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Ministry of Higher Education and Scientific Research
Abdelhamid Ibn Badis University

UNIVERSITE
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MOSTAGANEM

Faculty of foreign languages
Department of English

Suggested Course in Linguistics

For L3 Students

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Preface

This course in linguistics is intended for third-year licence students. Our goal is to ensure that a range of topics in modern linguistics are covered in a balanced and uniform way. The first part of the course offers an introduction to the traditional topics of structural linguistics, Chomskyan mentalism, and Austin and Searle's theory of the speech act (theories of form, meaning, and knowledge). The second part provides coverage of contextual linguistics, including lectures on systemic functional linguistics, discourse, language variation, language and culture, language planning, and language policy.

Regarding the design of the syllabus, we have taken into consideration the learners' prior knowledge and skills. In the first year, the students deal with the origins of language, design features of language, branches of linguistics, approaches to language study, and pre-Saussurean linguistics. In the second year, the syllabus includes subfields of linguistics and an introduction to functional linguistics.

Our objective is to prepare third-year students for more advanced coursework in linguistics. The first year of a master's programme covers such modules as discourse analysis, main linguistic theories (sciences of language, language, and communication), and general linguistics (didactics of foreign languages). The second year's programme includes systemic functional linguistics, Chomskyan linguistics (linguistics), discourse analysis, critical discourse analysis, language policy and planning, applied linguistics (language sciences), and discourse analysis (language and communication).

Because in-class time is only 90 minutes per week, it is especially important that the teachers focus on the main points in each lecture (depending on the circumstances) and that students do their assigned readings and take notes on important points before each class so that they can participate in class discussions.

In terms of content length, some topics (discourse studies, sociolinguistics) require more space since they cover many concepts and include many examples.

However, it is up to the teacher to strike a balance by focusing on relevant points for each lecture.

Course Outcomes

• Students will have exposure to a wide range of linguistic theories, notions, and concepts.

• Students will be able to address language-related issues and form hypotheses about language in relation to form, meaning, and use.

• Students will learn how to use linguistic resources, find the information they need, and cite it using styles that are common in their fields.

• Students will be offered opportunities to exchange ideas about language use and its complex relationship with society, thought, and culture.

• Students will be prepared for more advanced courses in linguistics.

Table of Contents

1. Saussure’s Theory about Language

The goals of this chapter are to:

- Explain the main ideas in Saussure’s linguistic inquiry.
- Explain the Saussurean paradox.
- Introduce some key concepts such as langue, parole, synchrony, integrated system, syntagmatic/ paradigmatic relations.
- Introduce Labov's reading of Saussurian's ideas.

1. Saussure’s New Perspective

Ferdinand de Saussure (1857–1913) first published an influential work on the vowels of Indo-European in 1878 and a doctoral dissertation on the genitive in Sanskrit in 1881. He became one of the most prominent scholars in 20th-century linguistics. Cours de Linguistique Generale (1916) was published after his death in 1913. It was compiled from his students’ notes from his course in general linguistics given at the University of Geneva. This book is credited with turning the tide of linguistic thought from the diachronic (historical) orientation, which had dominated 19th-century linguistics, to interest in the synchronic (non-historical) study of language. Saussure’s main concern was to give a specific object to linguistics.

There is no doubt that Saussure marked the history of modern linguistics, transgressing a whole century of studies on the comparison between languages and history. Saussure himself admitted the fact that isolating language as a decisive object of study is what makes linguistics truly scientific (Ives 2004). "While much of the European linguistics at the time of Saussure’s death focused on tracing the history of word forms and attempting to determine the patterns in these changes" (Ives 2004, p. 17). Saussure's Course was a defiant response to the tradition that was preventing linguistics from becoming a science. According to Lima (2013), this course was responsible for "giving a specific object to linguistics, the language." This fact marks the history of modern linguistics when it differs from the studies of comparative grammars.

2. The Basic Tenets in Saussure's Structuralism

-Language should be conceived as an integrated system.

- Language is a system, i.e., an entity of elements that are related to each other, making the system work.

- The focus should be on the syntagmatic relationship, which involves a sequence of signs that are built upon regular forms that together create meaning.

- The paradigmatic relationship involves signs that can replace each other, usually changing the meaning with the substitution.

- Language should be viewed from two perspectives: synchronic (at a specific point in time) and diachronic (the evolution of language over time).

-The focus should be on the synchronic study of language structure.

- The linguistic sign is a union of the signifiant ("signifier," the form, sound) and the signifié ("signified," the meaning, function).

-The particular form (sounds) and the particular meaning in individual signs are arbitrarily associated with one another. The connection is purely conventional

3. Language as a System

Saussure compared language to a game of chess, a highly organised "algebraic" system of relations, where it is not the actual physical attributes of the pieces that define the game, but rather the relation of each piece to the other pieces in the system that gives it its definition. A system où tout se tient ("where everything holds together"), where everything depends on everything else, that is, where everything is defined in terms of its relations to everything else, is the famous saying of Antoine Meillet (1866–1917), a student of Saussure. According to Saussure langue "is a storehouse filled by the members of a given community through their active use of speaking, a grammatical system that has a potential existence in each brain, or, more specifically, in the brains of a group of individuals. For language is not complete in any speaker; it exists perfectly only with a collectivity." (Saussure, 1959, p. 14)

Saussure was influenced by the social thinking of Emil Durkheim (1858–1917), a founding figure in sociology. For him, language is primarily a "social fact" (rather than a mental or psychological one, as others had held). There is a "collective consciousness," which is both the possession of society at large and also defines society. ("Social fact" and "collective consciousness" are terms associated with Durkheim, which Saussure used.) Saussure's famous dichotomy, langue (language, as

socially shared and as a system) versus parole (speech, the language of the individual), reflects the French social thinking of the day.

> "But what is language [langue]? […] It is both a social product of the faculty of speech and a collection of necessary conventions that have been adopted by a social body to permit individuals to exercise that faculty" (Saussure, 1916, p. 9)

Saussure's linguistic inquiry was centred not on speech itself but on the underlying rules and conventions enabling language to operate. in analysing the social or collective dimension of language rather than individual speech. "In separating language from speaking, we are at the same time separating: (1) what is social from what is individual; and (2) what is essential from what is accessory and more or less accidental" (Saussure, 1916, p. 14).

Even though de Saussure did not use the term "structure" in his posthumously published Cours de linguistique générale (1916, based on lecture notes from the years 1906–11), but rather the terms "système" and "mécanisme," he is none the less recognised as the "father" and "pioneer" of structuralism, and his Cours is seen as a summary of the fundamental principles of structuralist linguistic description.

4. Criticism

Saussure's Course in General Linguistics proved to be enormously significant not just in linguistics but in numerous domains such as anthropology, semiology, Marxist analysis of ideology, psychoanalytical theories, and analysis of language. However, Saussure has also been criticised for neglecting certain linguistic realities, either purposefully or inadvertently.

As mentioned above, Saussure (1916) was a structuralist who was highly interested in language. It was the system by which meaning could be created that was of more interest to him than individual instances of its use. "It is an illusion to join tongue and ear with the same view. "The whole of the speech activity is impossible to know because it is not homogeneous" (Saussure, 1980, p. 42). Fairclough (1989) criticises Saussure for his neglect of language as a social practice, which "results in an idealised view of language, which isolates it from the social and historical matrix, outside of which it cannot actually exist." (P.7). According to Fairclough (1989), the

sociocultural and political context surrounding the text and the circumstances of its production are extremely important. In the same vein, Widdowson (1996) stands against Saussure's idealisation of "langue" by pointing out that "the idealised model of language proposed by Saussure as a theoretical pre-requisite for linguistic enquiry is not a universally accepted orthodoxy" (P. 93). Suceska (2017), in his paper titled "Towards a Critique of the Dominant Philosophies of Language from a Historical-Materialist Standpoint," harshly criticises Saussure's abstraction. He argues that such an abstraction of language from social reality "neglects completely that language is not just a system of symbols and internal rules" (P. 196). Language represents social interactions in general and power relations between speakers in a specific speech context, which can be identified from the speakers' choices of style of speech (Sućeska, 2017, P. 196).

The binary oppositions of diachrony and synchrony have also been criticized. According to Saussure, langue should be studied from the point of view of synchrony, while the phenomena that are related to diachrony are, again, a potential object of research for other sciences but irrelevant for linguistics proper. In the view of Sućeska (2017), these assumptions that language as langue is static, immobile, and fixable lead us to "another significant point of critique" (Sućeska, 2017, 196). For Lecerle (2009), Saussure did not consider some complexities about language. "...the complex temporality of real languages (a differential temporality, which is not the same for the vocabulary, the syntax, or the phonemes); and the fact that languages are never immobile but constantly subject to historical change, rendering synchronic description somewhat arbitrary." (Lecercle 2009, pp. 10–11)

4.1. Labov's Reading of Saussurian's Ideas

One of the linguists who used Saussure's book to develop his theory was William Labov, a professor of linguistics at the University of Pennsylvania, who worked on sociolinguistic variation, linguistic change, and dialectology. He was also one of the authors who criticised and developed another theory from the Saussurians' ideas. In 1968, Labov, Herzog, and Weinreich published their book "Empirical foundations for a theory of linguistic change," in which they recognise the differences present in the Saussurian's concepts against the studies conducted at his time. The three authors introduced a different approach to linguistic studies in the same book, emphasising the

importance of studying the heterogeneous part of the language, the one spoken by members of society. In the Saussurian's study, the "precondition of dealing with a language as a social phenomenon was its complete homogeneity" (Herzog, Labov, and Weinreick, p. 56).

In 1972, Labov published his own book, "Sociolinguistic Patterns," introducing his ideas in variation theory and linguistic change. In the book, Labov presents what he calls the Saussurian paradox when he says, "The social aspect of language is studied by observing any one individual, but the individual aspect can be studied only by observing language in its social context" (Labov, 1972, p. 185). Larbov critically interrogates Saussure's claim by saying, "Yet curiously enough, the linguists who work within the Saussurian tradition (and this includes the great majority) do not deal with social life at all: they work with one or two informants in their offices or examine their own knowledge of langue." Furthermore, they insist that explanations of linguistic facts be drawn from other linguistic facts and not from "external" data on social behavior (Labov, 1972, p. 185).

Saussure claims that language "is purely social and independent of the individual" (Saussure, 1916, p. 18). Labov criticises Saussure for being only interested in langue, yet in clarifying his concepts about langue, he (Saussure) used many examples of the parole.Labov argues that Saussure's book is full of examples in French, German, Greek, English, etc., and Saussure even went on a trip to Lithuania to study occurrences of the parole in the dialects of the people from that region. Even Normand (2009) claims that this concept (langue) was not totally explained in the Saussurian studies. She states that "the related concept of language as social interaction is not fully developed in Saussure, partly because of the incomplete nature of his work." Normand believes that "the langue, isolated from the parole, is only fiction." According to her, even Durkheim's early ideas about the generality of the social fact irritated those "fascinated by diversity, heterogeneity, or individual singularity" (Normand, 2009, p. 128).

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Essay Questions

- "The view of language as a social fact, as suggested by Ferdinand de Saussure (1916), marked a shift away from the predominantly historical interest in language toward the study of language as a system at the current stage of its development." (Barber & Stainton, 2010 :345)
- What do you think Saussure means by saying that " language is not complete in any speaker, it exists perfectly only within a collectivity"
- Why does Saussure prefer langue, as the object of study in linguistics, to parole?
- Saussure claims that langue "is purely social and independent of the individual" (Saussure, 1916, p. 18). Discuss
- What do critics say about Saussure's ideas and ideals about language?
- What was Fairclough's (1989) criticism of Saussure's 'Langue'?
- What does Saussure mean when he says that language should be conceived as an integrated system?
- Why does Saussure compare langue to a game of chess?
- Why does Saussure compare langue to a storehouse?
- Saussure's Course in General Linguistics was responsible, according to Lima (2013), "for giving a specific objet to the linguistics, the langue. This fact marks the history of modern linguistics when it differs from the studies of the comparative grammars". Discuss
- What are the basic tenets of Saussure's structuralism?
- Saussure was highly influenced by Emile Durkheim in his studies. He states in several passages, in his book, that language is a social fact. Discuss
- "It is an illusion to joint langue and parole together with the same view. The whole of the speech activity is unable to know, because it is not homogeneous" (Saussure, 1980, p. 42). Discuss
- The binary opposition diachrony / synchrony, suggested by Saussure has been subject to criticism. Explain
- In "Sociolinguistic Patterns", Labov (1972) introduces what he calls the Saussurian paradox, when he says, "the social aspect of language is

studied by observing any one individual, but the individual aspect only by observing language in its social context" (Labov, 1972, p.185). Discuss

- Normand (2009) argues, "The langue, isolated from the parole, is only fiction". Discuss

- Saussure, F. D. (1959 [1916]). *Course in General Linguistics*, translated by Wade Baskin. New York: The Philosophical Library.

again pronounced hd#1. The quality of the l is responsible for the difference between the pronunciation of the German word and French *aigle* 'eagle': *Hagel* has a closing *l* while the French word has an opening l followed by a mute *e* (eila).

PART ONE

General Principles

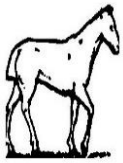
Chapter I

NATURE OF THE LINGUISTIC SIGN

1. *Sign, Signified, Signifier*

Some people regard language, when reduced to its elements, as a naming-process only-a list of words, each corresponding to the thing that it names. For example:

ARBOR



EQUOS

etc. *etc.*

This conception is open to criticism at several points. It assumes that ready-made ideas exist before words (on this point, see below, p. 111); it does not tell us whether a name is vocal or psychological in nature (*arbor,* for instance, can be considered from either viewpoint) ; finally, it lets us assume that the linking of a name and a thing is a very simple operation-an assumption that is anything but true. But this rather naive approach can bring us near the truth by showing us that the linguistic unit is a double entity, one formed by the associating of two terms.

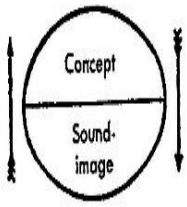
We have seen in considering the speaking-circuit (p. 11) that both terms involved in the linguistic sign are psychological and are

united in the brain by an associative bond. This point must be emphasized.

The linguistic sign unites, not a thing and a name, but a concept and a sound-image.[1] The latter is not the material sound, a purely physical thing, but the psychological imprint of the sound, the impression that it makes on our senses. The sound-image is sensory, and if I happen to call it "material," it is only in that sense, and by way of opposing it to the other term of the association, the concept, which is generally more abstract.

The psychological character of our sound-images becomes apparent when we observe our own speech. Without moving our lips or tongue, we can talk to ourselves or recite mentally a selection of verse. Because we regard the words of our language as sound-images, we must avoid speaking of the "phonemes" that make up the words. This term, which suggests vocal activity, is applicable to the spoken word only, to the realization of the inner image in discourse. We can avoid that misunderstanding by speaking of the *sounds* and *syllables* of a word provided we remember that the names refer to the sound-image.

The linguistic sign is then a two-sided psychological entity that can be represented by the drawing:

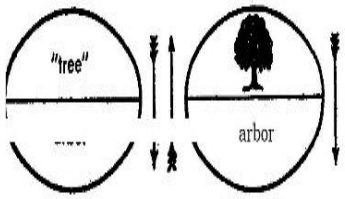


The two elements are intimately united, and each recalls the other. Whether we try to find the meaning of the Latin word *arbor* or the word that Latin uses to designate the concept "tree," it is

[1] The term sound-image may seem to be too restricted inasmuch as beside the representation of the sounds of a word there is also that of its articulation, the muscular image of the phonational act. But for F. de Saussure language is essentially a depository, a thing received from without (see p. 13). The sound-image is par excellence the natural representation of the word as a fact of potential language, outside any actual use of it in speaking. The motor side is thus implied or, in any event, occupies only a subordinate role with respect to the sound-image. [Ed.]

clear that only the associations sanctioned by that language appeaa to us to conform to reality, and we disregard whatever others might be imagined.

Our definition of the linguistic sign poses an important question of terminology. I call the combination of a concept and a sound-image *a sign,* but in current usage the term generally designates only a sound-image, a word, for example *(arbor,* etc.). One tends to forget that *arbor* is called a sign only because it carries the concept "tree," with the result that the idea of the sensory part implies the idea of the whole.



Ambiguity would disappear if the three notions involved here were designated by three names, each suggesting and opposing the others. I propose to retain the word *sign [signe]* to designate the whole and to replace *concept* and *sound-image* respectively by *signified [signifie]* and *signifier [signifiant];* the last two terms have the advantage of indicating the opposition that separates them from each other and from the whole of which they are parts. As regards *sign, if I* am satisfied with it, this is simply because I do not know of any word to replace it, the ordinary language suggesting no other.

The linguistic sign, as defined, has two primordial characteristics. In enunciating them I am also positing the basic principles of any study of this type.

2. *Principle I: The Arbitrary Nature of the Sign*

The bond between the signifier and the signified is arbitrary. Since I mean by sign the whole that results from the associating of the signifier with the signified, I can simply say: *the linguistic sign is arbitrary.*

The idea of "sister" is not linked by any inner relationship to the succession of sounds *s-ö-r* which serves as its signifier in French;

2. Chomsky's Ideas and Ideals about Language

The oals of this chapter are to:

- Explain the main ideas in Chomsky's theory of language.
- Offer insight into Chomsky's universal grammar theory of language acquisition.
- Introduce some key concepts such as competence, performance, innateness, mentalism, communicative competence and ethnography of communication.
- Provide some criticism of Chomsky's views about language.

1. Delimiting the Scope of Inquiry

Noam Chomsky has dominated the mainstream of linguistics since the publication of "Syntactic Structures" in 1957. His influence can be seen in both languages and contemporary issues: "Chomsky is currently among the ten most-cited writers in all of the humanities [and social sciences] (behind only Marx, Lenin, Shakespeare, the Bible, Aristotle, Plato, and Freud) and the only living member of the top ten" (Pinker, 1994, P. 23).

Chomsky's ideas have profoundly affected linguistics and mind science in general. He is the author of more than 150 books on topics such as linguistics, politics, and mass media. In a 1990 interview[1], John Horgan asked Chomsky "which work he preferred, political activism or linguistic research?" The question surprised Chomsky. He said he protested injustice out of a sense of duty, not intellectual pleasure. He would happily give science his full attention if the world's problems vanished. In his 1965 book "Aspects of the Theory of Syntax," Chomsky outlines what he believes the goals of linguistics should be. "Linguistic theory is concerned primarily with an ideal speaker-listener in a completely homogeneous speech community who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or

[1] https://blogs.scientificamerican.com/cross-check/noam-chomsky-is-so-anti-establishment-he-disses-himself/

characteristic) in applying his knowledge of this language in actual performance" (Chomsky, 1965, p. 3). Chomsky created a distinction between what speakers know (competence) and what they might say (performance).

1.1.Competence

It refers to the (subconscious) knowledge we have about how to speak a language. Competence is a physiological rather than a social phenomenon. It is a genetic trait that each person possesses. The ability to learn is dictated by one's status as a member of the human species. Chomsky claims we can learn a language because we are genetically endowed with a universal grammar.

1.2. Performance

It is our verbal output in the real world. Performance may properly reflect ability, but it may also contain speech faults owing to slips of the tongue or external variables such as memory problems, as Chomsky points out in the statement above. What is dependent on circumstances, according to Chomsky, is unimportant, coincidental, and unreliable. Here is an example to illustrate the difference.

You are a native English speaker who says the following:

-We swimmed in the ocean this weekend.

It is not that you do not know that the past tense of swim is swam; it is just that you applied the standard rule incorrectly to an irregular verb. You are unlikely to make this mistake more than a few times, and you might never say "swimmed" again. Your competence is fine - you understand how to conjugate irregular English verbs - but your performance has let you down. Therefore, we do not always act on what we know.

2. Idealisation of Speaker- Hearer

According to Chomsky, a native speaker of a language has the ability to produce and understand not only the sentences he has heard before but also an unlimited number of possible sentences he has never heard before. "The native speakers were also highly valued by Chomsky (1965), who defined them as those who are capable of giving valid judgements on their language and of identifying ill-formed grammatical expressions in their languages, although they may not be able to explain exactly why they are ill-formed" (Saniei, 2011, P. 75). According to Chomsky, competence is the

ideal speaker-hearer's knowledge of his or her language, and it is the "mental reality" that is responsible for all those aspects of language use characterised as "linguistic" (Kroy, 1974).

3. Homogeneity of Speech Community

Previously, speech communities were characterised as small, confining groups of people who live together and learn to speak the same language because they reside in the same local community. It has also been suggested that a community's norms should be consistent. Some linguists have proposed the concept of an "ideal" speech community for purely theoretical reasons. Chomsky (1965) argues that a "completely homogeneous speech community" is what linguistics should be concerned with (P. 3–4).

4. The Evidence of Innateness According to Chomsky

*Children have a genetic predisposition to acquire linguistic information in a highly specific way, according to Chomsky, rather than being born blank slates.

* Despite the fact that language is extremely complex, children learn it in an astonishingly short period of time.

*The stimulus or experience that children get with the language in their environment appears to be insufficient to create the foundation for them to develop the adult linguistic capacities that they eventually achieve.

*Children's language is made up of degenerate data that has minimal impact on the ability that emerges; the speech they hear is full of unfinished sentences, blunders, and slips of the tongue (performance errors).

*Children who are learning to talk do not make grammatical errors, such as ordering their subjects, verbs, and objects incorrectly.

*A child would notice if an adult purposefully made a grammatically incorrect sentence. *Although children's experience is limited, they eventually have the potential to generate an unlimited number of grammatical phrases.

*Language acquisition appears to be generally independent of intelligence.

*Skill and ability appear to have no bearing on language acquisition.

*Children's production does not alter because of adult correction, but rather as the grammar, they learn progresses through the stages of language development that all children go through.

5. The Main Principles of Mentalism

*In terms of language acquisition and use, language is universal.

*When it comes to learning a foreign language, the focus is more on internal aspects that are not visible. Each person is born with the ability to use and understand language.

*Most of the ideas of behaviorism, such as reinforcement, rewards, repetition, and so on, are irrelevant because people can learn with or without them, and external forces play no role.

* Even though we know a lot about the speaker, we cannot predict when or what he will say.

*Mentalists believe that getting the right answer or getting the wrong one does not mean you have learned anything.

6. Reaction to Chomsky's Abstractions

According to Medgyes (1992), from both a sociolinguistic and a purely linguistic standpoint, the distinction between native and non-native speakers is rather controversial. There is no such thing as a single idealised target language register. There are several registers and styles within the same speech community, each of which is valued differently, not for linguistic reasons but for socio-political ones.

In the same vein, Phillipson (1992) notes that languages have several dialects, registers, and styles that make the task of defining a native speaker difficult. If some language patterns are preferred over others, it is because of social conventions and the standardisation process, not for strictly linguistic reasons. This debate about diversity is what sociolinguists have attempted to foreground in their studies on the nature of variation in language (Chambers, 2003). Widdowson (2003, p. 57) argues, "Such an idealisation leaves out of account what real speaker-listeners actually do with their language." In effect, it eliminates the variable of human agency altogether in order to identify the invariant properties that are intrinsic to language itself. Indeed, the existence of many registers within a single speech community or even across countries adds ideological dimensions to the issue at hand, leading to the illusion of a homogeneous native speaker who uses language correctly.

6.1. Dell Hymes' Communicative Competence

To address Chomsky's abstract notion of competence Hymes (1972) claims that when a child acquires his or her native language, the child acquires "knowledge of sentences," not only as grammatical but also as appropriate. He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, and in what manner (277). He calls this ability to use the grammatical rules that are appropriate to a given social context "sociolinguistic competence," which introduces the notion of a heterogeneous speech community and the notion of a heterogeneous speaker.

Hymes' sociolinguistic competence stands in sharp contrast to Chomsky's ideas of a perfectly homogeneous speech community and an ideal, homogeneous speaker and listener. According to Hymes, successful communication requires knowledge of the structural aspects of language, such as the rules of grammar, as well as socio-linguistic competence. This socio-linguistic competence refers to the ability to use language in an acceptable and efficient manner in particular social contexts. "In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others." "This competence is also integral with attitudes, values, and motivations concerning language, its features and uses, as well as with competence for and attitudes toward the interrelationship of language with the other code of communicative conduct" (Hymes, 1972, p. 277). Swain & Canale (1980) define communicative competence as the combination of a fundamental system of knowledge and skill required for communication. Knowledge in this sense refers to the (conscious or unconscious) knowledge of an individual about language and about other aspects of language use, and skill refers to the individual's use of knowledge in real communication.

Zoltan & Thurrell (1991) point out that Swain and Canale define communicative competence in terms of four components: 1/Grammatical competence includes knowledge of phonology, orthography, vocabulary, word formation, and sentence formation. 2/ Sociolinguistic competence includes understanding of sociocultural usage rules. 3/ Discourse competence is related to learners' mastery of comprehension and production of texts in the modes of listening, speaking, reading, and writing. It deals with cohesion and coherence in different types of texts. 4/ Strategic competence refers to compensatory strategies used in the face of grammatical, sociolinguistic, or

discourse difficulties, such as the use of reference sources, grammatical and lexical paraphrase, requests for repetition or clarification, slower speech, or difficulties addressing strangers when uncertain of their social status or locating the appropriate cohesion devices.

6.2. Ethnography of Communication

Hymes explained in detail the term "ethnography of communication" in his 1964 article "Introduction: Toward Ethnographies of Communications." This refers to an approach adopted to understand and study language from an anthropological perspective.

Historically, ethnography of communication (EC) was initiated partly as a response to Chomskyan linguistics, with its stress on abstract (mentalist or cognitivist) and universalist conceptualizations of language, and partly as a reaction to rule-governed Saussurean structuralism. For Hymes (1962), behaviour is not only learned and acquired through language but also "expressed through language" (p. 13). At stake are actual linguistic and communicative activities and practices, or "la parole," rather than more static and abstract views of language, or "la langue" (where the focus is on the linguistic code rather than on how codes emerge in-and-through activity). "The ethnography of speaking," Hymes (1962) noted, "is concerned with the situations and uses, the patterns and functions, of speaking as an activity in its own right" (p. 101). According to Hymes, language cannot be studied in isolation. It has to be studied in the wider context of cultural and social aspects. Language is not limited to a mere technical set of grammatical rules. In fact, it has a specific context, both in terms of the individual and the cultural norms and beliefs.

6.3. Speaking Model

Hymes also developed the SPEAKING model, which analyses speech in its cultural context. It consists of sixteen parts, which have been divided into eight categories.

They are as follows:

- S – setting and scene – the physical location where the speech takes place
- P – participants –the people who take part in the speech
- E – ends – the purpose and the outcome of the speech

- A – act sequence – the speech acts and the sequence in which they are carried out
- K – key – the tone and manner in which the speech is carried out
- I – instrumentalities – the medium of communication that is used
- N – norms of interaction – the rules of speech, interaction and interpretation

G – genres – the ‘type’ of speech and its cultural contexts

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Essay Questions

- What do you think Chomsky means by saying "Linguistic theory is concerned primarily with an ideal speaker- listener, in a completely homogeneous speech community" (Chomsky, 1965, p. 3)
- Dell Hymes (1966) argues that no significant progress in linguistics is possible without studying forms along with the ways in which they are used. Explain
- While Saussure's Course in General Linguistics (1916) traces the rise of structural linguistics, Chomsky, in Aspects of the Theory of Syntax, lays down the idealized context in which a linguistic theorist is supposed to perform research (a researcher should deal with a speaker and a listener who know their language perfectly). Saussure and Chomsky do not share the same views on the ultimate goal of linguistics. Explain
- What do you think Hymes means by saying that "There are rules of use without which the rules of grammar would be useless"
- Competence is the knowledge we (subconsciously) possess about how to speak a language. Discuss
- Competence is not only the knowledge in the abstract but the ability to put knowledge in use according to convention. Discuss
- A significant break in linguistic tradition came in 1957, the year American Noam Chomsky's Syntactic Structures appeared. Comment
- What should the goals of linguistics be according to Chomsky?
- What was Phillipson's (1992) criticism of Chomsky's ideals about language?
- According to Widdowson (2003, p. 57), "Such an idealization [Chosky's] leaves out of account what real speaker-listeners actually do with their language. Discuss
- Hymes' sociolinguistic competence stands in sharp contrast to Chomsky's ideas of a perfectly homogeneous speech community and an ideal, homogeneous speaker and listener. Discuss

Chomsky, N. (1957). *Syntactic Structures*. The Hague: Mouton.

2

THE INDEPENDENCE OF GRAMMAR

2.1 From now on I will consider a *language* to be a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements All natural languages in their spoken or written form are languages in this sense, since each natural language has a finite number of phonemes (or letters in its alphabet) and each sentence is representable as a finite sequence of these phonemes (or letters), though there are infinitely many sentences. Similarly, the set of 'sentences' of some formalized system of mathematics can be considered a language. The fundamental aim in the linguistic analysis of a language L is to separate the *grammatical* sequences which are the sentences of L from the *ungrammatical* sequences which are not sentences of L and to study the structure of the grammatical sequences The grammar of L will thus be a device that generates all of the grammatical sequences of L and none of the ungrammatical ones One way to test the adequacy of a grammar proposed for L is to determine whether or not the sequences that it generates are actually grammatical, i e , acceptable to a native speaker, etc. We can take certain steps towards providing a behavioral criterion for grammaticalness so that this test of adequacy can be carried out For the purposes of this discussion, however, suppose that we assume intuitive knowledge of the grammatical sentences of English and ask what sort of grammar will be able to do the job of producing these in some effective and illuminating way. We thus face a familiar task of explication of some intuitive concept – in this case, the concept "grammatical in English," and more generally, the concept "grammatical."

Notice that in order to set the aims of grammar significantly it is sufficient to assume a partial knowledge of sentences and non-

sentences. That is, we may assume for this discussion that certain sequences of phonemes are definitely sentences, and that certain other sequences are definitely non-sentences. In many intermediate cases we shall be prepared to let the grammar itself decide, when the grammar is set up in the simplest way so that it includes the clear sentences and excludes the clear non-sentences. This is a familiar feature of explication.[1] A certain number of clear cases, then, will provide us with a criterion of adequacy for any particular grammar. For a single language, taken in isolation, this provides only a weak test of adequacy, since many different grammars may handle the clear cases properly. This can be generalized to a very strong condition, however, if we insist that the clear cases be handled properly for *each* language by grammars all of which are constructed by the same method. That is, each grammar is related to the corpus of sentences in the language it describes in a way fixed in advance for all grammars by a given linguistic theory. We then have a very strong test of adequacy for a linguistic theory that attemps to give a general explanation for the notion "grammatical sentence" in terms of "observed sentence," and for the set of grammars constructed in accordance with such a theory. It is furthermore a reasonable requirement, since we are interested not only in particular languages, but also in the general nature of Language. There is a great deal more that can be said about this crucial topic, but this would take us too far afield. Cf. § 6.

2.2 On what basis do we actually go about separating grammatical sequences from ungrammatical sequences? I shall not attempt to

[1] Cf., for example, N. Goodman, *The structure of appearance* (Cambridge, 1951), pp. 5–6. Notice that to meet the aims of grammar, given a linguistic theory, it is sufficient to have a partial knowledge of the sentences (i.e., a corpus) of the language, since a linguistic theory will state the relation between the set of observed sentences and the set of grammatical sentences; i.e., it will define "grammatical sentence" in terms of "observed sentence," certain properties of the observed sentences, and certain properties of grammars. To use Quine's formulation, a linguistic theory will give a general explanation for what 'could' be in language on the basis of "what *is* plus *simplicity* of the laws whereby we describe and extrapolate what is". (W. V. Quine, *From a logical point of view* [Cambridge, 1953], p. 54) Cf. § 6.1.

3. Towards a Pragmatic Perception of Language: The Speech Act theory

The goals of this chapter are to:

- Explain how the meaning of expressions is linked to the rules that govern their use in performing speech acts.
- Expose students to a range of concepts related to the "speech act" theory.
- Introduce Searle's Classification of Acts.
- Introduce the notion of indirectness.

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1. The Concept of Speech Act

Austin was opposed to the neopositivist concept of language as a tool for describing, verifying, and reporting physical facts or events. He advocated the active/performative aspect of language by drawing on the ideas of Wittgenstein, who came up with the notion "Don't ask for the meaning, ask for the use," demonstrating language as a new vehicle for social activity (Bach, 1998). He claims that language is both constative and descriptive, as well as active and performative. In this sense, he proposes a distinction between constative assertions, which have a truth value, and performative claims, which have an action associated with their physical world. His theory is all about how meaning and action are related to language. Austin's ideas were developed from the basic belief that language is used to perform actions. Between 1955 and 1962, Austin gave a series of lectures, the William James Lectures at Harvard, which were published as a book entitled How to Do Things with Words. This was the first step toward the "speech act theory," as it is now known.According to Austin, meaning is described as a relationship between linguistic norms associated with words and sentences, the context in which the speaker actually communicates something to the listener, and the speaker's associated intents. According to Austin, some utterances that appear to be statements lack a truth value, which is regarded as an essential quality of statements. They don't "describe" or "report" anything, but the act of making the statement is, or is part of, the act of doing something. These are referred to as "performatives" by Austin, who distinguishes them from "constatives," which include declarative statements whose truth or falsity can be determined (Austin in Schiffirin, 1994, P. 53).

The speech act theory has influenced many researchers in various disciplines. In the area of gender studies, this theory inspired Judith Butler to develop the theory of gender performativity. She believed that gender identity is socially constructed and performed as it is caused by performative actions and behaviours. For Butler gender is not something we have but something we do, we perform.

2. Performatives Utterances

Performative utterances can be seen as follows:

*I do (take this woman to be my lawful wedded wife) - as uttered In the course of marriage ceremony.

*I name this ship the Queen Elizabeth- as uttered when smashing the bottle against the stern.

*I bet you sixpence it will rain tomorrow.

The examples above have several things in common. They all contain a certain type of verb, known as a performative verb, which carries out a specific action (the action that the verb «names» when uttered in a given situation). A context might contain things like the location (a wedding), as well as tangible objects (a ship). According to Austin, performative utterance necessitates not only "suitable circumstances," but also "proper language": the performative verb is "present tense," each sentence has a first subject, and the adverb may alter any of the verbs.

Austin divided utterances into two types, Performatives and Constatives.

Performatives: Statements that cannot be considered true or incorrect because they are not descriptions of the world. Performative sentences realizes the activity embodied in the verb.

1. **I pronounce** you man and wife.
2. **I sentence** you to 50 years in prison.
3. **I promise** to drive you to Berlin.

Constatives:

Constative assertions describe the physical world's current states of affairs. They are statements and descriptions of the physical world. Because of its

verifiability and connection to physical occurrences, this type of statement has truth-value.

*“My car is red/ * Hudson River sometimes freezes over.

Performative Verbs: Many performative utterances also contain performative verbs. The performative verb is one that embodies and names the action while performing it. I pronounce, I sentence etc. These verbs are essential for the action to occur. A priest in a catholic wedding could not for example say, “You are man and wife”. In place of “I pronounce you man and wife”.

Explicit Performative

I hereby order you that you clean up this mess./I hereby tell you that the work was done by Elaine and myself

Implicit Performative

Clean this mess!/The work was done by Elaine and myself

3. Felicity Conditions

The statement is considered felicitous if it realises the action it proposes because it meets the conditions for performing the action it proposes. The authority of a performative statement is one of the conditions for its felicity. When a judge announces in a tribunal, "I condemn the defendant to prison," the prisoner is sentenced since the judge has the authority to do so. However, the statement "I condemn the defendant to prison" will have no effect if it is said in the street. In this case, the statement will not be felicitous because it does not fulfil the context condition of felicity. The idea underlying the performative statements is that saying something means doing something. This is the basis of the speech act theory elaborated by Austin.

4. The Three types of speech acts

According to Austin, there are three different acts a person may execute by saying something:

4.1. Locutionary act:

The act of stating something ‘It’s me again’ (surface meaning)

It includes three sub-levels: the phonetic act (verbal), which is the act of producing sounds; the phatic act (syntactic), which consists in producing sounds characterised as words of a particular language organised according to the grammar of that language; and the rhetic act (semantic), which is the level of semantics since it consists in producing statements with meaning and reference.

4.2. Illocutionary act:

The act performed by saying something 'It's me again,' (speaker's purpose to apologize).

The illocutionary act relates to what is accomplished by saying something or what the speaker intends to accomplish by saying something. Consider the following scenario: The speaker intended to give an instruction when he said, "Close the door, please," and he intended to communicate a sentiment when he said "What a hot day, my God!" and so on.

4.3. Perlocutionary Act:

The impact of the statement on the listener "It's me again" (the effect of it is difficult to foresee or guess). In this case, the statement may make the addressee angry. By saying, "The company may not be able to pay the employees this month," whose illocutionary force is to give a piece of information, the speaker may cause the hearer to become worried.

5. Classification of Acts

Many philosophers believe Austin and his colleague Searle had opposing viewpoints on speech acts; while Austin emphasised a conventional interpretation of speech acts (illocutionary forces have their origins in a conventional system of social interaction), Searle emphasised a psychological interpretation (based on meaning, beliefs, etc.). In fact, Searle explicitly linked the study of speech acts to the study of language: its production, interpretation, and meaning (both speaker and linguistic meaning). There are a number of analytic connections between the notion of "speech acts," what the speaker means, what the sentence (linguistic element) uttered means, what the speaker intends, what the hearer understands, and what the rules governing the linguistic elements are. Therefore, Searle (1975) developed and refined Austin's

theory by proposing classifications restricted to illocutionary acts. So according to Searle, there are at least five different kinds of illocutionary speech acts.

Assertives: a statement that expresses the speaker's belief about a fact of the world. Assertives are expressed through statements that bind the speaker to the truth of the statement. For example, reciting a creed.

Directives: refer to the speech acts that are intended to elicit a specific response from the listener, such as requests, instructions, and recommendations.

Directives express commands, orders, etc., which cause the hearer to act in a way or other. In this case, the world will adapt to the language.

Commissives: refer to the speaker's commitment to something in the future, such as a promise. It is necessary to take action in order for the promise to make sense.

Expressives: correspond to the speaker's feelings and emotions, such as thanking or congratulating someone.

Declarations: Baptisms, judicial pronouncements (pronouncing someone guilty or pronouncing someone husband and wife) are examples of acts that transform the world based on the content of the statement.

6. Indirectness

Through indirect speech acts, the speaker communicates to the hearer more than he actually says by relying on their mutually shared language and non-linguistic background knowledge, as well as the hearer's general powers of rationality and deduction. Such an act will need an analysis of mutually shared background information about the dialogue, as well as logic and linguistic rules.

Indirectness is a common conversational strategy. People tend to use indirect speech acts for different reasons and in different situations. Indirect speech acts are often associated with politeness as a strategy to deal with unpleasant messages (Leech, 1983). In the following example, the speaker, instead of making a direct request (open the window), prefers to justify the action first.

- E.g., it is hot in here.

Searle (1975) proposes the concepts of "primary" and "secondary" illocutionary acts in relation to indirect speech acts. The indirect illocutionary act is the primary illocutionary act. The direct illocutionary act, executed in the literal utterance of the sentence, is the secondary illocutionary act. "In indirect

speech acts, the speaker communicates to the hearer more than he actually says by way of relying on their mutually shared background information, both linguistic and non-linguistic, together with the general powers of rationality and inference on the part of the hearer" (Searle, 1975, p. 60).

In linguistic literature, the following example is frequently used to illustrate the notion of indirectness.

(1) Speaker X: "We should leave for the show or else we'll be late."

(2) Speaker Y: "I am not ready yet."

In the example above, Y's rejection of X's suggestion is the primary illocutionary act, and Y's remark that she/he is not ready to leave is the secondary illocutionary act. Searle attempts to explain how we can grasp two meanings from the same statement and at the same time, we are able to respond to the correct meaning.

Speaker and hearer share knowledge about how to identify and classify an utterance as a specific type of act and as a unit of language that is generated and interpreted according to constitutive principles. The number of things that we can do with language is rather finite. We tell others how things are, we try to persuade them to do things, we commit ourselves to doing things, we express our feelings and attitudes, and we use our words to impact the things around us. At any given time, an utterance can perform multiple functions. Because one act can be performed by way of another, some utterances have several functions.

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Essay Questions

- A speech act in the philosophy of language and linguistics is an utterance that has performative function in language and communication. Explain and illustrate with examples.
- While Austin's theory considers the extent to which utterances can perform three acts, Searle's taxonomy distinguishes one type of illocutionary act from another. Explain and illustrate with one example of your own for each classification.
- Searle (1991.266) characterizes indirect speech acts as "cases in which one illocutionary act is performed indirectly by way of performing another". Explain and illustrate with one example.
- Austin's work, particularly *How to Do Things with Words,* prompted scholars to pay closer attention to the uses of language. Discuss
- According to the speech-act theory, talking is not just semantics but also acting and meaning-making.
- Searle (1969) proposed categorising speech acts. Discuss
- The speech act theory considers language as a sort of action rather than a medium to convey and express. Discuss
- In the view of Austin, performative utterance requires not only "the appropriate circumstances" but also the appropriate language. How so?
- How did Searle develop Austin's theory?
- In Austin's framework, the notion of an illocutionary act is central to the concept of a speech act. Explain and illustrate with examples.
- While illocutionary acts revolve around the speaker, perlocutionary acts relate more to the listener. Explain and illustrate with examples.
- Austin (1962) attempts to see language as a kind of social activity rather than merely as a matter of stating truly or falsely. Discuss
- Searle (1975) elaborates the classification of speech acts into five classes. Explain each classification and illustrate with examples.
- Searle's classifications of the speech act indicate that the number of things that we can do with language is rather finite. Explain

Extracts from the William James Lecture1, delivered at Harvard University

What I shall have to say here is neither difficult nor contentious; the only merit I should like to claim for it is that of being true, at least in parts. The phenomenon to be discussed is very widespread and obvious, and it cannot fail to have been already noticed, at least here and there, by others. Yet I have not found attention paid to it specifically. It was for too long the assumption of philosophers that the business of a 'statement' can only be to 'describe' some state of affairs, or to 'state some fact', which it must do either truly or falsely.

***

We shall take, then, for our first examples some utterances which can fall into no hitherto recognized grammatical category save that of 'statement', which are not nonsense, and which contain none of those verbal danger signals which philosophers have by now detected or think they have detected (curious words like 'good' or 'all', suspect auxiliaries like 'ought' or 'can', and dubious constructions like the hypothetical): all will have, as it happens, humdrum verbs in the first person singular present indicative active.' Utterances can be found, satisfying these conditions, yet such that **A.** they do not 'describe' or 'report' or constate anything at all, are not 'true or false'; and B. the uttering of the sentence is, or is a part of, the doing of an action, which again would not normally be described as saying something. This is far from being as paradoxical as it may sound or as I have meanly been trying to make it sound: indeed, the examples now to be given will be disappointing.

Examples :

(E. a) 'I do (sc. take this woman to be my lawful wedded wife)'-as uttered in the course of the marriage ceremony.~

(E* b) 'I name this ship the Queen Elizabeth'—as uttered when smashing the bottle against the stem.

(E. *c)* 'I give and bequeath my watch to my brother' as occurring in a will.

(E. d) 'I bet you sixpence it will rain tomorrow.'

In these examples it seems clear that to utter the sentence (in, of course, the appropriate circumstances) is not to *describe* my doing of what I should be said in so uttering to be doing1 or to state that I am doing it: it is to do it. None of the utterances cited is either true or false: I assert this as obvious and do not argue it. It needs argument no more than that 'damn' is not true or false: it may be that the utterance 'serves to inform you'-but that is quite different. To name the ship *is* to say (in the appropriate circumstances) the words 'I name, &c.'. When I say, before the registrar or altar, &c., 'I do', I am not reporting on a marriage: I am indulging in it.

What are we to call a sentence or an utterance of this type I propose to call it a *performative sentence* or a performative utterance, or, for short, 'a performative'. The term 'performative' will be used in a variety of cognate ways and constructions, much as the term 'imperative' is, the name is derived, of course, from 'perform', the usual verb with the noun 'action': it indicates that the issuing of the utterance is the performing of an action.

4. Halliday's Systemic Functional Linguistics Encoding Experience in Language

The goals of this chapter are to:

- Help students understand how language, as a system, implies cognitive and social attitudes.
- Offer insight into the metafunctions of language.
- Introduce the theory of transitivity.
- Explain how this theory considers grammar as a meaning- making resource.

1. Halliday's New Approach to the Study of Language

Halliday is known for his grammatical theory and descriptions, which were first published in 1985 in his book, An Introduction to Functional Grammar. He defines language as a semiotic system, "not in the sense of a system of signs, but a systemic resource for meaning" (1985:192). For Halliday, language has "meaning potential." Its function (what it is used for) is more important than its structure (how it is composed).

Systemic-Functional Linguistics (SFG) is a language approach established primarily by Halliday in the United Kingdom in the 1960s and Australia in the 1970s. It is considered a subset of systemic linguistics, a broad social semiotic approach to language. Halliday has never compared his theory to Chomsky's, claiming instead that his viewpoints, goals, and framework are distinct. His supporters, on the other hand, consider his work a counterpoint to Chomsky's formalist approach. They claim that SFL can be compared with cognitive linguistics because, rather than creating theories about internal mental processes, SFL focuses on the fact that language is something that a society shares and can best be studied by seeing how it is realised and used in its context.

Many linguists were inspired by Halliday's approach to language studies to include meaning and social function in their account of grammar. In his Introduction to Functional Grammar, he supported his choice of "system" over "structure." "Structure is the syntagmatic ordering in language: patterns, or regularities, in what goes with what." In contrast, system is ordering on the opposite axis: patterns in what could go instead of what..."Any set of alternatives, together with its condition of entry, constitutes a system in the technical sense" (Halliday & Matthiessen, 2014: 22).

1.1. Influence of Malinowski and Firth

Malinowski was an anthropologist who was particularly interested in studying primitive languages. Much of his work was founded on the premise that in order to comprehend an utterance, we must first comprehend the utterance's "context of situation." It is not sufficient to rely solely on the sentence or the words to understand. A word receives its meaning only in the context of other words, and a sentence typically appears in the context of other sentences and has meaning only as part of a larger, meaningful whole. The researcher's aim, according to Malinowski, is to demonstrate that even the phrase is not a self-contained, self-sufficient unit of speech. His essay "The Problem of Meaning in Primitive Languages," published in 1923, was used in Halliday's (1985) book as part of the emergence of context as essential to understanding how text works and what it does or can do.

Malinowski's work, according to J.R. Firth, was crucial to the development of linguistics. Malinowski's theories regarding the relevance of the context of a situation had a big influence on him. Firth was a linguist who contributed to the establishment of linguistics as a field in the United Kingdom. He argued that the study of meaning should be the primary object of linguistics, as he says, "I suggest that voices should not be entirely dissociated from the social context in which they function" (1957:226).

2. Functional Orientation

According to Halliday, linguistics should be concerned with the study of "how people exchange meanings by 'languaging" (1985, p. 193). To encode meaning in language, people use a variety of linguistic choices. In this sense, a "system" is a collection of options in a specific linguistic situation. In SFG, the focus is more on what language does than on how it does it (its structure).

SFL is functional and semantic rather than formal and syntactic. It is "functional" in the sense that it views language as having evolved in response to the specific functions that the language system must fulfill. According to Halliday, these functions have left their mark on the structure and organisation of language at all levels. In SFL, each utterance is assigned a speech function, e.g., giving information (statement), demanding information (question), demanding action (order), or offering action (offer, promise, etc.) (O'Donnell, 2011).

3. The Three Metafunctions of Language

The investigation of the "clause" is a way to look at not only the functioning of grammar but also the way such functioning relates to representations (representing the world). A clause is the product of three simultaneous semantic processes. It is the presentation of experience (ideational), an interactive exchange (interpersonal), and a message (textual) (Halliday, 1985).

3.1. The Ideational

According to Halliday, language is concerned with building and maintaining a theory of experience. The ideational metafunction deals with the way people use language to represent people and things, their actions and relationships, and the places, times, or circumstances in which events occur. It includes:

3.1.1. The Experiential function

The grammatical choices that enable speakers create meaning about the world or represent the world meaningfully.

3.1.2. Logical function

It refers to the systems "that set up logical–semantic relationships between one clausal unit and another" (Halliday, 2003: 17). It is about the choices that the speakers make while constructing or combining clauses. When combining two clauses, a speaker must decide whether to give both clauses identical significance or to make one dependent on the other. While connecting the clauses, we create the meaning. The grammatical choices we make allow us to make sense of the world around us as well as the world inside us. The logical metafunction organises our thinking based on our prior knowledge. Halliday points out that the meanings we create are closely related to the experiential function, as he says:

> "Most obviously, perhaps, when we watch small children interacting with the objects around them we can see that they are using language to construe a theoretical model of their experience. This is language in the experiential function; the patterns of meaning are installed in the brain and continue to expand on a vast scale as each child, in cahoots with all those around, builds up, renovates and keeps in good repair the semiotic “reality” that provides the framework of day-to-day existency and is manifested in every moment of discourse,

> spoken or listened to. We should stress, I think, that the grammar is not merely annotating experience; it is construing experience." (Halliday, 2003, p. 15)

Language evolved, according to Halliday, as a result of this process of constructing meaning from experience. We tend to classify and group events in order to make sense of the complex environment. As a result, these groups are not handed to us; they are rather constructed. Grammar plays an important role in constructing reality. (Halliday has been inspired by Benjamin Lee Whorf, who advocates the idea that the linguistic differences in grammar and use are due to the fact that the speakers of the different languages experience the world differently.)

*The ideational metafunction relates to the field aspects of a text. The field is the content or the subject matter of a text. (What is the text about? E.g. a Geography textbook on geosystems.

3.2. Interpersonal Function

It refers to the grammatical choices that enable speakers to interact with one another. We use language to establish and maintain relationships with our friends, parents, and so on. According to Halliday, language acts out "the interpersonal encounters that are essential to our survival" (2003). According to him, language serves as a medium between individuals both at the micro level (daily life) and the macro level (parent/child, president/citizen, etc.).

*The interpersonal metafunction relates to a text's aspects of tenor or interactivity. Tenor is the relationship between the author and the audience. (E.g., the author of the textbook is the expert. The audience members are first-year pupils.

3.3. The Textual

Through its textual function, language "creates a semiotic world of its own: a parallel universe, or 'virtual reality' in modern terms" (Halliday, 2003:276). Language functions as a system that organises messages in a

cohesive fashion within the context in which they are spoken or written. In fact, it is the textual function that actualizes ideational and interpersonal meanings (Halliday 2007: 184). In other words, when language is in use, this means that meaning is being created from experience to serve as a medium between individuals, which eventually leads to the formation of a text.

*The textual metafunction relates to mode; the internal organisation and communicative nature of a text. This comprises (written, spoken, hesitators, turn-taking, spontaneity, pauses and repetitions, lexical density, grammatical complexity, coordination, the use of nominal groups, cohesion).

(E.g., the geography textbook contains repetitions and has a high lexical density.)

4. Creating Meaning from Experience

4.1. Transitivity System

The transitivity theory of Halliday is a useful linguistic framework for identifying the main language aspects of hidden concepts and attitudes. The clause's ideational function is concerned with the communication of ideas. (Halliday, 1994). Its function is that of representing "processes" or "experiences": actions, events, processes of consciousness, and relations. The term "process" is used in an extended sense, "to cover all phenomena... and anything that can be expressed by a verb: an event, whether physical or not; a state; or a relation." Halliday (1994, pp. 106–362) further notes that the "processes" expressed through language are the product of our conception of the world or point of view. He notes that our most powerful conception of reality is that it consists of "goings-on": of doing, happening, feeling, and being. These goings-on are sorted out in the semantic system of the language and expressed through the grammar of the clause in the system of transitivity. Transitivity specifies the different types of processes that are recognised in the language and the structures by which they are expressed.

4.2. The Processes Expressed through Language

Processes could be material, mental, behavioural, verbal, or relational. The participants in material processes are the actor (the one who does the action), the goal (the one who is affected by the action), the recipient (the one who receives something), and the beneficiary (the one for whom something is done).

The mental processes are processes of perception, cognition, and affection; the senser is the one who does the mental action; the phenomenon is the thing that is perceived, thought about, or appreciated. The relational processes express possession, equivalence, attributes, etc., and the process of saying expresses the relationship between ideas constructed in human consciousness and ideas enacted in the form of language. It includes the sayer (the participant who is speaking), the target (the addressee to whom the process is directed), and the verbiage (what is said).

Examples

Material Processes: physical actions in the real world.

Participants: - Actor: the one who does the action /- Goal: The one who is affected by the action /- Recipient: the one who receives something/- Beneficiary: the one for whom something is done

*John (actor) gave (process) Mary (recipient) a book (goal)

Mental Processes: processes of perception, cognition, and affection

- Senser: the one who does the mental action/- Phenomenon: The thing that is perceived, thought, appreciated

*John (Senser)thought (process) that Mary was coming (Phenomenon)

Verbal Processes: processes of communication:

- Sayer: the one who communicates/- Addressee: the one receiving the message/- Verbiage: What they say

* John (Sayer) said (process) that he was tired (verbiage)

Behavioural Processes

The verb is intransitive. The process indicates an activity in which both the physical and mental aspects are inseparable and indispensable to it.

Behaver: the agent who behaves.

John (behaver) neither smiles nor laughs (process)

Relational Processes: expressing possession attributes...

- Carrier: An entity being described /- Attribute: The description of the entity

*John (carrier) is (process) tall (attribute)

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Essay Questions

- What does Halliday (1994) mean when he says that all languages have resources for construing experience, enacting complex social relations and enabling these two kinds of meanings to come together in coherent text?
- Systemic functional linguistics treats grammar as a meaning –making resource and insists on the fact that meanings are influenced by the social and cultural context in which they are exchanged. Discuss
- According to Halliday (1995), language has developed in response to three kinds of functional 'needs'. Explain and illustrate with one example of your own.
- -Halliday's SFL is based on the notion of "choice"; language offers us different possibilities of encoding in language our experience of particular events. The particular selections, which we make, are from the system of transitivity. Explain and illustrate with one example of your own
- Language, according to Halliday (1975), evolved in response to social functional needs Discuss
- What does Firth (1957) mean when he says that voices should not be entirely dissociated from the social context in which they function?
- What are the three major functions of language that Halliday introduced in 1994?
- According to Halliday (1973:134), transitivity is the set of options whereby the speaker encodes his experience of the processes of the external world, and of the internal wold of his own consciousness." Explain.
- Systemic functional linguistics is the study of the relationship between language and its functions in social settings. Discuss
- Explain the contributions of Halliday to theories of language and related areas.
- In 'An Introduction to Functional Grammar', Halliday introduces his theory of systemic functional grammar. Grammar, according to him, plays an important role in representing and constructing reality instead of just being a set of rules that people use when they speak or write. Explain and illustrate with examples.

Simpson, P. (1993). Language, Ideology and Point of View. Routledge. London

Paul Simpson's Example (1993)

Picture, if you will, the following scenario. You are sitting in your boss's office anxiously awaiting news about your recent application for promotion. But just before announcing the outcome of your application, your boss is called away to take a phone call in another office. You sit nervously, rubbing together the palms of your hands. On the desk in front of you is an expensive-looking vase. You pick up this little objet d'art and turn it deftly in your hands. Then, of course, catastrophe strikes: as you're turning it, it slips through your fingers and smashes into a dozen or so fragments on the varnished oak floor. You stare at it vacuously. After what seems like a lifetime, your boss returns. She stares at the pieces on the floor and then frowns at you in clear anticipation of an explanation. What do you say to her?

Let us suppose you decide to make a clean breast of it and offer the following remark by way of explanation:

(1)I broke the vase.

In this grammatically active sentence, the 'doer' has been placed first whereas the object affected has been positioned last. This certainly foregrounds your involvement in the incident, leaving no doubt about your responsibility for the breakage. Perhaps this 'up-front' approach is the sort of thing your boss respects. Or perhaps not. You decide therefore that (1) is a little too direct, and that the following is more appropriate:

(2) The vase was broken by me.

By converting (1) to its passive equivalent in this way, you have rearranged the original sequence of information. The object affected is now placed first, whilst the agent responsible for the breakage is now shifted towards the end of the sentence. Perhaps this more subtle explanation is what your boss would prefer. Then again, maybe not. You feel the passive form is basically a good idea, but it

sounds a little clumsy. You also feel that the removal of the 'doer' of the process is desirable. On balance, then, (3) seems the best policy:

(3) The vase was broken.

This strategy exploits a feature of the passive in that it has been possible to remove the optional 'by—' phrase from the end of the sentence. However, although the 'by—' phrase has disappeared, your boss can still react to (3) by asking Who by? Maybe the safest tactic is to construct a sentence which will not support a who by? question. You opt therefore for the following:

(4) The vase broke.

Like all of the options you have considered, (4) is a true statement about what happened. The 'pay-off' here, as far as you are concerned, is that in (4) the 'doer' has been excised completely from the process, fending off the awkward who by? question. On the other hand, there is the risk that the boss may think you're being disingenuous or that you are rather spineless. Perhaps a more direct approach, like that of (1) say, is needed.

5. Language and Society

The goals of this chapter are to:

- Explain the relationship between language and society.
- Demonstrate the impact of sociolinguistic factors on people's use of language.
- Present some aspects of the sociolinguistic situation in Algeria.
- Introduce some key concepts such as variation, variables, dialect, bilingualism, diglossia, borrowing, and codeswitching.

1. Sociolinguistic Orientation

Chomsky's ideas and ideals about language have dominated all four fundamental fields of linguistics (phonology, morphology, syntax, and semantics). The goal was to elaborate a language model that reflected scholars' growing understanding of the neurophysiological underpinnings of human language learning and production (Spolsky, 2005). However, the Chomskyan model received a lot of criticism for neglecting the openness of linguistic structures by treating language as static and rigid (Hall, 1977). Spolsky (2005) explains that, according to some scholars (e.g., Hymes), a sociolinguistic orientation developed because of Chomsky's exclusion of the social context. However, for Friedrich (1997), the birth of sociolinguistics was not a direct response to Chomsky but rather due to the scholars' growing interest in language fieldwork and textual analysis in the 1960s. Labov and Fishman are considered the founding fathers of the field, and the 1964 Bloomington meeting is generally agreed to be the birthdate of sociolinguistics (Fishman, 1997).

Sociolinguistics has developed thanks to the collaboration between sociology and linguistics. It looks at the social meaning of the language system and language use, as well as the sociocultural elements that influence the use of language, such as gender, race, and social class. According to Meyerhoff (2006), "sociolinguistics" is a very broad field and includes many approaches to the study of language. She points out that those who describe themselves as sociolinguists wear different hats because they have different interests and use different methods for collecting and analysing data.

3. Labov's Contribution

Labov was regarded as the founder of the discipline of variationist sociolinguistics. He has been described as "an enormously original and influential figure who has created much of the methodology" of sociolinguistics (Trask, 1997, p. 124).

The variety in New Yorkers' speech attracted Labov's attention. Indeed, New York City (NYC) is an important fieldwork location because it is historically known to be a dialect pocket on the US's eastern coast as it is bordered by other varieties of US English. Labov tried to find a broader range of variables. Some of these, such as the (r) variable, were ones that speakers were consciously aware of; others, on the other hand, were ones that speakers were less aware of, and only a skilled linguist could detect them. Labov obtained his data on r) using several different methods. This is known as triangulation, and it is a fundamental concept in science. Scientists generally prefer using different methods in order to obtain reliable results.

For his fieldwork, Labov (1966) interviewed a random sample of people from the Lower East Side of New York in their own homes. The sociolinguistic interviews consisted of four structured parts. The interviewee was asked to:

(i) read a list of minimal pairs (pairs of words that have different meanings but only differ from each other in one sound);

(ii)read a list of words in isolation (some of which contain the variables under investigation and some of which do not);

(iii) read aloud a short narrative (carefully constructed to contain the variables in as many linguistic environments as possible);

(iv) Talk with the interviewer about their life, some of their beliefs, and their life experiences.

Anonymous surveys were another method used by Labov to investigate variation. The 1966 New York City survey that he conducted on the realisation of (r) in three department stores is believed to be one of the most famous studies in sociolinguistics.

3. Variation in Language

Language variation is a phenomenon that exists in all human languages. Language users can express themselves in a variety of ways. According to Meyerhoff (2006, p. 1), "Everyone can modify the way they speak depending on who they are with or what the situation is." When they do this, they are drawing on

their sociolinguistic knowledge. Sociolinguists are concerned with systematic rather than accidental variation. Unconsciously, speakers may select a choice from among the many options provided by language. In this case, the researcher's task is to gather as much data as possible in order to analyse the realisation of particular variables. According to Tannen (2006, P. 319), researchers conduct sociolinguistic interviews with people of various social and age groups, then look for linguistic characteristics that have varying patterns. These characteristics, known as variables, should be produced in at least two different ways without changing the meaning of the word or phrase in which they appear. The word "farm" can be pronounced [farm] or [farm] with no change in meaning.

3.1. Phonological Variables

Speakers have the option of pronouncing the same word or phrase in a variety of ways. Tannen (2006, P. 321) argues that in most dialects of Spanish in the Americas, the letters c and z are pronounced as [s] –gracias is pronounced [grasias] – while in most dialects of Spanish in Spain, c and z are pronounced as [θ], as in [graθias]

3.2. Lexical Variables

Countless examples of variables have been documented over the last several decades. In Aberdeen (Scotland), for instance, words such as "boy," loon, loonie, lad or "laddie" are used to refer to a young male person, and "quine," lass, lassie, or "girl" to refer to a young female person (Watt, 2007). Tannen (2006, P. 320) believes that "perhaps the most noticeable differences between dialects are the different lexical items used in different varieties."

3.3. Morphosyntactic Variables

Tannen (2006, P. 323) points out that dialects can also be differentiated from one another in terms of morphosyntactic variation, or how words are put together into sentences. For example, in America, people prefer to use the form "gotten" as the past participle of "get," as in "She has gotten used to that," whereas in Britain, the speakers prefer to use "got." Another example provided by Tannen is the use of "have" and "got," such as in these sentences: (AM E) Do you have a match? (Brit E) Do you think you've found a match?

3.4. Discourse Variables

Researchers also take particular interest in the speakers' ways of structuring discourse, such as when organising conversational turns. In Tannen's (2006, p. 324) view, "the speakers of southern varieties of American English often engage in "small talk" before getting down to the business of a conversation, while Northerners tend to get more quickly to the point." Furthermore, different cultural groups in the United States may have very diverse rules for taking turns in discussion. Speakers of Native American vernacular English dialects in the Southwest, for example, tend to allow somewhat extended gaps between turns (Tannen, 2006).

4. Sociolinguistic Factors

There are numerous factors influencing the way people speak, which are investigated by sociolinguistics:

4.1. Social Class

Numerous studies have demonstrated that the speaker's social status, degree of education, parental background, and profession can all have a significant impact on his or her syntax and lexicon. According to sociolinguists, the socioeconomic status of the speakers has a significant impact on the way sentences are formed. Researchers studied and worked with two main groups of language users, primarily the "middle class" and the "working class." In the 1950s, Bernstein could draw on the social differences examined in language to trace two different codes: elaborated code and restricted code. He suggested that the former consist of short, grammatically simple sentences. It is characterised by accurate grammatical order and syntax.

> " In the case of an elaborated code, the speaker will select from a relatively extensive range of alternatives ... In the case of a restricted code the number of these alternatives is often severely limited"
>
> Bernstein (1971)

4.2. Social Context

Sociolinguists have also investigated linguistic variation in connection to social settings. The register of the language used changes depending on the situation:

formal language in formal meetings versus casual language in informal meetings, for example. It is worth noting that people are often aware of the distinctions in speech patterns that identify their socioeconomic class and can adapt their manner accordingly. According to Holmes (2008, p. 245), in multilingual countries such as Singapore or India, where many varieties coexist, people may accommodate others by choosing the variety that is most comfortable for their addressees. Such a process of adapting speech to reduce social distance is called convergence (Holmes, 2008). However, when people seek to emphasise the social gap, they sometimes adopt a technique called divergence, where they purposely use distinctive forms.

4.3. Geographical Origins

The sociolinguist's goal is also to examine how language varies based on the region of the country in which it is spoken. The term "dialect" is used to define a type of language that differs from others in syntax, lexicon, and pronunciation. Furthermore, due to a variety of characteristics such as life experience, education, age, and aspiration, each member of the community has a unique way of speaking, referred to as an "idiolect."

4.4. Ethnicity

Linguistic distinctions in relation to ethnicity are also studied by sociolinguists. In this way, we examine the native language of a country and compare it to the languages of other ethnic groups in the same country. According to studies, people who belong to an ethnic group that is a minority in a society are more likely to identify with their ethnic group than with their social class. Ethnic communities may speak a language that is distinct from the dominant culture. (Afro-American, Italian, and Jewish groups in New York City). The majority of the immigrants who arrived in New York in the nineteenth century never really mastered English. Their children were raised in an environment where English was spoken in schools and in everyday life, but their ethnic background had an impact on their English.

4.5. Nationality

In the case of the English language, British English differs from American or Canadian English; Nigerian English differs from Ghanaian English; and so on. The study of language variation is concerned with the social factors that influence

language in its context. The term "code-switching" refers to the use of several types of language in various social circumstances.

4.6. Gender

Sociolinguistics is concerned with the investigation of the differences in patterns of language use between men and women, such as quantity of speech, intonation patterns. According to Holmes (2008, P. 159), “The linguistic forms used by women and men contrast – to different degrees – in all speech communities”. In her view women, are said to be more linguistically polite than males, and women and men stress different speech functions.

4.7. Age

The age of the speaker clearly affects the use of language. "Not only pitch, but vocabulary, pronunciation, and grammar can differentiate age groups" (Holmes, 2008, p. 176).

5. Dialect Vs. language

According to the Routledge dictionary of language (1996), a "dialect" is a linguistic system that:

- shows a high degree of similarity to other systems, allowing for at least partial mutual intelligibility;
- is tied to a certain area in a way that the area it covers doesn't overlap with another area covered by a similar system;
- does not have a written or standardised form, i.e., does not have officially standardised orthographic and grammatical rules.

Dialects refer to language variations within a language community. It is worth noting that every dialect can have an impact on or even give birth to a standard language. The Romance languages (which are descended from Latin) are a good illustration of evolution and development. For example, French, Spanish, and Italian were all varieties of Latin and were extremely similar. According to Weinreich (an American linguist), a language is a dialect with an army and navy. The meaning of this popular adage that Weinrech heard from the audience while giving a lecture (he used it in a conference presentation in 1945) is that the difference between a

language and a dialect was ultimately a political distinction and had little to do with linguistics per se. In other words, if political will exists, any dialect can become a language (standardized). German and Dutch, for instance, are separate languages, but Mandarin and Meixian Chinese are supposed to be dialects. In linguistics, however, distinction between the two (language /dialect) is based on the concept of mutual intelligibility' (mutual understanding). Two languages where speakers can understand each other are considered dialects of the same language, and two languages where the speakers cannot understand each other are separate languages.

6. Sociolinguistic Situation in Algeria

6.1. Bilingualism

Bloomfield (1933, p. 50) states, "Bilingualism is the native-like control of two languages." I.e., we regard two (or many languages; multilingualism) as native languages equally.Many languages coexist in Algeria (modern standard Arabic, Algerian Arabic, Berber, and French).However, not everyone in Algeria is bilingual or multilingual, so bilingualism and multilingualism are not homogenous. Bouhadiba (2010) argues that the Arabic varieties in Algeria (Classical Arabic, Literary Arabic, and Modern Standard Arabic) are typically characterised by the presence of French, especially at the lexical level, and Spanish, mainly in the dialects spoken in the northwestern part of Algeria, and perhaps traces of Maltese or Italian in the central and north-eastern coasts of Algeria (2010, P. 43).

6.2. Diglossia

It refers to the use of two different varieties of the same language for two different sets of functions. It was first introduced by Ferguson (1959:336) in his article "Diglossia."

The Arab-speaking world is classified as diglossic, referring to the employment of two separate dialects of the same language. The first is used in official contexts, whereas the second is used in informal and everyday talk. The former is called high variety (H) or standard, and the latter is called low variety (L) or vernacular (Hudson, 1999, p. 49).

6.3. Code- switching

It is one of the most important features of the linguistic situation in Algeria. Code switching is defined as the use of two or more linguistic varieties in the same interaction. Speakers usually switch from one language to another based on the situation and their social, professional, and psychological motivations. Hudson (1999, P. 53) defines code-mixing as "a kind of linguistic cocktail—a few words of one language, then a few words of the other, then back to the first for a few more words, and so on."

6.4. Borrowing

Borrowing is another way that various languages might become mixed up with one another. People may employ words from another language to describe a notion or idea in ordinary discourse because terms in their home tongue are unavailable.

Haugen (1956) classifies three types of borrowing:

1. **Loan words"** which are adopted phonologically and morphologically. /mefin3:t/ and „le tablier" /tabliya/
2. **loan blendes** phrase contains two parts: one is in Arabic and the other in French beb lots:
3. **loan shift** taking a word from the native language and extending its meaning into the other

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Essay Questions/ Fieldwork

- Choose three characters in a novel with recognizable dialects of English. Describe the characters and their dialects and identify the social/ cultural factors associated with those varieties.
- Conduct a mini survey on Lexical variation in youth language in Algeria.
- Consider the different factors that may determine youngsters' use of a specific language including innovations. Explain how these patterns are established within colloquial Arabic. Examine adults' attitudes towards youth language.
- How many varieties (languages, dialects, styles) do people use in your hometown? Consider the different social contexts.
- Write a list of all the times that you used modern standard Arabic. Think of all the social factors that contributed to the selection of this variety.
- Ask bilingual individuals about their patterns of language use in the different domains.
- Where are low and high varieties used in diglossic communities? Literature, religion, education, broadcasting, shopping, the street... Think of other social contexts.
- In Algeria, people usually switch from one code to another for different reasons. To what extent can situational switching be predictable? Illustrate with examples.
- Make a list of the factors, which may contribute to Arabic maintenance/shift.
- What pattern of gender differences can you identify for language use in your community?
- Arabic affected many languages like Turkish, Spanish and English. Make a list of some Arabic loan words, considering syntactic and phonetic adaptation.
- Define the following concepts. Linguistic variation, diglossia, multilingualism, codeswitching, borrowing, dialect, idiolect
- How did William Labov contribute to the development of sociolinguistics?
- How does social context affect language?
- Sociolinguistics is the study of the connection between language and society and the way people use language in different social situations. Discuss
- Discuss the factors that influence changes in the way people speak.

- There are numerous factors influencing the way people speak, which are investigated by sociolinguistics. Explain
- Discuss the concept of variation in sociolinguistics.
- Sociolinguistics is the descriptive study of the effect of all aspects of society on the way language is used. It also studies how language varieties differ between groups separated by certain social variables. Discuss

- Holmes, J. (2008). An introduction to sociolinguistics. Harlow, England: Pearson Longman.

What are the different ways we say things?

Example 4[1]

Sam: You seen our 'enry's new 'ouse yet? It's in 'alton you know.
Jim: I have indeed. I could hardly miss it Sam. Your Henry now owns the biggest house in Halton.

The examples discussed so far have illustrated a range of *social* influences on language choice. Sociolinguists are also interested in the different types of *linguistic* variation used to express and reflect social factors. Vocabulary or word choice is one area of linguistic variation (e.g. *that bastard Sootbucket* vs *my teacher Mr Sutton*, *Margaret* vs *dear*). But linguistic variation occurs at other levels of linguistic analysis too: sounds, word-structure (or morphology), and grammar (or syntax) as well as vocabulary. Within each of these linguistic levels, there is variation which offers the speaker a choice of ways of expression. They provide us with different linguistic styles for use in different social contexts. Choices may even involve different dialects of a language, or quite different languages, as we shall see.

In example 4, the most obvious linguistic variation involves pronunciation. Sam 'drops his aitches' while Jim doesn't. Just as vocabulary choices convey social information, so using different pronunciation conveys social information too. Sam is a coal-miner and Jim is an old friend of Sam's son, Henry. Jim is also the local MP and he has dropped in to see Sam on one of his regular visits from London where he now spends most of his time. The difference in Sam's and Jim's [h]-dropping behaviour is the result of their different educations and occupations. In other words, despite their common regional origins they have different social backgrounds, and that is indicated by their speech.

Example 5

(a) Refuse should be deposited in the receptacle provided.
(b) Put your rubbish in the bin, Jilly.
(c) Please tender exact fare and state destination.
(d) Give me the right money and tell me where you're going.

The sentences in example 5 illustrate language variation in grammar and vocabulary, two different levels of linguistic analysis. The first, (a), uses a passive grammatical structure *should be deposited*, for example, which avoids any mention of the people involved. By contrast, (b) uses an imperative verb form, *put*, a possessive pronoun, *your*, and an address form, *Jilly*. This utterance is much more direct and it specifies whose rubbish is the focus of the directive. *Refuse*, *deposited* and *receptacle* are all more formal and less frequent words than *rubbish*, *put* and *bin*. Both sentences express the same message or speech function: they give a directive. But they are not interchangeable. If your mother said (a) to you as you dropped a bit of paper on the floor, it is likely you would find it odd. You might assume she was being sarcastic or humorous, but you would not be likely to consider it a normal way of speaking to someone she knew well.

6. Discourse Studies

The goals of this chapter are to:

- Explain the main tenets of discourse analysis.
- Explain the relationship between text, and context.
- Introduce some key concepts such as interpretation, mental representation, processing.
- Explain the role of coherence in the interpretation of discourse.
- Present the main lexical and grammatical aspects of cohesion.

1. A New Approach to the Study of the Use of Language

The term "discourse analysis" was coined by the linguist Zellig Harris in his article, titled "discourse analysis," published in 1952. Discourse analysis is usually referred to as "the study of language beyond the sentence" (Brown & Yule 1983; Cook 1989) and is usually concerned with the way speakers and writers create meaning and the way listeners and readers interpret and process it in everyday encounters. This viewpoint differs from that of modern linguistic approaches, whose main goals are the study of syntax, semantics, phonology, and morphology. Discourse analysts take particular interest in the examination of larger fragments of language as they flow together.

Discourse analysis is not a discipline that can stand on its own. It rather influences and is influenced by a number of other disciplines such as media, politics, psychology, literature, and sociology, to mention just a few. Discourse analysis is highly practical and is used in all areas of communication, especially in institutional areas such as medicine, law, and education. It deals with all forms of talk—speech, written texts, everyday language, specialised language, formal and informal language, and even visuals. It also examines how language is used to support powerful social institutions, such as government, and manipulate opinion. Discourse analysis is also concerned with contentious issues such as ideology production and the distribution of power relations.

2. Definition of the Term 'Discourse'

Discourse can be defined in two ways:

1. A structural definition of discourse considers it a unit of language above the level of the sentence. This approach looks for constituents that have particular relationships with each other and that can occur in a limited number of arrangements.

> "If we are to find the answer to the problem of what gives stretches of language unity and meaning, we must look beyond the formal rules operating within sentences and consider the people who use language and the world in which it happens as well" (Cook, 1989, p. 13).

2. A functional approach to discourse is based on the idea that language has multiple functions. The task of discourse analysis using this approach is to analyse the functions of language, the way that language is used, and what we do with language when we use it. In other words, the focus is on the functional (social) rather than the formal (linguistic).

There are a number of approaches to discourse analysis. However, speech act theory, interactional sociolinguistics, ethnography, pragmatics, and conversation analysis are the most important ones.

3. Interpreting Discourse

Some of the most intriguing questions in the study of language revolve around how language is "used" rather than what its components are. When we attempt to answer the questions mentioned below, we are doing discourse analysis.

- How can language users decipher what other language users are trying to say?
-How do we, as language users, make sense of what we read in texts, comprehend what speakers mean despite what they say, distinguish between

connected and jumbled or nonsensical discourse, and participate successfully in that complicated activity known as conversation?

DA is a method of "understanding" what is happening around us. To describe a speech event, we can refer to the proper representation of the linguistic forms and structures employed. However, as actively involved participants, we can do more than this; we can do more than simply discern correct from incorrect form and structure; we can handle inconsistencies, errors, and even ambiguity. We can deal with fragments, abbreviations, acronyms, and implicatures.

4. The Role of the Context in Interpreting Discourse

The introduction of context theories to the field of discourse analysis indicates that, in addition to the content of the discourse, the context in which it occurs should be considered. Fillmore (1977, P. 119) points out: "The task is to determine what we can know about the meaning and context of an utterance given only the knowledge that the utterance has occurred... I find that whenever I notice some sentence in context, I immediately find myself asking what the effect would have been if the context had been slightly different." (In Gillian Brown & George Yule, 1983, p. 35)

Different linguists have defined the term "context" in different ways.Widdowson (2000), when focusing his study on language meaning, considers "context" as "those aspects of the circumstance of actual language use, that are taken as relevant to meaning." He argues, "in other words, context is a schematic construct... the achievement of pragmatic meaning is a matter of matching up the linguistic elements of the code with the schematic elements of the context." (Widdowson, 2000, P. 126). Cook (1999) defines "context" as just a form of knowledge. In the narrow sense, it refers to knowledge of factors outside the text under consideration. In the broad sense, it refers to knowledge of these factors and of other parts of the text under consideration, sometimes

referred to as "co-text" (Cook, 1999, p. 24). For Yule (2000), "context is the physical environment in which a word is used" (2000, p. 128).

These definitions share the idea that one main point of the context is the environment (called circumstances or factors by some other scholars) in which a discourse occurs.

Many linguists divide 'context' into two to three groups, and even six. Song (2010) discusses 'context' from three perspectives:

4.1. Linguistic Context

It refers to the interaction between words, phrases, sentences, and even paragraphs within the text. There are three ways to look at it: deictic, co-text, and collocation.

Participants in a language event must be aware of their location in space and time, and these characteristics are directly related to the deictic context, which includes deictic expressions such as "now," "then, etc., spatial expressions such as "here," "there, etc., and person expressions such as "I," "you, etc. Deictic expressions contribute to the cohesion and coherence of the text. The frequent occurrence of words together to convey meaning, such as "washing machine," "early bird," and "typewritten," is referred to as collocation.This is considered lexical cohesion. The co-text refers to the words that exist near other words in the text and that help the reader determine and clarify meaning.

4.2. Situational Context (context of situation)

It relates to the context in which the conversation takes place, such as the time and place, as well as the interaction between the participants.

4.3. Cultural Context

According to Song (2010, P. 877), "context" refers to the culture, customs, and historical background of the linguistic communities in which the participants interact with each other. Language is a social phenomenon that is closely linked to society's social structure and value system. As a result, all of these elements, such as social role, social status, sex, and age, have an impact on language.

Many scholars have elaborated checklists to include the most relevant features of the context. The following checklist, for instance, includes:

- identity of the speaker/writer
- identity of the hearer/reader

- time of the utterance
- place of utterance
- genre (the type of discourse – monologue, narrative etc.)
- channel (spoken or written)
- code (standard or dialect)
- previous discourse (what has been said or written previously)
- background knowledge (our knowledge of the world)

When we conduct discourse analysis, we need to analyse the context of a text or an utterance, taking each of these factors (and maybe other factors) into account one by one.

4.5. The Role of the Context

We need the context to interpret a text (verbal or written), more precisely to identify the following:

* Reference (I, this, the woman, here etc.)

* word meaning (especially in cases of homonymy and polysemy (a word having more than one meaning (river bank / saving bank)

*intention (e.g. It's freezing in here)

* truth (e.g. to confirm whether It's raining is true or not)

*appropriacy (e.g. to determine the level of politeness of a phrase)

Song (2010) discusses the role of the context by focusing on the following:

4.5.1. Eliminating Ambiguity

The meaning of words can be determined by their context. In the case of ambiguity, the context can help us work out the meaning. A word, phrase, sentence, or collection of sentences with more than one conceivable interpretation or meaning is referred to as "ambiguous." Lexical ambiguity and structural ambiguity are two types of ambiguities. Homonymy and polysemy are the most common causes of lexical ambiguity. Right, rite, write, and wright, for example, are all pronounced [rait], although they are extremely different from one another. Due to their surroundings, ambiguous sentences might become clearer or less ambiguous. Structural ambiguity arises from the grammatical analysis of a sentence or a phrase. For example, the phrase

"young men and women" can be analysed as either "young men and women" (i.e., both are young) or "young men and women" (i.e., only the men are young).

4.5.2. Indicating Referents

We commonly use terms like I, you, he, this, that, and so on to replace some noun phrases, words like do, can, should, and so on to replace verb phrases, and then, there, and so on to substitute adverbial phrases of time and place to prevent redundancy. As a result, knowing the referents of such phrases requires a lot of context.

*Firth's example

'-- Do you think he will?
-- I don't know. He might.
-- I suppose he ought to, but perhaps he feels he can't.
-- Well, his brothers have. They perhaps think he needn.t.
-- Perhaps eventually he will. I think he should, and I very much hope he will.'

(In Palmer, 1988, P. 20)

The reader/ listener cannot understand what the speakers are talking about without referring to the context (Many auxiliary verbs and modal verbs such as will, might, have, can't, and so on.)

4.5.3. Detecting Conversational Implicature

Grice coined the term "conversational implicature" to describe what a speaker can imply, suggest, or mean, as opposed to what the speaker actually says, and it is derived from the conversational meaning of words combined with the context, guided by the cooperative principle and its four maxims, namely quantity, quality, relation, and manner. Grice also found that when people communicate with each other, they do not always adhere to the four maxims. A violation of a maxim may result in the speaker conveying, in addition to the literal meaning of his utterance, an additional meaning, which is conversational implicature.*Song's example

'(The husband has just finished supper and wanted to watch TV, leaving his wife alone to clear the table and wash dishes.)
Wife: Shouldn't you help me do some housework?
Husband: I have worked for nine hours.'

(Song, 2010, P.878)

On the surface, the husband's response appears to have nothing to do with the wife's question. In fact, he violates the relevance maxim. We must presume that the husband is following the cooperative principle and that his words have a deeper

meaning than they appear to. What can be inferred is that he has worked all day and is too exhausted to help his wife with any chores.

5. Coherence

A mental representation of a text (the way we perceive it) does not usually appear fully formed in the mind of the hearer or reader. Rather, it is shaped by trial and error in phases. The hearer/reader suggests a tentative representation for the text in the early phases. Then they amplify and change that representation as the conversation progresses, upgrading it to ensure that each piece of information is accommodated in an acceptable manner (Yule, 2006). This means that the coherence of the text is constructed progressively.

Yule (2006, p. 126) defines the concept of "coherence" as "everything fitting together well." According to him, coherence is not something that exists in words or structures but something "that exists in people." People try to make sense of what they read or hear according to what they perceive and experience in the world.

*Yule's (2006, P.127) adaptation of Widdowson's example (1978) is as follows:

'Her: That's the telephone.
Him: I'm in the bath.
Her: O.K.'

(Yule, 2006, P.127)

Within this piece of discourse, there are no cohesive devices. How does each of these people understand what the other is saying? They do employ the information included in the sentences expressed, but the interpretation must include something else. The speakers are referring to shared knowledge (conventions):

-She asks him to take action by making a request.

- He explains why he is unable to comply with the request.

- She commits to taking action.

Yule argues that such an analysis would imply that language users must possess a wide range of information in addition to linguistic knowledge. Indeed, many scholars take particular interest in the knowledge used to process discourse. According to Widdowson (2007), the reader can refer to the text (the co-text) to understand or have an idea about the writer's intent. The coherent devices may help readers or listeners in the sense that they may assist them in generating meaning that is contextually meaningful to them. Cohesive devices work "to the extent that the cohesion in the text enables them to derive a coherent discourse from it" (2007:49). It is possible for a text to be cohesive but not coherent.

*Widdowson's example

'We spent our holidays in Romania. This is a country where grapes are grown. They are a kind of fruit. So are bananas. Fruit contains vitamins, and these are essential for a healthy life. So is regular exercise. Jogging is good for you. We do it every day...'

(Widdowson, 2007, P. 51)

In the passage, each cohesive device performs a particular function (they (refers to grapes), so is (serves as anaphoric reference of 'kind of fruit', 'essential for healthy life') jogging (semantic relationship with exercise).... However, the reader is unable to "make any coherent sense of it." According to Widdowson (2007), the text is not coherent because of the "shift of the frame of reference," and other texts might not seem coherent because the reader or listener is not familiar with the frame of reference (Widdowson, 2007). Frames, as defined by Lakoff (2004), are "mental structures that shape the way we see the world" (p. xv). They are part of the unconscious mind and operate automatically to help us make sense of the world.

Example: the words (ball, bat) are used in different frames by (Cricket players / baseball players). Framing is our way (window) of viewing the world.

6. Cohesion

The coherence of a text refers to the ability of the hearer or reader to interpret the text and construct a mental representation for it.The fact that coherence is a conceptual phenomenon does not mean that linguistic devices are irrelevant to it. To

help the reader or listener come up with a coherent mental representation of the text, the speaker or writer makes use of linguistic signals. Therefore, cohesion can be defined as the use of linguistic means to signal coherence (Grimes 1975; Halliday & Hasan 1976; de Beaugrande & Dressler 1981; Brown & Yule 1983). These linguistic signals, known as cohesive devices, indicate how the different parts of the text are conceptually linked with each other.

Examples of those cohesive ties can be identified in the following text:

‘My father once bought a Lincoln convertible. He did it by saving every penny he could. That car would be-worth a fortune nowadays. However, he sold it to help pay for my college education. Sometimes I think I'd rather have the convertible.’

(Yule, 2017 P.402)

According to Yule (2017), in this passage there are devices in the use of pronouns that are employed to preserve reference (via anaphora) to the same individuals and things: father, he, he, my, my, I, Lincoln, it. There are lexical connections, such as "a Lincoln convertible" and "that car," as well as more general connections created by a number of terms that share a common element of meaning: (e.g. 'money') bought - saving - penny - worth a fortune sold pay: (e.g. 'time') once - nowadays - occasionally.The connector "however" indicates the relationship between what comes next and what came before. The verbs in the first part are in the past, indicating a connection between the events, and the use of the present simple in the last sentence indicates a shift in time framing.

The presence of cohesive ties within a text can provide insight into how writers structure what they intend to convey, and they can be important in determining whether something is structured or not. In the view of Yule (2017), cohesion alone would not be sufficient to allow us to make sense of what we read. He illustrates with the example below that some texts can be very cohesive but still difficult to understand.

*Yule’s example

‘My father bought a Lincoln convertible. The car driven by the police was red. That color doesn't suit her. She consists of three letters. However, a letter isn't as fast as a telephone call.’

(Yule, 2017 P.403)

An example like this demonstrates that the "connectedness" we sense in our understanding of ordinary texts is not just based on word connections. Another factor helps us distinguish between connected texts that make sense and those that do not. "This factor is usually described as coherence" (Yule, 2017 P.403).

6.1. Aspects of Cohesion

(1) Reference – Cohesion

Reference contributes to cohesion

It refers to" the relation between an element of the text and something else it points to with reference to which it is interpreted" **(**Halliday and Hasan 1976:30)

- **Anaphoric reference**

A word in a text refers back to words, expressions, ideas in the text for its meaning (E.g.
I, we, you, he, she, they, one, it.)
Example: **Ann** is stressed out about her assignment; **she** is talking about it on Facebook. (She is an anaphoric reference)

- **Demonstrative reference**

Words used to indicate which entities are being referred to (E.g**.** the, this, that, these, those, here, there, now, then)

- **Cataphoric reference**

It refers forward in the text.
Example: When **she** arrived, **Ann** was surprised to find her apartment door open. (She is a cataphoric reference)
"The reference is within the sentence and is determined by the structure of the sentence» (Halliday & Hasan, 1976, P.56).

(2) Substitution – Cohesion

It refers to the replacement of one item by another. This contributes to cohesion. The (E.g. one, do, so)
Example: "Which ice-cream would you like?" – "I would like the pink **one**" where "one" is used instead of repeating "ice-cream."

(3) Ellipsis-Cohesion

It refers to the omission of certain words. The structure can help us know what was left unsaid.
"An elliptical item is one that leaves specific structural slots to be filled from elsewhere" (Halliday and Hasan, 1976. P.143).

A conversational example:

A: Where are you going?
B: To town. Instead of "I am going to town".

(4) Conjunction-Cohesion

It represents semantic links between the components of a text. Conjunctions are used to enact different types of relationships between ideas. (E.g. Then, however, in fact, consequently…)

(5) Lexical-Cohesion

It is achieved through the selection of vocabulary items.

***Word Repetition**

Repetition creates cohesion and coherence. Certain content words (not function words like: a, the, to) are mentioned several times within the same text to create patterns of meaning. If these words were not repeated, the text would not have an overall sense. (Salkie, 1995, P.3)

*Halliday's example

'Algy met a bear. The bear was bulgy'

(Halliday, 1985, P. 310)

According to Halliday the lexical item which contributes to cohesion the word 'bear' (not Algy and bulgy!).

***Synonyms**

Synonyms are used to avoid repetition. Some words are not replaced by their exact synonyms. According to Salkie (1995, P.9), "Though the words 'boss' and 'employer' do not have the same exact meaning, they can be considered as synonyms as they refer to the same person."

*Halliday & Matthiessen's example

(2014: 645

'He was just wondering which road to take when he was startled by a noise from behind him. It was the noise of trotting horses. ... He dismounted and led his horse as quickly as he could along the right-hand road. The sound of the cavalry grew rapidly nearer…'

(Halliday & Matthiessen, 2014, P. 645)

The examples of synonymy given by Halliday & Matthiessen, in this short passage are the related words 'sound'/'noise' and 'cavalry'/'horses'.

***Superordinates and Generals**

A different way of linking words and creating coherence is the use of 'superordinate terms'

Salki's example

'Brazil, with her two-crop economy, was even more severely hit by the Depression than other Latin American states and the country was on the verge of complete collapse'

(Salkie, 1995, P.15)

According to Salkie, the Link is between Brazil (specific) and country (general/ superordinate). The more specific one is called a 'Hyponym' that can also have its hyponym (and so on). 'A hyponym ha a fuller, richer meaning than its superordinate'. Brazil' 'tells the reader more than the 'country', So Brazil comes first.

***Opposites**

Using opposites also contributes to making the text cohesive and coherent.

*Salkie's example

'At least 125 people died of AIDS in Bulawayo between April and June this year, according to City Health authorities...out of the 125, 71 were males while 54 were females.'

(Salkie, 1995, P.23)

The contrast between males / females, in this example, is achieved through the use of 'while'. According to Salkie, the reader, after 'while' expects 'the opposite of 'males'. "By creating this expectation and then satisfying it, the writer helps readers to navigate through the text… which is what cohesion is all about"(Salkie, 1995, P. 23).

***Collocation**

Collocation is "the habitual co-occurrence of individual lexical items" (Crystal 1997:69),

Halliday defines collocation as the tendency of certain lexical items to co-occur.

*Halliday's example

'A little fat man of Bombay
Was smoking one very hot day.
But a bird called a snipe
Flew away with his pipe,
which vexed the fat man of Bombay.'

(Halliday, 1985, P. 312)

Halliday explains that there is "a strong collocational bond between smoke and pipe" in the poem, making the occurrence of "pipe" in the fourth line cohesive.

According to Nunan (1993: 30), lexical cohesion is, in many ways, the most interesting of all the cohesive categories. The background knowledge of the reader or listener plays a more obvious role in the perception of lexical relationships than in the perception of other types of cohesion.

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Essay Questions/ Exercises

- Discuss the importance of studying reference words and explain what Salkie (1995, P. 65) means when he says, "There are two ways to work out the full meaning of a reference word in a text." One is to look at the surrounding text. "The other is to look outside the text in the real world."
- In your own words, explain what Yule (1996) means when he says that coherence is not something that exists in words or structures, but something that exists in people.
- Comment on the following quote and discuss the importance of context in the interpretation of discourse. « I find that whenever I notice some sentence in context, I immediately find myself asking what the effect would have been if the context had been slightly different. Fillmore,1977: 119
- What is the situational context in discourse analysis?
- Cohesion and coherence are terms used in discourse analysis to describe the properties of texts. Explain and illustrate with examples.
- In their pursuit of examining how language reflects and constructs the social world, discourse analysts resort to the study of stretches of language in the contexts within which they are used. Discuss
- While mainstream linguistics limited its borders to studying language in and of itself, new disciplines (pragmatics, discourse analysis, and critical discourse analysis) emerged to broaden the scope of language research by studying the situation in which a discursive event occurs and the role of the interactants who create the true meaning of that situation. What do these disciplines have to offer?
- What does Yule (2006) mean when she says that in the study of language, some of the most interesting questions arise in connection with the way language is "used" rather than what its components are?
- To what extent is context significant in the interpretation of texts?
- How can discourse be coherent? Does coherence exist in the texts we read and hear?
- Yule (2006:127) points out that "people try to make sense of what they read or hear according to what they perceive and experience in the world." Comment

- How did Hymes (1966) contribute to the development of discourse analysis?
- Dell Hymes coined the term "communicative competence" in 1966. He advocated the idea that the grammatical rules of a particular language are as important as the rules of use. Discuss
- The frequent use of the collocation "little girl" in fairy tales can be analysed as an indicator of a certain ideology (Levorato, 2003). How so?
- What aspects of cohesion can we identify in the following examples?

(Substitution, repetition, superordination, hyponymy, ellipsis, reference, conjunction, synonymy, antonymy)

1. "When I quote others, I do so in order to express my own ideas more clearly." (Michel de Montaigne)
2. "These biscuits are stale. "Those are fresh."
3. Mary is Clive's sister. "She is a bit older than him."
4. "He didn't come because he's sick."
5. "I love cats. "In fact, I love all sorts of pets."
6. You think Joan already knows. – I think everybody does.
7. What we lack in a newspaper is what we should get. In a word, a "popular" newspaper may be the winning ticket.
8. Pneumonia has arrived with the cold and wet conditions. The illness is striking everyone, from infants to the elderly.
9. Look at the sun. It is going down quickly.
10. "It was the spring of hope, it was the winter of despair; we had everything before us, we had nothing before us." (Charles Dickens)

- Are the following statements true or false? Write T or F next to the letter corresponding to the statement and correct the false one(s)

1. Cook coined the term 'Discourse Analysis'.
2. Discourse analysis is a discipline, which is influenced by other disciplines and influences them as well.
3. Discourse refers to any meaningful utterance
4. Anaphoric reference refers forward in the text.
5. The background knowledge of the reader plays a major role in the perception of lexical and grammatical relationships

- ‘Two trains collide, two die’, is a newspaper headline. It has been used by scholars as an example to illustrate the idea that real language users do more than simply distinguishing correct from incorrect form and structure. Explain.
- Which concept in discourse analysis, does the following example illustrate? Provide a brief explanation.

- **Wife**: Shouldn’t you help me do some housework?
- **Husband:** I have worked for nine hours.

- What is the difference between (A) and (B) in terms of coherence?

(A)

- ‘Her: That’s the telephone.
- Him: I’m in the bath.
- Her: O.K.’

(B)

‘We spent our holidays in Romania. This is a country where grapes are grown. They are a kind of fruit. So are bananas. Fruit contains vitamins, and these are essential for a healthy life. So is regular exercise. Jogging is good for you. We do it every day...’

- 1) Identify the two classes of endophoric reference in the following examples.

(A) When she arrived, Mary was surprised to find her apartment door open.

(B) Mary is so stressed out about her assignment. She is talking about it on Facebook.

- What aspects of cohesion can we identify in the following examples? Explain

1. "When I quote others I do so in order to express my own ideas more clearly."(Michel de Montaigne)
2. "This is not a novel to be tossed aside lightly. It should be thrown with great force."(Dorothy Parker)
3. "Prosperity is a great teacher; adversity a greater."(William Hazlitt)

Tannen, D. (2006). Language and culture. In R. W. Fasold, & J. Connor-Linton (Eds.). *An introduction to language and linguistics*. New York: Cambridge University Press.

Structural approach	Functional approach
Focuses on structure of language (a code) as a grammar.	Focuses on structure of speech (as acts, events) as ways of speaking.
Analyzes language structure before any (optional) analysis of language use. Assumes that language use derives from language structure.	Analyzes language use before analysis of language structure. Assumes that language structure and use are integrated; organization of language use reveals additional structural features.
Assumes that the most important function of language is referential, i.e. the use of language to describe the world through propositions.	Assumes that language has a range of functions, including referential, stylistic, and social functions.
Studies the elements and structures of language separately from contexts of use; ignores the culture (ways of acting, thinking, and being) of those using the language.	Studies the elements and structures of language within their contexts of use; attends to the culture (ways of acting, thinking, and being) of those using the language.
Assumes that language structure is independent of social functions and uses. Any language can (potentially) serve any social, cultural, or stylistic purpose.	Assumes that languages, varieties and styles can be adapted to different situations, functions, and uses, and gain different social values for their users.
Assumes that language is a single code within a homogeneous community: each speaker replicates a uniform structure.	Assumes that language comprises a repertoire of speech styles within a diverse community: each speaker adds to an organized matrix of diversity.
Assumes the uniformity of speakers, hearers, actions, events, and communities across world languages.	Seeks to investigate the diversity of speakers, hearers, actions, events, and communities within world languages.

Most linguists who analyze discourse adopt, at least partially, a functional approach to language. This is not surprising: observing and analyzing what people *do* with language leads naturally to an interest in the "work" that language can do – the functions it enables people to perform.

Data: language use in everyday life

Analysis of discourse is always analysis of *language use*. This means that linguists studying discourse usually do not ask native speakers of a language for their intuitions about grammaticality or engage in thought experiments about meaning. Rather, discourse analysts examine actual samples

7. Language, Thought and Culture

The goals of this lecture are to:

- Explain the connection between language and culture.
- Show the function of language in cross-cultural interactions.
- Demonstrate how meaning can be worked out from cross-cultural encounters.
- Examine the language elements speakers use to create meaning in conversation and how they are culture-bound.

1. The Meaning of Culture

Due to its multi-faceted nature, the word "culture" cannot be easily defined. According to Nieto (2002), this term does not have a single meaning because it can mean different things to different people and in different contexts. Delaney (2017) argues that "culture" is an umbrella term that encompasses a wide range of concepts, including social customs and beliefs as well as arts and knowledge. Since its first use by the English anthropologist Edward B. Tylor in 1871, the concept of culture has been defined in many ways. Alfred Kroeber and Clyde Kluckhohn (1952) compiled a list of 164 definitions. In their seminal book "Culture: A Critical Review of Concepts and Definitions," they state that even after the term "culture" was quite established as a technical term in intellectual circles, certain well-known thinkers have not used the word, though employing highly similar concepts (1952, p. 4). Kroeber and Clyde Kluckhohn (1952) argue that though William Wallace was familiar with anthropological literature, he avoided the term "culture" and used "civilization" or "social heritage" instead. "Our social heritage consists of that part of our "nurture" which we acquire by the social process of teaching and learning" (Wallas, 1921, P. 251).

It is critical to differentiate between objective and subjective culture. (Berger & Luckmann, 1966). Objective culture covers more visible and evident cultural components such as culinary preferences, clothing, and architecture, whereas subjective culture encompasses more hidden and invisible cultural factors such as values, beliefs, and verbal and nonverbal communication patterns (Hall, 1966).

2. The Relation between Language and Culture

When it comes to the study of the connection between language and culture, the challenge is even greater since language and culture are intricately intertwined. For Byram (1989), language is used to express knowledge and perception of the real world. In Kramsh's view (1998), language expresses, embodies, and symbolises cultural reality. According to Tannen (2006, P. 343), "Language and culture are closely intertwined in complex ways." She argues that the meaning of utterances is derived not only from the words spoken but also from culturally agreed-upon standards for how those words are used and interpreted, as well as how they have previously been used within a society. To underline the inseparability of language and culture, linguistic anthropologist Michael Agar (1994) uses the term "languaculture."

2.1. Culturally Influenced Aspects of Language

According to Tannen (2006, P. 345), "Members of different cultures not only speak different languages but also have different ways of using the languages they speak—different assumptions about what's appropriate to say and how to go about saying it." "In fact, people who live in the same country and speak the same language can also have different assumptions about what to say and how to say it, depending on their ethnic and class backgrounds, geographic region, gender, and other influences."

When we talk to one another, we tend to concentrate on what we want to say, and we automatically choose our words based on what we want them to signify. These options differ from one culture to another. Tannen (2006) refers to a particular situation to illustrate the impact of culture on our use of language: an American university student who arrives in Germany to study, believing he is well prepared for the adventure before him. However, as he begins to interact with German university students, things start to go wrong. According to Tannen (2006), the following are some of the linguistic elements that characterise and distinguish the German and American students' use of language in the situation described above:

Topic (what to talk about). Is it permissible to talk politics and religion with a new acquaintance? It is for many Germans; it is not for many Americans. As a result, American students perceive German students as invasive and disrespectful, whereas German students perceive Americans as uninformed or apathetic.

Agonism (using an adversarial format to accomplish goals other than literal fighting). Is it okay to express disagreement with someone you've just met? If so, how

powerfully? Strong statements of dissent are enjoyable for many Germans, but they are excessively combative for many Americans, so they withdraw, giving the impression to the German students that they have nothing to say.

Amplitude, pitch, and tone of voice (levels of loudness and pitch combined with voice quality). How loud or soft, high-pitched or low-pitched should your voice be to communicate emotions or other points of view about what is said? The overpowering, aggressive, and even scary tone of voice that many Germans associate with excitement and passionate devotion can appear oppressive, angry, and even intimidating to Americans, prompting them to back off or leave the conversation.

Intonation (the music of language). When an utterance ends with a rising pitch, it sounds like a query or an invitation for the listener to indicate agreement or understanding (such as mhm or uhuh). It sounds like a declaration or perhaps a demand when an utterance finishes with dropping intonation (that is, the pitch drops). Because German speakers frequently utilise falling intonation where Americans use rising intonation, Americans may get the idea that their German conversation partners are stern or condescending. In contrast, Americans' proclivity for ending sentences with flat or rising intonation may give the impression to Germans that they are unsure or tentative.

Overlap vs. interruption (speaking at the same time). When is it an interruption (taking the floor away) and when is it a cooperative overlap (talking along to demonstrate interest and passion) when two people are speaking at the same time? Germans frequently begin speaking while others are speaking in order to demonstrate their eagerness to participate in the discourse. This overlap appears to an American who believes that only one person should talk at a time as an interruption, an attempt to take the floor before the American has completed speaking. The American will most likely give up the floor, irritated by the interruption and persuaded that the German simply wants to speak, not listen. The German, on the other hand, who intended the overlap as a sign of excitement, will conclude that the American has nothing further to say or is unwilling to say it.

Turn-taking (how speakers determine who has, gets, or relinquishes the floor). A conversation is a two- or multi-party activity in which one person speaks, followed by another. Many language aspects are used by speakers to indicate when they are

finished speaking, wish to speak, or are taking the floor. We've just seen how different overlap habits might cause problems with turn-taking. All of the other factors are also important: topic: does it appear that the speaker is finished? Is the second speaker going to introduce a fresh topic?); agonism (does the second speaker agree or disagree, and if so, how strongly?); amplitude (does the volume level make it seem like a second speaker is trying to drown out the first? Is the volume so low that the first speaker is unaware that the second wishes to speak?) and intonation (does a speaker sound authoritative or tentative?)

Indirectness (communicating meaning implicitly rather than explicitly). What should be explicitly stated, and what should be implied? What indirect locutions are permissible to convey meaning if they are not explicit? Americans could utilise deception by sending out "feelers" to see if new contacts share their political beliefs before speaking strongly in support of them. The straightforward statement of political ideas by German students impresses American students as unduly blunt, but subtle indicators of political views by Americans are likely to be ignored entirely by German speakers, leading them to infer that American students have none.

Framing (How different modes of speech convey what speakers believe they are doing by speaking in a certain way in a certain environment.) The speakers indicate to listeners how they should understand what they say (frame): "Are we having a conversation?" Is there a disagreement? Are you making fun of me? Angry? Students in the United States and Germany interpret frames in different ways. What the Germans consider a vibrant discussion, the Americans consider a vexing debate or verbal assault.

All of these modes of communication are in use anytime people converse with one another. They are just the language features we employ to communicate how we mean what we say and what we think we are doing at any given time during a discussion. They are often undetectable because we assume that the meaning of these language parts is self-evident. There is no reason to pay attention to these language aspects when conversationalists have similar expectations about them. When habits and expectations about their use are not shared, however, we must pay attention to them, first because listeners may misunderstand what we mean and second because these ways of speaking also serve as the foundation for judgements we make about each other.

3. The Sapir- Whorf Hypothesis (Language and cultural Relativity)

According to Tannen (2006), the idea that thinking is shaped by language is referred to as the Sapir–Whorf hypothesis, named after its original proponent, Benjamin Lee Whorf, and his teacher, anthropological linguist Edward Sapir. This hypothesis, according to some researchers, has two versions: the strong one and the weak one. Tannen (2006, 367) believes that "the strong form is called linguistic determinism: the idea that the language you speak is like a straitjacket that determines how you think." Linguistic determinism is the idea that language and its structures define and constrain human knowledge and mind, as well as mental processes like categorization, memory, and perception. The concept implies that people will have different thought processes depending on their native languages. Their native languages influence their mind processes, and as a result, people's thought processes would change depending on their native languages.

In the same respect, Sherzer (1987) argues that this theory, in its strongest form, states, "Language (that is, grammar) conditions or determines cultural thought, perception, and world view" (P. 295). According to Sommerfelt (1960), a language's vocabulary reflects the civilization in which it is spoken, with "civilization" being defined in a broad sense that includes, for example, the geographical context. Varied civilizations have quite different vocabularies. There are far more Eskimo words for ice and snow than there are in English. The words for different sorts and sizes of potatoes, the primary meal of the Irish peasant, are notably abundant in modern Irish-Gaelic dialects. Through our vocabulary, we gradually gain knowledge of our surroundings.

In contrast, the weak version of the hypothesis, according to Tannen (2005, P. 367), "claims that a language makes it easier to conceive of ideas for which it has words or obligatory grammatical categories, but it is still possible to think in other ways; it just takes more effort." Growing up in a specific culture

provides natural methods of portraying the world; learning a new language associated with a different culture helps you understand that there are other ways of conceptualising the world. To explain this, Tannen (2006) refers to the translator's attempts to add words for which there are no counterparts in the original.

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Essay Questions

- Why is the relationship between culture and language so complicated?
- Culture is said to be holistic, relative, and dynamic. Discuss
- Languaculture, a term coined by Agar (1994), refers to the complex interrelation between language and culture. Discuss
- What is the difference between objective culture and subjective culture?
- According to Tannen (2006), there are some linguistic elements that characterize our conversations and that reflect many of our habits and expectations. Discuss some of them and illustrate with examples.
- The Sapir–Whorf hypothesis refers to the suggestion that language influences the way one thinks about reality.
- According to Kubota (2003, P. 70), "culture has a diverse and dynamic nature" and "culture is (…) constructed and transformed by political and ideological forces." Discuss
- Do you agree with Hall (1992) when he says that when a language is lost, the cultural background of its original tradition is irreversibly gone because the survivors of that period no longer exist?
- Think of a conversation you had with your friend, in which one of you (or both) used indirectness. Was there any misunderstanding? How did you manage?
- What is the impact of cross-cultural differences on children in school?
- The system of turn taking varies across cultures. Discuss and illustrate with examples.
- What is the difference between miscommunication and noncommunication in intercultural interactions?
- According to Li (2001, p. 278), "some types of interruptions, when performed successfully, may facilitate content transmission." Discuss
- Does the choice of topics in interactions depend on social and cultural background?

Sapir, E. (1921). Language: An Introduction to the Study of Speech. New York: Harcourt, Brace & World Inc., 33-35.

9 Language, race, and culture are not necessarily correlated. This does not mean that they never are. There is some tendency, as a matter of fact, for racial and cultural lines of cleavage to correspond to linguistic ones, though in any given case the latter may not be of the same degree of importance as the others. Thus, there is a fairly definite line of cleavage between the Polynesian languages, race, and culture on the one hand and those of the Melanesians on the other, in spite of a considerable amount of overlapping. 13 The racial and cultural division, however, particularly the former, are of major importance, while the linguistic division is of quite minor significance, the Polynesian languages constituting hardly more than a special dialectic subdivision of the combined Melanesian-Polynesian group. Still clearer-cut coincidences of cleavage may be found. The language, race, and culture of the Eskimo are markedly distinct from those of their neighbors; 14 in southern Africa the language, race, and culture of the Bushmen offer an even stronger contrast to those of their Bantu neighbors. Coincidences of this sort are of the greatest significance, of course, but this significance is not one of inherent psychological relation between the three factors of race, language, and culture. The coincidences of cleavage point merely to a readily intelligible historical association. If the Bantu and Bushmen are so sharply differentiated in all respects, the reason is simply that the former are relatively recent arrivals in southern Africa. The two peoples developed in complete isolation from each other; their present propinquity is too recent for the slow process of cultural and racial assimilation to have set in very powerfully. As we go back in time, we shall have to assume that relatively scanty populations occupied large territories for untold generations and that contact with other masses of population was not as insistent and prolonged as it later became. The geographical and historical isolation that brought about race differentiations was naturally favorable also to far-reaching variations in language and culture. The very fact that races and cultures which are brought into historical contact tend to assimilate in the long run, while neighboring languages assimilate each other only casually and in superficial respects, 15 indicates that there is no profound causal relation between the development of language and the specific development of race and of culture.

10 But surely, the wary reader will object, there must be some relation between language and culture, and between language and at least that intangible aspect of race that we call "temperament." Is it not inconceivable that the particular collective qualities of mind that have fashioned a culture are not precisely the same as were responsible for the growth of a particular linguistic morphology? This question takes us into the heart of the most difficult problems of social psychology. It is doubtful if any one has yet attained to sufficient clarity on the nature of the historical process and on the ultimate psychological factors involved in linguistic and cultural drifts to answer it intelligently. I can only very briefly set forth my own views, or rather my general attitude. It would be very difficult to prove that "temperament," the general emotional disposition of a people, 16 is basically responsible for the slant and drift of a culture, however much it may manifest itself in an individual's handling of the elements of that culture. But granted that temperament has a certain value for the shaping of culture, difficult though it be to say just how, it does not follow that it has the same value for the shaping of language. It is impossible to show that the form of a language has the slightest connection with national temperament. Its line of variation, its drift, runs inexorably in the channel ordained for it by its historic antecedents; it is as regardless of the feelings and sentiments of its speakers as is the course of a river of the atmospheric humors of the landscape. I am convinced that it is futile to look in linguistic structure for differences corresponding to the temperamental variations which are supposed to be correlated with race. In this connection it is well to remember that the emotional aspect of our psychic life is but meagerly expressed in the build of language. 17

11 Language and our thought-grooves are inextricably interwoven, are, in a sense, one and the same. As there is nothing to show that there are significant racial differences in the fundamental conformation of thought, it follows that the infinite variability of linguistic form, another name for the infinite variability of the actual process of thought, cannot be an index of such significant racial differences. This is only

apparently a paradox. The latent content of all languages is the same—the intuitive *science* of experience. It is the manifest form that is never twice the same, for this form, which we call linguistic morphology, is nothing more nor less than a collective *art* of thought, an art denuded of the irrelevancies of individual sentiment. At last analysis, then, language can no more flow from race as such than can the sonnet form.

12 Nor can I believe that culture and language are in any true sense causally related. Culture may be defined as *what* a society does and thinks. Language is a particular *how* of thought. It is difficult to see what particular causal relations may be expected to subsist between a selected inventory of experience (culture, a significant selection made by society) and the particular manner in which the society expresses all experience. The drift of culture, another way of saying history, is a complex series of changes in society's selected inventory—additions, losses, changes of emphasis and relation. The drift of language is not properly concerned with changes of content at all, merely with changes in formal expression. It is possible, in thought, to change every sound, word, and concrete concept of a language without changing its inner actuality in the least, just as one can pour into a fixed mold water or plaster or molten gold. If it can be shown that culture has an innate form, a series of contours, quite apart from subject-matter of any description whatsoever, we have a something in culture that may serve as a term of comparison with and possibly a means of relating it to language. But until such purely formal patterns of culture are discovered and laid bare, we shall do well to hold the drifts of language and of culture to be non-comparable and unrelated processes. From this it follows that all attempts to connect particular types of linguistic morphology with certain correlated stages of cultural development are vain. Rightly understood, such correlations are rubbish. The merest *coup d'œil* verifies our theoretical argument on this point. Both simple and complex types of language of an indefinite number of varieties may be found spoken at any desired level of cultural advance. When it comes to linguistic form, Plato walks with the Macedonian swineherd, Confucius with the head-hunting savage of Assam.

13 It goes without saying that the mere content of language is intimately related to culture. A society that has no knowledge of theosophy need have no name for it; aborigines that had never seen or heard of a horse were compelled to invent or borrow a word for the animal when they made his acquaintance. In the sense that the vocabulary of a language more or less faithfully reflects the culture whose purposes it serves it is perfectly true that the history of language and the history of culture move along parallel lines. But this superficial and extraneous kind of parallelism is of no real interest to the linguist except in so far as the growth or borrowing of new words incidentally throws light on the formal trends of the language. The linguistic student should never make the mistake of identifying a language with its dictionary.

14 If both this and the preceding chapter have been largely negative in their contentions, I believe that they have been healthily so. There is perhaps no better way to learn the essential nature of speech than to realize what it is not and what it does not do. Its superficial connections with other historic processes are so close that it needs to be shaken free of them if we are to see it in its own right. Everything that we have so far seen to be true of language points to the fact that it is the most significant and colossal work that the human spirit has evolved—nothing short of a finished form of expression for all communicable experience. This form may be endlessly varied by the individual without thereby losing its distinctive contours; and it is constantly reshaping itself as is all art. Language is the most massive and inclusive art we know, a mountainous and anonymous work of unconscious generations.

Note 1. Itself an amalgam of North "French" and Scandinavian elements.

Note 2. The "Celtic" blood of what is now England and Wales is by no means confined to the Celtic-speaking regions—Wales and, until recently, Cornwall. There is every reason to believe that the invading Germanic tribes (Angles, Saxons, Jutes) did not exterminate the Brythonic Celts of England nor yet drive them altogether into Wales and Cornwall (there has been far too much "driving" of conquered peoples into mountain fastnesses and land's ends in our histories), but simply intermingled with

8. Language policy & Planning

The goals of this chapter are to:

- Explain the main issues in language policy and planning.
- Offer insight into the complex factors that influence language-planning decisions at local, national and international levels.
- Make clear some key concepts such as standardization, Arabization, planning, sociolinguistic ecology, and ideology.
- Provide some examples of linguistic politics.

1. Language and Politics

Language policy is an interdisciplinary academic field, considered by some scholars, such as Fichman and Garcia, as part of sociolinguistics and by others, such as Spolsky, Kaplan, and Lo Bianco, as a branch of applied linguistics.

There are several approaches to defining language policy. According to Kaplan and Baldauf (1997), "a language policy is a body of ideas, laws, regulations, rules, and practises intended to achieve the planned language change in the society, group, or system" (p. xi). McCarty (2011) defines language policy as "a complex sociocultural process [and as] modes of human interaction, negotiation, and production mediated by relations of power." "The 'policy' in these processes resides in their language-regulating power; that is, the ways in which they express normative claims about legitimate and illegitimate language forms and uses, thereby governing language statuses and uses" (p. 8).

Examples of language policy include lexical modernization (the use of new words), graphization (changing or developing the system of orthography), purification (the purging of lexical items judged unsuitable), and standardisation (the process of establishing and maintaining standard forms of a language). According to Tanen (2006, P. 378), language speakers often differ in their pronunciation, grammar, and vocabulary, and these variances can be extremely

significant in some languages. Some governments feel compelled to select which of these varieties is appropriate for certain reasons, such as education and the language of government publications.

To standardise and control the evolution of their languages, certain countries have established language academies. Two of the best-known academies are L'Académie Française for French and La Real Academia española for Spanish, although there are other academies for non-European languages like Hebrew (in Israel) and Quechua (in Peru). In Algeria, the Supreme Council of the Arabic Language was established in December 1996. Its most significant achievement is the Arabization of administrative and military documents.

2. The impact of Language Policy

Many scholars, such as Tollefson (1989), believe that language policy can lead to inequity since it contributes to the "institutionalization of language as a basis for distinctions among social groups (classes)... language determines who has access to political power and economic resources" (p. 16).

Although countries have traditionally adopted language policies to promote one official language over others, many countries currently have strategies in place to save and promote endangered regional and ethnic languages. While the presence of linguistic minorities within a state's authority is frequently viewed as a danger to internal cohesion, states also recognize that granting language rights to minorities may be more in their long-term interests as a means of winning citizens' trust in the central government.

According to Esman (1992), P.383) France is a good example of unilingual policy "Successive republican and royalist regimes relentlessly promoted Parisian French as the exclusive official and educational language." (P. 383). Now, Breton and other regional languages are considered vernaculars and are taught in some schools and used in some radio broadcasts.

As far as Algeria is concerned, right after independence in 1962, the government opted for a "centralized language policy that favors

monolingualism even though the population is characterized by multilingualism and multiculturalism" (Benrrabah, 2004, p. 64). According to Benrrabah (2004), Algeria's educational system was the country's first Arabized institution. When the religio-conservatives were offered the Ministry of Education in July 1965, Arabization became a priority for them. In 1962, the government agreed to include Arabic in the curriculum for seven hours each week, increasing to ten hours in 1964. According to Belkhir & Abdelhey (2019, P. 300), "This language policy created many tensions as it did not reflect the segments of the populace." It resulted in many events and riots that took place in Kabylia in the 1980s. It was not until 1995 that Tamazight was acknowledged as a language and not a dialect. Some regions started to teach the language in Kabilya (the cities of Bejaya and Tizi Ouezzou).

3. The Three Components of Language Policy

Language policy is broad, but according to Spolsky (2004), it is useful to "distinguish between the three components of the language policy of a speech community"

3.1. Sociolinguistic ecology/ Ethnography of speaking

"(1) its language practices – the habitual pattern of selecting among the varieties that make up its linguistic repertoire;" (Spolsky, 2004, P. 5)

Who uses what language in what domain for what?

3.2. Ideology

"(2) its language beliefs or ideology – the beliefs about language and language use;" (Spolsky, 2004, P. 5)

The system of beliefs about language shared by the speech community and its diverse members. For instance, many people believe that their national language is a critical part of their identity.

"Whether these beliefs are correct or not, they necessarily have significant effects on any effort to modify linguistic practices" (Spolsky, 2005, P.257).

3.3. Language Management

"(3) any specific efforts to modify or influence that practice by any kind of language intervention, planning, or management» (Spolsky, 2005, P.257) That is, any attempt by someone in a position of power, or assuming such authority, to influence others' language patterns and, in some cases, beliefs. For instance, in Western Europe, early significant management efforts included replacing Latin with the vernacular in legal activities.

The traditional scope of language policy concerns language regulation. This refers to what a government does either officially through legislation, court decisions or policy to determine how languages are used, cultivate language skills needed to meet national priorities or to establish the rights of individuals or groups to use and maintain languages.

4. The scope of Language Policy

Scholars, students, professionals, and policymakers working in the subjects of applied linguistics, sociolinguistics, and language teaching and learning are highly interested in the field of language policy.

Their studies and investigations generally cover the following areas, among many others:

- Language rights and the legal status of languages.
- The interplay between linguistic culture, attitudes, social power, ideologies, and language policy.
-The interrelations between globalisation, nationalism, ethnicity, identity and language policy.
- Descriptions of policy interpretation and implementation at the local level and global levels.
-Language and political economy.
-Historical frameworks of language policy.
- Managing linguistic diversity.
- Educational language policy.
- Language minoritisation and endangerment.

4.1. Language Policy in Education

Minority languages and cultures should be protected and promoted. The Italian Republic is one of the few European countries that explicitly protects linguistic minorities (Albanian, Catalan, Germanic, Greek, Slovenian, Croatian, Franco-Provençal, Friulian, Ladin, Occitan and Sardinian). These linguistics minorities are supported in many areas including education, communication, radio, the press, and television public service. UNESCO has always endorsed education in mother tongue. The Italian Republic is one of the few European countries, which explicitly protects linguistic minorities (Albanian, Catalan, Germanic, Greek, Slovenian and Croatian, Franco-Provençal, Friulian, Ladin, Occitan and Sardinian.). These linguistics minorities are supported in many areas, including education, communication, radio, press, and television public service. UNESCO has always endorsed education in mother tongue.

In the U.S. context, according to Wiley et al. (2014, P.viii), the Supreme Court recognized the principle of linguistic accommodation for the first time in 1974. The decision, however, did not address whether children from linguistic minority families or communities have a right to study the language of their families or communities. The right to one's original language, when it is not English, is often perceived by the English-speaking majority as being against the promotion of English as the common national language.

In Algeria, Tamazight became a national language in 2002 and an official language by constitutional decree in 2016. In 2002, it was authorized to be taught in some middle schools. According to Belkhir & Abdelhey (2019), the implementation of Tamazight in education was a challenge, and "among the factors that hindered the process of teaching Tamazight was that it was not a mandatory language but optional." "Besides, the management of the language has raised other tensions in inserting it at schools, like the alphabetical system" (P. 300). The problem, according to Belkhir & Abdelhey, was due to a lack of trained teachers and experts capable of addressing script-related issues.

5. Language Planning

The term "language planning" was first introduced by the American linguist Einar Haugen in the late 1950s and refers to all deliberate activities aimed at changing a speech community's linguistic practices. Haugen (1959) defines language planning as "the activity of preparing a normative orthography, grammar, and dictionary for the guidance of writers and speakers in a non-homogeneous speech community" (p. 8). Language planning is part of language policy. According to Spolsky, "language management" is a more precise term than "language planning." It includes status planning, corpus planning, and acquisition planning.

5.1. Status Planning

The attribution of new functionalities to a language is referred to as status planning (such as using the language as medium of instruction or as an official language). “Status planning deals with initial choice of language, including attitudes toward alternative languages and the political implications of various choices" (Bright, 1992, p. 311). According to Wiley & Garcia (20161), The formal promotion of one or more languages by national, state, or international governing entities is frequently linked to status planning. “Status planning also has implications for which varieties or registers of a language are taught…This selection thereby influences social judgments concerning what is 'proper,' 'correct,' or 'preferred” (P.49). It is paradoxical that Spanish is frequently taught as if it were just a 'foreign' language in the United States, while it serves as a community, home, or second language for millions of people and was introduced to the North American continent long before English (Garcia, 2014b).

5.2. Corpus Planning

Corpus planning deals with the internal structure of a language. It entails altering the linguistic code as well as the production of grammars and dictionaries for the chosen language. "Corpus planning "deals with norm selection and codification, as in the writing of grammars and the standardization of spelling" (Bright, 1992, p. 311).

Historically, corpus planning has included the adoption of new terminology or a new script. It also refers to the development of new forms, the alteration of existing ones, or the selection of alternative forms. (Cooper, 1989, p. 31) Some examples include the reforms of modern Hebrew, Norwegian, and Turkish, as well as the development of a common spoken form of Mandarin in China, Putónghuà, and the

introduction of a simplified Romanized written form of Mandarin, pinyin. Other examples include the efforts deployed to fight against sexism in language. Examples of spelling reforms include Noah Webster's (1758-1843) promotion of "American" English as distinct from British English.

In the Algerian context, Belkhir & Abdelhey (2019) believe that corpus design is still a work in progress because no agreement has been reached on the alphabetical system by which the language should be transcribed. For example, Tamazight textbooks are written in three scripts: Arabic, Latin, and Tifinagh and it is the teacher who generally decides which alphabetical system to use.

5.3. Acquisition Planning

The attempts to spread and enhance the learning of a language are referred to as "acquisition planning." In the view of Wiley & Garcia (2016)he learning of a language are referred to as "acquisition planning." In the view of Wiley & Garcia (2016), P. Language acquisition planning is one of the three components of language planning "that has the most relevance for education since it typically involves the formulation of policies that guide practice on a large scale, including the determination of which languages will be used as media for instruction" (P. 50). Acquisition planning is highly related to the formation of educational language policies and is usually the responsibility of national governments. Bodies such as the British Council, Alliance française, Instituto Cervantes, and Goethe-Institut contribute immensely to the promotion of education in their respective languages.

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Essay Questions

- What is the role of the linguist in language planning?
- In language planning and policy, who are the planners and what are their roles?
- Write a brief overview of status planning in the context of foreign language teaching and learning in Algeria.
- What is the purpose of language planning?
- Unlike status planning, corpus planning refers to the activities that focus on changing the intrinsic properties of a language to influence its use. Discuss
- Language standardization is the process by which standard forms of a language are built and sustained. Explain and illustrate with examples.
- Make a list of the most popular language academies/ regulators in the world.
- What are the three components of language policy, according to Spolsky (2004)?
- What is the role of the Algerian Supreme Council of the Arabic Language?
- Many countries currently have strategies in place to save and promote endangered regional and ethnic languages. Discuss
- According to Wiley & Garcia (2016, p. 50), language acquisition planning is one of the three components of language planning "that has the most relevance for education. » Discuss
- Conduct a mini survey on the inclusion of Tamazight in the Algerian school.
- What motivations stand behind the choice of alphabet for Tamazight in Algeria?
- Tollefson (1989, p.16) argues, “language policy is one mechanism by which dominant groups establish hegemony in language use." Discuss and illustrate with examples.
- Many countries have policies in place to protect and promote regional and ethnic languages. Write a short essay on a well-known case.

Abdelhay, A., Makoni, S., Severo, C. (Eds.). (2020). Language Planning and Policy: Ideologies, Ethnicities and Demiotic Spaces of Power, Cambridge Scholars Publishing.

consideration of language rights within a conceptualisation of linguistic relativity by focusing on the ways that local socio-linguistic markets organise linguistic resources (Bourdieu 1991).

The ideas of assimilation and integration, as well as of dialect, variety and language, also can be problematised from a political, historical, discursive, multi-translingual and multi-semiotic language perspective.

Types	*Policy planning approach* (on form)	*Cultivation planning approach* (on function)
Status planning (about uses of language)	**Officialization** **Nationalization** **Standardization of status** **Proscription**	**Revival** **Maintenance** **Spread** **Interlingual communication – international, intranational**
Acquisition planning (about users of language)	**Group** **Education/School** **Literary** **Religious** **Mass media** **Work**	**Reacquisition** **Maintenance** **Shift** **Foreign language/second language/literacy**
	Selection Language's formal role in society *Extra-linguistic aims*	**Implementation** Language's functional role in society *Extra-linguistic aims*
Corpus planning (about language)	**Standardization of corpus** **Standardization of auxiliary code** **Graphization**	**Modernization** (new functions) **Lexical** **Stylistic** **Renovation** (new forms, old functions) **Purification** **Reform** **Stylistic simplification** **Terminology unification**
	Codification Language's form *Linguistic aims*	**Elaboration** Language's functions *Semi-linguistic aims*

Figure 1.1: Language policy and planning goals: an integrative framework (Hornberger 2006: 29)