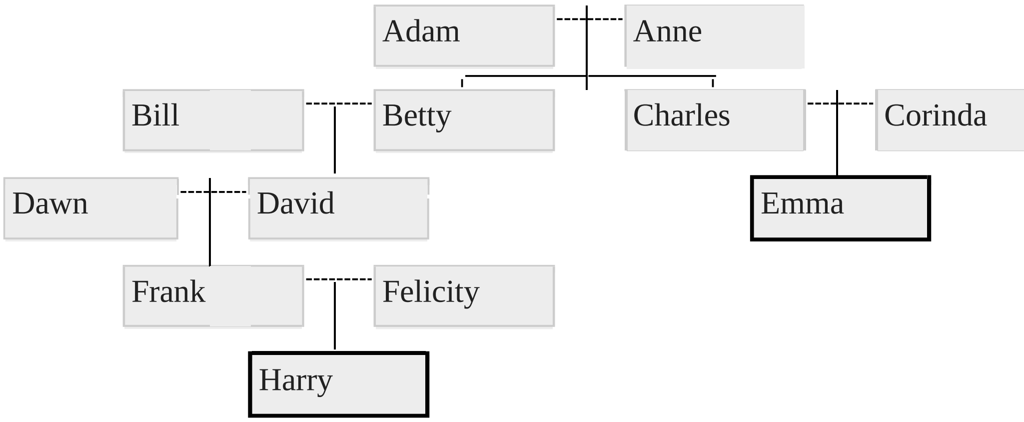


Figure 3.10. First cousins twice removed [161]

Two people for whom a first cousin relationship is two generations removed. The grandchild of one's first cousin; also the first cousin of one's grandparent. Harry and his grandfather's first cousin, Emma, are first cousins twice removed.

Table 3.17. English collateral terms

	English collateral terms	**Gender**	**Vietnamese equivalent**	**Generation**
1	Great grand father	+	Cụ	G-3
2	Great grand mother	-	Cụ	G-3
3	Great grand children	+ / -	Cụ	G-3
4	Great grand uncle	+	Cụ	G-3
5	Great grand aunt	-	Cụ	G-3
6	Grand father	+	Ông	G-2
7	Grand mother	-	bà	G-2
8	Grand parent	+ / -	Ông / bà	G-2
9	Great / grand uncle	+	Ông bác	G-2
10	Great / grant aunt	-	Bà bác	G-2
11	Father	+	Cha	G-1
12	Mother	-	Mẹ	G-1
13	Parent	+ / -	Cha / mẹ	G-1

14	Uncle	+	Bác / chú	G-1
15	Aunt	-	Bác / cô	G-1
16	Brother	+	Anh / em	G-0
17	Sister	-	Chị / em gái	G-0
18	Sibling	+ / -	Anh / chị	G-0
19	Cousin	+ / -	Anh / chị	G-0
20	Son	+	Con trai	G+1
21	Daughter	-	Con gái	G+1
22	Child	+ / -	Con	G+1
23	Nephew	+	Cháu trai	G+1
24	niece	-	Cháu gái	G+1
25	Grandson	+	Cháu trai	G+2
26	Granddaughter	-	Cháu gái	G+2
27	Grand child	+ / -	Cháu	G+2
28	Grand nephew	+	Cháu trai	G+2
29	Grand niece	-	Cháu gái	G+2
30	Great grand son	+	Chắt trai	G+3
31	Great grand daughter	-	Chắt gái	G+3
32	Great grand child	+ / -	Chắt	G+3
33	Great grand nephew	+	Chắt trai	G+3
34	Great grand niece	-	Chắt gái	G+3

3.3.5. Affinal relations in English

Affinal relatives are referred to as the in-laws.

Table 3.18. Affinal relations in English

	English Terms	**Relation to the Ego**
1	Father-in-law	Wife’s / Husband’s father
2	Mother-in-law	Wife’s / husband’s mother
3	Uncle	Father’s sister’s husband, mother’s sister’s husband

4	Aunt	Father's older brother's wife, father's younger brother's wife, mother's brother's wife
5	Wife / Husband	Wife / Husband
6	Brother-in-law	Older sister's husband, younger sister's husband, husband's elder / younger brother, wife's brother, husband of wife's sister
7	Sister-in-law	Older brother's wife, younger brother's wife, husband's younger sister, wife's elder / younger sister, brother's Wife
8	Son-in-law	Son's wife
9	Daughter-in-law	Daughter's husband

3.4. Vietnamese kinship terminology

3.4.1. Sudanese type

Vietnamese has a very complex system of kinship terminology with a lot of variations among different regions. Vietnamese kinship is of the Sudanese type, highly descriptive. Sudanese kinship system is the most the most descriptive; no two types of relatives share the same term. Siblings are distinguished from cousins, and different terms are used for each type of cousin (i.e. father's brother's children, father's sister's children, mother's sister's children and mother's brother's children).

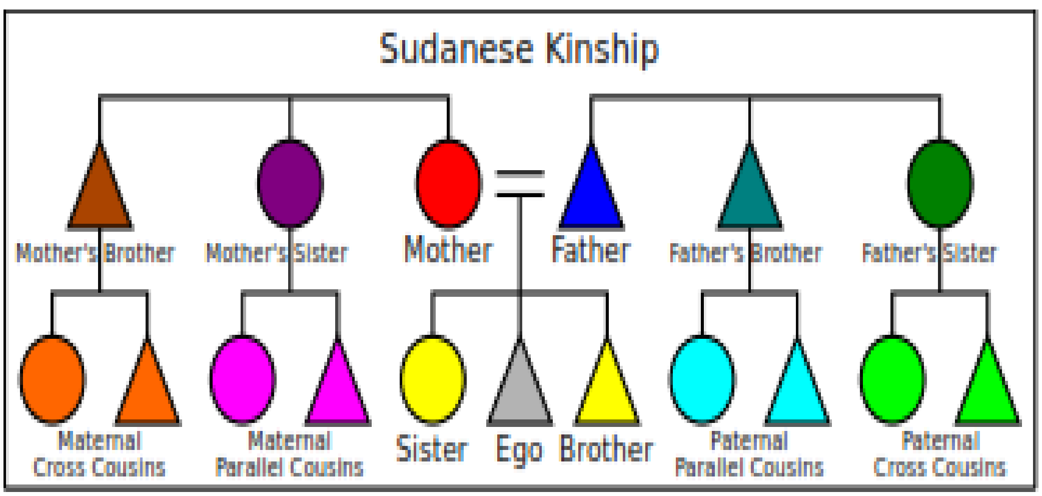


Figure 3.11. Sudanese kinship [168]

3.4.2. Patrilineal system of nine generations

In the Vietnamese society, there is a patrilineal system of nine generations:

Table 3.19. Vietnamese patrilineal system of nine generations

Kị / Cố	**Cụ**	**Ông bà**	**Cha / mẹ**	**TÔI**	**Con**	**Cháu**	**Chắt**	**Chút**
Great great grand parent	Great grand parent	Grandp arent	Parent	Ego	Child	Grandchild	Great grand child	Great great grand child

The Vietnamese lineal system of nine generations is very rare in the world. In addition, the words used to denote each generation are monosyllabic words.

3.4.3. Vietnamese kinship terms

Professor Nguyen Van Khang [112] states that the Vietnamese kinship system are established on the following kinship categories:

a-relations of consanguinity (**blood relation**) forming **consanguinity (blood relation)-affinity (non-blood relation)** opposition, e.g. *bác, chú, cô, cậu, dì* **(blood-related / consanguine)**/ *mợ, thím, dượng* **(not-blood-related / affinal),**

b-relations of generation forming **same generation-different generation opposition**, e.g. father (G-1) / ego (G-0),

c-Relations of gender forming **male-female opposition**, e.g. *anh (elder brother) / chị (elder sister).*

d-relations of consanguinity forming **lineal-collateral opposition**, e.g. *cha, mẹ, con, anh, chị* **(lineal);** *bác, chú, cô* **(colateral),**

e-relations of consanguinity hierarchy forming **the above rank-the bellow rank opposition**.

The notion of **rank** is very important in kinship hierarchy in Vietnamese. Rank is based on kinship hierarchy. It denotes differences in age and generation.

For example, the addressor has to address his / her mother's senior sister's daughter as senior sister even though this is just a baby girl. This little baby can be addressed as great-grandmother if she is in equal family hierarchy with her relative who has great-grand children. The baby is of the higher rank than the addressor.

In Vietnamese, there are many cases in which an old man has to address a boy as **ông / bác/ chú**…because the boy is higher in rank

f-relations of **paternal side-maternal side consanguinity forming nội (paternal side)-ngoại (maternal side) forming** opposition, e.g. ông nội (paternal grand father) / ông ngoại (maternal grand father).

Another criterion in Vietnamese kinship system is **relative age** distinguishing **elder/ younger, first-born / second-born / third –born.**

Table 3.20. Kinship terms in the Vietnamese language

	Kinship terms	English transalation		Kinship terms	Englishtransaltion
1	Kị	Great great grand parent	35	Chú	Father's younger sister's husband
2	Cụ	Paternal / maternal great grand parent	36	Bác	Mother's older brother
3	Cụ ông	Paternal / Paternal great grand father	37	Bác	Mother's older brother's wife
4	Cụ bà	Paternal / maternal great grand mother	38	Bác	Mother's older sister
5	Ông bà nội	Parternal grand parents	39	Bác	Mother's older sister's husband
6	Ông nội	Paternal grand father	40	Cậu	Mother's younger brother
7	Bà nội	Paternal grand mother	41	Mợ	Mother's younger brother's wife
8	Ông bà ngoại	Maternal grand parents	42	Dì	Mother's younger sister
9	Ông ngoại	Maternal grand mother	43	Chú	Mother's younger sister's husband
10	Bà ngoại	Paternal grand mother	44	Con	Child(ren)
11	Ông /ông bác	Older brother of grandmother	45	Con trai	son
12	Bà / bà bác / bà mợ	Wife of older brother of grandmother.	46	Con gái	daughter
13	Bà / bà bác /	Elder sister of mother	47	Anh chị em	Sibling

	bà gì			ruột	
14	Ông / ông bác / ông dượng	Husband of older sister of mother	48	Anh chị em họ	Cousin
15	Ông / ông bác	Older brother of grand father	49	Anh (ruột)	Older brother
16	Bà / bà bác	Wife of older brother of grand father	50	Em (trai ruột)	Younger brother
17	Bà / bà o / bà cô	Older sister of grand father	51	Chị dâu	Older brother's wife
18	Ông / ông bác / ông dượng	Husband of older sister of grand father	52	Chị (ruột)	Older sister
19	Ông trẻ / ông chú / ông cậu	Younger brother of grand father	53	Em (gái ruột)	Younger sister
20	Bà trẻ / bà thím / bà mợ	Wife of younger brother of grand father	54	Anh rể	Older sister's husband
21	Bà trẻ / bà cô / bà o	Younger sister of grand father	55	Em	Younger brother, sister
22	Ông trẻ / ông chú / ông dượng	Husband of younger sister of grand father	56	Em rể	Younger sister's husband
23	Cha, bố, thầy,	Father	57	Em dâu	Younger brother's wife

	cậu				
24	Mẹ, Má, U , Bu, Cái , Mợ	Mother	58	Cháu nội	Paternal grand child(ren)
25	Bố/mẹ, anh/chị/em chồng	Husband's father/mother/ older brother/older sister/younger sister/younger brother	59	Cháu nội (trai)	Paternal grand son
26	Bố/ mẹ/ anh /chị / em vợ	Wife 's father/mother/ older brother/older sister/younger sister/younger brother	60	Cháu nội (gái)	Paternal grand daughter
27	Dượng	Step father	61	Cháu ngoại	Maternal maternal grand child(ren)
28	Mẹ kế/dì ghẻ	Step mother	62	Cháu ngoại trai	Maternal grand son
29	Bác	Father's older brother and his wife	63	Cháu ngoại gái	Maternal grand daughter
30	Bác	Father's older sister	64	Cháu trai (con anh / chị /em)	Nephew
31	Bác	Father's older sister's husband	65	Cháu gái (con anh / chị / em)	Niece
32	Chú	Father's younger brother	66	Chắt nội	Paternal great grand child(ren)

33	Thím	Father's younger brother's wife	67	Chắt nội trai	Paternal great grand son
34	Cô	Father's younger sister	68	Chắt nội gái	Paternal great grand daughter

3.4.4. The patrilineality of the Vietnamese kinship system

The Vietnamese kinship system reflects the patrilineal organization in the Vietnamese family.

Table 3.21. The patrilineality of the Vietnamese kinship system

	Patrilineal system	English equivalent	Generation
1	**Kị**	Great great grand parents	G-4
2	**Cụ**	Great grand parents	G-3
3	**Ông bà**	Grand parents	G-2
4	**Bố mẹ**	Parents	G-1
5	**TÔI**	ego	G-0
6	**Con cái**	Children	G+1
7	**Cháu**	Grand children	G+2
8	**Chắt**	Great grand children	G+3
9	**Chút**	Great great grand children	G+4

There are corresponding kinship terms on each rank. The kinhip term on the rank of **kị** (great great grand parent) includes **kị**; on the rank of **cụ** (great grand parents) are **cụ**, **cụ ông, cụ bà**; on the rank of **ông bà** (grand parents) **are ông bà, ông nội , bà nội, ông ngoại, bà ngoại, ông** (older brother of grand parents), **bà** (older sister of grand parents), **ông trẻ (younger brorher of grand parents), bà trẻ (younger sister of grand parents)**; on the rank of **cha mẹ** (parents) are **bố mẹ, bố, mẹ, bố đẻ, bối ruột, mẹ đẻ, mẹ ruột, bố chồng, mẹ chồng, bố vợ, mẹ vợ, bố nuôi, mẹ nuôi, gì ghẻ, mẹ ghẻ, dượng**. On the rank of **bác chú, cô, cậu gì** (uncle and aunt) are **bác, bác ruột, bác họ, bác trai, bác gái, bác dâu; chú, cô, cậu , gì, thím, mợ; cô chú, chú thím, cậu mợ, chú bác, cô gì; chú ruột, chú họ; cậu ruột, cậu họ; cô ruột, cô họ, gì ruột, gì họ**; on the rank of **vợ chồng** (wife and husband) are **vợ chồng; vợ, chồng, vợ cả, vợ lẽ, vợ hai, vợ ba**; On the rank of siblings and cousins are **anh, anh trai, anh họ, anh chồng, anh vợ, anh rể; chị, chị gái, chị họ, chị chồng, chị vợ, chị dâu; em, em trai, em gái, em chồng, em vợ, em rể, em dâu, em họ**; on the rank of **con cháu** (children, grand children, great grand children) are **con, con trai, con gái, con đầu, con trưởng, con cả, con thứ, con út; con dâu, con rể; con nuôi, con đẻ, con riêng, con chồng, con vợ; cháu, cháu trai, cháu gái, cháu nội, cháu ngoại, cháu họ, cháu rể, cháu dâu; chắt, chắt trai, chắt gái, chăt nội, chắt ngoại.**

3.4.5. The kinship terms in the extended Vietnamese family

There may be up to four generations living in the family in a house in Vietnam. The kinship terms used in a Vietnamese family would **include ông bà nội, ông bà ngoại, chồng, vợ, con; con trưởng, con thứ, con út; con một. bố chồng, mẹ chồng, con dâu, bố vợ, mẹ vợ, con rể, em chồng, em vợ; anh chồng, anh vợ; anh rể , em rể; chị dâu, em dâu, bác** (wife or husband of bác), **chú** (husband of cô), **thím** (wife of chú), **mợ** (wife of cậu), **gì ghẻ, mẹ kế, bố dượng, dượng**.

Table 3.22. Vietnamese family kinship terms

	Kinship terms	**English equivalent**		**Kinship terms**	**English equivalent**
1	Ông bà nội	Paternal grand parents	23	Anh rể	Older brother of husband
2	Ông nội	Paternal grand father	24	Em rể	Younger brother of husband
3	Bà nội	Maternal grand mother	25	Chị dâu	Older sister of wife
4	Ông bà ngoại	Maternal grand parents	26	Em dâu	Younger sister of wife
5	Bà ngoại	Maternal grand mother	27	Dượng	Step father
6	Ông ngoại	Maternal grand mother	28	Mẹ kế / dì ghẻ	Step mother
7	Chồng	Husband	29	Bác	Older brother of father
8	Vợ	Wife	30	Bác	Wife of older brother of father
9	Con trai	Son	31	Bác	Older sister of father
10	Con gái	Daughter	32	Bác	Husband of older sister of father
11	Cháu trai	Nephew	33	Chú	Younger brother of father
12	Cháu gái	Niece	34	Thím	Wife of younger brother of father
13	Chắt trai	Grand nephew	35	Cô	Younger sister of father
14	Chắt gái	Grand niece	36	Chú	Husband of younger sister

					of father
15	Bố chồng	Paternal father in law	37	Bác	Older brother of mother
16	Bố vợ	Maternal father in law	38	Bác	Wife of older brother of mother
17	Mẹ chồng	Paternal mother in law	39	Bác	Older sister of mother
18	Mẹ vợ	Paternal mother in law	40	Bác	Husband of older sister of mother
19	Con rể	Son in law	41	Cậu	Younger brother of mother
20	Con dâu	Daughter in law	42	Mợ	Wife of younger brother of mother
21	Em chồng	Younger brother of husband	43	Dì	Younger sister of mother
22	Em vợ	Younger sister of wife	44	Chú	Husband of younger sister of mother

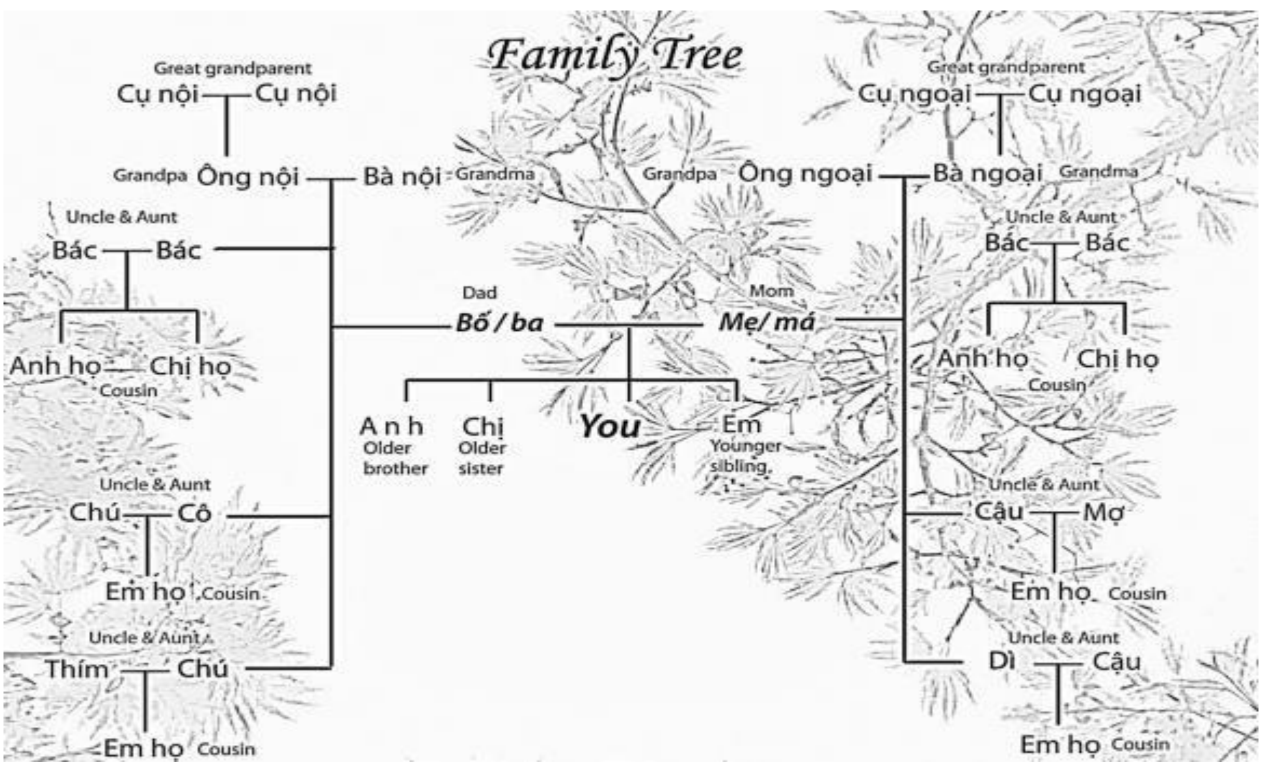


Figure 3.12.Vietnamese extended family tree [199]

3.4.6. Vietnamese affinal kinship terms

Table 3.23. Vietnamese affinal kinships terms

	Kinship terms	Vietnamese equivalent		Kinship term	Vietnamese equivalent
1	Bố vợ	Father of wife	15	Anh chồng	Elder brother of husband
2	Bố chồng	Father of husband	16	Em chồng	Younger brother of husband
3	Mẹ vợ	Mother of wife	17	Anh vợ	Elder brother of wife
4	Mẹ chồng	Mother of wife	18	Em vợ	Younger brother of wife
5	Bác / dượng	Husband of older sister of father	19	Chị dâu	Wife of older brother
6	Chú / dượng	Husband of younger sister of father	20	Em dâu	Wife of younger brother
7	Bác	Wife of older brother of father	21	Chị chồng	Older sister of husband
8	Thím / mợ	Wife of younger brother of father	22	Em chồng	Younger sister of husband
9	Bác / mợ	Wife of younger brother of mother	23	Chị vợ	Older sister of wife
10	Mợ	Wife of younger brother of mother	24	Em vợ	Younger sister of wife
11	Vợ	Wife	25	Con dâu	Daughter in law
12	Chồng	Husband	26	Con rể	Son in law
13	Anh rể	Husband of older sister	27	Cháu dâu	Grand daughter-in-law
14	Em rể	Husband of younger sister	28	Cháu rể	Grandson-in-law

3.5. English and Vietnamese kinship terminologies compared

3.5.1. Similarities

From the above descriptions, it can be easily seen that these two systems share some features in common:

a-Both systems differentiate relatives by blood from those by marriage. Thus, one’s parents (English: **father, mother**; Vietnamese: **cha, mẹ**) are differentiated from parents-in-law (English: **father / mother-in-law**; Vietnamese: **cha, mẹ chồng** or **cha mẹ vợ**).

b-In both systems, languages make distinction of generations. Therefore, both have hierarchical kinship term systems in which parents are distinguished from great parents and children etc.

c-gender is a factor taken in account by both Vietnamese and English kinship terms system. Hence, a female parent is called "**mother**" in English and "**mẹ**" in Vietnamese, meanwhile, a male one is called "**father**" and "**cha**" respectively.

3.5.2. Differences:

3.5.2.1. Degree of descriptiveness

Belonging to the Eskimo pattern, English kinship terminology system consists of both descriptive and classificatory terms. Descriptive terms such as "**mother, father, brother**, etc" are used to express lineal relations. Meanwhile, collateral relations are referred to mostly by classificatory terms. For instance, the term "**aunt**" can mean mother's sister, father's sister, father's brother's wife and mother's brother's wife.

Table 3.24. Collateral relations in English

English terms	**Relation to the Ego**
Uncle	Father's older brother Father's younger brother Mother's Brother
Aunt	Father's Sister Mother's Sister

In contrast, the Vietnamese system makes use of many more descriptive terms than the English one. There are not many Vietnamese kin terms expressing more than one kind of relations. One noticable exception is the term "**cháu**" which means grandchildren as well as niece or nephew. In addition, unlike English, descriptive terms are not only used to express lineal relations but also collateral ones. For instance: "**cô**" can only be used to call one's father's younger sister.

Table 3.25. Collateral relations in Vietnamese

1	Bác / dượng	Husband of older sister of father
2	Chú / dượng	Husband of younger sister of father
3	Bác	Wife of older brother of father
4	Thím / mợ	Wife of younger brother of father
5	Bác / mợ	Wife of younger brother of mother
6	Mợ	Wife of younger brother of mother
7	Bác	Older brother of father
8	Bác	Wife of older brother of father

9	Bác	Older sister of father
10	Bác	Husband of older sister of father

3.5.2.2. Different distinctions

Generally speaking, Vietnamese kinship term system makes more distinctions than the English one. Examine the following family tree diagramme:

a-Relatives are categorized into father's side (**bên nội**) and mother's side (**bên ngoại**). Each side has different terms to denote relationships. As a result, one's father's father (**ông nội**) and one's mother's father (**ông ngoại**) are distinguished from one another. In English, both are addressed as "grandfather".

b-Unlike the English system, the Vietnamese one takes the age of the relatives into consideration. As a result, there are different terms for older and younger siblings. Older male and female siblings are called respectively as "**anh**, "**chị**, while younger ones are called "**em**". Moreover, siblings are also put into ranks. The terms "**anh cả, anh hai** "are used for firstborn child and the others go with terms associated with the order of their births

c-Rank is an important factor in Vietnamese kinship system. Though there exist the terms "**anh / chị / em họ** "which are equivalents of the English "**cousin** ", such members are usually addressed by terms used for siblings. Their ranks can be determined by age, however, in most regions cousins' ranks depend on the ranks of their parents in the family. For example, one will have to address his father's older brother's son as "anh" even though one is much older than that person. Another example is the distinction between **bác / chú**.

d-Gender in the Vietnamese kinship system is distinguished by combining with one of the following words: **ông /bà** (e.g. ông nội / bà nội), **trai / gái** (e.g. con trai / con gái), **dâu / rể** (e.g. con dâu / con rể).

e-Though both systems have terms denoting relatives by marriage (the in-laws), the Vietnamese system is more detailed than the English system. In English there are such terms as **father-in-law, mother-in-law, son-in-law, daughter-in-law**; in Vietnamese there are the terms such as **cha, mẹ chồng** or **cha mẹ vợ, con dâu, con rể, cháu dâu, cháu rể…**).

f- Vietnamese kinship terms may vary according to Vietnamese dialects:

Table 3.26. Kinship term variation according to regional dialects in Vienam

	North	**Central**	**South**	
1	Cha, bố, thầy, cậu	Cha, Chú	Cha, Ba, tía	Father
2	Mẹ, Má, U , Bu, Mợ	Mẹ, U	Mẹ, Má	Mother
3	Dượng	Dượng	Dượng	Step father
4	Mẹ kế/dì ghẻ	Mẹ kế/dì ghẻ	Mẹ kế/dì ghẻ	Step mother

5	Bác	Bác	Bác	Father's older brother and his wife
6	Bác	O	Cô	Father's older sister
7	Bác	Dượng	Dượng	Father's older sister's husband
8	Chú	Chú	Cậu	Father's younger brother
9	Thím	Thím, mợ	Thím, mợ	Father's younger brother's wife
10	Cô	O	Cô	Father's younger sister
11	Chú	Dượng	Dượng	Father's younger sister's husband
12	Bác	Bác, Cậu	Cậu	Mother's older brother
13	Bác	Mợ, mự	Mợ	Mother's older brother's wife
14	Bác	Dì	Dì	Mother's older sister
15	Bác	Dượng	Dượng	Mother's older sister's husband
16	Cậu	Cậu	Cậu	Mother's younger brother
17	Mợ	Mợ, mự	Mợ	Mother's younger brother's wife
18	Dì	Dì	Dì	Mother's younger sister
19	Chú	Dượng	Dượng	Mother's younger sister's husband

Follow-up activity 3.3. True/False: Discuss with your friends and decide whether the following statements are true or false:

1-Kin(ship) is the term used to denote human relations based on biological decent and marriage.

2-A society's kin(ship) system is generally reflected in its kinship vocabulary.

3-The system of English kinship terms falls into Sudanese type.

4-In the Vietnamese society, there is a kinship system of only two generations. It belongs to Eskimo type.

5-The Vietnamese kinship terms vary according to the dialects in Vietnam.

4. ADDRESSING

Pre-lecture activity 3.4. Discuss

1-How do you

a-address your mother

i-at home alone with her:

ii-on the telephone with friends listening:

iii-in a shop:

b-refer to your mother

i-at home to another family member when she is present:

ii-at home to another family member when she isn't present:

iii-to a friend who doesn't know her:

iv-to a sales assistant in a shop when she is present:

2-What forms of address would be used to address the following in English and in Vietnamese?

a-the president of a country, b-the party secretary-general, c-the Prime Minister, d-the president of the national assembly, e-the Pope, f-a judge, g-your teacher, h- your mother / father?

2-What factors help you choose the right forms of address?

4.1. Terms / Forms of address in English

4.1.1. What is a term / form of address?

How do we name or address another?

By title (**T**), by **FN**, by **LN**, by a nick name, by some combination of these, or by nothing at all to deliberately avoid the problem? What factors govern the choice?

We use **terms of address**.

Terms or forms of address are the words used to address (call by name or tittle) in speech or writing [82, p.4].

Is the address process asymmetrical?; that is, if I call you Mr. Jones, do you call me John? Or is it symmetrical?: Mr. Jones-Mr. Smith; John-Fred.

All kinds of combination are possible in English [107, p.281]: **Dr. Smith, John Smith, Smith, John, Johnie, Doc, Sir, Mack**, and so on depending on the social context. Dr. Smith might expect **Doctor** from a patient, **Dad** from his son, **John** from his brother, **Dear** from his wife, and **Sir** from a police officer who stops him if he drives too fast.

4.1.2. Factors influencing the choice of the terms of address:

What factors influence the choice of the terms of address?

> *"When we look at what is involved in addressing another, it seems that a variety of social factors usually governs our choice of terms: the particular occasion; the social status or rank of the other; gender; age; family relationship; occupational hierarchy; transactional status (i.e., a service encounter, or a doctor–patient relationship, or one of priest–penitent); race; or degree of intimacy"* [107, p. 288].

4.1.3. Common forms of address in English

The common forms of address in English are: **Tittle** (e.g. My Lord, Mr. Chairman, Prime Minister), **Tittle LN** (e.g. professor/ Dr., Father Smith), **Mr. LN** (e.g.Mr. Smith), **Mrs. LN** (e.g.Mrs. Smith), **Miss LN** (e.g.Miss Smith), **kin tittle FN** (e.g.Aunt Mary)/ **Kin tittle** (e.g.aunt, father, dad), **FN** (e.g.Mary, Robert), nickname, short name, ø (no name), personal-emotive means of the direct address (**endearments** and **abusives)**.

According to Crystal [20, p.44], in English the basic choice is between first name (FN) or tittle with last name (TLN).

Brown and Ford [1961, as cited in [107, pp.282-283], basing in their study of naming practices in English report that the asymmetric use of title+last name, and first name (**TLN/FN**) indicated inequality in power, that mutual **TLN** indicated inequality and unfamiliarity, and that mutual **FN** indicated equality and familiarity. The switch from mutual **TLN** to **FN** is also usually initiated by the more powerful member of the relationship. The idiom"**on a first-name basis**" (or "**on first-name terms**") alludes to the familiarity of addressing another by a given / first name. In English speaking countries, the modern tendency is to come to first name terms as soon as possible, especially if status and age are the same.

In English, when we are in doubt as to how to address another we can actually avoid the difficulty by not using any address term at all. We, therefore, have the possibility of the avoidance of an address term, that is, Ø use, or of a choice between familiar and polite [107, p.285].

4.1.4. ***Direct address system*** [64, pp.53-56]

The direct address is a name or designation of the person or persons… to whom the speech is addressed [64, pp.53].

K.A. Dolinin propopses to distinguish between two classes of the direct address:

a-S ocially orienting forms and b- personal emotive forms

4.1.4.1. Socially orienting forms

a-The honorific terms*:* **sir** or **madam**

They are never followed by a name, except when **sir** is an aristocratic tittle used before the name of a knight or baronet, such as **Sir Robert Chiltern**. When **sir** is a tittle it is always used with the first name only, and they say **Sir Robert**, never **Sir Chiltern**. **Sir** and **Madam** used alone are meant to show respect for position and seniority. Shopkeepers, waiters and servants call their customers and masters **sir** or **madam**.

Sir is an honorific term to be used by persons belonging to various social groups when addressing their superiors: schoolchildren-their men teachers, soldiers, sailors, policemen, etc.-their officers, young men-older men.

There are other honorific terms of address. For further information, you can refer to the the following website link: https://en.wikipedia.org/wiki/Style_(manner_of_address)

i-Profesional tittles

Professional tittles: (Doctor, Inpspector, Colonel, Nurse, Professor)

The professional title is used with or without a surname: T + (LN / Surname).

ii-Courtesy tittles Mr., Mrs., Miss, Ms. + LN

Addressing by surnames with the prefixed courtesy titles **Mr., Mrs, Miss (Ms.) + Last Name** is usual among acquaintances. It signals the equality of relations and also a certain social distance, absence of intimacy. Using a bare surname may imply the addressee's inferior position. Using a bare surname is also usual among unrelated male friends, not among near relatives.

iii- First Name (FN) or Christian / Given name

Addressing by first (Christian) names is current among near relatives, friends, lovers. The modern tendency is to come to first name terms as soon as possible, especially if status and age are the same. Addressing somebody by his or her first name in its short, diminutive or familiar form or using pet names express a greater intimacy and affection.

There are the following short forms for Elizabeth: **Bess, Bet, Beth, Eliza, Elsa, Lisa, Lisbet, Lisbeth, Liz, Liza.** The pet forms are: **Bessi, Bessy, Betsy, Bette, Betty, Elsie, Libby, Lizzie, Lizzy.**

iv- Kinship terms:

Persons may be also address by the names of the family members which denote the family status and his relation to the speaker (i) without any other name (e.g. father, dad, pa) and ii-with a proper name added (e.g. uncle George, auntie Ruth). Group (i) is more inimate than group (ii).

v-Words of address may also employ '**an expression of the addressee's human classification** (of age, gender, generation), e.g. **baby, boy, kiddy, old chap, mate, buddy**.

4.1.4.2. Personal–emotive means of the direct address

They draw on the stock of evaluative words.

a-Endearments

They express a positive attitude of the speaker to the listener, some of them are capable of linking up with the forms of socially address (e.g. **dear, darling**), many of them are familiar tropes, mostly metaphors (e.g. **honey, ducky**). The addition of the possessive 'my' increases the emotives.

b-Abusives

Terms of abuse (bad names) are "*depreciative (pejorative) words or phrases with a dominant appeal function with which the speaker addresses another person with the intention to offend or discredit him socially*." Examples are **bastard, idiot, slut**…

4.1.5. Address system in British English

4.1.5.1. *The polite choice of address terms in British English* [84, pp.286-289]

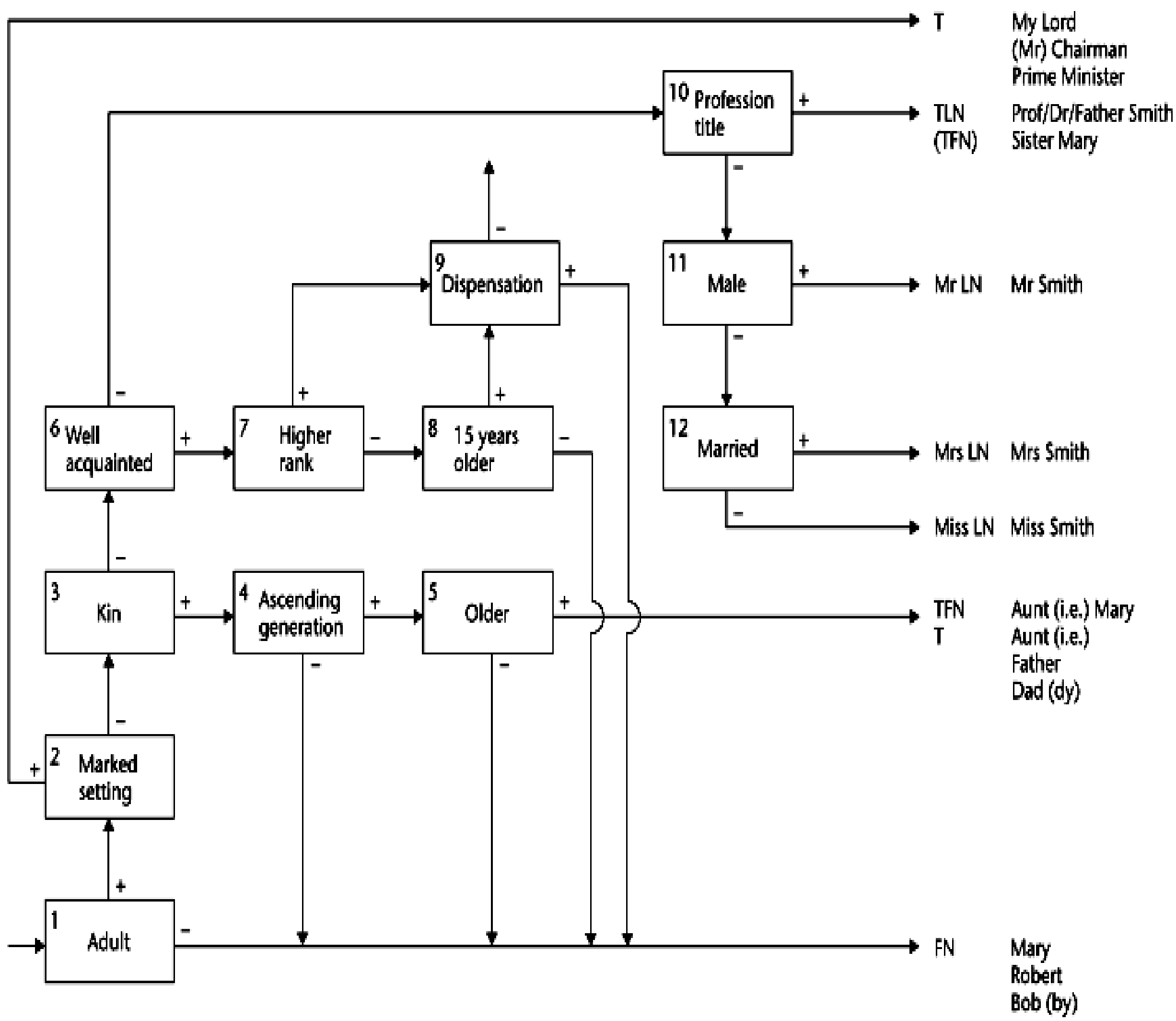


Diagram 3.1. Factors constraining the polite choice of address terms in British English [84, p. 286]

The diagram assumes the speaker knows the addressee's name and the first box takes account of whether the addressee is a **child** or an **adult**. Where the line between adult and child is drawn differs between communities, and even within communities for different purposes (e.g. baby-sitting, buying fireworks, marrying, owning a firearm, voting). If the addressee would be classified as a child in the relevant social interaction, then, following the minus exit from the box, the flow chart indicates FN is used in British English, e.g. *Hey Jill*.

Box 2, labelled '**marked setting'**, refers to formal settings such as Parliament and law courts where people act in role, and where speech is governed by relatively explicit discourse rules. Forms of address are derived from identity in the context, e.g. **Your honour, Prime Minister**. The boxes marked '**kin**' and '**well acquainted'** are self-explanatory – though who qualifies in each case will of course be culture-dependent and context-dependent.

The box marked '**higher rank'** refers to social superiors or people of higher status in a hierarchy. The '**ascending generation'** is the generation above the speaker–parents and parents' sisters, brothers and cousins, for instance. A '**dispensation**' refers to the fact that a superior may absolve the speaker from the obligation of using **TLN** and permit them to use **FN**, e.g. *Dr Worth is far too formal. Please call me Helen*. The box marked '**profession title'** refers to occupational or courtesy titles such as **Doctor**, **Professor**, **Sister** for a nun, **Father** for a priest, and so on.

We can cause offence by treating someone, from their perspective, too familiarly, or by treating them too distantly. Being polite means getting the linguistic expression of social distance right as far as your addressee is concerned. This is very variable from one speech community to another. In the north of England, many newspaper vendors, bus conductors and people selling railway tickets call everyone love regardless of how well they know them, and often regardless of their gender. By contrast, mutual **TLN** (**Mrs Landy**, **Mr Duncan**) is usual between upper-working-class neighbours who live close to each other, but who are not friends and do not see each other socially. In North America, it is usual to use first names to people you work with, regardless of how little or much you like them. In other English- speaking cultures, mutual **FN** is experienced as too familiar. Mutual **TLN** is appropriate until you have worked together for a period of time or develop a friendship. Issues like how long do you have to know someone, or how close a friendship does it have to be, to use **FN** raise further complications, of course. The answers will be different for different communities.

In earlier centuries, the norms were simpler. Status was the major consideration. In general, people used **TLN** (or an appropriate kin-term) upwards to superiors, and **FN** downwards to subordinates, no matter how well they knew them. Solidarity became relevant only between equals. Equals used mutual **TLN** with people they did not know well, and they used mutual first names to friends. In addition, between some (mainly male) people, mutual **LN** was the norm (*Elementary my dear Watson*!), and there was also a non-reciprocal pattern involving **madam/sir** upwards and **LN** downwards to subordinates (*clean that blackboard, Hadley*).

Today, however, the interaction between social status and social distance in many Western societies is more complicated. This results in a conflict of norms in two situations: (a) high status with high solidarity and (b) low status with low solidarity. If your addressee is of lower status and you know them well, then either way you use **FN** to them. But what form do they use to you? The norms conflict. Because they know you well, they could assume **FN** is appropriate, but their subordinate status predicts **TLN**. How can this dilemma be resolved? One common solution is to avoid address terms altogether. When an address term must be used, however, **FN** is generally used in such a situation. In other words, in many Western communities in the twenty-first century, the solidarity dimension was tended to be given greater weight. So secretaries, for instance, generally use **FN** to their bosses if they have worked for them for some time. Workers use **FN** to the factory floor supervisor. Civil servants use **FN** to their policy-making bosses if they talk to them regularly.

What of the second conflicting situation? There is no problem when you do not know someone well, and they are your superior. Both factors predict that you will use **TLN**. But when someone is your subordinate and you don't know them well, what do you use? This is a tricky area but, in general, once again the solidarity dimension tends to win out: degree of solidarity (or social distance) is what counts most. British office workers tend to use **TLN** to the caretaker whom they rarely see. Middle-class women generally use **TLN** to their cleaning women, especially when the woman is older and rarely encountered face-to- face. The following American example describes a different pattern, however, and illustrates the complexity of the factors which may be relevant.

Another factor which contributes to the assessment of social distance, and hence to the appropriate way of being polite, is the type of relationship involved. In many communities, transactional relationships favour **TLN**. Shopkeepers and customers may exchange mutual **TLN** even when they have known each other for a long time. Doctors and patients similarly tend to use mutual **TLN**. These relationships put the emphasis on the social distance dimension in that, even when they are long-standing, they do not involve intimacy. To know someone 'well' involves more than just knowing them for a long time. Mutual **TLN** is also a marker of mutual respect, as example 20 indicates, and it may be especially relevant to express this in certain contexts. Transactional relationships are usually one-dimensional. When they shift to become more personal, they often also shift to mutual **FN**.

One factor which seems to override these patterns – as indicated by its primary position in figure above – is relative age. Adults use **FN** to children on first meeting. Young people are more likely to receive **FN** in any context. A young shop assistant, hairdresser or cleaner or an office junior will receive **FN** from a customer or client, and will often be expected to use **TLN** back, especially if the person is a generation or more older.

4.1.5.2. *Honorific forms of address in the United Kingdom* [190]

Table 3.27. Honorific forms of address in the United Kingdom

Position	On envelopes	Salutation in letter	Oral address
King	HM The King	Your Majesty	Your Majesty, and thenceforward as "Sir/Sire"
Queen	HM The Queen	Your Majesty	Your Majesty, and thenceforward as "Ma'am"

For more honorific forms of address in the United Kingdom, please refer to [190].

4.1.6. Address system in American English

4.1.6.1. American address system

According to professor Nguyen Van Khang [111, p.363] the basic choice of the American terms of address is as follows:

a-First Name (**FN**): used between friends.

b-Tittle + Last name (**LN**): used between strangers

c-First Name(**FN**) – Tittle + Last Name (**TLN**): used when there is difference / distance in social position or age (10-15 years older). Social Status (rank) is usually given priority over age

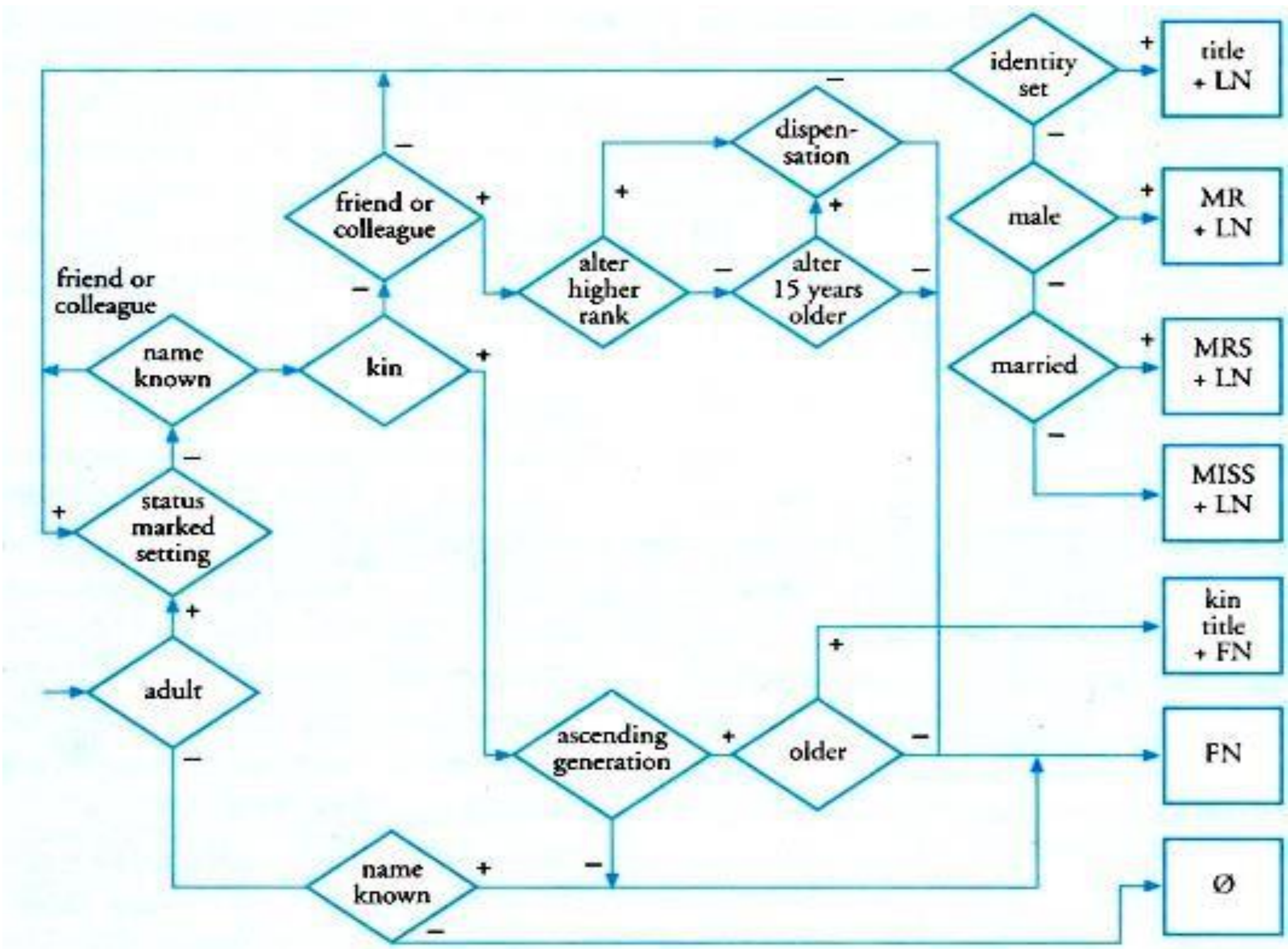


Diagramme 3.2. American address system [after S. Ervin-Trip, 1972, as cited in [20, p. 44]

Several studies have attempted to explicate these factors. The flow-chart was devised by Susan Ervin-Tripp (1972**)** as a means of specifying the factors that condition a speakers's choice of address in American English. The chart is simply a logical statement of the various possibilities, given a context such as *'Look,-,it's time to leave'*; it is not an account of what goes on in the speaker's mind. The knowledge structure represented is that of an American academic; but dialect differences, idiosyncratic preferences, and other variants are not taken into account.

The entrance point to the diagram is at the bottom left. Each part through the diagram leads to one of the possible modes of address, listed vertically at the right. Alternative realizations of these address modes are not given (e.g. a first name may alternate with a nickname). For example, as one enters the diagram, the first choice which has to be made is whether the addressee is a child **(-Adult**) or an adult **(+Adult**). If the former, one follows the line downwards, where the only distinction drawn is that between name known (+) or not (-). If not, one does not use a name at all (ø). The diagram does not give criteria for deciding when a child becomes an adult.

Along the adult path, several decisions have to be made. '**Status-marked setting'** refers to special occasions (such as a courtroom) where forms of address are rigidly prescribed (e.g. **your honour**, Mr. **Chairman**). The '**identity set'** refers to the list of occupational or courtesy tittles that may be used alone to mark social identity (e.g. **Father, Doctor, Mr., Miss**).

In addressing people whose names are known, kinship is a major criterion. If the speaker is related to the addressee ('**alter**'), two factors are relevant '**ascending generation'** (e.g. **aunt** as opposed to **cousin**) and **age**. If the speaker is not related to the alter, the factor of familiarity is relevant: whether or not alter is a friend or colleague. If familiarity applies, the next factor is social rank, here defined with reference to a professional hierarchy. A senior alter has the option of offering or accepting **FN**, instead of **TLN** ('d**ispensation**'- *Call me Mike*), though this situation is often ambiguous. Age difference is not significant until there is a gap of nearly a generation (15 years apart).

Addressing by **Title** alone is the least intimate form of address in that Titles usually designate ranks or occupations, as in **Colonel, Doctor**, or **Waiter**. They are devoid of 'personal' content. Doctor Smith is more intimate than Doctor.

Knowing and using another's **First Name** is a sign of considerable intimacy or at least of a desire for such intimacy. Using a nick name or pet name shows an even greater intimacy. When someone uses your first name alone in addressing you, you may feel on occasion that that person is presuming an intimacy you do not recognize, or alternatively, is trying to assert power over you.

The use of a person's first name in North America does not necessarily indicate friendship or respect. **First Names** are required among people who work closely together, even though they may not like each other at all. **First Names** may even be used to refer to public figures, but contemtuously as well as admiringly.

The asymmetric use of names and address terms is often a clear indicator of a power differential. School classrooms are almost universally good examples; John and Sally are likely to be children and Miss or Mr. Smith to be teachers.

In English, when we are in doubt as to how to address another we can actually avoid the difficulty by not using any address term at all. Kinship terms are also used as terms of address. As your age and your family relationships change, issues of naming and addressing may arise.

4.1.6.2. *Honorific tittles in American English* [190]

Table 3.28. Honorific tittles in American English

President	The President, The White house, DC20500 The president and Mrs.	Dear Sir or Madam Mr. President Dear Mr. President Dear Madam President
King / Queen	His / Her Majesty, King / Queen of Country	Sir / madam May it please Your Majesty

Most current and former elected federal and state officials and judges in the U.S. are styled "**The Honorable [full name]**" in writing, (e.g., "**The Honorable Bill de Blasio, Mayor of the City of New York**"). Many are addressed in conversation as "**Mister [title]**" or "**Madam [title]**" ("**Mr. President**," "**Madam Mayor**") or simply by **(title)+(name)** e.g., "**Senator Jones**" or "**Commissioner Smith**".

In academic fields, it is customary in the U.S. to refer to those holding any level of professorship (professor, assistant professor, associate professor, adjunct professor, etc.) as "**Professo**r" – as in "**Professor Jones**" – orally or in writing. In writing, "**professor**" is often abbreviated as "**Prof.**", as in "**Prof. Jones**". Those holding academic doctorates are frequently referred to as "**Dr. Jones**."

For more details on honorific terms of address in the USA, please refer to [190].

4.2. Vietnamese terms of address

4.2.1. Forms of address in the Vietnamese language

> "*Vietnamese forms of address are diverse, coming from different sources and used flexibly from the domain of family communication to social communication, in both formal and informal registers*" [112, p.38].

Professor Nguyen Van Khang [111, p.366] states that there exist two notions in Vienamese: **Xưng** (self-calling / self-referring / first-person referring) and **Hô / gọi** (second-person addressing). Accordingly, forms / terms of adress in the Vietnamese language include **từ xưng** (hereafter referred to as **first-person referring term/form of address**) and **từ hô / gọi** (hereafter referred to as **second-person referring term/form of address)**. Thus, Vietnamese forms / terms of address will include three categories: a-**first-person-referring term of address**, b-**second-person-referring term of address and c-term of third-person reference**.

Professor Nguyen Văn Khang has the following remarks [111, pp.366 – 367]:

a-Vietnamese terms of address are of various categories. Many types of words have been used as terms of address, noteworthy of which are the Vietnamese kin(ship) terms. Kinship terms can be used as first-person-referring terms of address, second-person-referring terms of address and terms of third-person reference.

b-The appropriate choice of Vietnamese terms of address is made in accordance with such factors as power, solidarity, politeness.... The choice of terms of address reflects the speaker's attitudes and viewpoints. The appropriate choice of Vietnamese addressing forms involves the careful consideration of a wide range of sociolinguistic factors, such as age, sex, social status, relationship (blood, intimate or distant), attitudes (respectful or arrogant), the speaker's and addressee's emotion as well as the formality of the communication context.

c-The choice of Vietnamese kinship terms as first-person-referring terms of address and second-person-referring terms of address is very important in the Vietnamese language. The choice of can be precise or imprecise. An example of precise choice of terms of address is **bác-cháu**. The imprecise choice is **bác-em**. The imprecise choice of terms of address may indicate speaker's attitudes and choice of communication strategies.

Professor Nguyễn Văn Khang states that there are the following modes of address [111, p.362]:

a-Surname and given names

i-Given name

ii-Surname

iii-Middle Name + Given name

iv-Surname + Given name

v-Surname+Middle name+Given name

b-All the possible terms of address

vi-Personal pronouns ii-Kin(ship) Terms

vii-Kinship terms

viii- Other types of words used as terms of address, such as reflexive pronouns (e.g. mình), demonstrative pronouns (e.g. đằng này, đằng ấy…)

c-Tittles

ix-One of the tittles

x-Many or all of the tittles

d-Substitute terms of address

xi-Words used as substitute terms of address, e.g. bố thằng Nam ơi.

e-a combination of i, ii, iii, or iv

xii-Different types of combination (Tittle+LN), (Tittle+full name)..

f-no terms of address

xiii-absence of terms of address

In addition, Vietnamese can use personal–emotive means of the direct address

a-Endearments, e.g. Em yêu, anh yêu

b-Abusives, e.g. thằng khốn, thằng lưu manh, thằng kẻ trộm.

Luong [115] is of the opinion that forms of person reference in the Vietnamese language can be: a-common nouns (kinship and status terms), b-people's names and c- personal pronouns.

Main Vietnamese terms of address are presented in the following two tables:

Table 3.29. First-person-referring terms of address in the Vietnamese language [111, pp.367-368]:

	First-person-referring terms of address	**Communicative context**	**Note**
1	Tên **Name**	-bằng vai+thân mật+trẻ tuổi **Same rank +familiar +young** -vai dưới+gần gũi thân mật + nhỏ tuổi **Lower rank + familiar + younger** -không muốn hạ vai **Does not want to lower the rank**	-Con với bố mẹ; cháu với ông bà; em với anh chị **Child addressing parent, (great) grand child addressing grand parent, younger sibling or cousin to older sibling or cousin** -ít gặp; đặc biệt trong trường hợp chủ thể giao tiếp là lãnh đạo nhưng ít tuổi hơn khách thể giao tiếp **Special, when the addressor is the boss but younger than the addressee in age.**

2	Từ Xưng Hô **Terms / Forms of Address** **(Kinship** **terms + pronouns (personal, reflexive** **and demonstrative)**	Cụ, ông, bà, bố, mẹ, anh, chị, em	-Vai trên (gia đình; xã hội+gần gũi) **Higher rank (in family, society + familiar)** -chồng (với vợ) **Husband addressing wife** -trịch thượng, tỏ ra bề trên **Pompous, appearing higher in power** -Xuồng xã+thân mật **Casual+intimate** -vai dưới (gia đình; xã hội) +gần gũi) **Lower rank (in family, society+familiar)** -vợ (với chồng) **wife addressing husband** -tự hạ vai **Self lowering one’s rank**	
		Chú, cô, bác	-Vai trên (gia đình; xã hội) +gần gũi **Higher rank (in family and society) + familiar**	
		Con	-Vai dưới (gia đình; xã hội) + gần gũi **Lower rank (in family and society) + familiar**	

		Tôi	-Bằng vai+trung tính **Same rank + neutral** -tạo khoảng cách hoặc tự khẳng định vị thế của bản thân (khách thể là người lớn tuổi hoặc ít tuổi hơn) Creating distance or self-confirming one's position (the listener is older or younger)	
		Tớ, mình, tao, đằng này, đây	-bằng vai + trung tính **Same rank + neutral** -bằng vai hoặc thể hiện bằng vai **Same rank or appearing as same rank** -bề trên/ bằng vai+thân mật+ xuồng xã **Higher rank / same rank +familiar + casual** -bằng vai+thân mật+xuồng xã **Same rank + familiar + casual**	-tớ (thân mật+xuồng xã) **intimate + casual** -mình (thân mật gần gũi) **Reflexive pronoun (intimate and familiar)** -Đàng ấy, đằng này (demonstrative pronoun)
3	-Chức danh **Profesional Tittle**		Rất hạn chế trong một vài tình huống giao tiếp đặc thù lặp lại và đùa vui	(1)A:Thủ trưởng nghỉ tay đã B: Thủ trưởng đang bận (2) A: Đồng chí thư kí chiều nay cùng đi dùng cơm tối nhé B: thư kí chả dám

Table 3.30. Second-person-referring terms of address in the Vietnamese language [111, pp.368-371]

	Second-person-referring terms of address		**Communicative context**	**Note**
1	Tên **Name**	-Tên **FN** -Đệm+tên **MN+FN** -Họ tên **LN+MN+FN**	-Bằng vai gọi nhau + thân mật **Same rank addressing + familiarity** -Vai trên gọi vai dưới + thân mật **Higher rank addressing lower rank + familiar** -Vợ gọi chồng **Wife addressing husband** -Giao tiếp chính thức (điểm danh) + trung tính **In official communication (e.g. doing the rollcall) + neutral**	Gọi 'đệm+tên' là theo thói quen hoặc nhằm phân biệt trùng tên gọi **Addressing by MN+FN habitually or to differentiate between different people with same FN**
2	Từ Xưng Hô **Terms / Forms of Address** **(Kinship terms & pronouns (personal, reflessive,**	(a)Cụ, Ông, bà, bố, mẹ	-Vai dưới gọi vai trên (gia đình+Xã hội) + tôn kính **Lower rank addressing higher rank (in family and society) + respect** -bằng vai gọi nhau +thân mật+xuồng xã (ông, bà) **Same rank + familiar + casual** -gọi thay con, cháu	-Dùng trong xã hội + gần gũi (nhằm tạo ra gần gũi) Adsressing in society + familiar (creating familiar atmosphere as the relatives) -Thí dụ: vợ gọi chồng bằng bố e.g. wife addressing the husband as the

	demonstrative)		(ông, bà, bố, mẹ) **Substitute term of address for child, grand child (grandparent, parent)**	parent of the child.
		(b)bác, chú, cô, cậu	-Vai dưới gọi vai trên (gia đình +xã hội) +tôn kính **Lower rank addressing higher rank (in family and society) + respect** -vai trên gọi vai dưới bằng chú, cô, cậu (a)thân mật hoặc gọi thay con cháu; (b) gọi bằng cô, cậu+khoảng cách **Higher rank addressing lower rank as chú, cô, cậu: a-familiar or as substitute terms for con or cháu, b-addressing as cô or cậu + distance** -bằng vai gọi nhau bằng bác + muốn tạo lập quan hệ than mật nhưng vẫn giữ khoảng cách. **Same ranks addressing each other as bác + wishing to create familiar relation thought still keeping distance.**	Bác dùng trong xã hội vai trên + gần gũi (nhằm tạo ra gần gũi), chú dung trong xã hội vai trên, vai dưới + gần gũi (nhằm tạo ra sự gần gũi) **Bác used as a higher rank term of address in society creating familiar relation.** **Chú used as a higher rank and lower rank term of address to create familiar relation.**
		(c)anh / chị	-vai dưới gọi vai trên (gia đình+xã hội)	Anh, chị dùng trong xã hội vai trên + gần gũi

			Lower rank addressing higher rank (in family, society) -vai trên gọi vai dưới; (a)thân mật, hoặc cách gọi thay (b) gọi bằng anh, chị+khoảng cách **Higher rank addressing: a-familiar, b-addressing as anh / chị + distance** -Vợ gọi chồng bằng anh **Wife addressing husband as anh**	(nhằm tạo sự gần gũi) **Anh, chị used as a higher rank term of address in society creating familiar relation+ (in some cases showing distance and seriousness)**
		(d) em	-vai trên gọi vai dưới (gia đình, xã hội) **Higher rank addressing lower rank (in family and society)** -Chồng gọi vợ **Husband addressing wife** -gọi vai dưới trong xã hội (gần gũi, tạo sự gần gũi) **Addressing lower rank in society (familiar, creating a sense of familiarity)**	
		(e)mợ, gì, thím	-vai dưới gọi vai trên (gia đình) **Lower rank addressing higher rank (in the family)** -vai trên gọi vai dưới	

			(thay con, cháu) -vai trên gọi vai dưới (thay con, cháu) **Higher rank addressing lower rank (using substitute terms of address for con, cháu)**	
		(g) mày, đằng ấy, ấy, đấy	-bằng vai hoặc vai trên gọi vai dưới+thân mật, xuồng xã **Same rank or higher rank addressing lower rank + familiar, casual** -bằng vai, thân mật, ý nhị **same rank, familiar, subtle**	**Mày**: personal pronoun **Đằng ấy, ấy, đấy**: demonstrative pronouns
		(h) mình	-bạn bè, thân mật +lịch sự **friendly, familiar + polite** -vợ, chồng **wife↔husband**	**Mình** is a reflexive pronoun
3	Đồng chí (comrade)		-giữa những người đảng viên Đảng cộng sản, giữa những thành viên trong nước (hoặc những người thuộc nước XHCN) **Used among communist party members in Viet nam or from other socialist countries** -trong một số trường hợp chuyển từ cách	

		xưng gọi thân tộc sang từ đồng chí để tỏ thái độ **In the context of changing from addressing by means of kinship terms to đồng chí (comrade) to indicate the changing attitudes.**	
4	-Chức danh **Tittle** -Ông,bà, ngài Sir, Madam, quý vị	-Dùng trong trường hợp trang trọng, nghi lễ **In formal ceremony &** **diplomatic reception**	e.g. xin Bộ trưởng cho biết ý kiến e.g. Kính thưa ngài chủ tịch nước…

4.2.2. Addressing by personal name

The system of names in Vietnamese consists of **family name** (surname or last name) , **middle name**, **given name** (first name) and **nickname**.

E.g. Nguyễn Văn Bình

Nguyễn is the surname (Last Name), **Văn** is the middle name and **Bình** is the given name (First name). Personal name is the primary form of address for Vietnamese. People's names can be used terms of first-person referent, terms of second-person referent and terms of third-person referent.

The choice of personal names as second-person-referring terms of address and terms of third-person reference embeds the speakers' attitude. In Vietnamese, it is disrespectful to address people by their first / given names alone, except when the addressee is junior to or is of the same age as the addressor. People are addressed by their given name only when they are close friends or junior in age or status. In the Vietnamese language, addressing a person of senior age with his/her first name indicates a very negative attitude of the speaker. It may imply a negative judgement of the person's social sanction or social esteem, depending on the context.

In general, to show respect in addressing a person, the given name must be preceded by a status or kinship term if the addresee is older or of higher status. It is impolite to address older or high ranking people by their first names alone. To show respect and solidarity, people are often addressed with their first names preceded by a kinship term or status term even in intimate relationships. A wife often refers to or addresses her husband with the kinship term "**anh**" (senior brother) plus his given name. In a more formal situation, people are often addressed by their meaningful middle names and their given names preceded by a kinship status term (e.g. co Ngoc Lan- female master teacher Ngoc Lan). In a highly formal situation, people are addressed by their full names preceded by a status term. Our famous president Hồ Chí Minh is addressed as "**Chủ tịch Hồ Chí Minh**" (President Ho Chi Minh) with high respect.

Using the first names as first-person-referring terms of address is not common. However, when it is used, it would imply a cautious attitude of the speaker to avoid offending the other interactant for being unsure of his or her social status or when the interactants are of different status. Another case when the first name is used as first-person-referring terms of address is when the addressor knows his/her senior (or junior) status but wants to deny it when addressing a junior (or senior) person. In a public-domain interaction, it represents an implication of informality and solidarity.

The use of family name as terms of address was popular before the 20th century. However, as discussed above, it would still be disrespectful to address people even by their family names without a kinship or status term. **President Ho Chi Minh** is called **Bác Hồ** (**Uncle Hồ)** by Vietnamese people with an implication of both respect (by using his family name **Ho**) and intimacy (by using kinship term "**Uncle"**).

Nicknames are used as another reference to show informality and solidarity. When it is used for young children, it even shows affection.

4.2.3. Vietnamese kinship terms used as terms of address:

4.2.3.1. Features of Vietnamese kinship terms used as terms of address:

According to professor Trần Ngọc Thêm [117, p.159], the kinship terms are used extensively as terms of address in Vietnam. This system of address terms has the following features:

a-It conveys a high sense of intimacy (used in oder to show repect or affection), regarding people in the community as members of a family;

b-It conveys a high sense of community. The appropriate choice of a term of address depends on such social factors as age, gender, social position, time and the concrete communicative context;

c-It indicates very careful and rigid hierarchical structure of kinship organization.

The Vietnamese people addressing in accordance with the principle: **Xưng khiêm, Hô tôn** (Referring to oneself with humbleness and addressing others with high respect).

In the Vietnamese language, only a-basic terms of kinship and b-compound terms of kinship are used as terms of address. Vietnamese people use monosyllabic terms of kinship with generic meaning as terms of address. They include **ông** (grand father) for all terms relating to ông (ông nội , ông ngoại, ông trẻ); **bà** (grand mother) for all terms reating to bà (bà nội, bà ngoại, bà trẻ); **anh** (older brother) for all terms relating to anh (anh trai, anh họ, anh chồng, anh vợ, anh rể); **chị** (older sister) for all terms relating to **chị** (chị gái, chị họ, chị chồng, chị vợ, chị dâu); **em** (younger brother and sister) for all terms relating to em (em trai, em gái, em chồng, em vợ, em rể, em dâu, em họ); **con** (child) for all terms relating to con (con trai, con gái, con đầu, con trưởng, con cả, con thứ, con út, con dâu, con rể, con nuôi, con đẻ, con riêng, con chồng/con của chồng, con vợ/con của vợ); **cháu** (grand child) for all terms relating to về **cháu** (cháu trai, cháu gái, cháu nội, cháu ngoại, cháu họ, cháu rể, cháu dâu).

This manner of addressing is in accordance with the tendency of condensity, economy and possible syllabic structure reduction in terms of address in Vietnamese communication. In addition, it indicates the tendency of showing repect and affection, avoiding biase in differentiating between paternal side and maternal side, son-adopted son, in-laws. The kinship terms in Vietnam vary according to regions.

4.2.3.2. The kinship terms as terms of address in family communication

According to professor Nguyen Van Khang (2014b, p.41), the following basic terms of kinship are used as first-person-referring terms of address and second-person-referring terms of address: **cụ, ông, bà, bố, mẹ, gì, dượng, bác, chú, cô, cậu, thím, mợ, anh, chị, em, con, cháu** in family communication. Kị and chắt are not used as terms of address in the family. The two terms **anh-em** are used as terms of address for **vợ-chồng.**

The compound terms of kinship are used terms of address in limited contexts. They include: a- comprehensive compound terms of kinship, e.g. **ông bà, cha mẹ, bố mẹ, chú cô, cô, chú, chú bác, chú thím, cậu mợ, cô gì; vợ chồng, anh chị, anh em, chị em, con cháu** (These terms are used as terms of address when the addressor wants to imply something or to invite, e.g. *Mời ông bà, mời bố mẹ xơi cơm*! Two terms **cháu chắt** and **cụ kị** are not used as terms of address and b- subordinate compound terms of kinship such as **cụ ông, cụ bà, ông nội , bà nội, ông ngoại, bà ngoại, bác họ, chị gái, cháu trai, cháu gái, cháu nội,…** are used as terms of address in certain limited contexts, e.g. *Con gái ăn cơm rồi học bài đi nhé*!

The use of kinship terms as terms of address is governed by rigid hierarchy of Vietnamese kinship system.

Table 3.31. Common terms of Vietnamese kinship used as terms of address in the Vietnamese family

First-person-referring terms address	English Translation	Note	Second-person-referring terms of address
cha	father	Many other terms are used, depending on the dialect: **ba, bố, tía, thầy**	**con**
mẹ	mother	**mẹ** is the Northern form, **má** is used in the South. Many other terms are used, depending on the dialect: **u, bầm, mạ**	**con**
anh	older brother		**em**
chị	older sister		**em**
em	younger sibling or cousin of the same generation		**anh or chị**

con	one's child		**cha, mẹ, bà, etc.**
cháu	grandchild; niece; nephew; cousin of junior generations		**ông, bà, bác, chú, etc.**
ông	grandfather	Paternal and maternal grandfathers are differentiated as **ông nội** ("internal grandfather") and **ông ngoại** ("external grandfather"), respectively	**cháu or con**
bà	grandmother	Paternal and maternal grandmothers are differentiated as **bà nội** ("internal grandmother") and **bà ngoại** ("external grandmother"), respectively	**cháu or con**
cô	father's sister	In some dialects, literal meaning is restricted to father's younger sister	**cháu**
chú	father's younger brother	In some dialects, literal meaning is restricted to father's younger brother	**cháu**
thím	chú's wife		**cháu**
bác	a parent's older sibling	In some dialects, can also refer to father's elder brother or sister as well as mother's elder brother or sister	**cháu**
dì	mother's sister, stepmother	In some dialects, literal meaning is restricted to mother's younger sister	**cháu**
cậu	mother's brother	In some dialects, literal meaning is restricted to mother's younger brother	**cháu**
mợ	cậu's wife	In some dialects, used by the husband to refer to his wife, children to refer to mother, or parents-in-law to refer to a daughter-in-law	**cháu**
dượng	the husband of cô or dì, stepfather		**cháu**

cụ/cố	great-grandparent		**cháu**
sơ	great-great-grandparent		**cháu**

Table 3.32. Vietnamese kinship terms as terms of address in patrilineal relations

	Relation to ego	English term	Vietnamese terms of address	
			Second-person-referring terms of address	First-person-referring terms of address
1	Paternal great grand father	Great grand father	Cố (ông)	Cháu
2	Paternal great grand mother	Great grand mother	Cố (bà)	Cháu
3	paternal grandfather	grandfather	Ông (nội)	Cháu
4	paternal grandmother	grandmother	Bà nội	Cháu
5	father	father	Ba, cha, tía, bố	con
6	mother	mother	Mẹ, má, u, bầm	con
7	older brother	brother	Anh	em
8	younger brother	brother	Em	Anh /chị
9	older sister	sister	Chị	em
10	younger sister	sister	Em	Anh / chị
11	son	son	Con	Bố, mẹ…
12	daughter	daughter	Con	Bố, mẹ…
13	son's son	grandson	cháu	Ông / bà
14	Son's son's son	Great grand son	cháu	Cố /Sơ

4.2.3.3. Kinship terms used as terms of address in social communication:

The following basic terms of kinship: **ông, bà, bác, chú, cô, anh, chị, em, cháu** are often used as terms of address in social communication. The term **cụ** is often used in everyday communication, rarely used in public services communication. However, the term is currently used to address or refer to old, high-ranking officials, e.g. *Thôi, cụ ơi! Cụ để con làm cho.* The terms **con-bố / mẹ** are used in social and public services communication, which implies a sense of close relation like that of child-parent between the interllocutors. The term **con** is also used as an imprecise term of address in social communication and in public services communication. In school and university, the pattern of addressing is often **em-thầy**. Hower, the pattern of **con-thầy** is also used. The term **con** is also used in public services communication. There is a tendency to use the two terms **chú**, **cô** in place of **cậu, mợ, thím, dượng** in social communication, which reflects the tendency of paternal-side biase in addressing. The terms **cụ, ông, bà, bố, mẹ, cậu** can be used when the speaker wants to lower himself / herself in rank, acting as a person of the same rank, implying a sense of familiarity, e.g. *Tối nay ông có đi chơi với bọn tôi không?* The following compound terms of kinship: **ông bà, cô chú, chú bác, anh chị, anh em, chị em** are used as **terms of second-person referent** only. The use of kinship terms as terms of address is closely governed by such factot as gender, age and then social position.

4.2.3.4. Kinship terms used as term of address in public services communication:

In public services communication, professional tittles (e.g. **giám đốc, chủ tịch, viện trưởng**….) and terms such as **đồng chí**, and recently **ông, ngài, quý vị** are are used as honorific terms of second-person address. The pattern is **Tittle** alone or **Tittle + LN** or **Tittle + full Name**. In addition, kinship terms are largely used as terms of address in public communication with the choice of kinship terms as terms of address in accordance with the characteristics of public services communication. The most common kinship terms used as terms of address are **em – anh / chị, tôi – anh / chị, cháu – chú / cô**. The less common are **con – bố / mẹ, con – cô / chú, cháu – bác, con- dì.** The Vietnamese people have the habit of using the term **bác + professional /honoric tittle** to address high-ranking officials, e.g. **bác Tổng bí thư, bác Chủ tich nước**. In diplomatic reception, the terms **ngài, quý vị** have been much used in addition to the term **đồng chí**.

Terms of address in public services communication can vary according to domains. In schools and universities, the pattern is **em / con – thầy / cô**. In hospitals the common patern can be **tôi / em / cháu – bác sĩ**. In media communication, especially on television the pattern **is tôi / chúng tôi – các đồng chí / các bạn / các bác / các cô / quý vị khán thính giả.** VTV1 addresses the audience as "*kính chào quý vị, xin chào các bạn.*"

4.2.3.5. Precise and imprecise addressing

According to professor Nguyen Van Chien [as cited in [111, p.367] there exist two modes of addressing with kinship term in the Vienamese language: precise addressing (e.g. **Cháu-cô**) and imprecise addressing (e.g. **con-cô**).

Table 3.33. Kinship terms as precise and imprecise terms of address in the Vietnamese language (precise addressing: (+); imprecise addressing: +)

Terms of second-person referent / **Terms of first-person referent**	**Con**	**Cháu**	**em**	**chị**	**anh**	**cô**	**Cậu**	**chú**	**bác**	**ông**	**bà**	**cụ**
Con						+	+	+	+	+	+	+
Cháu						(+)	(+)	(+)	(+)	(+)	(+)	(+)
Em				(+)	(+)	+	+	+	+	+	+	+
Chị			(+)			+	+	+				
Anh			(+)			+	+	+				
Cô	+	(+)	+			+	+	+				
Cậu	+	(+)	+									

Chú	+	(+)	+									
Bác	+	(+)	+									
Ông	+	(+)	+									
Bà	+	(+)	+									
Cụ	+	(+)										
Tôi	+											

4.2.4. Pronouns as terms of address

We also observe the Vietnamese personal pronouns (first person and second person) are used as terms of address in the Vietnamese society. The Vietnamese system of personal pronouns is very complicated.

Table 3.34. Personal pronouns in the Vietnamese language

<table>
<tr><th colspan="3">Persons</th><th rowspan="2">Number</th></tr>
<tr><th>First Person
(addressor)
(English "I/we")</th><th>Second Person
(addressee)
(English "you")</th><th>Third Person
(third person
referent) (English
"he, she, it/they")</th></tr>
<tr><td>tôi</td><td>/</td><td rowspan="5">nó, hắn, y</td><td rowspan="5">Singular</td></tr>
<tr><td>tao</td><td>mày, mi</td></tr>
<tr><td>ta</td><td>mi</td></tr>
<tr><td>tớ</td><td>cậu, bạn, trò</td></tr>
<tr><td>mình</td><td>bạn</td></tr>
</table>

/	mình		
chúng tôi	các bạn	chúng nó, chúng, họ,	Plural
chúng tao	chúng mày, bây, chúng bây, tụi mày, tụi bây		
ta/ chúng ta			
chúng tớ	các cậu		
mình, chúng minh, tụi mình	các bạn		

e.g.1. Tôi nghe nói bạn sắp đi du học à? (Tôi, bạn: personal pronoun)

e.g.2. Nam ơi, cho mình hỏi cái này một tí. (mình: reflexive pronoun)

e.g. 3. Đằng ấy có rảnh không? (đằng ấy: demonstrative pronoun)

4.3. **T – V forms of address** [195]

Many languages have a distinction corresponding to the **tu-vous** (**T/V**) distinction in French, where grammatically there is a 'singular **you' tu** (T) and a 'plural you' **vous (V)** but the usage requires that you use **vous** with individuals on certain occasions. The **T** form is sometimes described as the 'familiar' form and the **V** form as the 'polite' one.

Other languages with a similar **T/V** distinction are Latin (**tu/vos**), Russian (**ty/vy**), Italian (**tu/Lei**), German (**du/Sie**), Swedish (**du/ni**), and Greek (**esi/esis**). English, itself, once had such a distinction, the **thou** / **you** distinction.

Table 3.35. T-V forms of address

	T (familiar)	**V (Polite)**
Italian	Tu	Lei
Spanish	Tu	Usted
German	Du	Sie

Swedish	Du	Ni
French	Tu	Vous

In sociolinguistics, a **T–V distinction** (from the Latin pronouns ***tu*** and ***vos***) is a contrast, within one language, between various forms of addressing one's conversation partner or partners that are specialized for varying levels of politeness, social distance, courtesy, familiarity, age or insult toward the addressee. Languages such as modern English that, outside of certain dialects, have no morphosyntactic T–V distinction may have semantic analogues to convey the mentioned attitudes towards the addressee, such as whether to address someone by given or surname, or whether to use "sir" or "ma'am". Under a broader classification, **T** and **V** forms are examples of honorifics.

4.3.1. History and usage

The terms **T** and **V**, based on the Latin pronouns *tu* and *vos*, were first used in a paper by the social psychologist Roger Brown and the Shakespearian scholar Albert Gilman. This was a historical and contemporary survey of the uses of pronouns of address, seen as semantic markers of social relationships between individuals. The study considered mainly French, Italian, Spanish and German. The paper was highly influential and with few exceptions, the terms **T** and **V** have been used in subsequent studies.

4.3.2. Origin

In Latin, *tu* was originally the singular, and *vos* the plural, with no distinction for honorific or familiar. According to Brown and Gilman, usage of the plural to the Roman emperor began in the fourth century AD. They mention the possibility that this was because there were two emperors at that time (in Constantinople and Rome), but also mention that "*plurality is a very old and ubiquitous metaphor for power*". This usage was extended to other powerful figures, such as Pope Gregory I (590–604). However, Brown and Gilman note that it was only between the twelfth and fourteenth centuries that the norms for the use of T- and V-forms crystallized. Less commonly, the use of the plural may be extended to other persons, such as the "royal we" (majestic plural) in English.

Brown and Gilman argued that the choice of form is governed by either relationships of '**power**' and/or '**solidarity**', depending on the culture of the speakers, showing that '**power**' had been the dominant predictor of form in Europe until the twentieth century. Thus, it was quite normal for a powerful person to use a T-form but expect a V-form in return. However, in the twentieth century the dynamic shifted in favour of solidarity, so that people would use T-forms with those they knew, and V-forms in service encounters, with reciprocal usage being the norm in both cases.

4.3.3. Early history: the power semantic

In the Early Middle Ages (the 5th century to the 10th century), the pronoun *vos* was used to address the most exalted figures, emperors and popes, who would use the pronoun *tu* to address a subject. This use was progressively extended to other states and societies, and down the social hierarchy as a mark of respect to individuals of higher rank, religious authority, greater wealth, or seniority within a family. The development was slow and erratic, but a consistent pattern of use is estimated to have been reached in different European societies by the period 1100 to 1500. Use of V spread to upper-class individuals of equal rank, but not to lower class individuals. This may be represented in Brown and Gilman's notation:

Table 3.36. Early history: the power semantic [195]

Unequal power		Equal power	
Emperor	Father	High-class friend	Low-class friend
T↓ ↑V	T↓ ↑V	↓↑V	T↓↑
Subject	Son	High-class friend	Low-class friend

4.3.4. Modification: the solidarity semantic

Speakers developed greater flexibility of pronoun use by redefining relationships between individuals. Instead of defining the father-son relationship as one of power, it could be seen as a shared family relationship. Brown and Gilman term this the semantics of solidarity. Thus a speaker might have a choice of pronoun, depending on how they perceived the relationship with the person addressed. Thus a speaker with superior power might choose **V** to express fellow feeling with a subordinate. For example, a restaurant customer might use **V** to his favourite waiter. Similarly a subordinate with a friendly relationship of long standing might use T. For example, a child might use **T** to express affection for his or her parent.

This may be represented as:

Table 3.37. T-V usage: Modification: the solidarity semantic [195]

Superior has choice			Subordinate has choice		
Customer	Officer	Employer	Parent	Master	Elder sibling
T↓V ↑V	T↓V ↑V	T↓V ↑V	T↓ T↑V	T↓ T↑V	T↓ T↑V
Waiter	Soldier	Employee	Child	Faithful servant	Younger sibling

These choices were available not only to reflect permanent relationships, but to express momentary changes of attitude. This allowed playwrights such as Racine, Molière, Ben Johnson, Marlowe and Shakespeare to express a character's inner changes of mood through outward changes of pronoun.

For centuries, it was the more powerful individual who chose to address a subordinate either with **T** or with **V**, or to allow the subordinate to choose. For this reason, the pronouns were traditionally defined as the *pronoun of either condescension or intimacy* (**T**) and *the pronoun of reverence or formality* (**V**). Brown and Gilman argue that modern usage no longer supports these definitions.

4.3.5. Modern history

Developments from the nineteenth century have seen the solidarity semantic more consistently applied. It has become less acceptable for a more powerful individual to exercise the choice of pronoun. Officers in most armies are not permitted to address a soldier as **T**. Most European parents cannot oblige their children to use **V**. The relationships illustrated above have changed in the direction of the following norms:

Table 3.38. T-V usage: Modern history [195]

Superior choice removed				**Subordinate choice removed**	
Customer	Officer	Employer	Parent	Master	Elder sibling
↑↓V	↑↓V	↑↓V	T↑↓	T↑↓	T↑↓
Waiter	Soldier	Employee	Child	Faithful servant	Younger sibling

The tendency to promote the solidarity semantic may lead to the abolition of any choice of address pronoun. During the French Revolution attempts were made to abolish **V**. In seventeenth century England the Society of Friends obliged its members to use only **T** to everyone, and some continue to use T (*thee*) to one another. In most Modern English dialects the choice of **T** no longer exists outside of poetry.

4.3.6. History of T / V use in English

The Old English and Early Middle English second person pronouns *thou* and *ye* (with variants) were used for singular and plural reference respectively with no **T–V** distinction. The earliest entry in the Oxford English Dictionary for *ye* as a **V** pronoun in place of the singular *thou* exists in a Middle English text of 1225 composed in 1200.[11] The usage may have started among the French nobility in imitation of French. It made noticeable advances during the second half of the thirteenth century. During the sixteenth century, the distinction between the subject form *ye* and the object form *you* was largely lost, leaving *you* as the usual **V** pronoun (and plural pronoun). After 1600, the use of *ye* in standard English was confined to literary and religious contexts or as a consciously archaic usage .

David Crystal summarises Early Modern English usage thus:

V would normally be used

a-by people of lower social status to those above them

b-by the upper classes when talking to each other, even if they were closely related

c-as a sign of a change (contrasting with *thou*) in the emotional temperature of an interaction.

T would normally be used

a-by people of higher social status to those below them

b-by the lower classes when talking to each other

c-in addressing God

d-in talking to ghosts, witches, and other supernatural beings

e-in an imaginary address to someone who was absent

f-as a sign of a change (contrasting with *you*) in the emotional temperature of an interaction

The **T–V** distinction was still well preserved when Shakespeare began writing at the end of the sixteenth century. However, other playwrights of the time made less use of **T–V** contrasts than Shakespeare. The infrequent use of **T** in popular writing earlier in the century such as the Paston Letters suggest that the distinction was already disappearing from popular speech. In the first half of the seventeenth century, *thou* disappeared from Standard English, although the **T–V** distinction was preserved in many regional dialects. When the Quakers began using *thou* again in the middle of the century, many people were still aware of the old **T–V** distinction and responded with derision and physical violence.

In the nineteenth century, one aspect of the **T–V** distinction was restored to some English dialects in the form of a pronoun that expressed friendly solidarity, written as ***y'all***. Unlike earlier *thou*, it was used primarily for plural address, and in some dialects for singular address as well. The pronoun was first observed in the southern states of the US among African-American speakers, although its precise origin is obscure. The pronoun spread rapidly to white speakers in those southern states, and (to a lesser extent) other regions of the US and beyond. This pronoun is not universally accepted, and may be regarded as either nonstandard or a regionalism.

Yous(e) (pron. /juːz/, /jəz/) as a plural is found mainly in (Northern) England, Scotland, Ireland, Australia, New Zealand, South Africa, northern Nova Scotia and parts of Ontario in Canada and parts of the northeastern United States (especially areas like Boston where there was historically Irish immigration). It also occurs in Scouse (the regional dialect of the Liverpool area). **Yous(e)** as a singular is found in Philadelphia, New York, Boston and scattered throughout working class Italian-American communities in the American Rust Belt.

4.4. Advanced reading: Style (manner of address)

For style (manner) of address, please refer to https://en.wikipedia.org/wiki/Style_(manner_of_address).

<u>Follow-up activity 3.4.True/False: Discuss with your friends and decide whether the following statements are true or false:</u>

1-Terms of address are the words used to address (call by name or title) in speech or writing.

2- According to Crystal (1994a), in English the basic choice ofterms of address is between first name (FN) or tittle + last name (TLN).

3- In English-speaking countries, the modern tendency in addressing is to come to tittle +last name (TLN) as soon as possible, especially if status and age are the same.

4- Kinship terms are not used in the Vietnamese language as terms of address.

5- Vietnamese people follow the principle of "**Xưng khiêm, Hô tôn**" (Refer to yourself with humbleness, address the other with high respect) in addressing.

CHAPTER III REVIEW

I- Answer the following questions

1-How do you understand the term **social context**?

2-What are the features of social contexts?

3- How do the features of context of situation influence language choice in communication?

4- What are the different types of social roles? What is the relationship between a social role and language?

5- What is power relation? Solodarity relation?

6- How do power and solidarity relations govern the use of language in communication?

7-What is cultural context?

8- What role does the cultural context play in communication.

9- Each social factor in the context of communication in each country is influenced by the cultural context in that country. Think of examples to illustrate this view**.**

10- What are the national dimensions of Vietnamese culture? How do they affect Vietnamese communication style?

11- What is a kinship term?

12- What are Kroeber (1929)'s principles for his study of kinship terms?

13-What is a personal name? A surname? A given name?

14-How is the order of Vietnamese personal names different from that of English names?

15-What is a term of address? What factors govern the choice of the terms of address?

16- What is the basic choice of terms of address in English? When do English-speaking people use TFN and FN in addressing?

17- What are the socially-orienting forms of address in English?

18- In what contexts are kinship terms used as terms of address in Vietnam?

19-What is the social rule of using terms of address in Vienam?

20-What are the T and V forms of addressing in the Vietnamese language.

<u>II- Decide whether the following are true or false:</u>

1- Appropriate choice of language depends on the socio-cultural context.

2- The term **context** can refer to linguistic context or non-linguistic context / social context.

3- The social context is the linguistic units which occur before or after a word, a phrase or even longer utterance or a text.

4- Saville-Troike states that language choice depends on such social factors as **domain, setting, topic** and **function**.

5- Holmes (1913) is of the opinion that linguistic choice generally indicates people's awareness of the influence of one or more of the following components: **a-the participant, b-the setting, c-the topic** and **d- the discourse organization.**

6- Factors determining domain may include the general subject under discussion, the role-relationships between the participants, and the setting of the interaction.

7- **Topic** is often a primary determinant of language choice in multilingual contexts.

8-**Function** refers to the purpose for which an utterance or a unit of language is used.

9-Functions can be seen in the use of speech acts.

10- Functions do not decide the functional styles or the generic structures of discourse.

11- **Setting** refers to location, time, circumstances and situations. It is a fundamental aspect of the structure of situations in general, and of contexts in particular.

12- Joos (1962) gives a classification of ten major setting varieties in his own cultural system on the basis the degrees of formality.

13- Participants' attributes and participant relationships do not influence language choice in communication.

14- The language used to show **solidarity** indicates ,"*I am not one of you*."

15-The language used to show **power** indicates, "*I am one of you*."

16- Culture provides the overall framework in which human beings learn to organize their thought, emotions, and behavior in relation to their environment.

17- Culture provides the context within which words and, more generally, grammatical systems are interpreted.

18- The context of culture is instantiated in or through more specific contexts of situation.

19-Culture is described as an inherent part of situation.

20- The characteristics of low-context cultures are overt and explicit communication.

21- The characteristics of high-context cultures are line logic, verbal message, explicit and precise instructions, signs, rules and clear intentions.

22- In collectivism, harmony should be always maintained.

23- In individualistic cultures, high-context communication prevails.

24-In collectivistic cultures, low-context communication prevails.

25- Confusian ideas influence communication in many countries in Asia. They give guide to harmony and indirectness in communication.

26-The cultural contexts enter through the psychological and social contexts.

27-The more social side of culture enters into communication through social identities of the communicator.

28-Linguistic communication is always carried on in a context which is, in a large part, culturally constituted.

29-Each social factor in the context of communication in each country is never influenced by the cultural context in that country.

30-A personal name usually has the function of personal identity.

31-The order of personal names in English and Vietnamese are the same: **Surname+(Middle name)+Given name.**

32-A Given name, in Western Context often referred to as First Name, is a personal name that specifies and differentiates between members of a group of individuals, especially in a family, all of whose members usually have the same family name (Surname).

33- Kin(ship) is the term used to denote human relations based on biological decent and marriage.

34- **Consanguinity** ("**blood relation**", from the Latin **consanguinitas**) is the property of being from the same kinship as another person.

35- **Matrilineality**, also known as the male line, is a common kinship system in which an individual's family membership derives from and is traced through his or her father's lineage

36- KinDEEP is a detailed framework for defining kinship terms from different language.

37-The system of English-language kinship terms falls into the Eskimo type.

38- Vietnamese has a very complex system of kinship terminology with a lot of variations among different regions. Vietnamese kinship is of the Sudanese type, highly descriptive.

39- The notion of **rank** is very important in kinship hierarchy in Vietnamese. Rank is based on kinship hierarchy. It denotes differences in age and generation.

40- Age in the Vietnamese kinship system is distinguished by combining with one of the following words: **ông /bà** (e.g. ông nội / bà nội), **trai / gái** (e.g. con trai / con gái), **dâu / rể** (e.g. con dâu / con rể).

41- Terms of address are the words used to address (call by name or title) in speech or writing.

42-A variety of social factors usually governs our choice of terms: the particular occasion; the social status or rank of the other; gender; age; family relationship; occupational hierarchy; transactional status (i.e., a service encounter, or a doctor–patient relationship, or one of priest–penitent); race; or degree of intimacy.

43- According to Crystal (1994, p.44), in English the basic choice is between first name (FN) or tittle with last name (TLN).

44- Most current and former elected federal and state officials and judges in the U.S. are styled "**The Honorable [full name]**" in writing.

45- **Sir** or **Madam** used alone are meant to show respect for position and seniority.

46- The asymmetric use of names and address terms is often a clear indicator of a power differential.

47- Knowing and using another’s first name is a sign of considerable intimacy or at least of a desire for such intimacy.

48- Professor Nguyen Van Khang states that there exist two notions in Vienamese: **Xưng** (self-calling / self-referring / first-person referring) and **Hô / gọi** (second-person addressing).

49- In general, to show respect in addressing a person in Vietnamese, the given name must be preceded by a status or kinship term if the addresee is older or of higher status

50- Many languages have a distinction corresponding to the **tu-vous** (**T/V**) distinction in French.

CHAPTER IV. LANGUAGE AND COMMUNICATION.

Chapter IV Contents

1. ETHNOGRAPHY OF COMMUNICATION

Pre-lecture-activity 4.1. Discuss

1-How is **greeting** as a speech act realized in English and Vietnamese?

2-It is said that in communication, an English-speaking person usually gets to the point whereas a Vietnamese person usually beats about the bush. How do you understand that?

1.1. Ethnography of communication

According to [159], the **ethnography of communication**, formerly called the **ethnography of speaking**, is the **analysis of communication within the wider context of the social and cultural practices and beliefs of the members of a particular culture or speech community.** It is a method of discourse analysis in linguistics that draws on the anthropological field of ethnography. Unlike ethnography proper, though, the **ethnography of communication** takes into account both the communicative form and its function within the given culture.

The nature and function of communicative behavior in the context of culture are the research subject of **ethnography of communication**. Hymes is best known for his founding role in the ethnography of communication. Hymes coined the term "**ethnography of speaking**" in his 1962 paper to refer to the **study of the nature and function of communicative behavior in the context of culture**, and later changed it to **ethnography of communication** in his 1964 paper, **Introduction: Toward Ethnographies of Communication**, to describe a new approach to understanding language in use [51;52]

The general aims of this qualitative research method include being able to discern which communication acts and/or codes are important to different groups, what types of meanings groups apply to different communication events, and how group members learn these codes, in order to provide insight into particular communities. This additional insight may be used to enhance communication with group members, make sense of group members' decisions, and distinguish groups from one another, among other things.

Dell Hymes proposed the **ethnography of communication as an approach towards analyzing patterns of language use within speech communities**, in order to provide support for his idea of communicative competence, which itself was a reaction to Noam Chomsky's distinction between linguistic competence and linguistic performance.

The term **ethnography of communication** is meant to be descriptive of the characteristics that an approach towards language from an anthropological standpoint must take. Namely, according to Dell Hymes, it must a-"*investigate directly the use of language in contexts of situations so as to discern patterns proper to speech activity*" and b-"*take as context a community, investigating its communicative habits as a whole*." In other words, rather than divorcing linguistic form from its function, the analysis of a culture's or community's communication, linguistic and otherwise, must occur with respect to the socio-cultural context of its use and the functions of the meanings conveyed.

Ethnography of communication can be used as a means by which to study the interactions among members of a specific culture or "**speech community**." Philipsen [2001, as cited in [159] explains that "*Each community has its own cultural values about speaking and these are linked to judgments of situational appropriateness*." The meaning and understanding of the presence or absence of speech within different communities will vary. Local cultural patterns and norms must be understood for analysis and interpretation of the appropriateness of speech act situated within specific communities. Thus, "*the statement that talk is not anywhere valued equally in all social contexts suggests a research strategy for discovering and describing cultural or subcultural differences in the value of speaking. Speaking is one among other symbolic resources which are allocated and distributed in social situations according to distinctive culture patterns*"[Philipsen, 2001, as cited in [159].

For our purpose, the term **ethnography of speaking/communication** is used to refer to the **study of the nature and function of communicative behavior in the context of culture**

1.2. Communication

The term **communication** is difficult to define because it has been used in a variety of ways for different purposes [81]. Among early communication scholars, **communication was defined as a process of conveying information from one person to another**. This process was differently conceived as one–way, two-way, or circular process of exchange of information or interactions between a sender, receiver, medium, and message. The objective of the communication process was information transfer. Such communication was fairly easy because the information transferred could be simplified by resorting to gestures.

Communication (from Latin **commūnicāre**, meaning **to share**) is the act of conveying intended meanings from one entity or group to another through the use of mutually understood signs and semiotic rules [148].

> *"Communication can be defined as the exchange of ideas, information or feelings between two or more persons"* [82, p.48].

The process of communication has been described by Jakobson [1960, as cited in [64, pp.15-16] as follows:

R. Jacobson's Scheme of Communication Process

Context
Addressor <--Message→Addressee
Contact
Code

" *The addressor sends a message to the Addressee. To be operative the message requires a Context referred to, seizable by the addressee, and either verbal or capable of being verbalized; a Code fully, or at least partially, common to the addresser and addressee; and finally, a Contact, a physical channel and psychological connection between the addresser and addressee, enabling both of them to enter and stay in communication*."

According to Reisinger [81, p.166], since the 1960s, communication theories have defined "*communication as the interpretation of meaning through symbols and signs or as meaning-making process heavily influenced by culture***"**. Lustig and Koester [1993, as cited in [81, p.166] summarized these (post)modern definitions into a contemporary definition of communication as "*symbolic, interpretive, transactional, contextual process in which people create shared meanings*."

Let us think what each parts of this definition means:

a-Symbols–which can be words, action or objects-represents the messages or information that people are trying to communicate.

b-Communication is '**interpretative**" because symbols may be interpreted differently at different times by different parties.

c-The term '**transactional**' signals that communicators engage in information transaction; they send and received messages from each other and create meanings during their conversation;

d-Communication is **contextual** because it takes place within physical, social, historical, and cultural contexts. These contexts influence the purpose of communication, and the nature of the relationships between the communication participants, and their behaviours;

e-Communication is a **process** because meanings (perceptions or feelings that messages create) constantly change;

f-"**Shared meanings**" suggests that it is possible to achieve consensus or understanding of each other's meanings.

According to [148], the basic steps of communication are:

a-The forming of communicative intent.

b-Message composition.

c-Message encoding and decoding.

d-Transmission of the encoded message as a sequence of signals using a specific channel or medium.

e-Reception of signals.

f-Reconstruction of the original message

g- Interpretation and making sense of the reconstructed message.

An effective communication process:

a-uses standard terminology when communicating information.

b-requests and provides clarification when needed

c-ensures statements are direct and unambiguous.

d- informs the appropriate individuals when the mission or plans change.

e-communicates all information needed by those individuals or teams external to the team.

f-uses nonverbal communication appropriately.

g-uses proper order when communicating information.

1.3. Verbal and nonverbal communication

1.3.1. Verbal communication

Verbal communication refers to the use of sounds and language to convey a message. It serves as a vehicle for expressing desires, ideas and concepts and is vital to the processes of learning and teaching. In combination with nonverbal forms of communication, verbal communication acts as the primary tool for expression between two or more people. In verbal communication, there are different genres with their generic structures and linguistic units in spoken and written language.

1.3.2. Non-verbal communication

Non-verbal communication is usually understood as the process of communication through sending and receiving wordless (mostly visual) cues between people. Messages can be communicated through gestures and touch, by body language or posture, by facial expression and eye contact. Speech contains nonverbal elements known as paralanguage, including voice quality, rate, pitch, volume, and speaking style, as well prosodic features such as rhythm, intonation, and stress. Likewise, written texts have nonverbal elements such as handwriting style, spatial arrangement of words, or the physical layout of a page. However, much of the study of nonverbal communication has focused on face-to-face interaction.

Non-verbal communication is comprised of different aspects. They can be [148]:
a-Paralinguistics

Paralinguistics are the voice involved in communication other than actual language and involves tones, pitch, vocal cues etc. It also includes sounds from throat and all these are greatly influenced by cultural differences across borders.

b-Proxemics

Proxemics deals with the concept of space element in communication. Proxemics explains four zones of spaces; namely, intimate, personal, social and public. This concept differs with different culture as the permissible space vary in different countries.

d-Artifactics

Artifactics studies about the non-verbal signals or communication which emerges from personal accessories such as dresses or fashion accessories worn and it varies with culture as people of different countries follow different dressing codes.

e-Chronemics

Chronemics deal with the time aspects of communication and also include importance given to the time. Some issues explaining this concept are pauses, silences and response lag during an interaction. This aspect of communication is also influenced by cultural differences as it is well known that there is a great difference in the value given by different cultures to time.

f-Kinesics

Kinesics mainly deals with the body languages such as postures, gestures, head nods, leg movements etc. In different counties same gestures and postures are used to convey different messages. Sometimes even a particular kinesic indicating something good in a country may have a negative meaning in any other culture.

Valdes [104, p.66] states that for simplicity, the nonverbal aspects of communication may be divided into three classes:

a-body language, comprising movement, gesture, posture, facial expression, gaze, touch, and distancing;

b-object language, including the use of signs, designs, realia, artifacts, clothing…

c-environment language, made up of those aspects of color, lighting, architecture, space, direction, and the natural surroundings which speak to man about his nature.

In communication, we should pay attention to the cultural aspects of verbal and nonverbal patterns of communication in the cultural context of a community.

1.4. **Patterns of communication** [86, p.10-12]

It has long been recognized that much of linguistic behavior is rule-governed: i.e. it follows regular patterns and constraints which can be formulated descriptively as rules. Thus, sounds must be produced in language-specific but regular sequences if they are to be interpreted as a speaker intends; the possible order and form of words in a sentence is constrained by the rules of grammar; and even the definition of a well-formed discourse is determined by culture-specific rules of rhetoric. Hymes identifies concern for pattern as a key motivating factor in his establishment of this discipline: "*My own purpose with the ethnography of speaking was . . . to show that there was patterned regularity where it had been taken to be absent, in the activity of speaking itself* " [Hymes, 2000, as cited by [86, p.10-12].

Patterning occurs at all levels of communication: **societal**, **group**, and **individual**. At the societal level, communication usually patterns in terms of its functions, categories of talk, and attitudes and conceptions about language and speakers. Communication also patterns according to particular roles and groups within a society, such as gender, age, social status, and occupation: e.g., a teacher has different ways of speaking from a lawyer, a doctor, or an insurance salesman. Ways of speaking also pattern according to educational level, rural or urban residence, geographic region, and other features of social organization. Finally, communication patterns at the individual level, at the level of expression and interpretation of personality.

Although we have listed societal, group, and individual levels of patterning separately, there is an invisible web of interrelationships among them, and indeed among all patterns of culture.

The concern for pattern has always been basic in anthropology, with interpretations of underlying meaning dependent on the discovery and description of normative structure or design. More recent emphasis on processes of interactions in generating behavioral patterns extends this concern to explanation as well as description.

1.5. **The Structure of speaking** [77]

A fundamental assumption of the ethnography of speaking is that speaking, like language(s), can be described in terms of rule and system. Wherever people speak, they organize their speech in ways over and above those governed by rules of grammar or by physical laws. In any communicative situation, even though it might be grammatically acceptable and physically possible to make any of two or more linguistic choices, such choices are not randomly produced. Choices as to which language to use in a particular situation (for bi- or multi-lingual speakers), how to address an interlocutor, whether to delete or add sounds to words, whether to speak or remain silent, are not in free variation but are patterned, according to rules which are part of the social knowledge of a particular community. It follows that much of the meaning to interlocutors, of their speech activity, is derived from knowledge of local patterns and expectations.

Speech is patterned. For example, in a conversation we have the beginning, body and end. The conversation in many cases begins by greetings and ends with such routines as good-bye. The structure of the lesson, interview, conversation can be: **Discourse-Transaction-Exchange-Move-Act.** In conversation we use different types of speech acts and the speech acts would form adjacency pairs. People should know the rules of turns. And we also make use of non-verbal language. All of the above rules and patterns depend on the socio-cultural contexts.

Ethnographers of speaking have shown that a wide range of speaking phenomena is systematically organized in ways which are meaningful to speakers and hearers. This includes community-specific practices with regard to verbal forms, prosodic features, and extralinguistic signs. Attention to the social organization of speaking has also been extended to the structure of speech acts, activities, events, situations, and roles, as well as to the organization of greetings, leave-takings, narratives, genres, and conversations, all of which potentially can be found to have a high degree of patterning in particular contexts. The principle that speaking is structured has been extended to the patterning of a community's entire range of speech situations and speech events.

1.6. **Speaking as culturally distinctive** [77]

Studies reveal that speaking, like other systems of behavior, is not only organized within a society but also organized in each society in culture-specific ways which must be discovered in each case. Samovar, Porter, Mcdaniel and Roy [84, p.310] maintains that communication rules are culturally diverse. Although cultures have many similar social contexts (business meetings, classrooms, hospitals, and the like), their members frequently adhere to different sets of rules when interacting within those environments. Consequently, concepts of dress, time, language, manners, and nonverbal behavior differ significantly among cultures. Few examples will help to illustrate our point about these different behaviors.

Societies differ as to what communicative resources are available to their members, in terms of languages, dialects, registers, routines, genre, artistic formulas, etc. They also differ in how these resources are patterned in use, in the functions served in (and serviceable by) speech and other communicative means, and in the evaluation of speaking as an instrument of social action. That speaking is culturally distinctive can be seen in the fact that the Americans usually go straight the point whereas Vietnamese people usually beat about the bush. After greeting, an English person usually talks about weather whereas a Vietnamese person usually talks about family (children, parents…). Another example is how initial business meetings in places like the US get straight to the point. In contrast, in Japan, when business partners first meet, much time is spent socializing initially before plunging into the substance of a business deal. When doing business in America, for instance, it is not uncommon for men and women to welcome each other to a meeting by shaking hands. In the Middle East, however, some Muslim businessmen may choose to avoid shaking hands with a woman. This should not be perceived as rude or insulting, but may reflect the man’s religious proscriptions. In a college classroom setting you may notice that an Asian student seems shy and reserved and reluctant to engage in conversation. This may be due to his or her cultural rules about the hierarchy that governs interaction between students and professors. Slight contextual differences may be found when you compare business dining in Turkey and the United States. In Turkey, for example, your Turkish colleagues will be adamant about paying for everything associated with entertaining you. Turkish hospitality is legendary, and they will not even permit you to pay for any part of the meal.

According to Crystal [20, p.48], telephone conversations can differ in different countries. In British English, for example, the normal sequence for a call to private residence is as follows:

Telephone rings→Answerer gives number→Caller asks for intended addressee

By contrast, in French, the following practice seems to be more usual:

Telephone rings→Answerer:”Allo.”→Caller verifies number→Answerer:”Oui.”

→Caller identifies self, apologizes, and asks for intended addressee.

Cultural differences in communicationstyles can be seen insection 1.7.

1.7. Verbal communication styles in different cultures

Communication styles are behaviours that consistently occur in the way one verbally, non-verbally, and paraverbally interacts to signal how literal meaning should be taken, interpreted, filtered, or understood. This section examines the low-context and high-context communication framework and its associated verbal interaction dimensions; direct and indirect verbal styles, person-oriented and status-oriented styles, self-enhancement and self-effacement verbal styles.

1.7.1. High-context and low-context communication styles

Ting-Toomey [99, pp.100-101] states that by low-context communication we emphasize how intention or meaning is best expressed through explicit verbal messages. By high-context communication we emphasize how intention or meaning can best be conveyed through the context (e.g. social roles or position) and the nonverbal channels (e.g. pauses, silence, tone of voice) of the message.

In general, low-context communication refers to communication patterns of direct verbal mode: straight talk, nonverbal immediacy, and sender-oriented values (i.e. the sender assumes the responsibility to communicate clearly). In low-context communication, the speaker is expected to be responsible for constructing a clear, persuasive message that the listener can decode easily.

In contrast, high-context communication refers to communication patterns of indirect verbal mode: self-effacing talk, nonverbal subtleties, and interpreter-sensitive values (i.e. the receiver or interpreter of the message assumes the responsibility to infer the hidden or contextual meanings of the message). In high-context communication, the listener or interpreter of the message is expected to “read between the lines,” to accurately infer the implicit intent of the verbal message, and to observe the nonverbal nuances and subtleties that accompany the verbal message.

When we use low-context communication we stress the importance of explicit verbal messages to convey personal thoughts, opinions, and feelings. When we use high-context communication we stress the importance of multi-layered contexts (e.g. historical context, social norms, roles, situational and relational contexts) that frame the interaction encounter.

Table 4.1. The Low-context communication (LCC) and High-context communication HCC) [99, p.101]:

LCC characteristics	HCC characteristics
Individualistic values	Group-oriented values
Self-face concern	Mutual-face concern
Linear logic	Spiral logic
Direct style	Indirect style

Person-oriented style	Status-oriented style
Self-enhancement style	Self-effacement style
Speaker-oriented style	Listener-oriented style
Verbal-based understanding	Context-based understanding
Germany, United States, Swizerland, Canada, Demark, Australia, United Kingdom	Japan, China, South Korea, Vietnam, Mexico

1.7.2. Direct and indirect verbal interaction styles

According to Merkin [66] a large body of research highlights how individualists prefer direct communication while collectivists prefer indirect communication, particularly in face-threatening situations.

Ting-Toomey [99, p.103] states that verbal styles frames how a massage should be interpreted. Individuals in all cultures use the gradations of all verbal styles, depending on role identities, interaction goals, and situations. However, in individualistic cultures, people tend to encounter more situations that emphasize the preferential use of direct talk, person-oriented verbal interaction, verbal self-enhancement, and talkativeness. In contrast, in collectivistic cultures, people tend to encounter more situations that emphasize the preferential use of indirect talk, status-oriented verbal interaction, verbal self-effacement, and silence.

The direct and indirect styles differ in the extent to which communicators reveal their intentions through their tone of voice and the straightforwardness of their content message. In the direct verbal style, statements clearly reveal the speaker's intentions and are enunciated in a forthright tone of voice. In the indirect verbal style, on the other hand, verbal statements tend to camouflage the speaker's actual intentions and are carried out with more nuanced tone of voice.

Merkin [66] maintains that the distinctive feature of direct communication is that explicit verbal messages have clear meaning included within them, including logical viewpoints, direct declarations, and expressiveness, to convey personal thoughts, opinions, and feelings with clear intentions. The communication pattern of direct verbal mode includes straight talk, nonverbal immediacy, and sender-oriented values (i.e. the sender assumes the responsibility to communicate clearly). In the direct verbal mode, the speaker is expected to be responsible for constructing a clear, persuasive message and explicit and precise instructions or rules that the listener can decode easily.

Direct speech is efficient because it is concise, evident, and unequivocal. However, it commits the speaker to what is said which could easily cause people to lose face. So why would individualists prefer direct communication? Individualists favor direct communication partly because they can assert control over their relationships. Direct messages employ low-context communication – communication where the meaning is explicitly stated. Besides wanting control, individualists directly communicate to establish two-way communication, even if it means superiors involving subordinates in decision making. Individualism is related to the propensity to express voice. Accordingly, individualists believe it is a loss of face when they are not consulted in decision-making. Being consulted assures individualists that their opinion matters as unique individuals. This is partly because individualists promote their own welfare over the interests of their group, try to stand out and tend to use self-honouring facework.

The distinctive feature of indirect communication is that the meaning is outside the message. Indirect communication uses implicit, non-verbal contextual massage with multi-layered contexts (e.g. historical context, social norms, roles, situational and relational contexts) that frame the interaction encounter. The communication pattern of indirect verbal mode includes self-effacing talk, nonverbal subtleties, and interpreter-sensitive values (i.e. the receiver or interpreter of the message assumes the responsibility to infer the hidden or contextual meanings of the message). Indirect communication styles consist of influencing through face-work or third parties or using ambiguity. However, the ambiguities of indirect speech can be a source of misunderstanding and conflict in relationships which could also lead to a loss of face.

In the indirect verbal communication, the listener or interpreter of the message is expected to “read between the lines,” to accurately infer the implicit intent of the verbal message, and to observe the nonverbal nuances and subtleties that accompany the verbal message.

So why do collectivists use indirect communication? The indirect communication style is much used in Asian countries influenced by collectivism. In cultures with high collectivism maintenance of the harmony in the group is highly important. In those cultures one seldom argues with people and one avoids that a member of the group will loose face. Communication is very implicit because all members of the group know each other well and they don’t need words to convey a message. The indirect communication style helps to facilitate the Confucian value of maintaining harmony within interpersonal relationships. Within this dynamic, the communicator expresses negative feelings or disagreement in ambiguous manner so that the receiver has flexibility in interpreting the message in a negative or non-negative manner. Even though the receiver may accurately interpret the negative feelings based on the negative context of the message, the relationship is still protected since the negative message was encoded in a way so that others may not be able to interpret the negative connotation of the message. The Confucian legacy of consideration for others and concern for proper human relationships has led to the development of communication patterns that preserve one another’s face. Indirect communication helps to prevent the embarrassment of rejection by the other persons or disagreement among partners.

The combination of indirect communication with an interdependent-self explains collectivists’ focus on others. Given this orientation, collectivists prefer one way communication, where superiors use authority and subordinates provide little or no feedback. This helps preserve social harmony designed to avoid situations where disagreements could lead to loosing face.

1.7.3. Person-oriented and status-oriented verbal styles

According to [99, pp.106-107] the person-oriented verbal style is individual-centered verbal mode that emphasizes the importance of informality and role suspension. The status oriented-verbal style is role-centered verbal mode that emphasizes formality and large power distance. The former emphasizes the importance of symmetrical interaction, whereas the later stresses asymmetrical interaction.

The person-oriented verbal style emphasizes the importance of respecting unique, personal identities in the interaction. The status-oriented verbal style emphasizes the importance of honouring prescribed power-based membership indentities. Those who engage in status-oriented verbal interaction use specific vocabularies and paralinguistic features to accentuate the status distance of the role relationships (e.g. in parent-child interaction, superior-subordinate relations, and male-female interaction). While low-context cultures tend to value the person-oriented verbal style, high-context cultures tend to value the status-oriented verbal mode.

1.7.4. Self-enhancement and self-effacement verbal styles

Ting-Toomey [99, pp.107-108] maintains that the self-enhancement verbal style emphasizes the importance of boasting about one's accomplishments and abilities. The self-effacement verbal style, on the other hand, emphasizes the importance of humbling one-self via verbal restraints, hesitations, modest talk, and use of self-deprecation concerning one's effort or performance.

1.8. **A descriptive framework for speaking** [77]

The initial formulation of the ethnography of speaking included a framework for describing the particularities of ways of speaking in diverse speech communities. It was designed to provide an acontextual format for discovering, describing, and comparatively analyzing unique cases. It included four major headings: **Speech Community**, **Speech Events**, **Factors in Speech Events**, and **Functions in Speech Events**.

The speech community is the largest descriptive unit. Within a speech community, from one view constitutive of it, are speech events, locally defined contexts for speaking, each of which has an internal structure which differentiates it from other events in a community. Hymes (1962) extended Jakobson's (1960) model of a speech event by increasing the number of constitutive factors and functions from six to seven. Thus, any speech event is comprised of seven factors, including minimally, a **sender**, who sends a **message** to a **receiver**. The message is sent via a physical **channel**, implying as well some psychological connection between or among the interlocutors, and is expressed in a **code** which is at least partially shared by the sender and receiver. The message is about something, i.e., its **topic**. And the event occurs in a particular time and place, its **setting**. As the factors which make up any act of verbal communication, these are factors to attend to in describing indigenous speech events and the speech acts which comprise them.

Corresponding to these factors are seven types of functions. The **expressive** function focuses on the attitude which the 'sender' expresses toward what he is speaking about or toward the situation itself. The **directive** function, sometimes called the **conative** or **persuasive** function, focuses on what the sender is asking the 'receiver' to do, in responding to the verbal message. The **poetic** function focuses on the form of the 'message,' with particular emphasis on its artistic or aesthetic value to the interlocutors. Whether contact is established, and whether the 'channel' is opened and maintained between or among interlocutors, is the **phatic** function, with emphasis on verbal contact being established or maintained. Whenever the interlocutors turn their attention to the 'code' itself (or the codes) being used, a **metalinguistic** function is performed. A focus on 'topic,' the subject of the verbal communication, signals attention to the **referential** function. The 'setting' may be the focus of emphasis in an act of verbal communication, as when attention turns to the social context or social relationship which forms a backdrop to the speech event, or which becomes the object of the speech event, as when interlocutors use speaking to define or redefine their social relationship; in these cases, a **contextual** (or situational) function is emphasized. Although all features of a speech event may participate in all the functions, there may be specifiable linkages of factor and function, to be investigated in given cases.

Hymes's (1962) framework was proposed tentatively in the hope that it would provide a basis for empirical studies. The factors in speech events were reformulated in the acronym **SPEAKING**, thus: **Setting** or **Scene**; **Participants**; **Ends**; **Act** Characteristics, including both the **form** and **content** of the message; **Key** or **Tone** of the event; **Instrumentalities**, including **Channels** and **Codes**; **Norms of Interaction** and of **Interpretation**; and **Genres**.

1.9. The social units of description

1.9.1. ***The social units of description*** [105, pp.159-160]

In his substantial article of 1972, of which an earlier version goes back to 1967, Hymes presents **models of the interaction of language and social life**. Within such a general aim of a taxonomy and descriptive theory, Hymes first of all proposes the social units for such analysis:

a-Speech community: a community sharing rules for the conduct and interpretation of speech

b-Language field and speech field: the total range of communities of a speaker

c-Speech situation: contexts of situation, such as ceremonies, meals, etc., not to be reduced to types of speech events – because such situations may also have non-verbal dimensions

d-Speech event: activities governed by rules of speech

e-Speech act

f-Speech style

g-Ways of speaking: the overall terms of capturing diversity of speech

h-Components of speech

e-Rules (relations) of speaking.

1.9.2. Speech community and related concepts

The speech community is the largest descriptive unit. By **speech community**, Hymes does not mean a community defined by common language, but rather by common linguistic norms: '**a community sharing rules for the conduct and interpretation of speech, and rules for the interpretation of at least one linguistic variety**' [Hymes,1972, as cited in [86]

Less frequently employed terms for related concepts include language field, speech field, and speech networks [Hymes, 1972, as cited in [86]. The term **language field** refers to **all those communities in which an individual is able to communicate adequately by virtue of knowing the languages and language varieties serving the communities**. The concept of **speech field** parallels that of language field but involves **the knowledge of rules of speaking rather than knowledge of languages**. The last term (**speech network**) refers to **linkages between persons from different communities who share language varieties as well as rules for speaking**. To give an example, in addition to her mother tongue, a woman knows four languages well enough to read books and newspapers published in them; a total of five languages make up her language field. However, the same woman is able to communicate easily in only one foreign language in addition to her native language; the communities within which she functions effectively in the two languages make up her speech field. Within that speech field the woman has special rapport with those persons, regardless of where they may come from, who share with her the two languages, rules for speech, and a professional interest in, say, archaeology; the linkages with these people make up her speech network.

1.9.3. ***Units of analysis*** [86, pp.23-26]

In order to describe and analyze communication it is necessary to deal with discrete units of some kind, with communicative activities that have recognizable boundaries. The three units suggested by Hymes [1972, as cited in [86, pp.23-26] are **situation**, **event**, and **act**.

1.9.3.1. The communicative situation

The **communicative situation** is the **context within which communication occurs**. Examples include a religious service, a court trial, a holiday party, an auction, a train ride, or a class in school. A single situation maintains a consistent general configuration of activities, the same overall ecology within which communication takes place, although there may be great diversity in the kinds of interaction which occur there.

1.9.3.2. The communicative event

The **communicative event** is the **basic unit for descriptive purposes**. A speech event can be **an instance of speech.** A single event is defined by a unified set of components throughout, beginning with the same general purpose of communication, the same general topic, and involving the same participants, generally using the same language variety, maintaining the same tone or key and the same rules for interaction, in the same setting. An event terminates whenever there is a change in the major participants, their role-relationships, or the focus of attention. If there is no change in major participants and setting, the boundary between events is often marked by a period of silence and perhaps a change in body position.

1.9.3.3. The speech act

The speech act is the minimal unit of speech for purposes of an ethnography analysis.

1.9.4. The SPEAKING model: The contextual components of communication

A model that Hymes developed as a framework for the analysis of a speech event within its cultural context is the SPEAKING model [159]. The model consists of sixteen components, which Hymes believed were necessary to consider in order to accurately and satisfactorily describe any particular speech event: message form, message content, setting, scene, speaker/sender, addressor, hearer/receiver/audience, addressee, purposes (outcomes), purposes (goals), key, channels, forms of speech, norms of interaction, norms of interpretation, and genres. These sixteen components are organized into eight divisions to form the acronym **SPEAKING:**

S - setting and scene: where the speech event is located in time and space

P - participants: who takes part in the speech event, and in what role (e.g. speaker, addressee, audience, eavesdropper)

E - ends: what the purpose of the speech event is, and what its outcome is meant to be

A - act sequence: what speech acts make up the speech event, and what order they are performed in

K - key: the tone or manner of performance (serious or joking, sincere or ironic, etc.)

I - instrumentalities: what channel or medium of communication is used (e.g. speaking, signing, writing, drumming, whistling), and what language/variety is selected from the participants' repertoire

N - norms of interaction: what the rules are for producing and interpreting speech acts

G - genres: what 'type' or ‘genre’ does a speech event belong to (e.g. interview, gossip.

While the **SPEAKING** model is a valuable model to EOC, as well as the descriptive framework most commonly used in ethnography of communication, Cameron cautions that Hymes' model should be used more as a guide than a template, because adhering to it too narrowly may create a limiting view of the subject of its study. Ethnography of communication, according to Cameron, should strive not only to address such 'descriptive' questions as *'what speech events occur in such-and-such a community*?' and *'what are the components of speech events X, Y, and Z?*'", but also to explain "*why particular events occur and why they have particular characteristics.*”

1.10. **Identification of communicative events** [86, pp.108-109]

1.10.1. Identification of communicative events

Communication in societies tends to be categorized into different kinds of events rather than an undifferentiated string of discourse, with more or less well defined boundaries between each, and different behavioral norms (often including different varieties of language) appropriate for each kind. Descriptive tasks include enumerating the kinds of events which are recognized or can be inferred in a community, the nature of boundary markers which signal their beginning and end, and the features which distinguish one type from another.

The communicative events selected initially for description and analysis by one learning to use this approach should be brief self-contained sequences which have readily identifiable beginnings and endings. Further, they should be events which recur in similar form and with some frequency, so that regular patterns will be more easily discernible: e.g. greetings, leave-takings, prayers, condolences, jokes, insults, compliments, ordering meals in restaurants. More complex and less regular events yield themselves to analysis more readily after patterns of use and norms of interpretation have already been discovered in relation to simpler and more regular communicative events.

1.10.2. ***A sample analysis of a communicative event*** [86, pp.128-129]

Issiaka Ly describes a traditional village meeting among Bambara speakers in Mali.

TOPIC: How animals should be kept away from farms

FUNCTION/PURPOSE: Making a decision that will regulate the village life

SETTING:
If mid-afternoon with a hot sun overhead, under trees
If in the late afternoon or during evening hours, in the village common place

KEY: Serious

PARTICIPANTS:
All of the male inhabitants of the village
P1 – Chief
P2 – Herald
P3 – Active inhabitants (age 45+)
P4 – Semi-active inhabitants (age 21–45) P5 – Passive inhabitants (age 14 –20)

MESSAGE FORM: Spoken Bambara
P2 uses loud voice; others use soft voices

ACT SEQUENCE:
P1 recites agenda
P2 transmits agenda to assembly
P3 (one) asks for floor
P2 transmits request to P1
P1 grants consent or rejects request
P2 transmits consent or rejection to speaker P3
P3 gives opinion (if P1 consents)
P2 transmits opinion to P1 and assembly
[Acts 3 –8 are repeated as active members (P3s) take turns giving their opinions]
P1 summarizes the debate and makes a proposal
P2 transmits the summary and proposal to the assembly

RULES FOR INTERACTION:
Only active members (age 45+) may ask to speak.
Semi-active members (21–45) may be asked their opinion, but not volunteer it.
Each speaker must request permission to speak from the chief.

The chief and other participants should not talk directly to one another; the herald always transmits speech from the chief to the assembly, or from any individual speaker to chief and assembly.

Active inhabitants should take turns speaking in order of influence or importance.

NORMS OF INTERPRETATION:
Direct speech (laconic and clear) means the speaker is defending a point.
Indirect speech (e.g. riddles and parables) means the speaker is opposing a point.
The people in the assembly are serious.
The Herald is not necessarily being serious.

1.11. The communicative competence

In order to communicate effectively in a speech community, one has to have a command of communicative competence. The communicative competence involves knowing not only the language code, but also what to say to whom, and how to say it appropriately in any given situation. Further, it involves the social and cultural knowledge speakers are presumed to have which enables them to use and interpret linguistic forms.

> "*Communicative competence extends to both knowledge and expectation of who may or may not speak in certain settings, when to speak and when to remain silent, whom one may speak to, how one may talk to persons of different statuses and roles, what non-verbal behaviours are appropriate in various contexts, what the routines for turn-taking are in conversation, how to ask for and give information, how to request, how to offer or decline assistance or cooperation, how to give commands, how to enforce discipline, and the like - in short, everything involving the use of language and other communicative dimensions in particular social settings*." [86, p.18]

Canale and Swain [1980, as cited in [1, pp.26-27] adapted Hymes's notion of communicative competence to language teaching concerns. They proposed that communicative competence has four components:

a-Grammatical competence: the knowledge of correct syntactic and phonological forms and general vocabulary.

b-Sociolinguistic competence: the knowledge of how to use language appropriately in different social contexts

c-Strategic competence: the ability to communicate with limited linguistic resource - to get the meaning across even though one is not fluent in the language.

d-Discourse competence: the ability to comprehend and produce text that is cohesive and can be understood.

The following outline summarizes the broad range of shared knowledge that is involved in appropriate communication. From the ethnographer's perspective, this inventory also indicates the range of linguistic, interactional, and cultural phenomena which must ultimately be accounted for in an adequate description and explanation of communicative competence [86, pp. 20-21].

a-Linguistic knowledge

i-Verbal elements

ii- Nonverbal elements

iii- Patterns of elements in particular speech events

iv- Range of possible variants (in all elements and their organization)

v-Meaning of variants in particular situations

b- Interaction skills

i-Perception of salient features in communicative situations

ii- Selection and interpretation of forms appropriate to specific situ- ations, roles, and relationships (rules for the use of speech)

iii- Discourse organization and processes

iv-Norms of interaction and interpretation

v-Strategies for achieving goals

c-Cultural knowledge

i-Social structure (status, power, speaking rights)

ii-Values and attitudes

iii- Cognitive maps/schemata

iv- Enculturation processes (transmission of knowledge and skills)

1.12. Intercultural communication

1.12.1. Intercultural communication and cross-cultural communication

1.12.1.1. Intercultural communication

Intercultural communication is a communication process in which people from different cultures try to understand what others from different cultures try to communicate and what their messages mean. The term **intercultural** indicates the presence of at least two individuals who are culturally different from each other in their value orientations, preferred communication codes, or expectations from communication. Intercultural communication is often referred to as international communication [63].

> "*Intercultural communication is a symbolic, interpretive, transactional, contextual process in which people from different cultures create shared meanings*" [63, p.46].

Ting-Toomy [99, p.16] defines intercultural communication as "*the symbolic exchange process whereby individuals from two (or more) different cultural communities negotiate shared meanings in an interactive situation*."

The major characteristics of this definition include the following concepts: **symbolic exchange, process, different cultural communities, negotiate shared meanings**, and an **interactive situation**.

The first characteristics, **symbolic exchange**, refers to the use of verbal and nonverbal symbols between a minimum of two individuals to accomplish shared meanings.

The second characteristics, **process**, refers to the independent nature of the intercultural encounter. Once two cultural strangers make contact and attempt to communicate, they enter into a mutually interdependent relationship. The concept of process refers to two ideas: the transactional nature and the irreversive nature of communication. The transactional nature of intercultural communication refers to the simultaneous encoding (i.e. the sender choosing the right words or nonverbal gestures to express his or her intentions) and decoding (i.e. the receiver translating the words or nonverbal cues into comprehensible meanings) of the encoding messages. When the decoding process of the receiver matches the encoding process of the sender, the receiver and the sender of the message have accomplished shared content meanings effectively.

The third characteristics, **different cultural communities**, is defined as a broad concept. A cultural community refers to a group of interacting individuals within a bounded unit who uphold a set of shared traditions and ways of life. This unit can refer to a geographical locale with clear-cut boundaries such as a nation. Broadly speaking, a cultural community can refer to a national cultural group, an ethnic group, or a gender group.

The fourth characteristic, **negotiate shared meanings**, refers to the general goal of any intercultural communication encounter. In intercultural business negotiations or intercultural romantic relationships, our first level of concern is that we want our messages to be understood. The word ”**negotiate**” connotes the creative give-and-take nature of the fluid process of human communication. The three layers of meanings that are critical to our understanding of how people express themselves in a communication process are content meaning, identity meaning, and relational meaning.

Content meaning refers to the factual information that is being conveyed to the receiver through an oral channel or other communication medium. When the intended content meaning of the sender has been accurately decoded by the receiver, the communicators have established a level of mutually shared content meanings. Identity meaning refers to the following questions: ”*Who am I* and *Who are you in this interaction scene*?”. Identity meaning involves issues such as the display of respect or rejection and is thus much more subtle than overt, content meaning. The verbal and nonverbal cues, the interaction styles, and the salient identities of the communicators are part of the identity meaning negotiation process. Relational meaning offers information concerning the state of the relationship between the two communicators. Relational meanings are inferred via nonverbal intonations, body movements, or gestures that accompany the verbal content level. It conveys both power distance (i.e. equal-unequal) meanings and relational distance (e.g. personal-impersonal) meanings.

One last characteristic, an **interactive situation**, refers to the interaction scene of the dyadic encounter. An interactive scene includes both the concrete features and psychological features of a setting. Every communication episode occurs in an interactive situation. Burgoon, Buller, and Woodall [1996, as cited in [99] conclude that an interactive situation typically includes the following gestalt components:

i- Elements of behaviour: These are the specific verbal and nonverbal behaviours that occur in a situation.

ii- Goals or motivations of the participants. For example, is this a business get-acquainted situation or a business negotiation situation?

iii- Rules of behaviour: The rules for getting acquainted differ from a baigaining / concession-seeking negotiation situation.

iv- Different roles that people must play: individuals have different prescribed roles to play in different interactive situations.

v- The physical setting and equipment: For, example, a classroom environment with chalkboard and straight-row seating is different from an office environment with a desk, file cabinets, and personal objects.

vi- Cognitive concepts: The psychological features of the situation such as the public -private dimension, formal informal dimension, task-social dimension, competitive-cooperative dimension.

vii- Relevant social skills: Appropriate and effective skills are needed to achieve interaction goals in the situations.

The interpretation that we attach to various components of an interactive situation are strongly influenced by the meanings we attach to these components. We acquire the meanings to these situational components via the primary socialization process within our own culture. For example, whether we define different room in our home environment as “public” or “private” spaces (reserved for guests or family members) can vary tremendously from one culture to the next. Furthermore, our expectations of what interactions scripts (i.e. patterns of communication or activities) and how interaction sequences should be carried out are highly culturally and situationally based.

1.12.1.2. Intercultural communication and cross-cultural communication

The term **cross-cultural communication** is typically used to refer to the study of a particular idea or concept within many cultures. The goal of such investigations is to conduct a series of intracultural analyses in order to compare one culture with another on the attributes of interest. For example, someone interested in studying the marriage rituals in many cultures would be considered a cross-cultural researcher. Scholars who study self-disclosure patterns, child-rearing practices, or educational methods as they exist in many different cultures are doing cross-cultural comparisons. Whereas intercultural communication involves interactions among people from different cultures, cross-cultural communication involves a comparison of interactions among people from the same culture to those from another culture [63, pp. 54-55].

According to Ting-Toomy [99, p.16], the term "**cross-cultural**" is used in the intercultural literature to refer to the communication process that is comparative in nature (e.g. comparing conflict styles in cultures X, Y, and Z), while the term intercultural is used to refer to the communication process between members of different cultural communities (e.g. business negotiations between a Dutch importer and an Indonesian exporter). To put it more succinctly, in intercultural communication, the degree of difference that exists between individuals is derived primarily from cultural group membership factors such as beliefs, values, norms, and interaction scripts.

1.12.1.3. Intercultural communication competence

"Intercultural communication competence is a term used to refer to the degree to which an individual is able to exchange information effectively and appropriately with individuals who belong to a different culture" [35, p.31].

According to Lustig and Koester [63, p.73] the basic tools for improving intercultural communication are: a. display of respect, b. orientation to knowledge, c. empathy, d. interaction management, e. task role behaviour, f. relational role behaviour, g. tolerance for ambiguity and h. interaction posture.

Table 4.2. BASIC (the Behavioural Assessment Scale for Intercultural Competence) dimensions of intercultural competence [63, p.73]

a-display of respect	The ability to show respect and positive regard for another person
b-orientation to knowledge	The knowledge people use to explain themselves and the world around them.
c-empathy	The capacity to behave as though you understand the worlds as others do.
d-interaction management	Skill in regulating conversations.
e-task role behaviour	Behaviours that involve the initiation of ideas related to group problem-solving activities.
f-relational role behaviour	Behaviours associated with interpersonal harmony and mediation.
g-tolerance for ambiguity	The ability to react to new and ambiguous situations.
h-interaction posture	The ability to respond to others in descriptive, nonevaluative, and nonjudgemental way.

1.12.1.4. *Mindful intercultural communication: an identity negotiation theory* [99, pp.45-54]

The identity negotation theory emphasizes that identity or reflective self-conception is viewed as the explanatory mechanism for the intercultural communication process. Identity is vieved as reflective self-images constructed, experienced, and communicated by the individuals within a culture and in a particular interaction situation. The identity negotiation perspective emphasizes eight identity domains in influencing our everyday interactions as presented in the following table:

Table 4.3. **Identity negotiation perspective: eight identity domains** [99, p. 29]

Primary Identities	Cultural identity
	Ethnic identity
	Gender identity
	Personal identity
Situational Identities	Role identity
	Relational identity
	Facework identity
	Symbolic interaction identity

The cultural identity negotiation theory refers to communication between people of different cultural identities. In the process of intercultural communication and contact with others, people form, compare, judge, ascribe, negotiate, confirm, and challenge their cultural identities. This theory argues that by interacting and communicating with those who are culturally different, people negotiate stereotypes, opinions, norms, and meanings of, for example, concepts of time, feelings, or activities, which differ from one culture to another. Cultural identities influence interpretations of the meanings. When people identify with cultural groups, they are able to manipulate and understand systems of symbols and beliefs and are able to enact culturally appropriate and effective behaviour with members of that group. The successful intercultural encounter is characterized by reaching an agreement as to the negotiated meanings and norms. Once the agreement is reached the individuals' cultural identities are positively enhanced. Cultural identity is dynamic and fluid because it is rendered in interaction.

The concept **negotiation** is defined as a transactional interaction process whereby individuals in an intercultural situation attempt to assert, define, modify, challenge, and/or support their own and other's desired self-images. Identity negotiation is, at a minimum, a mutual communication activity. At the same time, the communicators attempt to evoke their own desired identities in the interaction; they also attempt to challenge or support the others identities

While some individuals are relatively mindless about the identity negotiation process, other individuals are relatively mindful about the dynamics of that process. Langer's [1989, 1997, as cited in [99] concept of **mindfulness** encourages individuals to tune in conscientiously to their habituated mental scripts and preconceived expectations. Mindfulness means the readiness to shift one's frame of reference, the motivation to use new categories to understand cultural or ethnic differences, and the preparedness to experiment with creative avenues of decision making and problem solving. The concept of mindfulness can serve as the first effective step in integrating our theoretical knowledge with the identity-based outcome dimensions.

To be mindful communicators, individuals need to learn the value systems that influence the others' self-conceptions. They need to be open to a new way of identity construction. They neeed to be prepared to perceive and understand a behaviour or a problem from others' cultural and personal stand-points. Mindful communicators need to be on the alert that multiple perspectives typically exist in interpreting a basic phenomenon.

Mindful intercultural communication is defined as the process and outcome of how two dissimilar individuals negotiate shared meanings and achieve desired outcomes through appropriate and effective behaviours in an intercultural situation. The components, criteria and outcomes of the mindful intercultural communication are as follows:

Table 4.4. A mindful intercultural communication model: Components, criteria, and outcomes [99, p.49]:

<table>
<tr><th></th><th>Components</th><th>Criteria</th><th>Outcomes</th></tr>
<tr><td rowspan="3">M
I
N
F
U
L
N
E
S
S</td><td>Knowledge Factors
Cultural/personal values, language & verbal communication, in-group &out-group boundary, relationship development, conflict management, intercultural adaptation</td><td rowspan="3">Appropriateness

Effectiveness

Satisfaction</td><td rowspan="3">Being Understood

Being Respected

Being Supported</td></tr>
<tr><td>Motivational Factors
Mindful of identity domains, mindful of identity needs, mindful of ethnocentric tendencies</td></tr>
<tr><td>Skill Factors
Mindful observation, mindful listening, verbal empathy, nonverbal sensitivity, mindful stereotyping, constructive conflict skills, flexible adaptive skills</td></tr>
</table>

The identity negotiation theory emphasizes two ideas: the first is that mindful intercultural communication has three components – knowledge, motivation, skills; the second is that mindful intercultural communication refers to the appropriate, effective, and satisfactory management of desired shared meanings and goals in an intercultural episode.

Mindful intercultural communication emphasizes the appriateness, effective, and satisfactory negotiation of shared meanings and desired goals between persons of different cultures. Apprpriateness refers to the degree to which behaviours are regarded as proper and match the expectations generated by the culture. Effectiveness refers to the degree to which communicators achieve shared meanings and desirable outcomes in a given situations. To act appropriately and effectively, individuals have to enhance their cultural knowledge and motivations in applying adaptive interaction skills in the intercultural encounter. The feelings of being understood, respected, and intrinsically valued form the outcome dimensions of mindful intercultural communication.

Mindful intercultural communicators are resourceful individuals who are attuned to both self-identity and other-identity negotiation issues. They are mindful of the antecedent, process, and outcome factors that shape the dynamic interplay of the intercultural communication process. They are also able to adapt to intercultural differences, flexibly and creatively, in diverse range of communicative situations.

Follow-up activity 4.1. True/False: Discuss with your friends and decide whether the following statements are true or false:

1-The nature and function of communicative behaviour in the context of culture is the subject of ethnography of communication.

2-Communication is a symbolic, interpretive, transactional, contextual process in which people create shared meanings.

3-Units of speech behaviour are speech situation, speech event, and speech act.

4-Speaking is culturally distinctive

5-In the interpretation of speech, SPEAKING factors (Setting and Scene, Participant, Ends, Act sequence, Key, Instrumentality, Norm, Genre) are important.

2. TALK AND SILENCE

Pre-lecture activity 4.2. Discuss

1-Discuss the cultural rules in Vietnam which determine who may or may not speak in certain settings, when to speak and when to remain silent, whom one may speak to, how one may use speech acts in certain settings.

2. 1. Talk

2.1.1. Catogories of talk

Talk may refer to [193]:

a-Conversation: interactive communication between two or more people
b-Speech: the production of a spoken language
c-Interaction: face-to-face conversations
d-Communication: the encoding and decoding of exchanged messages between people

Categories of talk in speaking may vary in different languages. However, the main categories of talk in English include: conversation, lecture, oratory, gossip, joking, story-telling, and preaching.

Categories of talk in each language have different functional distribution, and most are limited to a particular situation, or involves constraints on who may speak them, or what topic may be addressed, who initiates the talk… Their description is thus of interest not only because of the linguistic phenomena which distinguish one from another, but also because these categories may provide clues to how other dimensions of the society are segmented and organized. The following table gives partial answer to the question:

Table 4.5. Talk, situations and meanings

Talk		
Situation	**Meanings**	**Who talks first & much?**
-meeting -discussion -welcoming -eating -giving gifts -drinking -lecture -business -quarrel -shopping -gossipping	-to keep communication open -to establish and maintain social relationship -to resolve dispute, tension -to indicate a feeling of some kind of derivation concerning food -to maintain peaceful social relationship -to prevent uncertainty -to assert themselves through language -to gain prestige -for the sheer pleasure of talking	-older -male -husband -parents -highest position

2.1.2. Structure of speaking

Speech relies on verbal means and non-verbal means. Verbal means (spoken means) include sounds, words, phrases, utterances, language functions, stress, rhythm, intonation. Verbal communication refers to the use of sounds and language to convey a message. It serves as a vehicle for expressing desires, ideas and concepts and is vital to the processes

Features of spoken language are: auditory, transient, temporary, immediate reception, additive, rhapsodic, aggregative, prosody (intonation, stress, rhythm) immediate feedback, a variety of attention and boundary signals (including kinesic ones), planning and editing limited by channel, lexically sparse, loosely structured grammatically , people-centered, context-dependent

Non-verbal means of communication includes [104, p.66]:
a-Body language: movement, gesture, posture, facial expression, distancing..
b-Object language: signs, designs, clothing...
c-Environmental language: colour, lighting, architecture, space, direction, natural surrounding…

Speech is patterned and rule-governed. Speaking can be described in terms of rules and system. Choices as to which language or varieties of language to use in a particular situation, how to address an interlocutor, whether to speak or to remain silent, are not free to variation, but are patterned, according to the rules which are part of the social knowledge of a particular community.

To explain speaking activities requires reference to the settings, participants, ends, act sequences, topics, and so forth, which comprises the social situation. This goes beyond the rules of language structure to a consideration of rules specifying who may say what to whom, in what language or style, to what ends, and on what occasions.

In speaking, we should pay attention to the communicative purposes: transactional or interactional and the generic structures of spoken genres. Transactional situations usually involved people in interactions where they wish to obtain information or goods and services, e.g. going to the bank to obtain a new credit card, phoning a library for information. Interactional situations usually involve speakers in casual conversations where the main purpose is to establish or maintain social contact with other people, e.g. talking to an old friend over a meal, chatting to your son’s new school friend, talking to your partner after work. The generic structures of the spoken genres can vary from very rigid to very loose.

We may have to consider choice of written or spoken language, genres, address terms, choice of language styles, choice of register, choice of appropriate speech acts in different speech situations or speech events. The choice is culture-specific and context-dependent. In other words, we should have appropriate speech behaviour in different contexts and situations.

Speech is patterned. For example, in a conversation we have the beginning, body and end. The conversation in many cases begins by greeting and ends with such routines as good-bye. The generic structures of spoken discourse in general, and of conversations in particular, can differ according to the communicative purposes, discourse types and cultures. Although the generic structures of spoken discourse differ, the basic pattern of a spoken discourse would be the same: **Discourse-Transaction-Exchange-Move-Act**. This is the basic hierarchical pattern of a spoken discourse.

In speaking we have to obey many rules: co-operative principle, the politeness rules, rules of face-saving, rules of turn-taking and many others. These rules can differ from culture to culture. Culture helps determine the appropriate communicative behavior within a variety of social and physical contexts by prescribing certain rules. When communicating with members of our own culture, we rely on deeply internalized cultural rules that delineate the normative behaviours for specific communication situations. These rules facilitate our ability to communicate effectively with each other. And since they are integrated into our personality, we do not have to think consciously about which rules to use. There are three basic assumptions about human communication that apply directly to communication [84, pp.311]: a-communication is rule-governed, b-context prescribes appropriate communication rules, and c-communication rules are culturally diverse

We should note that a language is culture-bound and culture-specific. Speaking, like other systems of behavior, is not only organized within a society but also organized in each society in culture-specific ways.

2.1.3. ***Speech accommodation*** [82, pp.1-2]

When a person changes their way of speaking to make it sound more or less like the speech of the person they are talking to, this is called **speech accommodation**. Speech accommodation can be **convergence** or **divergence**. For example, a teacher may use simple words and sentence structure when s/he is talking to a class of young children. This is called **speech convergence**. A person may exaggerate their rural accent because they are annoyed by the attitude of someone from the city. This is called **speech divergence.**

2.2. Silence

Silence, perhaps because it seems the antithesis of linguistic form, has long been neglected in the study of language. Nevertheless, it forms an essential part of communication and speech communities differ as much as the uses and interpretations they give to silence as they do in regard to the linguistic forms that they use. Silence is thus better seen as the complement to sound; an awareness of its potential functions, structures and meaning, therefore, become relevant to the study of linguistic communication.

2.2.1. *Forms of silence* [72]

Nakane [72, p.7] lists the forms of silence from micro-units to macro-units:

a-intra-turn pauses

b-inter-turn (switching) pauses / gaps

c-turn-constituting silences with illocutionary force

d-temporary silence of individuals who do not hold the floor in interaction

e-an individual's total withdrawal of speech in a speech event.

f-silence of a group of participants as a constituent of social / religious events

g-discourse suppressed by a dominant force at various levels of social organization.

2.2.2. ***Societal patterning of silence*** [85]

At a social level, patterning in the use of silence generally relates to dimensions of social organization, to community attitudes, and to such macrofunctions as social control; ritual interaction with the supernatural, and establishment or reinforcement of group identity. In part this patterning is determined by the institutions of a specific society, and the functional meaning of silence can only be understood in relation to particular institutional contexts. These contexts may be as various as physical locations, ritual performances, or the enactment of social roles / relationships: Communication may be proscribed, for example, between a commoner and a chief, or a man and his mother-in-law, while membership in certain religious groups may require a vow of silence.

Where institutionally determined power is accorded voice, silence is often indicative of passivity and powerlessness. Thus, woman may keep silent in the presence of men or children in the presence of adults. The opposite is the case in settings where self-exposure is required, however, and where the listener sits in silent judgement: e.g. religious confession, psychotherapy, bureaucratic interviews, and jury trials.

In some cases, the interpretation of silence may be institutionally defined by a society's convenants and laws. In the USA, for instance, suspected legal offenders must be explicitly informed that they have the 'right to remain silent' to avoid self-incrimination, while instances of implicit silence (i.e. nondisclosure) in business transactions have been ruled to constitute active concealment and fraud. In some societies, silence in interpersonal interaction may invoke as a powerful instrument of social control (e.g. 'shunning' among the Inuit, the Igloo, or the Amish).

Many societal patterns of silence are also determined by members of a group in relation to dynamics of social organization. Patterns may be situational as when access to speaking privilege in public forums is allocated by group decision and others must remain silent, or normative, as when differential speaking privileges are allocated to individuals or classes of individuals.

The amount of talk versus silence that is prescribed is closely tied to social values and norms. The relative value of talk or silence in a society may be partly inferred from whether one or the other is ascribed to its rulers, priests, and sages. The value of silence may also be found in proverbs: e.g., '*Silence is golden'* (English), '*Because of the mouth, the fish dies*" (Spanish); '*The way your eyes look can say more than your mouth'* (Japanese); '*Man becomes wise through the ear*' (Persian).

Additionally, cultural understandings regarding the contextual or interactional interpretation of silence may **be made explicit in the choice of adjectives coupled with the term silence itself (e.g. 'ominous silence', 'worshipful silence,' 'eerie silence,' 'smug silence,' 'thoughtful silence,' 'pregnant silence'**. Or may be implied by terms used to describe people who exhibit relatively silent behavior (e.g.,**'taciturn', 'reserved,''secretive,''circumspect'**). Differing group norms of appropriateness for speaking versus maintaining silence can give rise to cross-cultural misunderstanding, as when 'friendliness' is equated differently with one or the other in a conversation, or 'sincerity' and "politeness" in a business or political encounter.

2.2.3. ***Individual and small group patterning of silence*** [85]

At the level of individuals and small interacting groups within a society, patterning of silence occurs in relation to expression and interpretation of personality, and to microfunctions related to participants' purposes and needs. Bruneau (1973) terms these **psycholinguistic** and **interactive** silences, which include an array of functions ranging from defining the role of auditor in a communicative exchange, to providing social control, to demonstrating deference, to indicating emotional closeness, to managing personal interaction. Jensen (1973) presents a similar array, categorizing functions as **linkage**, **affecting**, **revelational**, **judgemental** and **activating**.

Components of the **interpretive frame** that defines **interactional silence** include the physical and temporal setting, the type (or genre) of event, its general purpose and topic, the identity and relationship of participants, and the textual sequence (what has preceded and what is expected to follow). This interpretive frame is situated within the larger context of societal institutions, beliefs, and norms. **Noninteractional silence** may merely indicate absence of activity, but it too is imbued with conventional meaning when it is the frame for such contemplative and meditative events as that invoked in the Judeo Christian call to worship: *The Lord is in His holy temple; let all the earth keep silence before Him*. Other sociocultural functions include marking boundaries of events and serving as a background against which speech and other activity is interpreted.

Some interactional functions of silence may be viewed as primarily sociocontextual in nature: **defining** (e.g. status and role), **structuring** (e.g. situations), **tactical** (e.g. nonparticipation, avoidance, disapproval, mitigation, image manipulation), and **phatic** (emotional sharing); some as primarily linguistic: **discursive** (e.g. prayer, fantasizing, rehearsing) or **propositional** (e.g. negation, affirmation, refusal, acknowledgement); and some as **primarily psychological** (e.g. expression of anger, sorrow, embarrassment, joy, or fear). Some noninteractional functions of silence involve contemplative / mediatative states, while others are inactive in nature.

2.2.4. *Special group uses of silence* [87]

Cultural aspects of silence are often most dramatically apparent in special group uses of silence. These are typically associated with activity domain (e.g. religion) and with dimensions of power.

Extreme manifestations mark some religious group membership, as the vow of silence required by certain monastic orders. Silence is needed in Quaker worship services in order to allow 'space' in which God can work; in some ritual contexts, any speech at all is considered profane. The ban on speech is often associated with setting, with entry into a place of worship calling for silence even when no service is in progress. The silence is often accompanied by special patterns of head, hand, and body position and movement.

Silence is a signifier of power when it indexes the capacity of some individuals, groups, and institutions in a society to control others. From a critical perspective, most notable are coercive acts that force certain participants to speak, limit expression, or maintain silence. These may be institutionally prescribed for the maintenance of system and order, such as teachers' authority in school classrooms to control speaking rights, or judges' authority in courtrooms, or may be self-imposed by common agreement. However, when whole classes of members of a society (such as women or members of certain ethnic, social, or religious groups) are compelled to remain silent by being denied speaking rights, their silence becomes a sign of oppression, and may even, to the discerning observer, 'speak louder than words.'

2.2.5. ***Functions of silence*** [72]:

A basic distinction should be made between silences which carry meaning, but not propositional content, and silence communicative acts which carry their own illocutionary force. The former includes the pauses and hesitations that occur within and between turns of talking – the prosodic dimension of silence. The latter is used as a kind of speech act and conveys either emotional or propositional content. In different patternings (social, special, small group and individual), silence can be used with many functions as dicussed above. Now, we will discuss different functions of silence from Nakene (2007)'s views.

According to Nakane [72, pp.7-12] the functions of silence investigated in existing literature can be grouped under the headings: **cognitive, discursive, social** and **affective**.

2.2.5.1. *Cognitive:* Pauses, hesitations for cognitive/language processing

Silence phenomena such as pauses and hesitations have been considered to have the function of earning cognitive processing time in communication. Pauses play a crucial role in achieving successful communication in that they allow not only the speaker time to organise his / her thoughts but also the listener time to understand what the speaker is saying.

2.2.5.2. *Discursive:* Marking boundaries of discourse

Silence has a discursive function, which indicates junctures and meaning or grammatical units in speech. Brown & Yule (1983) claim that units of speech defined by prosodic features such as tones are often followed by pauses, while Jaworsky (1993) describes the discursive function of pauses as 'defining the boundaries of utterances', marking boundaries as a prosodic feature of discourse.

2.2.5.3. *Social functions of silence*:

Silence can be used for / as

a-Negotiating and maintaining social distance:

Jaworsky (2000) claims that silence can perform the interpersonal metafunction just as small talk does. Examining the use of silence and small talk in plays as literary sources, Jaworsky (2000) shows how social distance is created, maintained and reduced by silence.

b-Impression management through pause length, frequency and speed of talk:

Silence can also affect the formation of impressions in social encounters. An overview of studies in pauses from psychological perspectives given by Crown & Feldstein (1985) suggested that length of pauses, as well as overall tempo of speech, can be associated with personal traits such as extroverted or introverted. Long pauses were associated with the formation of a negative impression of the speaker. In her study of courtroom discourse, Walker (1985) found that lawyers formed negative impressions of witnesses who had relatively frequent and long silent pauses, although they advised witnesses to use pauses to think carefully before they responded to questions. As Tannen (1985) says, silence has two opposite valuations – 'one negative'- a failure of language- and one positive- a chance for personal exploration.

c-Conversational styles through pause length, frequency, speed of talk and overlapping:

The literature also discusses how silence serves to form conversational styles. Tannen (1985) demonstrated how features of discourse such as preference of overlap to silent switching pauses and relatively fast rate of speech characterise the conversational style of New York Jewish people. Her analysis of interaction over a Thanksgiving dinner among three New Yorkers, two Californians and one Briton showed that the two groups had different conversational styles characterized by different levels of tolerance of silence. Moreover, as Scollon & Scollon (1981, 19830, and Scollon (1985) argue, different orientations to silence can become a cause of negative stereotyping.

Silence functions to structure discourse. In addition, silence often conveys a message precisely because it forms part of discourses that are additionally structured by sound.

d-Means of social control through avoiding verbal interaction with specific individuals

Silence can also be a means of social control. In the Akan community in Ghana where community members refuse to talk to "people who violate socio-cultural norms" to deter "future violators", silence is used as a form of punishment.

e-Means of maintaining power through avoiding certain contents of verbal expression

Silence as a means of social control can also take place in the form of censorship. Jaworski & Galasinski (2000) argued that silencing by 'omission' and 'ambiguation' through censorship in Poland was a way for the regime to preserve its political power.

f-Means of maintaining, reinforcing power relationship, and negotiating power

Another aspect of the social function of silence is defining or maintaining role relationships and negotiating power. For instance, in the Akan community, the king uses silence to mark his 'power, authority, rank and status'.

g-Politeness strategies (negative, positive, off-record, Don't do FTA)

One of the important functions of silence in social interaction is as a politeness strategy. Silence can be used to avoid unwanted imposition, confrontation or embarrassment in social encounters which may have not been avoided if verbal expresions had been used.

In performing a **Face Threatening Act**, when the risk of threat to face is too great, one may decide not to perform that FTA at all, and this is called the strategy of 'Don't do the FTA'. Therefore, the assumption is that silence would be the equivalent of this 'don't do the FTA' strategy.

Sifianou (1997) argues that silence can be used as a positive politeness strategy when it functions as a sign of solidarity and good rapport, while it can also be a negative politeness strategy if it functions as a distancing tactic. In addition, it is also possible to use silence as an off-record strategy when it functions as the most indirect form of speech act.

Silence as a politeness strategy can also be used in communication by people who have a limited verbal communication capacity. Jaworski & Stephens (1988) revealed that avoidance of talk was used not only to avoid loss of face due to their inability to capture the speech content but also to avoid imposition on others by requiring them to repeat their speech.

2.2.5.4. *Affective*: means of emotional management

Silence is used as a means of emotion management. Silence can also have a role in the management and display of emotion. For example, Saunders (1985) describes how serious emotional conflict within a family can be avoided by family members' use of silence.

2.2.6. ***Interpretation and production of silence in communicative events*** [85, pp.3947-3948]

Appropriate participation in communicative events requires recognition of the components which are likely to be salient to members of the speech community within which the event occurs. Each component that can call for a different form of speech can also permit or prescribe silence. These include the extrapersonal context as well as the status and role relationships of the participants: the genre, topic, or setting (time and place) may be designated as inappropriate for vocal interaction. The sequence of communicative acts in an event includes turn-taking and overlap phenomena, which include silence on the prosodic dimension. Maintaining silence between turns may be an indication of politeness or a violation of norms of interaction. Rules for appropriate interpretation and production of speech includes knowing the properties relating to silence which should be observed in different types of speech situations, as well as the potential significance of silence in negotiating meaning within specific interaction. Finally, as an overarching consideration, successful communication requires shared knowledge and cultural presuppositions which allow inferences to be drawn about the unsaid as well as the said.

In Eastern cultures people can communicate by saying nothing. The meaning is in silence or saying as little as possible. They believe that silence is a form of communication. People feel comfortable in silence. For example, Asian cultures, such as Japan, Korea, and China, and Southern African cultures, place more focus on the meaning of silence and on saying nothing or as little as necessary. The Japanese emphasize the importance of silence over words. Native Americans believe that silence is a sign of a great person. In Japan, Korea, and China people are suspicious of those who talk excessively. Those who talk too much are not respected. On the other hand, the US Americans believe that those who are silent are weak and have no opinion, and those who are loud are confident and know their way round.

2.2.7. Silence and communicative competence

Acquisition of communicative competence requires learning the appropriate usage of silence in a community as well as of speech. Because cultural beliefs, values, and practices are integrally involved in the process, socializing young children or new group members to the meaning of silence may be considered part of the transmission of worldview.

Follow-up activity 4.2. True/False: Discuss with your friends and decide whether the following statements are true or false:

1-Talk and silence are culture-specific, rule-governed and structured in communication.

2-In conversation, there are usually the beginning, body and end of the conversation.

3- In speaking people do not have to obey the rule of turn-taking, that is, all speakers can speak at the same time.

4- At the societal level, patterning of silence occurs in relation to expression and interpretation of personality and to microfunctions related to participants's purposes and needs.

5- Rules for appropriate interpretation and production of speech include knowing the properties relating to silence.

3. LINGUISTIC ROUTINES AND RITUALS

Pre-lecture activity 4.3. Discuss

1-How do you greet, introduce, or thank (formally and informally) in English and Vietnamese? What factors help you choose what to say in those situations?

3.1. **Linguistic routines** [86, pp.36-37]

3.1.1. What is a linguistic routine?

Linguists are very interested in humans' ability to be creative with language as part of defining competence, but also in how, when, and why humans choose to be creative, to repeat what has been heard and said many times before, often in exactly the same form. The relation of ritual to social control has already been discussed, but the general nature of routines and rituals require further consideration.

Linguistic routines are expressions occuring regularly in recurrent social situations.

A linguistic routine is a sequence of recurrent and predictable exchanges, whether conventional or indiosyncratic, in which one speaker's utterance, accompanied by appropriate non-verbal behaviour, calls forth one of a limited set of responses by one more other participants appropriate to particular social situations.

Linguistic routines are fixed or relatively fixed utterances or sequences of utterances which must be considered as single units. In form, they often constitute a sentence "stem", a core which may be expanded in conversational contexts but is often frozen in ritual ones. The routine itself fulfills the communicative function, and in this respect is performative in nature. Such communication essentially defines the situation.

Routines must be learned, as well as analyzed, as single units, although they may vary in length from single syllables (e.g. *Hi*) to phrases (e.g. *How do you do*?) to a sequence of sentences. They may be uttered by an individual, or may require cooperation between two or more persons, as in a greeting sequence or in minister / congregation alteration in the reading of scriptures.

Understanding routines requires shared cultural knowledge because they are generally metaphoric in nature, and must be interpreted at a non-literal level. They include greetings, leave takings, curses, jokes, condolences, prayers, compliments, and other formlaic languages.

Speech communities place differential value on knowledge of routines versus creativity on the part of individual speakers, with oral versus literate traditions a significant factor, along with degree of formalization and ritualization of other aspects of culture. English speakers are often quite opposed to routines and rituals at a conscious level, because they are "meaningless" and depersonalized the ideas expressed.

3.1.2. Uses

a-to ease interaction
b-to establish group membership
c-to reinforce group identity
d-to indicate attitude
e-to make conventional comment / response

3.1.3. Characteristics

a-Routines are highly ritualized: ritual forms are used in relation to cultural or social practices, such as baptism, funerals, confessional meal times, rememberance services, wedding initiation ceremonies, cleasing rites, oaths, vows, and the blessing of people, objects in places. The language of the routines is fixed, and the linguistic formulae themselves are expected to exert some control over the supernatural.

b-Routines are idiomatic. The meanings of routines are interpreted in the context of the meaning of the ritual situation.

c-Routines are reccurent sequences
d-Routines are predictable exchanges
e-Routines are accompanied with non-verbal behaviour
f-Routines are formulaic or conventional behavior

g-Perhaps the most important characteristic of routines and ritual is that truth value is largely irrelevant. Their meaning is dependent on shared beliefs and values of the speech community coded into communicative patterns, and they can not be interpreted apart from social and cultural context.

3.1.4. Routines can be used

a-as situational / formulaic expressions;
b-at the beginning, ending of conversations
c-moving away from one topic to another
d-breaking up conversations
e-as different gambits

3.1.5. Culture defines social situations differently

Linguistic routines are influenced by:
a-different social situations
b-uniqueness to culture
c-similar situation-different routines
d-similar routine-different situations
e-correct routine-wrong situation

f-speech levels-formal / intimate
g-power –social role /age / occupation
h-politeness & face

3.1.6. Routines can be used

3.1.6.1. in everyday conversations

3.1.6.2. in discussion

a-to attract the listener's attention/ to intterupt the communication / to agree, disagree, evaluate, thank,
b-for leave-taking, closings
c-for preparing for leave-taking
d-leave-taking

3.1.6.3. in special rites

3.1.7. The importance of the study of linguistic routines in the ethnography of communication

3.1.7.1. Linguistic Routines show the nature and function of the ethnography of communication

3.1.7.2. The study helps us to understand that:

a-Routines occur in every part of communication
b-Linguistic routines are determined by cultural rules.

3.2. **Rituals** [86, pp.36-37]

Ritual is made up of routines, but these are given far greater cultural significance for being part of a ritual context, rather than everyday encounters. Its context-bound nature was noted by Malinowski (1935), who found in studying ritual that the meaning of symbols could not be interpreted in isolation, but only in the context of the meaning of the ritual situation. This observation creates serious problems for any discipline of autonomous semantics, which requires individual units of meaning to carry a semantic load in themselves. On the other hand, because the total meaning is already known to the group from the context, we can explain why it is the case that even though "*the receiver of a ritual message is picking up information through a variety of different sensory channels simultaneously (and these over a period of time), all these different sensations add up to just one 'message'* " (Leach, 1976, as cited in [86, pp.36-37].

Magical incantations provide one example of ritual: the language is fixed, and the linguistic formulae themselves are expected to exert some control over the supernatural. Parts of a spell have no meaning uttered by themselves; the whole must always be recited in full to have effect. Paralinguistic features of production are clearly differentiated from "normal" language, with spells often recited in a sing-song manner, and with distinctive rhythm and pitch.

Comparable to the sing-song of magical incantation, intoned speech is common for expressing grief, and both intoned speech and chanting are often used in religious rituals. These varieties of language are on a speech-song continuum, with the song end of the continuum used in more formal contexts.

As routines often mark the boundaries of speech events by opening and closing them, rituals serve as boundary markers for major changes in social status: puberty rites, weddings, funerals, and graduation ceremonies. Perhaps the most important characteristic of routines and rituals is that truth value is largely irrelevant. Their meaning is dependent on shared beliefs and values of the speech community coded into communicative patterns, and they cannot be interpreted apart from social and cultural context.

Follow-up activity 4.3. True/False: Discuss with your friends and decide whether the following statements are true or false:

1-Linguistic routines are fixed or relatively fixed utterances or sequences of utterances which must be considered as single units.

2-A linguistic routine is any utterance.

3-Routines are highly ritualised.

4-Linguistic routines show the nature and function of the ethnography of communication.

5-Ritual is made up of routines.

4. POLITENESS THEORIES

Pre-lecture activity 4.4. Discuss:

1-How do you understand the term **politeness**?

2-Give examples of polite expressions in English and Vietnamese.

According to Kasper [54, p.3206], in ordinary language use, **politeness** refers to proper **social conduct and tactful consideration of others**. **Politeness** in this non-technical sense contrasts with **rudeness**. What counts as polite in any given context is socially and historically determined. For example, the lexical **li** in Chinese was connected with notion of politeness and underwent important semantic changes. In Confucius's writing (551-479 BC), **li** referred to the slavery-based social hierarchy of the Zhou dynasty. The modern sense of **li** is equated with the demonstration of self-denigration and respect for the other person, especially in vertical relationships. In English, the notion of **polite** dates back to the 15th century meaning **polished**. In the seventeenth century, a polite person was of refined courteous manners. Politeness was thus associated with the norms of social conduct extant in the upper class.

In the following part we will examine Fraser [28]'s four views of politeness: a-the social norm view, b-the conversational maxim view, c-the face-saving view and d-the conversational contract view.

4.1. The social norm view

The social norm view is one reflected in ordinary language use: proper social conduct and tactful consideration of others. According to Fraser [28], the social norm view reflects the historical understanding of politeness generally embraced by the public within the English-speaking world. Briefly stated, it assumes that each society has a particular set of social norms consisting of more or less explicit rules that prescribe a certain behavior, a state of affairs, or a way of thinking in a context. A positive evaluation (politeness) arises when an action is in congruence with a norm, a negative evaluation (impoliteness=rudeness) arises when the action is to the contrary. This normative view historically considers politeness to be associated with "**good manners**" of speech. Politeness in this view is equivalent to a normative notion of appropriateness [78, p.679]. Being polite is defined as having or showing good manners and respect for the feelings of others [47, p.1122]. Politeness involves contributing to social harmony and avoiding conflict [45, p.285].

4.2. The conversational-maxim view

4.2.1. Grice 's cooperative principle and conversational implicatures

The conversational-maxim perspective relies principally on the work of Grice [1975, ascited in [28]. In an attempt to clarify how it is that speakers can mean more than they say, Grice argued that conversationalists are rational individuals who are, all the other things being equal, primarily interested in the efficient conveying of the message. To this end, he proposed his general **Cooperative Principle** which provides that you should "*make your contribution such as required, at the stage at which it occurs, by the accepted purpose or direction of talk exchange in which you are engaged*." To do so, the conversationalists have to obey one or all of the four conversational maxims in conversation: quality, quantity, relevance and manner. Grice assumes that the Cooperative Principle is always observed and that any real or apparent violations of the maxims will signal conversational implicatures: the implicit messages intended by the speaker to be inferred by the hearer. The intentional violation of a conversational maxim may be accepted as signaling certain speaker intentions. The conversational implicatures help the conversationalists to be polite and not lose his/her face in generating intended implied messages to be inferred by the listeners. Being polite here means intentionally generating conversational implicatures for the listeners to infer in conversation.

4.2.2. Lakoff (1973)'s rules of politeness

Lakoff (1973) was among the first to adopt Grice's construct of conversational principle in an effort to account for politeness. She sees politeness to be the avoidance of offense. In one of her work, she refers to politeness as "*a device used in order to reduce friction in personal interaction*" [Lakoff, 1979, as cited in [28]. Lakoff (1973) suggests two rules of Pragmatic Competence:

a-Be clear (essentially Grice's maxim)

b-Be polite

She takes these to be in opposition to each other, and notes that they are at times reinforcing, at other times in conflict. In addition she posits 3 sub-maxims as follows:

Rule 1: Don't impose (used when formal / impersonal politeness is required)

Rule 2: Give options (used when informal politeness is required)

Rule 3: Make A (the hearer) feel good (used when intimate politeness is required)

Each of these rules are oriented to make the hearer feel good.

4.2.3. Leech (1983)'s politeness principle

The most comprehensive proposal of a politeness principle was formulated by Leech (1983). The position of Leech (1983) is a grand elaboration of the conversational maxim approach to politeness. Like Lakoff, Leech adopts the framework initially set out by Grice: there exists a set of maxims and sub-maxims that guide and constrain the conversation of rational people. He opts to treat politeness within the domain of a rhetoric pragmatics: his account of goal-directed linguistic behavior.

Leech's principle of politeness, adopted here can be stated as the following: "*Other things being equal, minimize the expression of beliefs which are unfavourable to the hearer and at the same time (but less important) maximize the expression of beliefs which are favourable to the hearer*" [as cited in [28].

Like Grice, Leech provides a finer differentiation within his principles. He proposes six Interpersonal Maxims:

Table 4.6. Leech's (1983) politeness maxims and sub-maxims [Leech, 1983, as cited in [7, p.48]

Maxim	Positive politeness	Negative politeness
Tact Maxim	Minimize hearer costs	Maximize hearer benefit.
Generosity maxim	Minimize your own benefit	Maximize your hearer's benefit
Approbation Maxim	Minimize hearer dispraise	Maximize hearer praise.
Modesty maxim	Minimize self-praise	Maximize self-dispraise
Agreement Maxim	Minimize disagreement between yourself and others	Maximize agreement between yourself and others.
Sympathy Maxim	Minimize antipathy between yourself and others	Maximize sympathy between yourself and others.

4.3. Face-saving view

4.3.1. *The notions of* face

The face-saving view of politeness proposed by Brown and Levinson (1987) has been the most influential politeness model up to date [54, p.3206]. Its fundamental assumptions are a Weberian view of communication as purposeful-rational activity, combined with Goffman's concept of face. The concept of face was derived from Chinese into English in the 19th century [183]. In China, the Chinese concept of face was derived, based on the Confucian philosophy

[99, p.75]. Face, in the Chinese context, means projected social image and social self-respect. Group harmony, and thus in-group interdependence, is achieved through the maintainance of everyone's face in the society and trying hard not to cause anyone to lose face. Goffman [34] went on to introduce the Chinese concept of face into academia through his theories of face and facework. Although politeness has been studied in a variety of centuries for many years, Brown and Levinson's politeness theory has become very influential. In 1987, Brown and Levinson proposed that politeness was a universal concept [9]. It is the expression of the speakers' intention to mitigate face threats carried out by certain face-threatening act toward the speaker and the listener. Being polite can be an attempt for the speaker to save his/her own face or the face of whom he/she is talking to.

Politeness theory accounts for the redressing of affronts to a person's face by face-threatening acts. Goffman [34] defines face as being "*the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact. Face is an image of self-delineated in terms of social attributes*." Face is best understood as an individual's feeling of self-worth or self-image [9]

Face, in Goffman [34] and Brown and Levinson [9]'s concepts, is an individual's publicly manifest self-esteem: a **public self-image**. Brown and Levinson [9] sub-divided face into positive face and negative face, which can be summarized as follows:

a-Negative face: the want of every "competent adult member" that his/her action be unimpeded by others.

b-Positive face: the want of every member that his/her wants be desirable to at least some others.

According to Brown and Levinson [9], members of a given society treat face not as norms or values which members of that society subscribes to, but as basic wants which every member of a society, on some level, knows every other member desires, and which in general are in the interests of every other member to be (at least) partially satisfied.

Face is the public self-image that every person tries to protect. Brown and Levinson [9] defined **positive face** two ways: as "*the want of every member that his wants be desirable to at least some others executors*" [9, p.62], or alternatively, "*the positive consistent self- image or 'personality*' (crucially including the desire that this self-image be appreciated and approved of) *claimed by interactants*" [9, p.61]. **Negative face** was defined as "*the want of every 'competent adult member' that his actions be unimpeded by others*"[9, p.62], or "*the basic claim to territories, personal preserves, rights to non-distraction—i.e. the freedom of action and freedom from imposition*" [9, p.62]. Whereas positive face involves a desire for connection with others, negative face needs include autonomy and independence.

Ten years later, Brown characterized positive face by desires to be liked, admired, ratified, and related to positively, noting that one would threaten positive face by ignoring someone [183]. At the same time, she characterized negative face by the desire not to be imposed upon, noting that negative face could be impinged upon by imposing on someone. Positive face refers to one's self-esteem, while negative face refers to one's freedom to act. These two aspects of face are the basic wants in any social interaction; during any social interaction, cooperation is needed amongst the participants to maintain each other's face. Participants can do this by using positive politeness and negative politeness, which pay attention to people's positive and negative face needs respectively

As seen, social members are endowed with two kinds of face: negative face, the want of self-determination and positive face, the want of approval. Face is something which might be lost, saved, maintained and improved through interaction with others. Therefore, in communication, we should act so that we do not lose our face and the person whom we are talking to does not lose his / her face. There is a working hypothesis that face is constantly at risk. Consequently, any kind of linguistic act which has a relational dimension is seen as inherently face-threatening, and needs to be counterbalanced by appropriate doses of politeness. These doses of politeness are called politeness strategies.

4.3.2. Face-threatening acts (FTA)

Face is something that can be lost, maintained, or enhanced, and any threat to face must be continually monitored during an interaction. And, since face is so vulnerable, and since most participants will defend their face if threatened, the assumption is made that it is generally in everyone's best interest to maintain each other's face and to act in such ways that others are made aware that this is one's intention.

The organizing principle for their politeness theory is the idea that some acts are intrinsically threatening to face and thus require softening. To this end, each group of language users develops politeness principles from which they derive certain linguistic strategies. It is by the use of these so-called politeness strategies that speakers succeed in communicating both their primary message(s) as well as their intention to be polite in doing so. And in doing so, they reduce the face loss that results from the interaction.

Whereas Leech proposes that certain types of acts are inherently polite or impolite, Brown & Levinson [9] propose that such acts are inherently face-threatening to the speaker, to the hearer, or to both. In their terminology, such acts are called Face-threatening acts or FTAs. They propose the following four-way analysis: a-Acts threatening to the hearer's Negative Face: (e.g. ordering, advising, threatening, warning) b-Acts threatening to the hearer's Positive Face (e.g. complaining, criticizing, disagreeing, raising taboo topics), c-Acts threatening to the speaker's Negative Face (e.g. accepting an offer, accepting thanks, promising unwillingly), and d-Acts threatening to the speaker's Positive Face (e.g. apologizing, accepting compliments, confessing).

Thus, a face-threatening act is an act that inherently damages the face of the addressee or the speaker by acting in opposition to the wants and desires of the other. Face-threatening acts can be verbal (using words/language), paraverbal (conveyed in the characteristics of speech such as tone, inflection, etc.), or non-verbal (facial expression, etc.). Based on the terms of conversation in social interactions, face-threatening acts are at times inevitable. At minimum, there must be at least one of the face-threatening acts associated with an utterance. It is also possible to have multiple acts working within a single utterance.

4.3.3. Brown and Levinson [9] politeness strategies

Politeness strategies are used to formulate messages in order to save the hearer's positive face when face-threatening acts are inevitable or desired. Brown and Levinson [9] suggest that certain illocution acts inherently threaten either aspect of the face of another person. In their terminology, such acts are called Face-threatening acts or FTAs. They propose five super strategies for mitigating FTAs (facework):

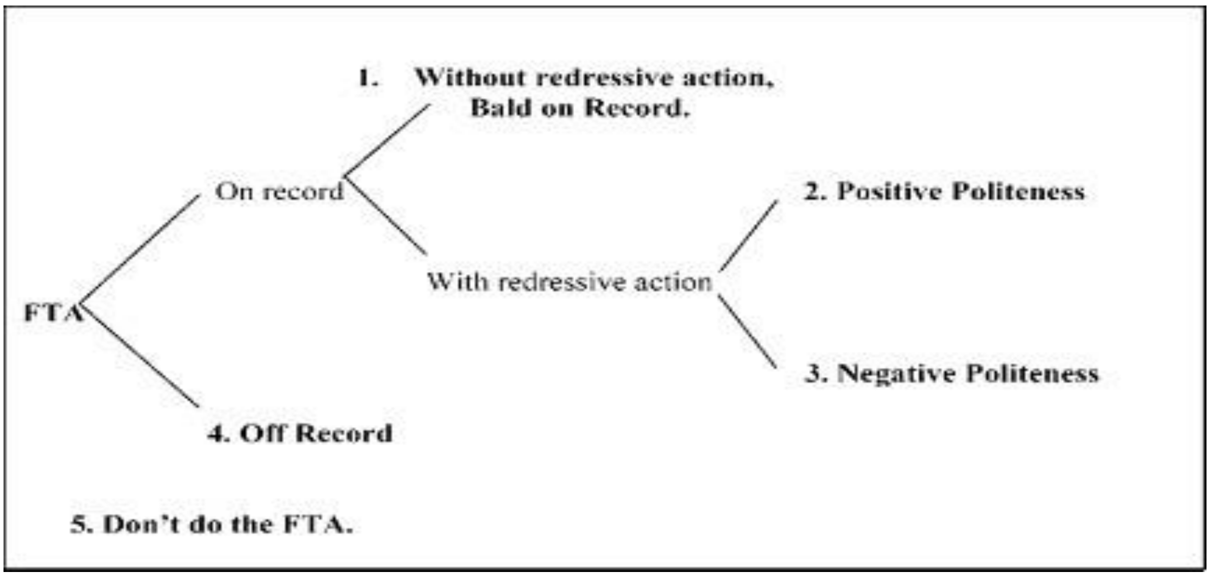


Figure 4.1. Possible strategies for doing FTAs [9, p. 60]

4.3.3.1. Bald-on-record politeness strategies:

The FTA is performed in the most direct, clear, unambiguous and concise way possible [9, p.69]. In short, the utterance is maximally efficient with regards to Grice's conversational maxims.

Bald on-record strategy does not attempt to minimize the threat to the hearer's face, although there are ways that bald on-record politeness can be used in trying to minimize face-threatening acts implicitly, such as giving advice in a non-manipulative way. Often using such a strategy will shock or embarrass the addressee, and so this strategy is most often utilized in situations where the speaker has a close relationship with the listener, such as family or close friends. Brown and Levinson outline various cases in which one might use the bald on-record strategies, including:

a-Situations with no threat minimization

i-Urgency or desperation, e.g. Watch out!

ii-When efficiency is necessary, e.g. Hear me out:...

iii.Task-oriented, e.g. Pass me the hammer.

iv- Little or no desire to maintain someone's face, e.g. Don't forget to clean the blinds!

v- Doing the face-threatening act is in the interest of the hearer, e.g.Your headlights are on!

b- Situations were the threat is minimized implicitly

i-Welcomes, e.g. Come in.

ii-Offers, e.g. Leave it, I'll clean up later. Eat!

4.3.3.2. Positive politeness strategies

Positive politeness strategies seek to minimize the threat to the hearer's positive face. These strategies are used to make the hearer feel good about themselves, their interests or possessions, and are most usually used in situations where the audience knows each other fairly well. Postive politeness strategies emphasizing closeness between the speaker and the hearer by confirming or establishing common ground, or by referring to desirable attributes in the hearer, hence the term **solidarity strategy.** The FTA is performed utilising strategies oriented towards redressing the positive face threat to the hearer. The positive strategies are [9, pp.103–129]:

a-Claim common ground (his interest, approval, sympathy with H)

Positive Strategy 1: Notice, attend to H (his interests, wants, needs, goods)

This output suggests that S should take notice of aspects of H’s condition (noticeable changes, remarkable possessions, anything which looks as though H would want S to notice and approve of it).

e.g.You must be hungry, it’s a long time since breakfast. How about some lunch?

Positive Strategy 2: Exaggerate (interest, approval, sympathy with H)

This is often done with exaggerated intonation, stress, and other aspects of prosodic, as well as with intensifying modifiers.

e.g. How wonderful!

Positive Strategy 3: Intensify interest to H

S wants to share his interest to H as a form of S’s contribution into the conversation. Therefore, S exaggerates facts as well as he makes good story to draw H as a participant into the conversation, and H also usually uses tag questions like ‘*uhuh*’, ‘*what do you think*?’, etc. Sometimes, this can involve switching back between past and present tenses.

e.g. I never imagined that there were thousands beautiful girls in Jim’s party last night!

Positive Strategy 4. Use in-group identity markers (in-group language or dialect, jargon, slang, contraction or ellipses).

By using any of the innumerable ways to convey in-group membership, S can implicitly claim the common ground with H that is carried by that definition of the group. These include in group usages of address forms, of language or dialect, of jargon or slang, and of ellipsis.

Address forms: Other address forms used to convey such in-group membership include generic names and terms of address like **Mate, honey, dear, babe, mom, brother, sister, cutie, sweetheart, guys**. Using such in group kinds of address forms with imperatives. For example: "*Come here, honey*" indicates that S considers the relative P (power, status difference) between himself and the addressee to be small thus softening the imperative by indicating that it isn't a power-backed command.

Use of in-group language or dialect: Another type of code-switching phenomenon is the switch in English into a spurious dialect, or a dialect not normally used by S or H, to soften an FTA or turn it into a joke.

Use of jargon or slang: Use brand names in a request may stress that S and H share an (in-group) reliance on the required object.

Contraction and Ellipsis: S and H must share some knowledge about the context that makes the utterance understandable (for example that S and H are cooperating in building a house and S has the hammer in his hand).

Strategy 5: Seek Agreement (safe topics, repetition):

Safe topics: The raising of 'safe topics' allows S to stress his agreement with H and therefore to satisfy H's desire to be 'right', or to be corroborated in his opinions.

Repetition: Agreement may also be stressed by repeating part or all of what the preceding S has said in the conversation and by using that function to indicate emphatic agreement ('**yes**', '**Really**', etc) whenever someone is telling story.

e.g. A:There was flood in my hometown."

B: Oh my God. Flood!

Positive Strategy 6. Avoid disagreement (token agreement, pseudo-agreement, white lies, hedging opinions):

Token agreement: S may go in twisting their utterances so as to appear to agree or to hide disagreement-to respond to a preceding utterance with '*yes, but*…..' in effect, rather than a blatant '*No*'.

e.g. A:How the girl looked like, beautiful?

B:Yes, I think she is quite, but not really beautiful, she is certainly not really ugly.

Pseudo-agreement: Another example of apparent or pseudo-agreement is found in English in the use of then as a conclusory marker.

e.g.I'll meet you in front of the theatre just before 8.0, then.

White lies: S may do white lie to hide disagreement. By doing this, S is saving H's face.

e.g. In response to a request to borrow a car, "Oh I can't, my father will use it tonight."

Hedging opinions: To soften FTA of suggesting, criticizing or complaining, hedges may also be used.

e.g. I know you are sort of a polite person.

Strategy 7: Presuppose/ raise/ assert common ground (gossip, small talk, point of view operations, presupposition manipulations).

Gossip or small talk: S is talking about unrelated topics to show that S is interested in H as the mark of friendship and does not come only to impose him.

e.g. You look so bright today. It must be because MU had defeated Chelsea, right? By the way, can you take me to the airport this afternoon?

Point-of-view operations: S may claim common ground by using cooperation point of view. (S speaks as if H were S, or H's knowledge were equal to S's knowledge).

e.g. I had a really hard time learning to drive, didn't I?

Presupposition manipulations: S presupposes something when he presumes that it is mutually taken for granted.

e.g. Wouldn't you like a drink?

Positive Strategy 8: Jokes

Jokes can be used to stress the fact that there must be some mutual background knowledge and values that S and H share. That is why, the strategy of joking may be useful in diminishing the social distance between S and H.

e.g. OK if I tackle those cookies now?

How about lending me this old heap of junk? (H's new Cadillac)

b-Convey that S and H are co-operators

Positive Strategy 9: Assert or Presuppose S's knowledge of and concerns for H's wants.

It is the way to indicate that S and H are co-operators, and thus potentially to put pressure on H to cooperate with S. S wants to assert and imply knowledge of H's wants and willingness to fit one's own wants in with them.

e.g. I understand you can do it yourself, but this time, do what I suggested you.

Positive Strategy 10: Offer or promises

S and H are good co-operators that they share some goals or S is willing to help to achieve those goals. Promise or offer demonstrates S's good attention in satisfying H's positive-face wants, even if they are false.

e.g. I'll go there sometimes.

Positive Strategy 11: Be optimistic

S assumes that H wants S's wants for S (or for S and H) and will help to obtain them. This usually happens among people with close relationship.

e.g. You'll tell your father that you did it, I hope.

Positive Strategy 12: Include both S and H in the activity

Here, S manipulates the subject of an activity is done together. S uses an inclusive 'we' from when S actually means 'you' or 'me'. Inclusive form 'we' is usually used in the construction 'let's'.

e.g. Bring us the book. (i.e. me)

Let's go downtown, uh? (i.e you)

Positive Strategy 13: Give (or ask for) reasons

S uses H as the reason why S wants something so that it will seem reasonable to the hearer. S assumes (via optimism) that there are no good reasons why H should not or cannot cooperate.

e.g.Why not lend me your car for the weekend?

Positive Strategy 14: Assume or assert reciprocity

S asks H to cooperate with him by giving evidence of reciprocal rights or obligations between S and H. Thus, S may say, in effect, "*I'll do x for you if you can do y for me".*

e.g. I'll tell you what it looks like if you tell me where she is now.

c-Fulfil H's want for some X

Positive Strategy 15: Give gifts to H (goods, sympathy, understanding, cooperation)

S satisfies H's Positive Face want by giving gift, not only tangible gifts, but human relation wants which are the wants to be liked, admired, cared about, understood, listened to, etc. in other words, this strategy is usually used for the benefit of H.

e.g. I'm sorry to hear that.

4.3.3.3. Negative politeness strategies

Negative politeness strategies are oriented towards the hearer's negative face and emphasize avoidance of imposition on the hearer. By attempting to avoid imposition from the speaker, the risk of face-threat to the hearer is reduced. The FTA is performed utilising strategies oriented towards redressing the negative face threat to the hearer. Negative politeness strategies suggest distance by accentuating the hearer's right to territorial claims and freedom from imposition (referred to as deference strategy). The linguistic output strategies include [9, pp.129–211]:

a-Be direct

Negative politeness strategy 1: Be conventionally indirect

In this strategy, the speaker is being indirect and on-record to communicate the FTA.

e.g. Can you please pass me the salt?

This example shows that the speaker avoids being too direct through phrase "*Can you please?*" as a device of indirectness. Consequently, the speaker can avoid imposing the hearer by not being too direct.

e.g.Would you know where Oxford Street is?

b-Don't presume / assume

Negative politeness strategy 2: Question, hedge (hedge on illocutionary force, prosodic/kinesic hedges):

In this strategy, the speaker can use hedges or questions to show negative politeness. The use of hedges is to modify the level of predicate or noun phrase in which the level of predicate is partial, or true in some particular aspects, or more true and complete than what expected by the interactants.

e.g. I'm pretty sure I've read that book before.

I rather think it's hopeless

She might hate you for what you have done

The words **pretty, rather**, and **might** function as hedges to indicate the speaker does not presume something. In this case, the speaker makes the utterance be a little vague.

e.g. Perhaps, he might have taken it, maybe.

Could you please pass the rice?

c-Don't coerce H

Negative politeness strategy 3: Be pessimistic

The speaker can redress the FTA on the hearer's negative face by expressing something doubtfully.

e.g. You could possibly lend me your lawnmower, could you?

By using negative form, the speaker can be polite by being pessimistic in performing an FTA. In this case, the speaker assumes that the hearer probably will not do something for him. Thus, the coercion toward the hearer can be minimized.

e.g.You couldn't find your way to lending me a thousand dollars, could you?

Negative politeness strategy 4: Minimize the imposition, Rx

In communication, the speaker can impose the hearer when asking the hearer to do something. Therefore, the speaker has to be aware of Rx (the intrinsic of seriousness of imposition) as considered polite.

e.g. I just want to ask you if you could lend me a single sheet of paper?

The example shows the word “just” is slightly restricting the extent of FTA that means “only” in which the speaker takes account of the hearer’s negative face and avoids coercing the hearer.

e.g. It's not too much out of your way, just a couple of blocks.

Negative politeness strategy 5: Give deference

By treating the hearer as superior, the speaker may show deference to the hearer. In English, it can be done by referent honorific (T/V) that is associated with the hearer such as eat / dine, man/gentleman, give/bestow that may give greater honour to the person, thing or activity.

e.g. We look forward very much to dining with you.

The example shows that the word dining as referent honorific may give deference to the hearer. Giving deference is a strategy to show negative politeness.

d-Communicate ‘S want to not imposition, Rx

Negative politeness strategy 6: Apologize (admit the impingement, indicate reluctance, give overwhelming reasons, beg forgiveness)

Apology can be used to omit an impingement between speaker and hearer. It can be expressed by admitting the impingement, indicating reluctance, giving overwhelming reasons, and giving begging forgiveness.

e.g. I am sorry to bother you. I want to borrow some money from you.

By aplologizing for doing an FTA, the speaker can indicate his reluctance to impinge on addressee’s negative face and thereby partially redress the impingement.

e.g. I'm sorry; it's a lot to ask, but can you lend me a thousand dollars?

Negative politeness strategy 7: Impersonalize S and H (use performatives, imperatives, impersonal verbs, passive and circumstantial voices, replace the pronouns ‘I’ and ‘you’ by indefinites, pluralize the ‘I’ and ‘you’ pronouns, use point-of-view distancing):

In the conversation, hiding who the speaker is, or hearer is, can be a way to be polite. Speaker is not considered as alone or the addressee is not the hearer.

e.g. Do this for me.

The example shows that speaker avoids **I** and **You** pronouns to impersonalize the speaker and hearer. When the speaker is unmentioned in a conversation, it means that the speaker does not want to impinge the hearer. In negative politeness, it can be the strategy.

Negative politeness strategy 8: State the FTA as a general rule

In this strategy, the speaker generalizes the expressions of FTA to addressee.

e.g. Passengers will please refrain from flushing toilets on the train.

The example shows that speaker communicate the FTA to hearer as not to impinge on the address's face. By using the word "passengers" and avoiding you propnoun, the speaker states the FTA as general rule.

Negative politeness strategy 9: Nominalize

This strategy is a way to show formality that the speaker nominalizes the expression in order to make sentence or speaker's utterance in the form of nominal phrase to show negative politeness.

e.g. Your good performance on the examinations impressed us favourably.

This example shows that the subject of the sentence above is nominalized by making the utterance in the form of nominal phrase. Therefore, this example ca be a way to show negative politeness.

e-Redress other wants of H's

Negative politeness strategy 10: Go on record as incurring a debt, or as not indebting H

Indebtedness of speaker can be claimed by the speaker to hearer as the way to redress FTA. When the hearer requests or offers the speaker something, the speaker does it as not a debt of the hearer.

e.g. I could easily do it for you.

The example shows that the speaker disclaim indebtedness of the hearer by offering. He states that he is willing to do something for the hearer as not indebting the hearer and thereby avoid the FTA

4.3.3.4. Off-record strategies

The FTA is performed '**Off Record**', typically through the deployment of an indirect illocutionary act which has more than one interpretation and, thus, allows for plausible deniability on the part of the utterer if the in- tended recipient takes offence at the face threat inherent in the utterance. The linguistic output strategies include [9, pp. 211–227]:

a- Invite conversational implicatures (a-give hints, b-give association rules, c-presuppose, d-understate, e-overstate, f-use tautologies, g-use contradictions, h-be ironic, i-use metaphors, j-use rhetorical questions.

b- Be vague or ambiguous: Violate the manner maxim (a-be ambiguous, b-be vague, c-over-generalize, d-displace H, e-be incomplete, f-use ellipsis.

4.3.3.5. Don't-perform-the-FTA strategies

The FTA, judged to be too threatening to the intended recipient, is, therefore, in the interests of social harmony, not performed.

4.4. The conversational contract view

The conversational contract view, proposed by Fraser [28] represents the most global perspective on politeness [54, p.3211]. Rather than being conceived of as additional to co-operation, such as redress in view of face-threat, polite conduct implies acting in accordance with the requirements of the conversational contract at any given moment of an encounter. At the outset, the terms of the conversational contract are determined by participant's rights and obligations; however, these may change during, and as a result of, the interaction itself. What exactly the current terms of the conversational contract are would depend on each participant's assessment of the relevant contextual factors and of the conversational interchange itself. Acting politely, then, is virtually the same as using language appropriately. In order to distinguish politeness in this broader sense from speakers' deliberate expression of respect and appreciation, Fraser [28] follows Goffman [34] in referring to this aspect as "**deference**."

Follow-up activity 4.4. True/ false: Decide whether the following are true or false:

1- In ordinary language use, politeness means rudeness.

2- Goffman's concept of face is an individual's publicly manifest self-esteem.

3-Negative face is the want of approval.

4-Positive politeness strategies emphasize closeness between the speaker and the hearer.

5-Negative politeness strategies suggest distance.

CHAPTER IV REVIEW

I- Answer the following questions

1-What is ethnography of speaking / communication?

2-What is communication?

3-What are the units of speech behaviour in communication?

4-Is speaking culturally distinctive? Give examples.

5-What is meant by SPEAKING?

6-According to Canale and Swain, what are the four components of communicative competence?

7-How are speech as a form of talk structured and rule-governed?

8-What are the forms and functions of silence?

9-Give some Vietnamese / English cultural rules that determine language usage.

10-What are the characteristics of linguistic routines?

11-What are the Fraser (1990)' views of politeness?

12- How do you understand the following terms: face, negative face, positive face, face-threatening act, and politeness strategies?

II- T/F: Decide whether the following statements are true or false:

1-The nature and function of communicative behaviour in the context of culture is the subject of ethnography of communication?

2-All those who share specific rules for speaking and interpreting speech and at least one speech variety belong to a speech community.

3-Verbal communication refers to the use of sounds and language to convey a message.

4-Units of speech behaviour are speech situation, speech event, and speech act.

5-The minimal unit of speech for purposes of an ethnographic analysis is speech event.

6-The component termed **participant** includes not only the sender of a message but anyone who may be interested in or happen to perceive the message.

7-The term **genre** refers to the rules for producing and interpreting speech acts.

8-**Key** refers to the tone, manner, or spirit in which an act is used.

9-The norms of interpretation are the same in all countries.

10-In the interpretation of speech, SPEAKING factors (Setting and Scene, Participant, Ends, Act sequence, Key, Instrumentality, Norm, Genre) are important.

11-Talk and silence are culture-specific, rule-governed and structured in communication.

12-Speaking are culturally distinctive.

13-In conversation, there are usually the beginning, body and end of the conversation.

14- Canale and Swain [1980] proposed that communicative competence has four components: a-grammatical, b-sociolinguistic, c-strategic and d-discourse.

15- Inter-cultural communication is the communication between people of the same culture.

16- At the societal level, patterning in the use of silence generally relates to the dimensions of social organization, to community, to attitudes, to such macrofunctions as social control, ritual interaction with the supernatural, and establishment or reinforcement of group identity.

17- At the level of individuals and small interacting groups within society, patterning of silence occurs in relation to expression and interpretation of personality and to microfunction related to participants'purposes and needs.

18- According to Nakane [72], the functions of silence can be grouped under the following headings: cognitive, discursive, social and affective.

19- The amount of talk versus silence that is prescribed is never tied to social values and norms.

20- Rules for appropriate interpretation and production of speech include the properties relating to silence.

21-A linguistic routine is any utterance.

22-**How do you do?** is a linguistic routine of **thanking**.

23-Routines are highly ritualized.

24-Routines are always the same in different language.

25-Rituals are made up of routines.

26- The social norm view of politeness is one reflected in ordinarylanguage use: proper social conduct and tactful consideration of others.

27- Goffman's concept of face is an individual's publicly manifest self-esteem.

28-Negative face is the want of approval.

29-Positive politeness strategies emphasize closeness between the speaker and the hearer.

30- Negative politeness strategies suggest distance.

CHAPTER V. LANGUAGE CHANGE

Chapter V Contents

Pre-lecture activity 5.1. Discuss

1-What changes do you notice in the development of the English language / the Vietnamese language from past to the present time?

1. THE NATURE OF LANGUAGE CHANGE

1.1. Language change

Language change is the phenomenon whereby phonetic, morphological, semantic, syntactic, and other features of language change over time.

Linguistics is commonly divided into **synchronic linguistics** and **diachronic linguistics**. **Diachronic linguistics**, or **historical linguistics**, is the study of language change. It is concerned with both the description and explanation of such change. Linguists generally agree that all living languages are constantly changing as the needs of the people who use them change as well.

Traditionally, historical linguistics distinguishes between two main types of change: a-change due to **internal factors**, which refers to language change that occurs in isolation, and b-change that results from **external factors**, which is largely caused by contact with other languages and, among other things, can result in the borrowing of linguistic features, e.g. in the adoption of foreign vocabulary. Language change affects all linguistic levels of a language. The study of language change is called **historical-comparative linguistics**. Linguists of the 18^{th} and 19^{th} centuries studied the internal changes that occur in a language. They also compared languages, constructed earlier forms of particular language families, and classified languages according to "**family trees**". Historical-comparative linguists use many methods and a wide variety of data. Old written records are studied. Differences between related dialects and languages provide important clues to earlier stages. By comparing the various "daughter" languages, it is possible to partially reconstruct the history of language.

1.2. The nature of language change

The nature of language change can be seen in the following features:

1.2.1. All languages change with time.

There is no such thing as a language which does not change. The rate of change may vary considerably due to both internal and external factors. English, for example, has changed enormously since Old English. Vietnamese has also changed much. It is fortunate for us that though language change, they do so rather slowly compared with human life span. Evidence of linguistic change is found in the story of individual languages, and in the regular correspondences that exist between different languages and dialects. Genetically related languages "descend" from a common "parent language" through linguistic change. An early stage in the history of related languages is that they are the dialects of the parent language.

1.2.2. All languages change continuously.

The fact that all languages change continuously can be seen in the development of all languages. Examples are the development of the English language and the Vietnamese language.

1.2.2.1. The development of the English language

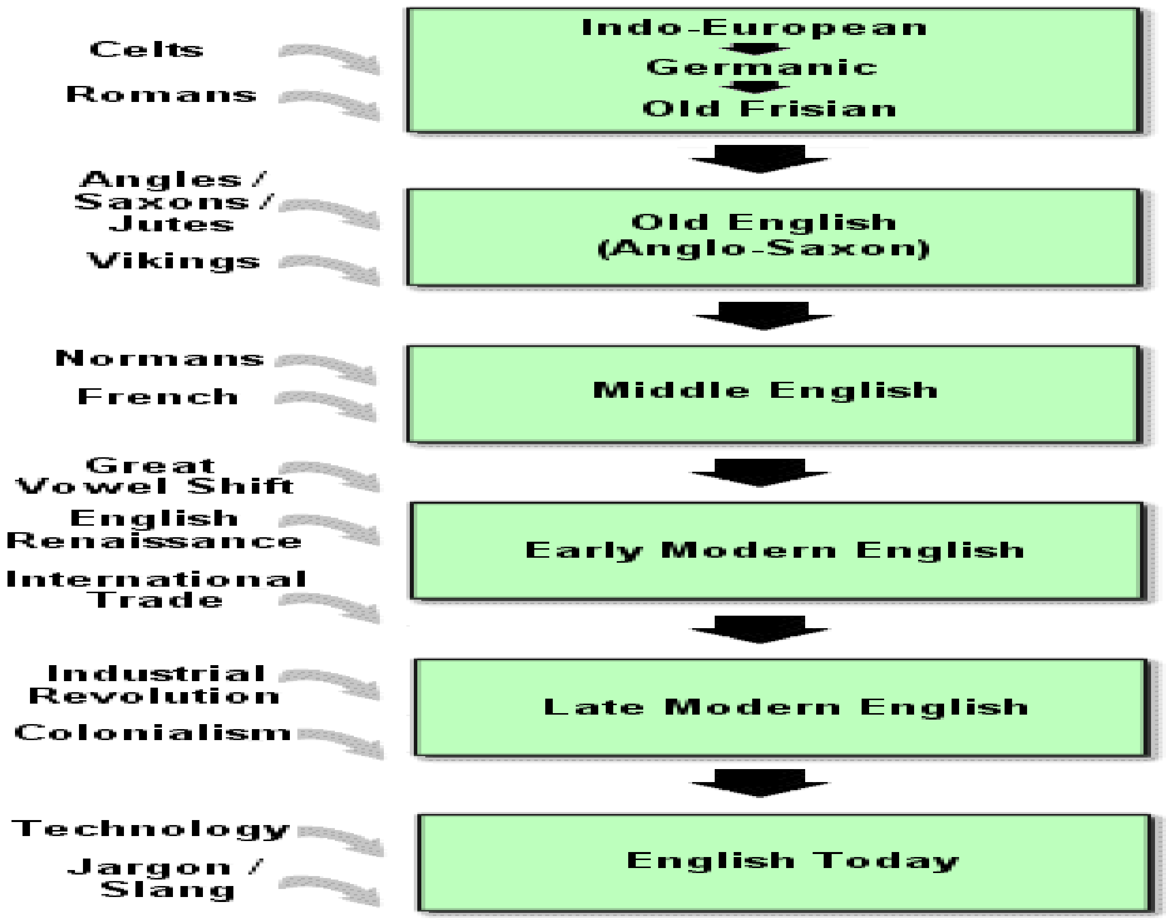


Diagram 5.1. The main development of the English language [135]

1.2.2.2. *The development of the Vietnamese language* [196]

Henri Maspero described six periods of the Vietnamese language:

a-**Pre-Vietnamese**, also known as Proto-Viet–Muong or Proto-Vietnamuong, the ancestor of Vietnamese and the related Muong language.

b-**Proto-Vietnamese**, the oldest reconstructable version of Vietnamese, dated to just before the entry of massive amounts of Sino-Vietnamese vocabulary into the language, c. 7th to 9th century AD? At this state, the language had three tones.

c-**Archaic Vietnamese**, the state of the language upon adoption of the Sino-Vietnamese vocabulary, c. 10th century AD.

d-**Ancient Vietnamese**, the language represented by **chu nom** characters (c. 15th century) and the Chinese–Vietnamese glossary Hua-yi Yi-yu (c. 16th century). By this point a tone split had happened in the language, leading to six tones but a loss of contrastive voicing among consonants.

e-**Middle Vietnamese**, the language of the Vietnamese–Portuguese–Latin dictionary of the Jesuit missionary Alexandre de Rhodes (c. 17th century).

f-**Modern Vietnamese**, from the 19th century.

1.2.2.3. Language change is largely regular and systematic.

A striking fact about language change in general is its **regularity** and **systematicity**. For example, the development of a fixed subject-verb-direct object (**SVO**) basic word order in English did not affect just a few verbs; all verbs in Modern English appear before rather than after the direct object. Similarly, the changes affecting the vowel in the word **hām** did not occur in that word only; they represent the regular development of the old English vowel **ā** ([a:])

Table 5.1. Changes affecting [a:] [74, p.256]

Old English	**Middle English**	**Modern English**	
[ba:t]	[bɔ:t]	[bout]	boat
[a:θ]	[ɔ:θ]	[ouθ]	oath
[sta:n]	[stɔ:n]	[stoun]	stone

1.2.2.4. All parts of a language may change.

In the historical development of a language, all parts of the language may change. Phonological, spelling, morphological, lexical, syntactic, semantic and other changes occur.

2. CAUSES OF LANGUAGE CHANGE:

2.1. Internal and external causes

2.1.1. Internal causes

Internal causes (linguistic causes / internally motivated change) of language change refer to the fact that the change is caused by a structural requirement of the language

Internal causes of language change are the causes from inside the language. Any change which can be traced to structural requirement in a language and which is independent of sociolinguistic factors can be classified as internal (linguistic) causes of language change. This kind of language change is internally motivated change, that is the change which comes from factors acting within the language, factors connected with the system of language.

Internally motivated change usually leads to balance in the system, the removal of marked elements, the analogical spread of regular forms or the like. As language consists of various modules on various levels, a change in one quarter may lead to an imbalance in another and provoke a further change.

2.1.2. External causes

Any variation and change in a language which can be connected with the community or society using this language can be labelled '**externally-motivated change / extralinguistic chang**e'.

External causes of language change are the causes connected with the development of the society, changes in social, political, economic, cultural life, in science and technology. Language contact in the historical development of the English language has brought about many borrowings, the loanwords, from different languages. In addition, with the development of the society, changes in social, political, economic, cultural life, in science and technology, many new words have been created. Words which are not in use have disappeared from the English language.

2.2. **Articulatory simplification, spelling pronunciation, analogy and reanalysis and language contact** [74, pp.256-258]

O'Grady et al. (1993) mentioned the following causes of language change
a- Articulatory Simplification
b-Spelling Pronunciation
c-Analogy and Reanalysis
d-Language Contact

2.2.1. Articulatatory simplication:

As might be expected, most sound changes have a physiological basis. Since such sound changes typically result in articulatory simplification, they have traditionally been related to the idea of '**ease of articulation".** We can identify cases of articulatory simplication in our everyday speech such as the deletion of a consonant in a complex cluster or, in some dialects, the insertion of a vowel to break up a complex cluster.

Table 5.2. Simplication of complex clusters [74, p.27]

Deletion of a consonant		
/fifθs/	→ [fifs]	Fifths
Insertion of a vowel		
/æθlijt/	[æθəlijt]	Athlete

2.2.2. Spelling pronunciation:

A minor source of language change in English and other languages is **spelling pronunciation.** Since the written form of a word can differ significantly from the way it is pronounced, a new pronunciation can arise which seems to reflect more closely the spelling of the word. An example of the word **often**. Although this word was pronounced with a [t] in earlier English, the voiceless stop was subsequently lost resulting in the pronunciation [ɔfən]. [t] was lost resulting in the pronunciation /ɔfən/. However, since the letter **t** was retained in the spelling, [t] has been reintroduced into many speakers' pronunciation of this word.

2.2.3. Analogy and reanalysis:

Cognitive factors play a role in change in all components of the grammar. Two sources of language change having a cognitive basis are **analogy** and **reanalysis**.

Analogy reflects the preference of speakers for regular patterns over irregular ones. It typically involves the extension or generalisation of a regularity on the basis of the inference that if elements are alike in some respects, they should be alike in others as well. Both phonological and semantic characteristics can serve as basis for analogy. For example, children create forms such as **goed** by analogy with the regular past tense forms like **played**.

Reanalysis is particularly common on morphological change. Morphological reanalysis often involves an attempt to attribute a **compound** or **root + affix** structure to a word that formally was not broken down into components morphemes. A classic example in English is the word **Hamberger** (which originally referred to a type of meat patty deriving its name from the city of **Hamburg** in Germany). This word has been reanalyzed as consisting of two components, **ham+burger**. This later morpheme (**-burger**) has since appeared in many new forms including **fishburger**, **chickenburger**, and even as a free morpheme **burger**.

2.2.4. Language contact and hypercorrection

Another cause of linguistic change is **language contact**, which occurs when speakers of one language frequently interact with the speakers of another language or dialect. As a consequence, extensive **borrowing** can occur, particularly where there are significant numbers of bilinguals or multilinguals. Athough borrowing can affect all components of the grammar, the lexicon is typically most affected. The English language has borrowed many words from other languages. These words have been englishized. Among the effects that borrowing can have on the sound system are the introduction of new phonemes or allophones and change in their production.

Languages (as well as dialects) contact also results in another minor but nevertheless important source of language change, **hypercorrection**. Hypercorrection occurs when a speaker who is attempting to speak another dialect or language overgeneralizes particular rules.

2.3. Other causes

Wikipedia states that there are the following causes of language change [125].

2.3.1. Economy:

Speakers tend to make their utterances as efficient and effective as possible to reach communicative goals. Purposeful speaking therefore involves a trade-off of costs and benefits. The principle of least effort tends to result in phonetic reduction of speech forms. See vowel reduction, cluster reduction, lenition, and elision. After some time a change may become widely accepted (it becomes a regular sound change) and may end up treated as a standard. For instance: **going to** [ˈɡoʊɪŋ tʊ] → **gonna** [ˈɡɔnə] or [ˈɡʌnə], with examples of both vowel reduction [ʊ]→[ə] and elision [nt] → [n], [oʊ.ɪ] → [ʌ].

2.3.2. Analogy:

Analogy reduces word forms by likening different forms of the word to the root.

2.3.3. Language contact:

Language contact results in borrowing of words and constructions from other languages.

2.3.4. Geographic separation:

When people move away from each other, their language will diverge, at least for the vocabulary, due to different experiences.

2.3.5. Cultural environment:

Groups of speakers will reflect new places, situations, and objects in their language, whether they encounter different people there or not.

2.3.6. Migration/Movement:

Speakers will change and create languages, such as pidgins and creoles.

2.3.7. Imperfect learning:

According to one view, children regularly learn the adult forms imperfectly, and the changed forms then turn into a new standard. Alternatively, imperfect learning occurs regularly in one part of society, such as an immigrant group, where the minority language forms a substratum, and the changed forms can ultimately influence majority usage.

2.3.8. Social prestige:

Language may not only change towards a prestigious accent, but also away from one with negative prestige, as in the case of rhoticity of Received Pronunciation. Such movements can go back and forward.

2. **TYPES OF LANGUAGE CHANGE** [74, pp.259-282]

3.1. Sound change

a-Sequential change involving the sound change in sequences of segments.

b-Segmental change involving the simplication of an affricate

c-Auditory-based change involving the replacement of one segment with another similar sound segment.

3.1.1. Sequential change

3.1.1.1. Assimilation

The most common type of phonetically conditioned change is assimilation, which has the effect of increasing the efficiency of articulation through a simplication of articulatory movements. We will focus here on four main types of assimilation.

a-Partial assimilation

Partial assimilation involves place and / or manner of articulation

Table 5.3. Assimilation in manner of articulation in Old English [74, pp.260]

Early Old English	**Later Old English**	
slǣpde	→slǣpte	→slept
stefn	→ stemn	→stem (of a tree)

b-*Palatalisation*:

Palatalization is the effect that front vowels and the palatal glide [j] typically have on velar, alveolar, and dental stops, making their place of articulation more palatal. Paltalization is often the first step in **affrication**, a change in which palatalized stops become affricates.

c-Nasalisation:

Nasalization refers to nasalising effect that a nasal consonant can have on adjacent vowel.

d-Umblaut:

Umblaut is the case when the effect of a vowel or sometimes a glide in one syllable can have on the vowel of another syllable, usually a preceding one. **Umlaut** (resulting in front rounded vowels [y] and [ø]) played an important role in Old English and is the source of irregular plurals such as **goose / geese** and **mouse / mice** in Modern English. For example, the plural of the pre-Old English words **gōs goose** and **mūs** mouse was formed by adding a suffix –[i]. As a result, umblaut of the vowel in the preceding syllable occurred in the plural form but not in the singular forms. By early Old English, the suffix –[i] had been lost in a separate change, leaving the umblauted vowel as the marker of the plural form. This is called i-mutation. (Subsequent changes included the derounding of the umblauted vowels [ȳ] and [ø] yielding [ī] and [ē] respectively by Middle English and the **Great Vowel Shift**)

Table 5.4. Umblout in English [74, p.261]

Pre-Old English 1	**Pre-Old English 2**	**Early OE**	**Subsequent changes**	
[gōs]	[gōs]	[gōs]	[gu:s]	Goose
[gōsi]	[gøsi]	[gøs]	[gi:s]	Geese
[mū]	[mūs]	[mūs]	[maus]	Mouse
[mūsi]	[mȳsi]	[mȳs]	[mais]	mice

3.1.1.2. *Dissimilation*:

Dissimilation is the process whereby one segment is made less like another segment in its environment. This type of change typically occurs when it would be difficult to articulate or to perceive two similar sounds in close proximity.

3.1.1.3. *Epenthesis*:

Epenthesis involves the insertion of a consonant or vowel into a particular environment.

Table 5.5. Epenthesis in Old English [74, p.261]

Earlier form	**Change**	**Later form**	
Ganra	VnrV>VndrV	Gandra	Gander
Simle	VmlV>VmblV	Simble	Always
ǣmtig	VmtV>VmptV	ǣmptig	empty

In these examples, the epenthetic [b]. [d], or [p] has the place of articulation of the preceding nasal but agrees with the following segment in terms of voice and nasality. The epenthetic segment therefore serves as a bridge for the transition between the segments on either side.

3.1.1.4. *Metathesis*:

Metathesis is a change in the relative positioning of segments. This change, like assimilation and dissimilation, can affect adjacent segments or segments at a distance.

Table 5.6. Metathesis of adjacent segment in Old English [74, p.262]

Earlier form	**Later form**	
Wæps	→ wæsp	wasp
þrida	→þirdda	third

3.1.1.5. *Weakening and deletion***:**

Vowels and consonants are also susceptible to outright deletion as well as to various weakening processes.

a-Vowel deletion may involve a word-final vowel (apocope) or a word-internal vowel (syncope). A vowel in an untressed position is particularly susceptible to deletion, especially a nearby neighbouring syllable is stressed. Vowel deletion with subsequent deletion (syncope and apocope) occurred in Middle English and Early Modern English

Table 5.7. Vowel reduction and deletion in English [74, pp.263]

Syncope		
Old English	**Middle English (vowel reduction)**	**Early Modern English (syncope)**
Stanas [a] Stanes [e]	Stones [ə] Stones [ə]	Stones Ø Stones Ø
Apocope		
Old English	**Middle English (vowel reduction)**	**Early Modern English (apocope)**
Nama [a] Talu [u]	Name [ə] Tale [ə]	Name ø Tale ø

Consonant deletion is a very common sound change. For example, the word-initial cluster [kn] was found in Old and Middle English, as the spelling of such words as **knight**, **knit**, **knot,** and **knee** implies, but the **[k]** subsequently lost giving us our modern pronunciation.

b-Rhotacism**:**

Rhotacism is a common type of weakening which typically involves the change of [z] to [r]. In Modern English, rhoticism is the source of the alternation between [z] and [r] in **was** and **were**. The [r] resulted from earlier [z] which was originally intervocalic.

c- Consonant strengthening

Just as consonants weaken, they can also be strengthened.

3.1.2. Segmental change

Segments such as affricates are considered phonologically complex because they represent the fusing of a stop plus a fricative into a simple segment, for example [dʒ] or [ts]. Such complex segments are commonly subject to simplication. A very common type of segmental simplication is **deaffrication**, which has the effect of turning affricates into fricatives by eliminating the stop portion of the affricates.

3.1.3. *Auditorily-based change*:

Auditory factors can play a role in language change. Substitution is a type of auditorily-based change involving the replacement of one segment with another similar sounding segment. A common type of substitution involves [f] replacing [x] or [θ]. Earlier in the history of English, [f] replaced [x] in some words while [f] replaced [θ] in the Cockney, non-standard dialect spoken in London.

3.1.4. Phonetic versus phonological change

The sound changes outlined above can affect the overall sound pattern (phonology) of a language in different ways. Commonly, the first stage of a sound change results in the creation of a new allophone of an already existing phoneme. The term **phonetic sound change** can be used to refer to this stage.

Sometimes sound change can lead to changes in a language's phonological system by adding, eliminating, or rearranging phonemes. Such phonological change can involve **splits**, **mergers**, or **shifts**.

In a phonological split, allophones of the same phoneme come to contrast with each other due to the loss of the conditioning environment, with the result that one or more new phonemes are created. The English phoneme /ŋ/ was the result of a phonological split. Originally, /ŋ/ was simply the allophone of /n/ that appeared before a velar consonant. During Middle English, consonant deletion resulted in the loss of [g] in word-final position after a nasal consonant, leaving [ŋ] as the final sound in words such as **sing**.

Table 5.8. Phonological split resulting in /ŋ/ [74, pp.267]

Original phonemic form	/sing/
Original phonetic form	/siŋg/
Deletion of [g]	/siŋg/ >[siŋ]
New phonemic form	/siŋ/

The loss of the final [g] in words created minimal pairs such as **sin** (/sin/) and **sing** (/siŋ/), in which there is a contrast between /n/ and /ŋ/. This example represents a typical phonological split.

In a phonological merger, two or more phonemes collapse into a single one, thereby reducing the number of phonemes in the language. The case of auditory-based substitution discussed above has the effect in Cockney English, where all instances of the interdental fricative /θ/ have become /f/. Consequently, the phonemes /θ/ and /f/ have merged into one (/f/) and words such as **thin** and **fin** have the same phonological form (/fin/). Similarly, /v/ and /ð/ have merged to /v/.

A phonological shift is a change in which a series of phonemes is systematically modified so that their organization with respect to each other is altered. A well-known example of such a change is called the **Great English Vowel Shift**. Beginning in the Middle English period and continuing into the eighteen century, the language underwent a series of modifications to the long vowels.

Table 5.9. The Great English Vowel Shift [74, p.268]

Middle E.	**Great Vowel Shift**	**Modern E.**	
[ti:d]	[i:]→ [ai]	[taid]	taid
[lu:d]	[u:]→[au]	[laud]	loud
[ge:s]	[e:]→[i:]	[gi:s]	geese
[sɛ:]	[ɛ:]→[i:]	[si:]	sea
[go:]	[o:]→[u:]	[gu:s]	goose
[brɔ:kən	[ɔ:]→[ou]	[broukən]	broken
[na:mə]	[a:]→[e:]	[naim]	name

3.1.5. Sound change in the English language:

3.1.5.1. Sound change in the English language

Over the last 1,200 years or so, English has undergone extensive changes in its vowel system but many fewer changes to its consonants.

In the Old English period, a number of umlaut processes affected vowels in complex ways, and unstressed vowels were gradually eroded, eventually leading to a loss of grammatical case and grammatical gender in the Early Middle English period. The most important umlaut process was **i-mutation** (c. 500 CE), which led to pervasive alternations of all sorts, many of which survive in the modern language: e.g. in noun paradigms (**foot** vs. **feet**, **mouse** vs. **mice**, **brother** vs. **brethren**); in verb paradigms (**sold** vs. **sell**); nominal derivatives from adjectives ("**strong**" vs. "**strength**", **broad** vs. **breadth**, **foul** vs. **filth**) and from other nouns (**fox** vs. "**vixen**"); verbal derivatives ("**food**" vs. "**to feed**"); and comparative adjectives ("**old**" vs. "**elder**"). Consonants were more stable, although velar consonants were significantly modified by palatalization, which produced alternations such as **speak** vs. **speech**, **drink** vs. **drench**, **wake** vs. **watch**, **bake** vs. **batch**.

The Middle English period saw further vowel changes. Most significant was the Great Vowel Shift (c. 1500 CE), which transformed the pronunciation of all long vowels. This occurred after the spelling system was fixed, and accounts for the drastic differences in pronunciation between "short" **mat, met, bit, cot** vs. "long" **mate, mete/meet, bite, coot**. Other changes that left echoes in the modern language were homorganic lengthening before **ld, mb, nd**, which accounts for the long vowels in **child, mind, climb,** etc.; pre-cluster shortening, which resulted in the vowel alternations in **child** vs. **children**, **keep** vs. **kept**, **meet** vs**. met**; and trisyllabic laxing, which is responsible for alternations such as **grateful** vs. **gratitude, divine** vs. **divinity**, **sole** vs. **solitary**.

Among the more significant recent changes to the language have been the development of rhotic and non-rhotic accents (i.e. "**r-dropping**"); the **trap-bath** split in many dialects of British English; and **flapping** of **t** and **d** between vowels in American English and Australian English.

3.1.5.2. *Vowel changes* [19, p.72]

The main vocalic changes in the development from Old English to present-day General British (GB) were:

a-OE rounded front vowels [**y:,y**] were lost by ME (following even earlier loss of [**ø,œ**]).

b-Vowels in weakly accented final syllables (particularly in suffixes) were elided or obscured to [ə] or [i] in ME or eModE.

c-All OE long vowels closed or diphthongised in eModE or soon after

d-Short vowels have remained relatively stable. The principal exception is the splitting of ME [ʊ] into [ʌ] and [ʊ], the latter remaining only in some labial and velar contexts.

e-ME [a] was lengthened and retracted before [f,θ,s] in the eighteenth century.

f-The loss of post-vocalic [r] in the eighteenth century gave rise to the centring diphthongs /iə, eə, ɔə, ʊə / (later ɔə had merged with /ɔ:/by 1950 and /eə/ became /ɛ:/ by 2000). The pure vowel /3:/ arose in the same way and the same disappearance of post-vocalic [r] introduced */a:*, ɔ:/ into new categories of words, e.g. **cart, port**.

The vowel changes over time can be seen in the following example words, showing the changes in their form over the last 2,000 years [164]:

Table 5.10. Vowel change in some English words [164]

	One	**Two**	**Three**
Proto-Germanic, c. 0 AD	ainaz	twai	θri:z
West Germanic, c. 400 AD	ain	twai	θrju
Late Old English, c. 900 AD	a:n	twa:	θreo
(Late Old English spelling)	(ān)	(twā)	(Þrēo)
Late Middle English, c. 1350 AD	ɔ:n	two:	θre:
(Late Middle English spelling)	(oon)	(two)	(three)
Early Modern English, c.1600 AD	o:n > wun	twu:> tu:	θri:
Modern English, c. 2000 AD	wʌn	tu:	θri:
	one	**two**	**three**

3.1.5.3. *Consonant change* [19, p.73]:

The main consonantal changes from OE to present-day General British (GB) were:

a-Certain consonant clusters ceased to be tolerated, e.g. /hl, hr, hn/ by ME and */kn,gn,wr/* in the eModE period.

b- New phonemes emerged, e.g. [v, ð, z], medial allophones of /f, θ , s/ in OE, became contrastive when words like **effort, ethic** and **passage** were imported from French with medial /f, θ, s/. In eModE the new phonemes /ŋ, ʒ/ arose, the one from coalescence of [zj] as in **vision** and the other from loss of [g] following /ŋ/ producing a contrast between **sin** and **sing**.

c-Post-vocalic [x] and [c] (allophones of */h/* in OE and ME) in words like **brought** and **right** were lost in eModE (with compensatory lengthening of the preceding vowel).

d-eModE */r/* has been lost in positions where it was not before a vowel, e.g. in **part**, **born, beard, fern**, apart from (mainly rural) areas of the south-west and north-west England and in Scotland.

3.2. Alphabet change

Language change can involve alphabet change. An example is the English language.

3.2.1. Anglo-Saxon futhorc runic alphabet

The English language was first written in the **Anglo-Saxon futhorc runic alphabet**, in use from the 5th century. This alphabet was brought to what is now England, along with the proto-form of the language itself, by Anglo-Saxon settlers.

Anglo-Saxon runes are runes used by the early Anglo-Saxons as an alphabet in their writing. The characters are known collectively as the **futhorc** (or **fuþorc**), from the Old English sound values of the first six runes. The futhorc was a development from the 24-character **elder futhark**. Since the futhorc runes are thought to have first been used in Frisia before the Anglo-Saxon settlement of Britain, they have also been called Anglo-Frisian runes. They were likely used from the 5th century onward, recording Old English and Old Frisian.

After the 9th century, they were gradually supplanted in Anglo-Saxon England by the Old English Latin alphabets introduced by Irish missionaries. Runes were no longer in common use by the year 1000 and were banned under King Cnut (r. 1016–1036).

The Anglo-Saxon rune poem (Cotton Otho B.x.165) has the following runes, listed with their Unicode glyphs, their names, their transliterations, and their approximate phonetic values in IPA notation:

Table 5.11. Anglo-Saxon futhorc runic alphabet [140]

Rune Image	**UCS**	**Old English name**	**Name meaning**	**Transliteration**	**IPA**
ᚠ	ᚠ	feoh	"wealth"	*f*	[f], [v]
ᚢ	ᚢ	ūr	"aurochs"	*u*	[u], [uː]
ᚦ	ᚦ	þorn	"thorn"	*þ, ð*	[θ], [ð]
ᚩ	ᚩ	ōs	"[a] god", also "mouth" following the Latin	*o*	[o], [oː]
ᚱ	ᚱ	rād	"ride"	*r*	[r]
ᚳ	ᚳ	cēn	"torch"	*c*	[k], [kʲ], [tʃ]
ᚷ	ᚷ	gyfu	"gift"	*g*	[g], [ɣ], [j], ([x])?, ([g])?
ᚹ	ᚹ	wynn	"mirth"	*w*	[w]
ᚻ	ᚻ	hægl	"hail (precipitation)"	*h*	[h], [x], [ç]
ᚾ	ᚾ	nȳd	"need, angst"	*n*	[n]
ᛁ	ᛁ	īs	"ice"	*i*	[i], [iː]
ᛄ	ᛄ	gēr	"year, harvest"	*j*	[j]
ᛇ	ᛇ	ēoh	"yew"	*eo*	[ç], ([eo, eːo])?

ᛈ	ᛈ	peorð	(unknown)	*p*	[p]
ᛉ	ᛉ	eolh	"elk-sedge"	*x*	[ks], ([x])?
ᛋ	ᛋ	sigel	"sun"	*s*	[s], [z]
ᛏ	ᛏ	Tīr	"Tiw (a god)"	*t*	[t]
ᛒ	ᛒ	beorc	"birch"	*b*	[b]
ᛖ	ᛖ	eh	"horse"	*e*	[e], [eː]
ᛗ	ᛗ	mann	"man"	*m*	[m]
ᛚ	ᛚ	lagu	"lake"	*l*	[l]
ᛝ	ᛝ	Ing	"Ing (a hero)"	*ŋ*	[ŋg], [ŋ]
ᛟ	ᛟ	ēðel	"ethel (estate)"	*œ*	([eː])
ᛞ	ᛞ	dæg	"day"	*d*	[d]
ᚪ	ᚪ	āc	"oak"	*a*	[ɑ], [ɑː]
ᚫ	ᚫ	æsc	"ash-tree"	*æ*	[æ], [æː]
ᚣ	ᚣ	ȳr	"bow"	*y*	[y], [yː]
ᛡ	ᛡ	īor	"eel"	*ia*, *io*	([jɑ, jo], [jɑː, joː])?
ᛠ	ᛠ	ēar	"grave"	*ea*	[æɑ], [æːɑ]

3.2.2. ***The Old English Latin alphabet*** [180]

The Latin script, introduced by Christian missionaries, began to replace the Anglo-Saxon futhorc from about the 7th century, although the two continued in parallel for some time. Futhorc influenced the emerging English alphabet by providing it with the letters ***thorn*** (Þ þ) and ***wynn*** (Ƿ ƿ). The letter ***eth*** (Đ ð) was later devised as a modification of ***dee*** (D d), and finally ***yogh*** (Ȝ ȝ) was created by Norman scribes from the insular *g* in Old English and Irish, and used alongside their Carolingian *g*.

The a-e ligature ***ash*** (Æ æ) was adopted as a letter in its own right, named after a futhorc rune *æsc*. In very early Old English the o-e ligature ***ethel*** (Œ œ) also appeared as a distinct letter, likewise named after a rune, *œðel*. Additionally, the v-v or u-u ligature *double-u* (W w) was in use.

In the year 1011, a monk named Byrhtferð recorded the traditional order of the Old English alphabet. He listed the 24 letters of the Latin alphabet first (including ampersand), then 5 additional English letters, starting with the Tironian note *ond* (⁊), an insular symbol for *and*:

A B C D E F G H I K L M N O P Q R S T V X Y Z & ⁊ Ƿ Þ Ð Æ

The **Old English Latin alphabet** generally consisted of 24 letters, and was used for writing Old English from the 9th to the 12th centuries. Of these letters, 20 were directly adopted from the Latin alphabet, two were modified Latin letters (Æ, Ð), and two developed from the runic alphabet (Ƿ, Þ). The letters K, Q and Z were not in the spelling of native English words.

Table 5.12. The Old English Latin alphabet [180]

Majuscule forms (also called uppercase or capital letters)																																			
A	Æ	B	C	D	Đ	E	F	Ȝ/G	H	I	L	M	N	O	P	R	S	T	Þ	U	Ƿ/W	X	Y												
Minuscule forms (also called lowercase or small letters)																																			
a	æ	b	c	d	ð	e	f	ȝ/g	h	i	l	m	n	o	p	r	s/ſ	t	þ	u	ƿ/w	x	y												

Table 5.13. Old English Latin alphabet pronunciation [139]

Letters of the Anglo-Saxon Alphabet					
Letter		**IPA**	**O.E. word:**	**Mn.E. meaning :**	**word w/ sound**
A	a	/ɑ/	l**a**cu	sea (lake)	f**a**rm but shorter
Ā	ā	/ɑː/	st**ā**n	stone	f**a**rm
Æ	æ	/æ/	f**æ**der	father	c**a**t
Ǣ	ǣ	/æː/	d**ǣ**d	deed	c**a**t but longer
B	b	/b/	**b**rōðor	**b**rother	
C [1]	c	/k/	**c**yning	**k**ing	
		/ʧ/	**c**ild	**ch**ild	
D	d	/d/	**d**ohtor	**d**aughter	
Đ [2, 3]	ð	/θ/	eor**ð**	ear**th**	
		/ð/	fe**ð**er	fea**th**er	
E	e	/e/	**e**nde	end	first sound in **e**ight

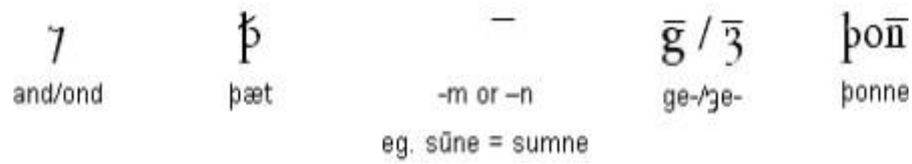
Ē	ē	/eː/	cw**ē**n	queen	**e**ight but
F[3]	f	/f/	**f**eld	**f**ield	
		/v/	heo**f**on	hea**v**en	
G[4]	g	/g/	**g**ōs	**g**oose	
		/γ/	sor**g**a	sorrows	sa**g**en
		/j/	**g**ēar	**y**ear	
H[5]	h	/h/	**h**ūs	**h**ouse	
		/x/	ea**h**ta	eight	lo**ch**
		/ç/	ni**h**t	night	i**ch**
I	i	/i/	cl**i**f	cliff	f**ee**t but shorter
Ī	ī	/iː/	w**ī**f	wife	f**ee**t
L	l	/l/	**l**ufu	**l**ove	
M	m	/m/	**m**ōdor	**m**other	
N	n	/n/	**n**osu	**n**ose	
O	o	/o/	f**o**lc	folk	first sound in **o**at
Ō	ō	/oː/	m**ō**na	moon	**o**at but longer
P	p	/p/	**p**ere	**p**ear	
R[6]	r	/r/ (?)	heo**r**te	hea**r**t	
S[3]	s	/s/	**s**unne	**s**un	
		/z/	rī**s**an	ri**s**e	

T	t	/t/	**t**ōð	**t**ooth	
U	u	/u/	t**u**nge	tongue	m**oo**d but shorter
Ū	ū	/uː/	m**ū**s	mouse	m**oo**d
W	w	/w/	**w**ulf	**w**olf	
X	x	/ks/	o**x**a	o**x**	
Y	y	/y/	w**y**rm	worm	t**u** (French)
Ȳ	ȳ	/yː/	f**ȳ**r	fire	t**u** (Fr.) but longer
Þ[2,3]	þ	/θ/	**þ**ing	**th**ing	
		/ð/	hwæ**þ**er	whe**th**er	
Diphthongs and Digraphs					
Ea[7]	ea	/æa/	w**ea**ll	wall	
		/a/	sēc**ea**n	seek	
Ē	ēa	/æːa/	**ēa**re	ear	
Eo[7]	eo	/eo/	g**eo**c	yoke	
		/u/	sc**eo**lan	shall	
Ē	ēo	/eːo/	fr**ēo**dōm	freedom	
I	ie	/ɪ/(?)	sc**ie**ppan	create	s**i**t
Īe[8]	īe	/ɪː/(?)	h**īe**ran	hear	s**i**t but longer
	cg	/ʤ/	e**cg**	e**dg**e	
	ng	/ŋ/	sa**ng**	so**ng**	

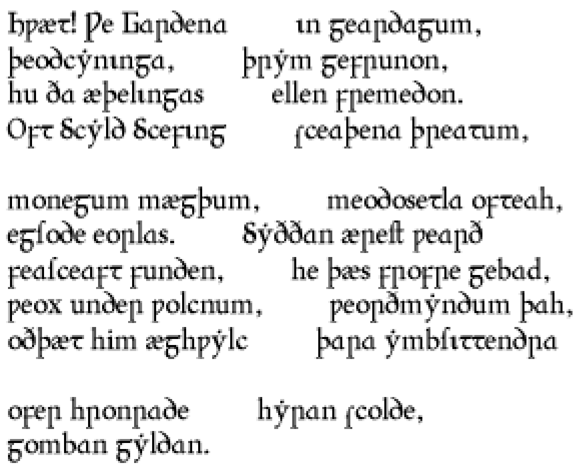
		/nʤ/	e**ng**el	a**ng**el	
Sc[9]	sc	/ʃ/	**sc**ip	**sh**ip	
		/sk/	a**sc**ian	a**sk**	
Notes					
1	a	When word initial and followed by a back vowel (*a*, *o*, *u*) or *y*, or when word final and preceded by a back vowel, *c* is pronounced /k/.			
	b	When followed by a front vowel (*æ*, *e*, *i*) or the diphthongs *ea* or *eo*, or when preceded by the letter *i* AND not followed by a back vowel, *c* is pronounced /ʧ/.			
2		Ð/ð and Þ/þ are interchangeable, with no difference in pronunciation or meaning caused.			
3	a	When at the beginning or end of a word, or when adjacent to an unvoiced consonant, *f*, ð/þ, and *s* are unvoiced: /f/, /θ/, /s/, respectively.			
	b	When falling between two vowels or adjacent to a voiced consonant, these letters are voiced: /v/, /ð/, /z/.			
4	a	When syllable initial and followed by a back vowel or word final and preceded by a back vowel, *g* is pronounced /g/.			
	b	When falling between two voiced sounds, *g* is pronounced /γ/. If you are unable to make this sound, simply say the approximant /w/ instead.			
	c	When followed by a front vowel or the diphthongs *ea* or *eo*, or when preceded by a front vowel AND not followed by a back vowel, *g* is pronounced /j/, like the 'y' sound in Mn.E. **y**es.			
5	a	When syllable initial, *h* is pronounced /h/.			

	b	When preceded by a back vowel, *h* is pronounced /x/.
	c	When preceded by a front vowel, *h* is pronounced /ç/.

The most common abbreviations used in Old English manuscripts:



Sample text in Old English (Prologue from Beowulf) [138]



Hwæt! We Gardena in geardagum,
þeodcyninga, þrym gefrunon,
hu ða æþelingas ellen fremedon.
Oft Scyld Scefing sceaþena þreatum,

monegum mægþum, meodosetla ofteah,
egsode eorlas. Syððan ærest wearð
feasceaft funden, he þæs frofre gebad,
weox under wolcnum, weorðmyndum þah,
oðþæt him æghwylc þara ymbsittendra

ofer hronrade hyran scolde,
gomban gyldan.

Modern English version

LO, praise of the prowess of people-kings
of spear-armed Danes, in days long sped,
we have heard, and what honor the athelings won!
Oft Scyld the Scefing from squadroned foes,
from many a tribe, the mead-bench tore,
awing the earls. Since erst he lay
friendless, a foundling, fate repaid him:
for he waxed under welkin, in wealth he throve,
till before him the folk, both far and near,
who house by the whale-path, heard his mandate,
gave him gifts.

3.2.3. ***Middle English alphabet*** [175]

With the discontinuation of the Late West Saxon standard used for the writing of Old English in the period prior to the Norman Conquest, Middle English came to be written in a wide variety of scribal forms, reflecting different regional dialects and orthographic conventions. Later in the Middle English period, however, and particularly with the development of the Chancery Standard in the 15th century, orthography became relatively standardised in a form based on the East Midlands-influenced speech of London. Spelling at the time was mostly quite regular (there was a fairly consistent correspondence between letters and sounds). The irregularity of present-day English orthography is largely due to pronunciation changes that have taken place over the Early Modern English and Modern English eras.

3.2.3.1. Middle English alphabet

The basic Old English Latin alphabet had consisted of 20 standard letters (there was not yet a distinct *j*, *v* or *w*, and Old English scribes did not generally use *k*, *q* or *z*) plus four additional letters: **ash** ⟨æ⟩, **eth** ⟨ð⟩, **thorn** ⟨þ⟩ and **wynn** ⟨ƿ⟩.

Ash was no longer required in Middle English, as the Old English vowel /æ/ that it represented had merged into /a/. The symbol nonetheless came to be used as a ligature for the digraph ⟨ae⟩ in many words of Greek or Latin origin, as did œ for ⟨oe⟩.

Eth and **thorn** both represented /θ/ in Old English. **Eth** fell out of use during the 13th century and was replaced by **thorn**. **Thorn** mostly fell out of use during the 14th century, and was replaced by ⟨th⟩. (Anachronistic usage of the scribal abbreviation þ^{e} ("þe", i.e. "the") has led to the modern mispronunciation of **thorn** as ⟨y⟩ in this context; see *Ye Olde*.)

Wynn, which represented the phoneme /w/, was replaced by ⟨w⟩ during the 13th century. Due to its similarity to the letter ⟨p⟩, it is mostly represented by ⟨w⟩ in modern editions of Old and Middle English texts even when the manuscript has **wynn**.

Under Norman influence, the continental Carolingian script replaced the insular that had been used for Old English. However, because of the significant difference in appearance between the old insular *g* and the Carolingian *g*, the former continued in use as a separate letter, known as **yogh**, written ⟨ȝ⟩. This was adopted for use to represent a variety of sounds: [ɣ], [j], [dʒ], [x], [ç], while the Carolingian *g* was normally used for [g]. Instances of yogh were eventually replaced by ⟨j⟩ or ⟨y⟩, and by ⟨gh⟩ in words like **night** and **laugh**. In Middle Scots **yogh** became indistinguishable from cursive *z*, and printers tended to use ⟨z⟩ when **yogh** was not available in their fonts; this led to new spellings (often giving rise to new pronunciations), as in **McKenzie**, where the ⟨z⟩ replaced a **yogh** which had the pronunciation /j/.

Under continental influence, the letters ⟨k⟩, ⟨q⟩ and ⟨z⟩, which had not normally been used by Old English scribes, came to be commonly used in the writing of Middle English. Also the newer Latin letter ⟨w⟩ was introduced (replacing **wynn**). The distinct letter forms ⟨v⟩ and ⟨u⟩

came into use, but were still used interchangeably; the same applies to ⟨j⟩ and ⟨i⟩. (For example, spellings such as **wijf** and **paradijs** for **wife** and **paradise** can be found in Middle English.)

The consonantal ⟨j⟩/⟨i⟩ was sometimes used to transliterate the Hebrew letter **yodh**, representing the palatal approximant sound /j/ (and transliterated in Greek by **iota** and in Latin by ⟨i⟩); words like **Jerusalem**, **Joseph**, etc. would have originally followed the Latin pronunciation beginning with /j/, that is, the sound of ⟨y⟩ in **ye**s. In some words, however, notably from Old French, ⟨j⟩/⟨i⟩ was used for the affricate /dʒ/, as in **joie** (modern "**joy**"), used in Wycliffe's Bible. This was similar to the geminate sound [ddʒ] which had been represented as ⟨cg⟩ in Old English. By the time of Modern English, the sound came to be written as ⟨j⟩/⟨i⟩at the start of words (like **joy**), and usually as ⟨dg⟩ elsewhere (as in **bridge**). It could also be written, mainly in French loanwords, as ⟨g⟩, with the adoption of the soft G convention (**age, page**, etc.)

3.2.3.2. Other symbols

Many scribal abbreviations were also used. It was common for the Lollards to abbreviate the name of **Jesus** (as in Latin manuscripts) to **ihc**. The letters ⟨n⟩ and ⟨m⟩ were often omitted and indicated by a macron above an adjacent letter, so for example **in** could be written as **ī**. A thorn with a superscript ⟨t⟩ or ⟨e⟩ could be used for **that** and **the**; the **thorn** here resembled a ⟨Y⟩, giving rise to the **ye** of "**Ye Olde**". Various forms of the **ampersand** replaced the word **and.**

Numbers were still always written using Roman numerals, except for some rare occurrences of Arabic numerals during the 15th century.

3.2.3.3. Letter-to-sound correspondences

Although Middle English spelling was never fully standardised, the following table shows the pronunciations most usually represented by particular letters and digraphs towards the end of the Middle English period, using the notation given in the article on Middle English phonology. As explained above, single vowel letters had alternative pronunciations depending on whether they were in a position where their sounds had been subject to lengthening. Long vowel pronunciations were in flux due to the beginnings of the Great Vowel Shift.

Table 5.14. Middle English spelling: Letter-to-sound correspondences [175]

Symbol	Description and notes
a	/a/, or in lengthened positions /aː/, becoming [æː] by about 1500. Sometimes /au/ before ⟨l⟩ or nasals (see Late Middle English diphthongs).
ai, ay	/ai/ (alternatively denoted by /ɛi/; see *vein–vain* merger).
au, aw	/au/
b	/b/, but in later Middle English became silent in words ending *-mb* (while some words that never had a /b/ sound came to be spelt *-mb* by analogy; see reduction of /mb/).
c	/k/, but /s/ (earlier /ts/) before ⟨e⟩, ⟨i⟩, ⟨y⟩(see C and hard and soft C for details).
ch	/tʃ/

ck	/k/, replaced earlier ⟨kk⟩ as the doubled form of ⟨k⟩ (for the phenomenon of doubling, see above).
d	/d/
e	/e/, or in lengthened positions /eː/ or sometimes /ɛː/ (see **ee**). For silent ⟨e⟩, see above.
ea	Rare, for /ɛː/ (see **ee**).
ee	/eː/, becoming [iː] by about 1500; or /ɛː/, becoming [eː] by about 1500. In Early Modern English the latter vowel came to be commonly written ⟨ea⟩. The two vowels later merged.
ei, ey	Sometimes the same as ⟨ai⟩; sometimes /ɛː/ or /eː/ (see also **fleece** merger).
ew	Either /ɛu/ or /iu/ (see Late Middle English diphthongs; these later merged).
f	/f/
g	/ɡ/, or /dʒ/ before ⟨e⟩, ⟨i⟩, ⟨y⟩ (see ⟨g⟩ for details). The ⟨g⟩ in initial *gn-* was still pronounced.
gh	[ç] or [x], post-vowel allophones of /h/ (this was formerly one of the uses of yogh). The ⟨gh⟩ is often retained in Chancery spellings even though the sound was starting to be lost.
h	/h/ (except for the allophones for which ⟨gh⟩ was used). Also used in several digraphs (⟨ch⟩, ⟨th⟩, etc.). In some French loanwords, such as *horrible*, the ⟨h⟩ was silent.
i, j	As a vowel, /i/, or in lengthened positions /iː/, which had started to be diphthongised by about 1500. As a consonant, /dʒ/ ((corresponding to modern ⟨j⟩); see above).
ie	Used sometimes for /ɛː/ (see **ee**).
k	/k/, used particularly in positions where ⟨c⟩ would be softened. Also used in ⟨kn⟩ at the start of words; here both consonants were still pronounced.
l	/l/
m	/m/
n	/n/, including its allophone [ŋ] (before /k/, /ɡ/).
o	/o/, or in lengthened positions /ɔː/ or sometimes /oː/ (see **oo**). Sometimes /u/, as in **sone** (modern **son**); the ⟨o⟩ spelling was often used rather than ⟨u⟩ when adjacent to *i, m, n, v, w* for legibility, i.e. to avoid a succession of vertical strokes.
oa	Rare, for /ɔː/ (became commonly used in Early Modern English).
oi, oy	/ɔi/ or /ui/ (see Late Middle English diphthongs; these later merged).
oo	/oː/, becoming [uː] by about 1500; or /ɔː/.
ou, ow	Either /uː/, which had started to be diphthongised by about 1500, or /ɔu/.
p	/p/
qu	/kw/
r	/r/
s	/s/, sometimes /z/ (formerly [z] was an allophone of /s/). Also appeared as **ſ** (long s).
sch, sh	/ʃ/

t	/t/
th	/θ/ or /ð/ (which had previously been allophones of a single phoneme), replacing earlier eth and thorn, although thorn was still sometimes used.
u, v	Used interchangeably. As a consonant, /v/. As a vowel, /u/, or /iu/ in "lengthened" positions (although it had generally not gone through the same lengthening process as other vowels – see history of /iu/).
w	/w/ (replaced Old English wynn).
wh	/hw/ (see English ⟨wh⟩).
x	/ks/
y	As a consonant, /j/ (earlier this was one of the uses of yogh). Sometimes also /g/. As a vowel, the same as ⟨i⟩, where ⟨y⟩ is often preferred beside letters with downstrokes.
z	/z/ (in Scotland sometimes used as a substitute for yogh; see above).

3.2.3.4. Sample

Table 5.15. The Canterbury Tales: The first 18 lines of the Prologue [134]

Here bygynneth the Book of the tales of Caunterbury	**Here begins the Book of the Tales of Canterbury**
1-Whan that aprill with his shoures soote	**1-**When April with his showers sweet with fruit
2-The droghte of march hath perced to the roote,	2-The drought of March has pierced unto the root
3-And bathed every veyne in swich licour	3-And bathed each vein with liquor that has power
4-Of which vertu engendred is the flour;	4-To generate therein and sire the flower;
5-Whan zephirus eek with his sweete breeth	5-When Zephyr also has, with his sweet breath,
6-Inspired hath in every holt and heeth	6-Quickened again, in every holt and heath,
7-Tendre croppes, and the yonge sonne	7-The tender shoots and buds, and the young sun
8-Hath in the ram his halve cours yronne,	8-Into the Ram one half his course has run,
9-And smale foweles maken melodye,	9-And many little birds make melody
10-That slepen al the nyght with open ye	10-That sleep through all the night with open eye
	11-(So Nature pricks them on to ramp and rage)-

11-(so priketh hem nature in hir corages);	12- Then do folk long to go on pilgrimage,
12- Thanne longen folk to goon on pilgrimages,	13- And palmers to go seeking out strange strands,
13- And palmeres for to seken straunge strondes,	14-To distant shrines well known in sundry lands.
14- To ferne halwes, kowthe in sondry londes;	15-And specially from every shire's end
15-And specially from every shires ende	16-Of England they to Canterbury wend,
16-Of engelond to caunterbury they wende,	17-The holy blessed martyr there to seek
17-The hooly blisful martir for to seke,	18-Who helped them when they lay so ill and weal
18-That hem hath holpen whan that they were seeke.	

3.2.3. ***Modern English*** [156]

In the orthography of Modern English, **thorn** (þ), **eth** (ð), **wynn** (ƿ), **yogh** (ȝ), **ash** (æ), and **ethel** (œ) are obsolete. Latin borrowings reintroduced homographs of **ash** and **ethel** into Middle English and Early Modern English, though they are not considered to be the same letters but rather ligatures, and in any case are somewhat old-fashioned. **Thorn** and **eth** were both replaced by ***th***, though thorn continued in existence for some time, its lowercase form gradually becoming graphically indistinguishable from the minuscule **y** in most handwriting. *Y* for *th* can still be seen in pseudo-archaisms such as "**Ye Olde Booke Shoppe**". The letters þ and ð are still used in present-day Icelandic while ð is still used in present-day Faroese. **Wynn** disappeared from English around the 14th century when it was supplanted by *uu*, which ultimately developed into the modern *w*. **Yogh** disappeared around the 15th century and was typically replaced by *gh*.

The letters *u* and *j*, as distinct from *v* and *i*, were introduced in the 16th century, and *w* assumed the status of an independent letter, so that the English alphabet is now considered to consist of the following 26 letters:

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

The variant lowercase form long s (ſ) lasted into early modern English, and was used in non-final position up to the early 19th century.The modern **English alphabet** is a Latin alphabet consisting of 26 letters (each having an uppercase and a lowercase form).

Table 5.16. The Modern English alphabet [141]

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
Majuscule forms (also called **uppercase** or **capital letters**)																									
A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
Minuscule forms (also called **lowercase** or **small letters**)																									
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z

3.3. **Morphological change** [74, pp.270-274]

3.3.1. Addition of affixes

3.3.1.1. Borrowing

Borrowing has been a very important source of new affixes in English. During the Middle English period, many French words containing the suffix **–ment** made their way into the language. Eventually, **-ment** established itself as a productive suffix in English and was used with bases that were not of French origin (for example, **acknowledgement**). The ending **–able**, which converts a verb into an adjective (for example, **readable**, **loveable**, etc.), followed a similar pattern.

3.3.1.2. Fusion

Not all new affixes are the result of borrowing. Words themselves can develop into affixes in a process called fusion. If two words are frequently adjacent, over time they can become fused together to form a single unit consisting of a stem and an affix. Fusion can result in either prefixes or suffixes.

Table 5.17. Fusian

Word + word → affix + stem / stem + affix

A number of Modern English suffixes are derived from earlier words by means of fusion.

Table 5.18. English suffixes resulting from fusion [74, p.271]

Suffix	**Old English word**	
-hood (childhood)	hād	State, condition, rank
-dom (freedom)	dōm	Condition, power
-ly (fatherly)	(ge-)līc	Similar, equal, like

3.3.2. Loss of affixes

Just as affixes can be added to grammar, they can also be lost. For example, a number of Old English derivational affixes, including **-bǣre** and **-bora**, are no longer used.

Table 5.19. Examples of loss of affixes in English [74, p.271]

N + -bǣre > A lustbǣre pleasant, agreeable	(from **lust** : pleasure)
N + -bora > N mundbora protector	(from **mund**: protection)

Loss of case endings in English is another example of loss of affixes. Old English had a complex system of affixes marking case and gender. The English language once had an extensive declension system similar to Latin, modern German and Icelandic. Nouns were divided into three gender classes; masculine, neutral, and feminine. Each gender class was associated with a different set of case endings. Old English distinguished between the nominative, accusative, dative, and genitive cases, and for strongly declined adjectives and some pronouns also a separate instrumental case (which otherwise and later completely coincided with the dative). In addition, the dual number was distinguished from the singular and plural. By the fifteenth century, English case endings had changed radically. Declension was greatly simplified during the Middle English period, when the accusative and dative cases of the pronouns merged into a single oblique case that also replaced the genitive case after prepositions. Consequently, many of the earlier case and gender distinctions were obliterated. Nouns in Modern English no longer decline for case, except for the genitive.

Table 5.20. The loss of case affixes in the English word hound [74, p.272]

	O.E	**M.E**	**Modern E.**
Singular			
Nominative	hund	hund	hound
Accusative	hund	hund	hound
Genitive	hundes	hundes	hound's
Dative	hunde	hunde	hound
Plural			
Nominative	hundas	hundes	hounds
Accusative	hundas	hundes	hounds
Genitive	hunda	hunde	hounds'
Dative	hundum	hunde	hounds

Whereas Old English had five distinctive affixes for cases, Middle English had only two affixes, **-e** and **-es** which, with the loss of schwa, were ultimately reduced to a single suffix **-s**, still used in Modern English for the plural and the possessive. This represents a typical example of how sound change can result in modification to the morphological component of the grammar.

3.3.3. Analogy and reanalysis

Cognitive factors play a role in change in all components of the grammar.

Analogy reflects the preference of speakers for regular patterns over irregular ones. It typically involves the extension or generalisation of a regularity on the basis of the inference that if elements are alike in some respects, they should be alike in others as well.

The Modern English plural hands can not be the direct consequence of sound change. Rather, it is the result of earlier analogy with words such as **hund** (hound) which did form the plural with the suffix -s (The Old English **handa** (hands) changed to **handə** (vowel reduction) and then to **hand** (apocope). The suffix -s, whose earlier form -as was predominant even in Old English, was extended by analogy to all English nouns with a few exceptions. Other plural forms besides hands that were created on the basis of analogy include **eye** (**eyen** in Middle

English) and **shoe** (formally **shooen**). Each generation of English speaking children temporarily extends the analogy still further by producing forms such as **sheeps**, **gooses**, and **mouses**.

Reanalysis is particularly common on morphological change. Morphological reanalysis often involves an attempt to attribute a **compound** or **root + affix** structure to a word that formally was not broken down into components morphemes. Reanalysis can result in a new morphological for a word. It can affect both borrowed words and, particularly in cases where the morphological structure of the word is no longer transparent, native words. Reanalysis can result in new productive patterns, as in the case of the suffix **-burger**, or it can remain quite isolated, affecting perhaps only one word.

3.4. **Syntactic Change** [74, pp. 274-277]

Like other components of the grammar, syntax is also subject to change over time.

3.4.1. Word order

All languages make a distinction between the subject and direct object. This contrast is typically represented through case marking or word order. Since Old English had an extensive system of case marking, it is not surprising that its word order was somewhat more variable than that of Modern English. The most common word order in unembedded clauses was subject-verb-object (**SVO**)

e.g. **S** **V** **O**
Hē geseah þone mann
He saw the man

However, when the clause began with an element such as þa (then) or ne (not), the verb occurred in the second position and preceded the subject.

e.g. **V** **S** **O**
þa sende sē cyning þone disc
Then sent the king the dish
Then the king sent the dish.

When the direct object was a noun, the subject-object-verb order was typical.

e.g. **S** **O** **V**
Hē hine lǣrde
She him advised
She advised him.

The subject-object-verb order also prevailed in embedded clauses, even when the direct object was not a pronoun.

e.g. **S** **O** **V**
þa hē þone cyning sōhte, hē bēotode
when he the king visited, he boasted.
When he visited the king, he boasted.

Since case markings were lost during the Middle English period through sound change, fixed subject-verb-object order (**SVO**) became the means of marking grammatical relations. As table 5.20 shows, a major change in word order took place between 1300 and 1400, with verb-object order (**SVO**) becoming dominant:

Table 5.21. Word order patterns in Middle English [74, p.275]

Year	**1000**	**1200**	**1300**	**1400**	**1500**
SOV	53	53	40	14	2
SVO	47	47	60	86	98

Evidence indicates the earliest form of Germanic (from which English descended), was an SOV language. If the earliest Germanic was SVO and Modern English is firmly SVO, then Old English represents a transitional syntactic type. The English language has changed from a SOV language to SVO language.

3.4.2. Grammatical cases

The English language once had an extensive declension system similar to Latin, modern German and Icelandic. Old English distinguished between the nominative, accusative, dative, and genitive cases, and for strongly declined adjectives and some pronouns also a separate instrumental case (which otherwise and later completely coincided with the dative). In addition, the dual number was distinguished from the singular and plural. Declension was greatly simplified during the Middle English period, when the accusative and dative cases of the pronouns merged into a single oblique case that also replaced the genitive case after prepositions. Nouns in Modern English no longer decline for case, except for the genitive.

Table 5.22. Grammatical case change in the English word hound [74, p.271]

	O.E	**M.E**	**Modern E.**
Singular			
Nominative	hund	hund	hound
Accusative	hund	hund	hound
Genitive	hundes	hundes	hound’s
Dative	hunde	hunde	hound
Plural			
Nominative	hundas	hundes	hounds
Accusative	hundas	hundes	hounds
Genitive	hunda	hunde	hounds’
Dative	hundum	hunde	hounds

Table 5.23. Grammatical case change in first person personal pronouns [164]

<table>
<tr><th></th><th>Case</th><th>Old English</th><th>Middle English</th><th>Modern English</th></tr>
<tr><td rowspan="3">Singular</td><td>Nominative</td><td>iċ</td><td>I, ich, ik</td><td>I</td></tr>
<tr><td>Accusative</td><td>mē, meċ</td><td rowspan="2">me</td><td rowspan="2">me</td></tr>
<tr><td>Dative</td><td>mē</td></tr>
</table>

	Genitive	mīn	min, mi	my, mine
Plural	**Nominative**	wē	we	we
	Accusative	ūs, ūsiċ	us	us
	Dative	ūs		
	Genitive	ūser, ūre	ure, our	our, ours

As seen the English language has developed from a synthetic language into an analytic language. While Old English was a highly inflected language, a few critical sound changes left little inflectional morphology in Middle English. Modern English is thus an analytical language, relying principally on word order, not on grammatical cases as in Old English, to express grammatical relations that were formally marked inflectionally. The Old English grammatical case system does not exist in Modern English.

3.4.3. Negation element

In Old English the main negation element was **ne**. It usually occurred before the auxiliary verb or the verb, as illustrated bellow:

E.g. 1. Þǣt hē na sīppan geboren ne wurde
That he never after born not would-be
That he should never be born after that

E.g. 2. ac hie **ne** dorston pær on cuman
but they not dared there on come
but they dared not land there

In the first example the word order is different from that of Modern English, and there are two negatives: **na** (a contraction of **ne+a**; not +ever =never) and **ne**. A double negative was grammatical in Old English, although double negative are ungrammatical in Modern Standard English.

In addition to the contraction of **ne+a → na,** other negative contractions occurred in Old English: ne could be attached to **habb**- (have), **wes**- (be), **wit**-(know), and **will**-(will) to form **nabb**-, **nes**-, **nyt**, and **nyll**-, respectively.

In Old English, the negative element occurs at the beginning of the contraction, because it typically preceded the auxiliary in sentences. The rules determining the placement of the negative morpheme have changed in the historical development of the English language.

3.4.4. Inversion in the history of English

In Old and Middle English, the inversion transformation involved in the formation of yes-no questions could apply to all verbs, not just auxiliaries, yielding forms that would be unacceptable in Modern English.

e.g. Speak they the truth?

During the sixteenth and seventeenth centuries, the inversion rule was changed to apply solely to auxiliary verbs

Inversion (old form): the verb moves to the left of the subject
e.g. They speak. → Speak they?
They can speak → Can they speak?

Inversion (new form): the Auxiliaries moves to the left of the subject.
e.g. They speak → *Speak they?
They can speak → Can they speak?
With this change, structures such as *Speak they the truth*? were no longer possible.

The corresponding question came to be formed with the auxiliary do as in *Do they speak the truth*?

3.4.5. Comparative and superlative construction change:

Another syntactic change in English affected the rules of comparative and superlative constrcutions. In Malory's Tales of King Arthur, written in 1470, double comparatives and double superlatives occur, which are ungrammatical today: **more gladder, more lower, moost royallest**, most **shamefullest**. Today we form the comparative by adding **-er** to the adjective or by inserting **most**.

3.5. Lexical change

Another obvious type of language change involves modifications to the lexicon. There are two possible types of lexical change, addition and loss. The addition and loss of words often reflects cultural changes that introduce novel objects and notions and eliminate out-moded ones.

3.5.1. ***Addition of lexical items*** [74, pp.277-281]

Addition is frequently the result of technological innovations or contact with other cultures. Such developments result in lexical gaps which can be filled by adding new words to the lexicon. New words are added either through the word formation processes available to the language or through borrowing.

3.5.1.1. Word formation

New words have been introduced into the English language by means of wordformation processes, two of them have been compounding and derivation.

Table 5.24. Compounding and derivation in Old English [74, p.278]

Noun compounds		
N + N	Sunbēam	sunbeam
A + N	Middelniht	Midnight
Adjective compounds		
N + A	blōdrēad	bloodred
A + A	dēadboren	stillborn
Derived nouns		
$[\text{bæc}]_V$ +ere	bæcere	baker
$[\text{frēond}]_N$ + scip	frēondscipe	friendship

Derived adjectives		
[wundor]$_N$ + ful	wundorfull	wonderful
[cid]$_N$ + isc	cildisc	childish

Many Old English compoundings and derived words are not used in Modern English. Not all word formation processes available to Modern English speakers were also found in Old English. For example, conversion was not possible in Old English. In fact, conversion is typically not available to (synthetic) inflectional languages such as Old English since change in a word category in such languages is usually indicated morphologically and conversion, does not involve the use of affixes.

3.5.1.2. Borrowing

In the development of the English language, many words have been borrowed from other language to enrich English vocabulary.

Table 5.25. The development of the English language [6, p.13]

Period	**Historical landmarks**	**Key linguistic features**
Pre-English (before c450 AD)	Celts	- Celtic language spoken -some Celtic traces, esp. in place names
	Romans (43-410)	-Latin becomes the official language -a few Latin traces from this period through Celtic transmission
Old English (C450-C1150)	Germanic tribes arrive (Angles, Saxons, Jutes and Frisians) from the middle of the fifth century	-mostly Germanic word-stock -fully inflected -inflections begin to be levelled
Middle English (c1150-c1500)	Norman Conquest in 1066	-enormous influx of French vocabulary -levelled inflections -Great Vowel Shift starts
Early Modern English (c1500-c1700)	introduction of printing into England by William Caxton in 1476	-Great Vowel Shift - standardisation and régularisation - large-scale borrowing from Latin, Greek, French and other European languages
	spread of English around the world starts (colonisation)	
Modern English (d700-present) **Present Day English (c1900-present)**	English as a global language	-almost no inflections - borrowing from many languages world-wide

Old English (called Anglo-Saxon) was formed by mostly Germanic word-stock plus some Celtic words and Latin words. Anglo-Saxon words have been considered native words. Then, the English language borrowed words from the Scandinavian languages (languages spoken by the Danes, Swedes, Norwegians) in the 8th century, words from the Norman-French after 1066 (11th century), words from the Latin language and Greek language during the renaissance (1500-1700) and words from many other languages in Modern English period.

The tendency of English to borrow words has never abated since the earliest times. Let's review the main sources of borrowing.

a-North European aboriginal terms into Common Germanic (before 2000BC)
b-Latin terms from the Romans into West Germanic (100BC-400AD)
c-Christianized Latin terms into Anglo Saxon (after 587AD)
d-Old Norse into Anglo Saxon (700-900AD)
e-Norman French into Old English (1066-1300AD)
f-Ancient Latin and Greek into Modern English 1500- through the present)
g-Other languages in the modern periods (Italian, Spanish, German, Dutch, Slavic languages, Ameridian languages, Hindi).

Table 5.26. Origin of the 5000 most frequent words in English [74, p.281]

	Source of language (%)			
Word count	**English**	**French**	**Latin**	**Other**
First 1000	83	11	2	4
Second 1000	34	56	11	9
Third 1000	29	46	14	11
Fourth 1000	27	45	17	11
Fifth 1000	27	47	17	9

Depending on the cultural relationship holding between languages, three types of influence of one language on the other are traditionally identified: **subdtratum**, **adstratum**, and **superstratum** [74, pp.278-280].

Substratum influence is the effect of a politically or culturally non-dominant language on a dominant language in the area. Both North American English and Canadian French have borrowed vocabulary items from Amerindian languages. From much earlier period in the history of English, the influence of a Celtic substratum is also evident, particularly in place names such as Thames, London, and Dover. Substratum influence does not usually have a major impact on the lexicon of the borrowing language. Borrowed words are usually restricted to place names and unfamiliar items or concepts. This situation reflects the fact that it is usually the speakers of the substratum language who inhabited the area first.

Superstratum influence is the effect of a politically dominant language on another language or languages in the area. In the case of English, Norman French had a superstratum influence. The major impact of French on the vocabulary of English is related to a historical event-the conquest of England by French-speaking Normans in 1066. As the conquerors and their descendants gradually learned English over the next decades, they retained French terms for political, judicial, and cultural notions. These words were in turn borrowed by native English speakers who, in trying to gain a place in the upper-middle class, were eager to imitate the speech of their social superiors. Not surprisingly, borrowing was especially heavy in the vocabulary areas pertaining to officialdom: government, the judiciary, and religion. Other areas of heavy borrowing include science, culture, and warfar.

Table 5.27. Some French loanwords in English [74, p.279]

Goverment	Tax, revenue, government, royal, state, parliament, authority, prince, duke, slave, peasant
Religion	Prayer, sermon, religion, chaplain, fiar
Judiciary, crime	Judge, defendant, jury, evidence, jail, verdict
Science	Medicine, physician
Culture	Art, sculture, fashion, satin, fur, ruby
Warfare	Army, navy, battle, soldier, enemy, captain

In some cases, French loanwords were used in conjunction with native English words to convey distinctions of various sorts. For a minor crime, for example, the English word theft was employed, but for a more serious breach of the law the French word theft was employed. The English also kept their own words for domesticated animals, but adopted the French words for the meat from those creatures.

Table 5.28. French loanwords used in conjunctions with native English words [74, p.280]

English origin	**French origin**
Cow	Beef
Calf	Veal
Sheep	Mutton
pig	pork

Adstratum influence refers to the situation where two languages are in contact and neither one is clearly politically or culturally dominant. In a city such as Montreal with its large number of bilingual speakers, English and French inevitably influence each other.

Earlier in the history of English, when the Scandinavian settled part of England beginning in 800 A.D., there was substantial contact between the speakers of English and Scandinavian resulting in an adstratum relationship. Adstratum contact usually results in the borrowing of everyday words. In fact, without consulting a dictionary, most English speakers could not distinguish between borrowings from Scandinavian and native English words.

Table 5.29. Some loanwords from Scadinavian [74, p.280]

Anger, cake, call, egg, fellow, gear, get, hit, husband, low, lump, raise, root, score, seat,

Borrowed words from many other languages attest to various types of cultural contact and serve to fill the lexical gaps such contact inevitably brings.

Table 5.30. Some lexical borrowings into English [74, p.280]

Italian	Motto, artichoke, balcony, casino, mafia, malaria
Spanish	Comrade, tornado, cannibal, mosquito, banana, guitar, vigilante, marijuana
German	Poodle, kindergarten, seminar, noodle, pretzel
Dutch	Sloop, cole slaw, smuggle, gin, cookie, boom
Slavic languages	Czar, tundra, polka, intelligentsia, robot
Ameridian languages	Toboggan, opossum, wigwam, chipmunk
Hindi	Cummerbund, thug, punch, shampoo, chintz

3.5.1.3. *Influence of borrowings on the vocabulary of the English language* [114, pp.138-139]

Borrowed words have great influences on the vocabulary of the English language

a-on the lexical system

i-A borrowed word may oust a native word

e.g. **fairhood** (native word) was replaced by **beauty** (borrowed word)

fore-elders (native word) was replaced by **ancesters** (borrowed words)

ii-A borrowed word may restrict a native word to a narrower sphere of usage

e.g. **stool** (native word) -**chair** (borrowed word)

iii- A borrowed word may become a stylistic synonym to a native word (the borrowed word being more literary)

e.g. **child** (native word) -**infant** (borrowed word)

room (native word) – **chamber** (borrowed word)

begin (native word)-**commence** (borrowed word)

feed (native word) – **nourish** (borrowed word)

As a result of borrowings, the number of synonyms and synonymic groups greatly increased.

iv-As a result of borrowings and their assimilation, new homonyms appeared

e.g. **race** (native word = running) – **race** (borrowed word = a distinct ethical stock)

arm (native word = part of the body) – **arm** (borrowed word = weapon)

v-As a result of semantic borrowing, new meanings appeared and the number of polysemantic words increased.

vi-Borrowings intensified the difference between British and American English.

b- on the word-building system

i-Derived words may be formed from native and borrowed elements.

e.g**. beautiful** (beauty (borrowed), **-ful** (native)

breakable (break (native) , **-able** (borrowed)

ii-Compound words may be composed of a native component and a borrowed one

e.g. **grand-father** (**grand** (borrowed), **father** (native)

peace-making (**peace**(borrowed), **making** (native)

iii-A noun may have an adjective formed by means of affixes and a corresponding borrowed adjective

e.g. sun – sunny -*solar*

moon – moony – *lunar*

house – homely – *domestic*

brother – brotherly – *fraternal*

c-Etymological doublets

Etymological doublets are two words of the same language which were borrowed by different routes (from different languages) but derived from the same basic word. They differ to a certain degree in form, meaning and usage because they underwent different changes depending on the time of borrowing.

i-some of these pair consist of a native word and a borrowed word

e.g. **shirt** (English) – **skirt** (Scandinavian)

shrew (English)-**screw** (Scandinavian)

ii- Others are two borrowings from different languages

e.g. **senior** (Latin) – **sir** (French)

canal (Latin) – **channel** (French)

iii- Still others were borrowed from the same language twice, but in different periods,

e.g. **corpse** (Norman French) – **corps** (Parisian French)

3.5.2. Loss of lexical items

Just as words can be added to the lexicon, they can also be lost. Loss of a word frequently occurs as a result of changes in society, particularly in the case where the object or notion a word refers to has become obsolete.

3.6. **Semantic change** [74. pp.281-282]

Semantic change (also semantic shift, semantic progression, semantic development, or semantic drift) is the evolution of word usage—usually to the point that the modern meaning is radically different from the original usage. In diachronic (or historical) linguistics, semantic change is a change in one of the meanings of a word. Every word has a variety of senses and connotations, which can be added, removed, or altered over time. In English, semantic change can involve:

a-change in the denotative meaning of a word: **semantic broadening** (semantic extension, semantic widening, semantic generalization), **semantic narrowing** (or semantic generalization) and **semantic weakening**.

b-change in the connotational meaning of a word: **amelioration** (elevation) of meaning and **pejoration** (degradation or degeneration) of meaning.

c-semantic transference (or transformation, transposition) of word meaning: semantic change which is based on the interaction of a primary dictionary meaning and a contextually imposed meaning. This is a process in which a word loses its former meaning taking on a new, but often related meaning: **metaphor** and **metonymy**.

3.6.1. Semantic broadening

Semantic broadening is the process in which the meaning of a word becomes more general or more inclusive than its historical earlier form.

Table 5.31. Examples of semantic broadening [74, p.281]

Word	Old Meaning	New Meaning
bird	Small fowl	Any avian
barn	Place to store barley	Any agricultural building
aunt	Father’s sister	Father or mother’s sister

3.6.2. Semantic narrowing

Semantic narrowing is the process in which the meaning of a word become less general or less inclusive than its historical earlier meaning.

Table 5.32. Examples of semantic narrowing [74, p.281)

Word	Old Meaning	New Meaning
hound	Any dog	A hunting breed
meat	Any type of food	Edible flesh of an animal
fowl	Any bird	A domesticated bird
disease	Any unfavourable state	An illness

3.6.3. Amelioration

In amelioration the meaning of a word becomes more positive or favourable.

Table 5.33. Examples of amelioration [74, p.282]

Word	Old Meaning	New Meaning
Pretty	Tricky	Attractive
knight	boy	A man of honorable military rank
minister	A servant, an attendant	Head of a state department

3.6.4. Pejoration

In pejoration the meaning of a word becomes more negative or more unfavourable.

Table 5.34. Examples of pejoration [74, p.282]

Word	Old Meaning	New Meaning
Silly	Happy, prosperous	Foolish
wench	girl	Wanton woman, prostitute

3.6.5. Semantic Weakening

Table 5.35. Examples of semantic weakening [74, p.282]

Word	Old Meaning	New Meaning
wreak	avenge	To cause, to inflict
quel	Kill, murder	To put down, pacify

3.5.6. Transference of word meaning

Transference of word meaning is a process in which a word loses its former meaning taking on a new, but often related, meaning.

3.5.6.1. Metaphor: transference based on resemblance or similarity:

Metaphor is a category of semantic change based on a perceived similarity between distict objects or actions. Metaphorical change usually involves a word with a concrete meaning taking on a more abstract sense, although the original meaning is not lost. This kind of meaning called metaphorical meaning, derivative meaning or transferred meaning. The meanings of many English words have been extended through metaphor.

Table 5.36. Some examples of metaphor in English [74, p.282]

Word	Concrete meaning	Metaphorical meaning
Grasp	to take a firm hold	Understand
Yarn	knitting	Story
High	far above ground	On drugs
Down	to or at a lower position	depressed
Sharp	having a fine edge or point	smart
Dull	boring	stupid

Metaphorical change of word meaning can be based on [114, p.144]:

a-similarity of shape and appearance: head (of a cabbage), the teeth (of a saw), the neck (of a bottle), the mouth (of a river)..

b-similarity of position: the tail (of a procession), the foot (of a mountain) c-similarity of movement: to worm, to fall (in love), to come to (an agreement), to run (into debt)…

d-similarity of function or use: finger (of instrument), the key (to the mistery)…

e-Similarity of size, midget (submarine), elephantine (task)…

f-similarity of temperature: hot (scent), cold (war), warm (words)…

g-similarity of sound and manner: to cough (to speak reluctantly), to bark (to say in a sharp, commanding voice)…

f-similarity in quality: a bookworm (one who devotes too much to books and study), a bee (a hard-working person), a goose (a stupid person), a fox (a cunning person).

3.5.6.2. Metonymy: semantic transference based on contiguity or nearness

Metonymy is a semantic transference based on some kind of association connecting the two concepts which these meanings represent. Instead of one object or notion, we use the name of another because these objects are associated and closely related. For example we use the word crown for king or queen, cup or glass for the drink it contains.

There are the following types of metonymy: [114, pp.145-146]

a-the name of a container used instead of the thing contained,
e.g. He drank a cup.
b-the names of various organs (parts of human body) used as symbols,
e.g. an ear for music, to lose one's head
c-The concrete used for the abstract
e.g. from the cradle to the grave (from birth to death)
d-The name of material used for the thing made of it,
e.g. iron (a tool to mooth linen), the brass (the musicalinstruments)
e-The name of a part used for the whole
e.g. roof (the house)
f-The name of a whole used for a part,
e.g. The smiling year (=season)
g-The name of an instrument used for the agent,
e.g. the pen is stronger than the sword.
h-The name of a place used for its inhabitants,
e.g. city, village, forest
i-The name of place used becoming the name of the thing produced
e.g. champaign, Bordeaux (wine)
j-The name of the inventor used for the thing invented,
e.g. ohm, ampere
k-the name of the author used for his work,
e.g. to read Dickens

4. THE SPREAD OF CHANGE [74, pp.282-283]

4.1. Diffusion through the language

Some linguistic change first manifests itself in a few words and then gradually spreads through the vocabulary of the language. This change is called lexical diffusion.

4.2. Spread through the population

For a language change to take place, the particular innovation must be accepted by the linguistic community as a whole.

Just change sometimes begins with a small number of words, effects of a change often appear first in the speech of a small number of people. Social pressures play an important role in determining whether a particular innovation will spread through the entire linguistic community. Since speakers can consciously or unconsciously alter the way they speak to approximate what they perceive to be a more prestigious or socially acceptable variety of speech, once a change has taken hold in the speech of a high prestige group it may gradually spread to other speakers and ultimately affect the entire linguistic community.

For advanced reading, please refer to
1-http://thehistoryofenglish.com/index.html
2-https://en.wikipedia.org/wiki/Vietnamese_language

CHAPTER V REVIEW

I-Answer the following questions

1-What branch of linguistics study language change?

2-What are the features of nature of language change?

3-What are the causes of language change?

4-What are the types of language change?

5-What are the types of sound change?

6-How has the English alphabet changed?

7-What are the types of morphological change?

8-What are the major types of syntactical change?

9-What are the types of lexical change in English?

10-How did borrowing in English affect language change in English?

11-What are the types of semantic change in English?

12-How has language change spread?

II- T/ F: Decide whether the following statements are true or false:

1- Language change is the phenomenon where phonetic, morphological, semantic, syntactic, and other features of language change over time.

2- All languages change continuously.

3- Internal causes of language change is the change caused by language contact.

4- Articulatory pronunciation and spelling pronunciation are the two causes of language change.

5- Sound change can involve sequential change, segmental change and auditory-based change.

6- Umblout is the nasalising effect that a nasal consonant can have on adjacent vowel.

7- A phonological shift is a change in which a series of phonemes is systematically modified so that their organization with respect to each other is altered.

8- The English alphabet is the same as it was in Old English.

9- In Old English, fusion resulted in compounding.

10- The grammatical case system in Old English were the same as it is in Modern English.

11- Nowadays, the English word order is SOV.

12- In Modern English, there are six grammatical cases.

13- Lexical change in the English language is by means of word formation, borrowing and word loss.

14- In the development of the English language, many borrowings have been introduced into the language to enrich the vocabulary.

15- Semantic broadening is the process in which the meaning of a word becomes less general or less inclusive than its historical earlier form.

16- Semantic narrowing is the process in which the meaning of a word becomes less general or less inclusive than its historical earlier form.

17- Amerioration is semantic change in denotational meaning.

18- In perjoration, the meaning of a word becomes more positive and more favourable.

19- Metaphor and metonymy are two other types of semantic change.

20- Language change is through the lexical diffusion and spread through population.

ENGLISH-VIETNAMESE TERMINOLOGY

1	Act sequence	Chuỗi hành vi	133	Metonymy	Hoán dụ
2	Addressing	Xưng hô	134	Micro-sociolinguistics	Ngôn ngữ- Xã hội học vi mô
3	Adolescent	Thanh thiếu niên	135	Middle name	Tên đệm
4	Adstratum	Tầng thêm	136	Modesty maxim	Phương châm khiêm tốn
5	Affinity	Quan hệ thân tộc với bên vợ / chồng	137	Mutual face	Thể diện chung
6	Agreement maxim	Phương châm tán đồng	138	Mutual intelligibility	Sự hiểu được lẫn nhau
7	American English	Tiếng Anh Mỹ	139	Negative face	Thể diện tiêu cực / thể diện âm tính
8	Analogy	Sự giống nhau	140	Negative politeness	Lịch sự tiêu cực / Lich sự âm tính
9	Anthroponomastics	Danh nhân học/ ngành khoa học nghiên cứu tên người	141	Negative politeness strategy	Chiến lược lịch sự âm tính / tích cực
10	Apocope	Hiện tượng mất âm chủ	142	Non-verbal communication	Giao tiếp bằng ngôn ngữ cử chỉ
11	Approbation maxim	Phương châm tán thưởng	143	Norm of interaction	Chuẩn tương tác
12	Articulatory simplication	Sự đơn giản hóa về phát âm	144	Norms of interpretation	Chuẩn luận giải / giải thích
13	Artifact	Ngôn ngữ trang phục	145	Off-record	Nói vòng vo, nói gián tiếp
14	Ascribed status	Địa vị cha truyền con nối	146	Onomastics	Ngành nghiên cứu tên riêng
15	Australian English	Tiếng Anh Úc	147	On-record	Nói thẳng vấn đề
16	Autonomy	Tính độc lập	148	Orthography	Chính tả
17	Blasphemy	Sự / Lời báng bổ	149	Palatalization	Hiện tượng vòm

					hóa
18	British English	Tiếng Anh Anh	150	Paralinguistics	Cận ngôn ngữ / ngôn ngữ giọng nói
19	Cant	Tiếng lóng của bọn trộm cướp	151	Participant	Người tham gia giao tiếp
20	Caste	Đẳng cấp	152	Patrilineality	Phụ hệ
21	Caste dialect	Phương ngữ giai tầng	153	Perjoration	Nghĩa xấu đi
22	Chronomics	Ngôn ngữ thời gian	154	Personal identity	Bản sắc cá nhân
23	Class dialect	Phương ngữ giai cấp	155	Personal name	Tên người
24	Code	Mã	156	Person-oriented	Tính định hướng theo con người
25	Code choice	Chọn mã	157	Pidgin	Tiếng bồi, tiếng lai tạp
26	Code-mixing	Trộn mã	158	Politeness	Lịch sự
27	Code-switching	Chuyển mã	159	Positive face	Thể diện tích cưc /Thể diện dương tính
28	Codification	Điển chế hóa	160	Positive politeness	Lịch sự dương tính / lịc sự dương tính
29	Collateral relationship	Bàng hệ	161	Positive politeness strategy	Chiến lược lịch sự dương tính / tích cực
30	Collectivism	Chủ nghĩa tập thể	162	Posture	Tư thế
31	Communication	Sự giao tiếp	163	Post-vocalic -r	r-sau nguyên âm
32	Communication context	Ngữ cảnh giao tiếp	164	Power	Quyền lực
33	Communicative role	Vai giao tiếp	165	Power distance	Khoảng cách quyền lực
34	Concentric circle	Vòng tròn đồng tâm	166	Power relation	Mối quan hệ quyền lực

35	Confucian dynamism	Tính năng động Khổng tử	167	Precise addressing	Xưng hô tương ứng chính xác
36	Confucius	Khổng tử	168	Prestige	Uy tín
37	Consanguinity	Quan hệ huyết thống	169	Pre-vocalic -r	r-trước nguyên âm
38	Context of culture	Ngữ cảnh văn hóa	170	Profanity	Sự tục tĩu
39	Context of situation	Ngữ cảnh tình huống	171	Programming	Chương trình hóa
40	Correlation	Tương quan	172	Proxemics	Ngôn ngữ không gian
41	Creole	Cre-ôn	173	Rank	Vai
42	Cross-cultural communication	Giao tiếp giao văn hóa	174	Rapport talk	Nói chuyện nhằm thiết lập quan hệ
43	Cultural identity	Bản sắc văn hóa	175	Reanalysis	Tái phân tích
44	Cultural value	Giá trị văn hóa	176	Redressive action	Hành động không bù đắp
45	Culture	Văn hóa	177	Reduction	Tính hạ giảm
46	Culture-bound	Gắn liền với văn hóa	178	Regional dialect	Phương ngữ vùng
47	Culture-specific	Tính đặc thù văn hóa	179	Register	Ngữ vực
48	Curse	Sự / Lời nguyền rủa	180	Report talk	Nói chuyện trao đổi thông tin
49	Cursing	Lời nguyền rủa	181	Restraint	Sự gò bó
50	De facto norm	Tính chuẩn mực	182	Ritual	Lễ nghi
51	Deference	Sự kính trọng	183	Routine	Thể thức nói năng thường ngày
52	Diachronic linguistic	Ngôn ngữ học lịch đại	184	RP	Phát âm chuẩn tiêng Anh Anh
53	Dialect	Phương ngữ	185	Runic alphabet	Bảng chữ cái run
54	Direct style	Phong cách nói	186	Sapir-Whorf	Giả thuyết Sapir-Whorf / Giả thuyết

		thẳng		hypothesis	tính tương đối của ngôn ngữ
55	Domain	Lĩnh vực giao tiếp	187	Scene	Thoại trường
56	Ehthnic slur	Sự sỉ nhục sắc tộc	188	Second cousin	Anh, chị, em cháu chú, cháu bác
57	Elaboration of function	Mở rộng chức năng	189	Second cousin once removed	Cháu gọi bằng bác, chú, cô
58	End	Mục đích	190	Self-affacement	Tự hạ mình
59	Ethnography of communication	Dân tộc học giao tiếp	191	Self-enhancement	Tự đề cao
60	Euphemism	Uyển ngữ	192	Self-face	Thể diện bản thân
61	External factor	Yếu tố ngoài ngôn ngữ	193	Semantic amelioration	Nghĩa tốt lên
62	Face	Thể diện	194	Semantic broadening	Nghĩa mở rộng
63	Face want	Ý muốn giữ thể diện	195	Semantic change	Sự thay đổi về ngữ nghĩa
64	Face-threatening act	Hành động đe dọa thể diện	196	Semantic narrowing	Nghĩa từ hẹp lại
65	Family name	Họ	197	Semantic weakening	Nghĩa yếu đi
66	Famininity	Tính nam quyền	198	Sequential change	Sự biến đổi âm trong chuỗi âm
67	Fauna	Hệ động vật	199	Setting	Chu cảnh
68	First cousin	Anh em họ hàng đầu	200	Sex	Giới tính
69	First cousin once removed	Cháu gọi bằng bác, cô, gì	201	Sexist language	Ngôn ngữ kì thị về giới tính
70	First cousin twice removed	Cháu gọi bằng ông bác, bà bác, bà cô, bà gì	202	Short-term orientation	Xu hướng ngắn hạn
71	First name	Tên khai sinh	203	Situational switching	Chuyển mã tình huống

72	Flora	Hệ thực vật	204	Slang	Tiếng lóng
73	Form of address	Hình thức / Từ xưng hô	205	Social attribute	Đặc tính xã hội
74	Formal style	Phong cách trịnh trọng	206	Social class	Giai cấp Xã hội
75	Framework	Khung	207	Social context	Ngữ cảnh xã hội
76	Functional style	Phong cách chức năng	208	Social identity	Bản sắc xã hội
77	Gender	Giới tính	209	Social nature	Bản chất xã hội
78	Gender language	Ngôn ngữ giới tính	210	Social relation	Mối quan hệ Xã hội
79	Gender-biased language	Ngôn ngữ thiên kiến về giới tính	211	Social status	Địa vị Xã hội
80	Gender-exclusive language	Ngôn ngữ dành riêng cho mỗi giới	212	Social stratification	Sự phân tầng xã hội
81	Gender-preferential language	Ngôn ngữ thiên về mỗi giới	213	Social structure	Cấu trúc xã hội
82	General American	Tiếng Mỹ chuẩn	214	Society	Xã hội
83	Generosity maxim	Phương châm hào hiệp	215	Socio-cultural context	Ngữ cảnh văn hóa xã hội
84	Genre	Thể loại	216	Sociolect	Xã hội ngữ
85	Gesture	Cử chỉ	217	Sociolinguistics	Ngôn ngữ - Xã hội học Ngôn ngữ học Xã hội
86	Given name	Tên khai sinh	218	Sociology of language	Xã hội học Ngôn ngữ
87	Global language	Ngôn ngữ toàn cầu	219	Software	Phần mềm
88	High-context culture	Văn hóa ngữ cảnh cao	220	Solidarity	Thân hữu
89	Historical comparative	Ngôn ngữ học so	221	Solidarity relation	Mối quan hệ thân

	linguistics	sánh lịch sử			hữu
90	Historicity	Tính lịch sử	222	Sound change	Sự thay đổi ngữ âm
91	Imprecise addressing	Xưng hô tương ứng không chính xác	223	Speech community	Cộng đồng giao tiếp, Cộng đồng ngôn ngữ
92	Indirect style	Phong cách nói gián tiếp / vòng vo	224	Speech event	Sự kiện giao tiếp
93	Individualism	Chủ nghĩa cá nhân	225	Speech situation	Tình huống giao tiếp
94	Indulgence	Sự thoải mái	226	Spelling change	Sự thay đổi về chữ viét
95	Informal style	Phong cách thân mật	227	Spelling pronunciation	Phát âm giống chữ viết
96	Instrumentality	Phương tiện	228	Spiral logic	Logic xuắn ốc
97	Intangible culture	Văn hóa phi vật thể	229	Standard language	Ngôn ngữ chuẩn
98	Intercultural communication	Giao tiếp liên văn hóa	230	Standard variety	Biến thể chuẩn
99	Internal factor	Yếu tố bên trong ngôn ngữ	231	Standardisation	Sự chuẩn hóa
100	International language	Ngôn ngữ quôc tế	232	Status-oriented	Tính định hướng theo địa vị
101	Intersentential switching	Chuyển mã giữa các câu hoặc giữa các mệnh đề	233	Stratum	Tầng
102	Intra-word switching	Chuyển mã trong một từ	234	Style	Phong cách
103	Intra-sentential switching	Chuyển mã trong một câu hoặc một mệnh đế	235	Style-switching	Chuyển phong cách
104	Isogloss	Đường đồng ngữ	236	Substratum	Tầng nền
105	Jargon	Tiếng lóng nghề	237	Super dialect	Siêu phương ngữ

		nghiệp			
106	Jati	Đẳng cấp	238	Superposed variety	Biến thể trội
107	Karma	Số phận	239	Superstratum	Tầng trên
108	Key	Phương thức	240	Surname	Họ
109	Kin(ship)	Thân tộc	241	Swearing	Thề, tuyên thệ, chửi thề, rủa
110	Kinetics	Ngôn ngữ cơ thể	242	Sympathy maxim	Phương châm cảm thông
111	Kinship term	Từ thân tộc	243	Synchronic linguistics	Ngôn ngữ học đồng đại
112	Language	Ngôn ngữ	244	Syncope	Sự rụng âm
113	Language change	Sự thay đổi ngôn ngữ	245	Taboo	Hiện tượng kiêng kị
114	Language contact	Tiếp xúc ngôn ngữ	246	Taboo word	Từ kiêng kị
115	Language function	Chức năng ngôn ngữ	247	Tact maxim	Phương châm khéo léo
116	Language variation	Biến thể ngôn ngữ	248	Tag-switching	Chuyển mã bằng các từ hỏi chêm vào cuối câu như right, er…
117	Language variety	Biến thể ngôn ngữ	249	Tangible culture	Văn hóa vật thể
118	Last name	Họ	250	Teenage language	Ngôn ngữ thanh thiếu niên
119	Linear logic	Logic tuyến tính	251	Term of address	Từ xưng hô
120	Linguistic determinism	Tính quyết định của ngôn ngữ	252	Territorial dialect	Phương ngữ lánh thổ, phương ngữ địa lý
121	Linguistic relativity	Tính tương đối của ngôn ngữ	253	Third cousin	Anh
122	Linguistic structure	Cấu trúc ngôn ngữ	254	Thought	Tư duy
123	Linguistic variable	Biến số ngôn ngữ	255	Tone	Âm điệu, dấu
124	Linguistic variant	Biến tố ngôn ngữ	256	Topography	Địa hình

		Biến thể ngôn ngữ			
125	Loanword	Từ vay mượn	257	Topomastics	Địa danh học
126	Long-term orientation	Xu hương dài hạn	258	Uncertainty avoidance	Xu hướng né tránh những bất định
127	Low-context culture	Văn hóa ngữ cảnh thấp	259	Universal language	Ngôn ngữ chung
128	Macro-sociolinguistics	Ngôn ngữ- xã hội học vĩ mô	260	Variable	Biến số
129	Masculinity	Tính nữ quyền	261	Variationist sociolinguistics	Ngôn ngữ - Xã hội học biến thể
130	Matrilineality	Mẫu hệ	262	Verbal communication	Giao tiếp bằng ngôn ngữ nói
131	Metaphor	Ẩn dụ	263	Vitality	Sức sống
132	Metaphorical switching	Chuyển mã ẩn dụ	264	World language	Ngôn ngữ thế giới

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