

INTRODUCTION

When the Republic of Uzbekistan became Independent, there have been many changes in various spheres of country life, as well as, in educational system. Great attention is being paid to younger generation. There were many reforms in education and other fields of social life.

Main principles of those reforms are based on the policy of our president Islam Karimov. Year by year our government under the leadership of our president is working out the new development strategies of our country.

Our president is always mentioning that without foreign languages no organization, no person can develop fast.

Topicality of the theme. Nowadays the English language is taught as a compulsory subject in all institutions in Uzbekistan. Teaching and learning English has some specific peculiarities and is required a special teaching program and methodology. Studying of scientific-methodological sources, analyzing of current curriculums and texts-books show that the English language plays a great role for students in being a high qualified specialist. But at present the level of teaching and learning the English language doesn't correspond to modern requirements. It is important to notice that the cause of such negative result-English teachers don't have enough professional skills and modern requirements aren't taken into account in current curriculums, text-books and methodological appliances, modern pedagogical technologies aren't used in teaching foreign languages as well .

On December 10, 2012 President of the Republic of Uzbekistan Islam Karimov signed a decree "On measures to further improve foreign language learning system".

It is noted that in the framework of the Law of the Republic of Uzbekistan "On education" and the National Programme for Training in the country, a comprehensive foreign languages' teaching system, aimed at creating harmoniously developed, highly educated, modern-thinking young generation, further integration of the country to the world community, has been created.

The decree of President Islam Karimov "On measures for further improvement of foreign language learning" is an important factor in improving teaching of foreign languages to a new level.

Extensive works on the continuous learning of foreign languages at all stages of the education system, professional development of teachers to provide educational institutions with modern teaching materials are conducted for effective implementation of the tasks, set out in the document.

Today when the number of students learning foreign languages have grown dramatically worldwide, it is becoming increasingly clear the role of the social values.

Language is connected to social values and so language is thought to be a social and cultural phenomenon. There is a strong relationship between language and society. Language is the soul of country and people who speak it. Language and society are inextricably linked.

Society is built on language. There is no human society that does not speak and use language as its central instrument of organization. Every language must be learnt, and it is the society that teaches its new members how to use it properly, how to conform with established conventions.

Sociolinguistics is the study of the effect of any and all aspects of society, including cultural norms, expectations, and context, on the way language is used, and the effects of language use on society.

It also studies how language varieties differ between groups separated by certain social variables, e.g., ethnicity, religion, status, gender, level of education, age, etc., and how creation and adherence to these rules is used to categorize individuals in social or socioeconomic classes.

Nowadays to learn a language through culture is considered to be very efficient and actual. All the needs and demands of society determine the aim of teaching and reform the educational system, the content of study, and its organizational structure.

In language teaching and research on language, the term culture includes many different definitions and considerations that deal with forms of speech acts, rhetorical structure of texts, sociocultural behavior, and ways in which knowledge is transmitted and obtained. Culture may find its manifestations in body language, gestures, concepts of time, hospitality customs, and even expressions of friendliness. While all these certainly reflect the cultural norms accepted in a particular society, the influence of culture on language use and on the concepts of how language can be taught and learned is both broader and deeper. To a great extent, the culture into which one is socialized defines how an individual sees his or her place in society.

Nowadays a great attention is given to sociocultural component in teaching a foreign language which serves as a means of usage of a foreign language in the definite situations. Sociocultural component is the basis of formation of student's knowledge about foreign life, disposition, customs and traditions of the target culture.

Only in comparison of language structure and social aspects of language we shall be able to understand properly the structural features of our language, our national culture and social aspects of our own language.

In teaching foreign languages one has to take into account the above said in order to develop fluency and accuracy which is of primary importance of today's lingodidactics.

The basic purpose of qualification paper is to learn and analysis the role and place of society in teaching foreign languages.

To achieve the set **aim** we determine the following tasks:

1. to study the problem of the language in relation with society and culture;
2. to understand the aim of the modern usage of sociolinguistics;
3. to distinguish social and cultural values of language;
4. to analyze the frequency of sociolinguistic usage referring to society and culture.

The object of my work is based on understanding about how society is linked to language and vice-versa and an attempt to study all the aspects of sociolinguistics, the cases of their usage and to analyze them.

The subject of the work is the effects of language use in society.

The hypothesis of the work is as follows: Only in comparison of language structure, the culture and social aspects of language people will be able to understand properly the structural features of their language, national culture and social aspects of their language.

For gaining the mentioned aims we used the following **methods**:

1. description;
2. observation;
3. critical study of scientific literature and fiction;
4. comparison and contrast;

The novelty of the work. In the present dissertation work we tried to point out the necessity of taking into account in teaching foreign languages the sociolinguistic aspects of language. Knowledge of sociolinguistic factors may serve as a key issue in providing authenticity in speaking of foreign languages. The findings presented in the paper also accounts for the novelty of the paper.

Material of the work. For writing the present paper a number of scientific sources: books, articles and thesis devoted to the problem of sociolinguistics have been analyzed.

Books of paramount importance are belles-letters of American and English writers, scientific research of foreign and home linguists, Internet explorations defining dictionaries, articles from methodical journals. The basic works are the following: Chaika, E. 1989. *Language The Social Mirror*, 2nd ed. Rowley, Mass.: Newbury House, Florian Coulmas. 2005. *Sociolinguistics*. Cambridge University Press, Janet Holmes. 2001. *An Introduction to Sociolinguistics*.

The theoretical value of the work is that results of dissertation paper make contribution in the study the problem of sociolinguistics, in the discovery new tendencies and in the theory.

The practical value of the work is the fact that the results of the research can be used in the courses of lectures and seminars of English Language Methodology and analysis can be useful for practical courses of English Language Teaching.

Structurally the presented work consists of: Introduction, three chapters, conclusion, bibliography.

The introduction reveals the general survey of the whole work and determines links between language and society.

The first chapter deals with language and subject matter of sociolinguistics.

The second chapter deals with the vocabulary of language.

The third chapter deals with relationship between language and culture.

Chapter I. Language is the means to represent the fundamental dimensions of social behavior and human interaction

1.1. Language is one of the powerful emblems of social behavior

According to Walt Wolfram¹ “Language is one of the most powerful emblems of social behavior. In the normal transfer of information through language, we use language to send vital social messages about who we are, where we come from, and who we associate with. It is often shocking to realize how extensively we may judge a person's background, character, and intentions based simply upon the person's language, dialect, or, in some instances, even the choice of a single word.

Given the social role of language, it stands to reason that one strand of language study should concentrate on the role of language in society.

Sociolinguistics has become an increasingly important and popular field of study, as certain cultures around the world expand their communication base and inter-group and interpersonal relations take on escalating significance.

The basic notion underlying sociolinguistics is quite simple: Language use symbolically represents fundamental dimensions of social behavior and human interaction. The notion is simple, but the ways in which language reflects behavior can often be complex and subtle. Furthermore, the relationship between language and society affects a wide range of encounters--from broadly based international relations to narrowly defined interpersonal relationships.

For example, sociolinguists might investigate language attitudes among large populations on a national level, such as those exhibited in the US with respect to the English-only amendment--the legislative proposal to make English the 'official' language of the US. Similarly, we might study the status of French and English in Canada or the status of national and vernacular languages in the developing nations of the world as symbols of fundamental social relations among cultures and

¹ Wolfram, Walt. 1991. *Dialects and American English*. Englewood Cliffs, NJ: Prentice Hall (to be reissued by Basil Blackwell in 1998 as *American English: Dialects and variation*).

nationalities. In considering language as a social institution, sociolinguists often use sociological techniques involving data from questionnaires and summary statistical data, along with information from direct observation.

A slightly different concern with language and society focuses more closely on the effect of particular kinds of social situations on language structure. For example, language contact studies focus on the origin and the linguistic composition of pidgin and creole languages. These special language varieties arise when speakers from mutually unintelligible language groups need a common language for communication. Throughout the world, there are many sociohistorical situations that have resulted in these specialized language situations--in the Caribbean, Africa, South America, Asia, and the Pacific Islands. In examining language contact situations, it is also possible to examine not only the details of a particular language but also the social and linguistic details that show how bilingual speakers use each language and switch between them.

Another approach to language and society focuses on the situations and uses of language as an activity in its own right. The study of language in its social context tells us quite a bit about how we organize our social relationships within a particular community. Addressing a person as 'Mrs.', 'Ms.', or by a first name is not really about simple vocabulary choice but about the relationship and social position of the speaker and addressee. Similarly, the use of sentence alternatives such as Pass the salt, Would you mind passing the salt, or I think this food could use a little salt is not a matter of simple sentence structure; the choice involves cultural values and norms of politeness, deference, and status.

In approaching language as a social activity, it is possible to focus on discovering the specific patterns or social rules for conducting conversation and discourse. We may, for example, describe the rules for opening and closing a conversation, how to take conversational turns, or how to tell a story or joke.

It is also possible to examine how people manage their language in relation to their cultural backgrounds and their goals of interaction. Sociolinguists might investigate questions such as how mixed-gender conversations differ from single-

gender conversations, how differential power relations manifest themselves in language forms, how caregivers let children know the ways in which language should be used, or how language change occurs and spreads to communities. To answer these questions related to language as social activity, sociolinguists often use ethnographic methods. That is, they attempt to gain an understanding of the values and viewpoints of a community in order to explain the behaviors and attitudes of its members.

Two trends have characterized the development of sociolinguistics over the past several decades. First, the rise of particular specializations within this field has coincided with the emergence of more broadly based social and political issues. Thus, the focus on themes such as language and nationalism, language and ethnicity, and language and gender has corresponded with the rise of related issues in society at large. Second, specialists who examine the role of language and society have become more and more interested in applying the results of their studies to the broadly based social, educational, and political problems that probably gave rise to their emergence as sociolinguistic themes to begin with. Sociolinguistics thus offers a unique opportunity to bring together theory, description, and application in the study of language.

As Florian Coulmas² writes, as human beings we are able to change our behavior. The idea that we act as free agents is fundamental to our self-conception. Every word we say reinforces this conviction, for whenever we speak we make choices. The ability to consider alternatives and opt for one is basic to intelligent life. It is restricted by our physical nature, the many things we cannot choose, such as the colour of our eyes, our IQ, or whether we are beautiful or ugly. All this may change soon, as the human species gets ready to do with itself what it has done with other species for a long time: interfere with nature's course, select, breed, grow and artificially manipulate their genetic make up. The life sciences have made spectacular progress over the past several decades, constantly expanding the realm of culture – that which controls us. No longer confined to science fiction

² Coulmas, F. 2005. *Sociolinguistics*. New York: Cambridge University Press. pp. 1-4.

novels, anthropotechnology has crossed the threshold into the real world and become a vital concern of legislation, the paradigm of deliberate regulation of behavior. The prospecting are tempting. Before long, we are told, we will be able to safeguard our offspring against congenital diseases, if not secure immortality for ourselves. At the same time, we are confronted with new challenges, which will be able a lot more serious than how to retrain all those undertakers. We will have to decide whether to go down every pathway science opens up or to erect occasional warning signs, at critical junctures. In short, at the present time, we are forced to rethink our place in the universe, the confines of nature and our own nature.

Language plays a peculiar role in this regard. People are born to speak, though they are not born speaking. It is no coincidence that the scientific study of language has been thoroughly impressed by, and some would claim, has contributed to, the revolutionary changes in the life science. For language is seen as an evolutionary adaptation to communicate information. It is what most distinguishes us from other beasts, chatty chimps and brainy dolphins notwithstanding. The exploration of language, therefore, is indispensable if we want to understand our own nature. For language, as cognitive scientist Steven Pinker put it, “is a distinct piece of the biological makeup of our brains”. It is not something that parents teach their children or something that must be elaborated in school. Yet, parents around the globe do teach their children language and only a few would willingly dispense with grammar school because they think their children’s language is in no need of elaboration, and not just because they have misgivings about the school’s effectiveness in this regard.

Pinker could of course be right. He would not be the first scientist who gets the better of popular ideas. Language has been known for a long time to have a physical base in our brain, and of late the race is on among biologists to track down the language gene. Given the overwhelming importance of language to the survival of our species it is more than remote possibility that it is genetically determined. Assuming that it is, we are or aren’t equipped with it, and in the latter case no amount of schooling will make up for the deficit. All babies acquire language

quickly because they have the ability to do so and because all societies use language.

The ability to acquire language is universal and unrelated to intelligence. With the exception of some pathological cases, humans grow up to speak, the dumbest and the brightest. Evidence for that is all around us. What this suggests is that language is innate and common to the species. Those who are chasing the language gene may be on the right track, then. Language helps us survive. But does Italian, or Dutch, or Bengali such a proposition would be hard to defend, and no one – except for the authors of “Survival Italian”, etc. – really does.

It would be jumping to conclusions if we were to instruct would be parents that they must not waste their time teaching their children language, and teachers that they need not bother to elaborate it because the kids are born with anyway. Thanks to the astonishing nature of language, both sides are right, the researchers who tell us that teaching children language is unnecessary and the parents and teachers who spend so much time and effort doing just that. The disagreement between them is only apparent. This is so because to acquire language both are indispensable, our brain’s physical equipment and our society- represented perhaps by a single caregiver- talking to us. Brain damage or genetic deformation and social deprivation will both make language acquisition impossible. Thus, language has two sides, the biological and the social, each of which must be studied in its own right.

Geneticists and other life scientists interested in language are concerned with language in the singular, invariant in space and time. Like- minded linguists and cognitive scientists are devoted to the quest for the ground plan of language that is hard- wired in the brain. They speak of “natural language” and some of them, therefore, call their field “biolinguistics”. Its main task is to elucidate the “faculty of language “ which Noam Chomsky, the most influential linguist of this school of thought, has defined as follows:

The faculty of language can reasonable be regarded as a “language organ” in the sense in which scientists speak of the visual system, or immune system, or circulatory system, as organs of body.

But compare the visual systems of the French and the Fulfulde and the Fukiense, and you will find that they are virtually identical. If, however, we compare the French, Fulfude and Fukiense languages the differences are striking. Even French French and Quebec French differ in many ways. Biolinguists take notice of this diversity only in so far as it may help to clarify aspects of the abstract system of rules and principles underlying all languages. Their focus is on general immutable properties of language. Disregarding the still remote changes of genetic engineering to design a better language , no choice is possible here. Linguistic diversity must be dealt with, but, to the great embarrassment of linguistic scholarship, cannot be explained on linguistic grounds. If the faculty of language is part of our genetic heritage and an organ of the body, why does it comes in so many vastly different guises? Why are languages so much more different than lungs and adrenal glands? The sobering fact is that there is no convincing answer to this question unless we open our eyes to the other side of language, the social one.

Language has been defined by Ferdinand de Saussure, another great linguist of the twentieth century, as a “social fact”. This definition has many implications. For one, language comes into focus here as a means of communication, for social facts are those that can be studied only if we look at how people associate to form groups, how they communicate and how they act collectively. Investigating a single individual or the species at large cannot reveal the social disposition of humanity. Language is a social fact in that every language is a collective product, an artifact created by its speakers which, at the same time, enables higher forms of social planning and cooperation to evolve. Society is built on language. There is no human society that does not speak and use language as its central instrument of organization.

Social behavior has instinctive components, too, but those that are learned predominate. Being socialized means learning the ways of one's society, including its language. Just by following their instinct no one will ever learn Swahili. Every language must be learnt, and it is the society that teaches its new members how to use it properly, how to conform with established conventions. Language, from a social point of view, is conventional, which is another way of saying that it could be different. Every language could be different from what it actually is. We know this because we know today's languages were different in the past that they have changed and will continue to change. For the conception of language as social as opposed to a natural fact this is of utmost importance.

Social facts are historical facts. They have many contingent features. Biolinguistic ignores the historicity of language because it is interested in invariance, but to sociolinguistics the historical dimension of language is central. William Labov, one of the leading figures in this field, has identified as his primary goal "to determine what happened in the history of language or language family" because the fact of language change is difficult to reconcile with the notion of a system adapted to communication. We experience language as a stable system that works and tend to think of different languages as distinct systems. Adaptation and change happen largely unnoticed. Yet, the fact of language change forces us to look at instability, deviation and loss of comprehension across generations and dialects. This existence of different language is a historical fact, a result of language change.

The historical character of language and the fact that it must be learned are closely related. It is true that all people learn to speak, as pointed out above, but it is also true that the general ability to learn does not imply that we all learn the same, and equally well. There are good learners and not so good learners, and what they learn is never an exact replica of the model. For instance, the Germans learned from the French the word "baguette"- French bread. They spell it like the French, and the pronunciation is very close too. But they changed the gender. The French model is feminine, the German copy neuter. Why? Ignorance, perhaps. The

Germans may have been unaware that a French “ baguette” was feminine and simply given the new word the same gender as their own word for bread, “das Brot”. Perhaps more interesting structural reasons were involved, such as the asymmetry between the dual French gender system and the tripartite German one. Perhaps morphophonological rules make themselves felt here. There are many neutral nouns in German ending, like “ baguette”, in [-et], such as “ Bett, Fett, Brett, Kabinett, Skelett and Sonett” but I couldn’t find a single feminine one.

However this may be, the gender change of baguette didn’t happen naturally. Somebody performed the operation. What the example illustrates is that learning often implies change.

Since French and German are different languages it is not surprising that elements of one adapted to the other will undergo modification. But the same also happens within what presumably is one language. In England, “sauce” and “source” are usually homonyms, but in some parts of the United States they are distinct, “source”, true to the French original, but not “sauce”, having an audible [r]. Differences of this sort may or may not be indicative of ongoing change. The point here is the same as above, an explanation can be found. If both pronunciations coexist and continue to coexist for a long time it is hard to argue that one is systematically more essential or sound than the other. It is also hard to argue that these differences are superficial and unimportant, because it is sets of variations of this kind that, if they pile up, can lead to linguistic divergence, mutual unintelligibility, and hence the emergence of a new language. This is so because the distribution of “source” within and without [r] is not random. It distinguishes not individuals but groups of speakers.

Every language is transmitted from one generation to the next by learning and has its unique history. These two facts go a long way to explaining linguistic diversity. Diversity means two things: the multiplicity of human languages – 6.000 is a conventional count and the enormous variety of coexisting forms in every language. This diversity is the result of many contingent factors working on human speech behaviour. Being open to contingencies, language is neither deterministic

nor random. Without such openness, not allowing for adaptation and innovation, it would be rapidly outdated. Luckily, in the process of learning, we do just repeat what our elders said, but recreate our languages anew adapting them to our purposes and hence bring about change.

Susan Dostert³ writes “The term ‘language’ can be used to refer to a variety of concepts / things, such as “the particular form of words and speech used by the people of a country, area or social group”, or “the method of human communication using spoken or written words”. In other words, we can talk about a specific language e.g. English, German, Swahili etc. or about language as such. In linguistics, we are interested in both of these fields, whereby General Linguistics will tend to concentrate on the latter topic and the individual language departments on their specific language e.g. English linguistics. A further meaning of ‘language’ is “the style or types of words used by a person or group”, which is a topic generally studied within sociolinguistics.

Yule’s⁴ 5 characteristics of human language.

Displacement

This is the ability to use language to talk about times, places and people other than the ‘here and now’. It also enables us to say things which we know to be false i.e. to lie. Bees are said to be able to convey some of this information in their ‘dance’ which they employ to pass on information about food sources.

Arbitrariness

This means that there is generally no natural, inherent relationship between the signs (i.e. sounds or letters) we produce and their meaning. For this reason different languages can use different signs to refer to one and the same thing e.g. a *flower* in English is a *Blume* in German or a *fleur* in French. Occasionally we find

³ Dostert, S.2007. Language attrition theoretical perspectives.

⁴ Yule,G. 1996. The study of language. Cambridge: CUP.

examples of **iconicity**, where someone has tried to overtly create a resemblance between the sign and its meaning.

Examples:

small

tall

fat

When language tries to mirror or ‘echo’ the sounds made by animals and objects this is called onomatopoeia.

Arbitrariness also enables languages to evolve, both in the sense that existing signs can come to mean new things (e.g. pen which used to refer to a quill), but also that new signs can be introduced for existing things. Animal languages, in contrast, are more likely to have fixed reference i.e. a certain sign has a specific and fixed meaning.

Productivity.

This is an important characteristic of human language allowing us to continuously create new utterances, combining the ‘building bricks’ of language in ever new ways, whether these be sounds, words or sentences. Human languages are therefore continually evolving.

Cultural Transmission.

This refers to how languages are acquired by our children. The assumption is that there is no genetic component (although Noam Chomsky challenges this with his theory of Universal Grammar) which would enable a child to simply start speaking e.g. English at a certain age, but rather that children need to be exposed to a language (and culture) in order to acquire it. This means, for example, that a child born in Korea to Korean parents but then adopted by French parents in

France will tend to grow up speaking French as his/her first language and not Korean (unless the French parents make sure the child is also exposed to Korean). Many animals, however, do seem to pass the ability to communicate on to their offspring genetically e.g. dogs will bark even if they have never heard another dog.

Duality.

Duality (or ‘double articulation’) refers to two separate layers of language working together to provide us with a pool of sounds which we can combine to communicate with one another. On the one hand, we have a limited number of discrete sounds (e.g. the 44 phonemes in English) which in isolation have no inherent meaning e.g. b, i, or n. On the other hand, we have a virtually unlimited number of distinct meanings which we can create by combining these sounds in certain ways e.g. bin, or nib. Various other combinations such as *bni are not meaningful in English, but could possibly be in other languages.

Other features of human language.

A further feature of human language is reflexiveness, which means that we are able to use the language to talk about language – which is typically what linguists do. Discreteness is also something that is said to distinguish human languages from other forms of animal communication. It means that the sounds of a language differ sufficiently from one another for a (native) speaker to distinguish them and thereby know which sign with which meaning is being used at any one time.

Language and the brain.

Language is a cognitive skill and one therefore whose roots are situated in the evolution of the brain. We do not know exactly when our ancestors began to speak (estimates vary from 30,000 – 100,000 years ago), or even what triggered them to do so, but once they started, there was no stopping them. From such humble beginnings the 5,000 – 6,000 languages we assume to exist today have evolved.

Language and society are so intertwined that it is impossible to understand one without the other. There is no human society that does not depend, is not shaped by, and does not itself shape language.

Every social institution is maintained by language. Law, religion, government, education, the family are all set in place and carried out with language. We use language to reveal or conceal our personal identities, our character, and our background, often wholly unconscious that we are doing so. Almost all of our contact with family, and much of our contact with strangers, involves speaking. And much of that speaking is strongly governed by rules that dictate not only what we say but also how we say it. We manipulate others with language, and they manipulate us, often without either party being at all aware of the manipulation.

Sociolinguistics is the study of the way people use language in social interaction of all kinds.⁵

There are different approaches to sociolinguistics. Kamil Wisniewski⁶ writes that sociolinguistics is a quickly developing branch of linguistics which investigates the individual and social variation of language. Just as regional variation of language can give a lot of information about the place the speaker is from, social variation tells about the roles fulfilled by a given speaker within one community, or country. Sociolinguistics is a practical scientific discipline researching the language that is actually used either by native speakers, or foreigners, in order to formulate theories about language change.

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

Social class: the position of the speaker in the society, measured by the level of education, parental background, profession and their effect on syntax and lexis used by the speaker;

⁵ Chaika, E. 1989. *Language : The Social Mirror*, 2nd ed. Rowley, Mass.: Newbury House.

⁶ K. Wisniewski, Aug 2nd, 2007.

Social context: the register of the language used depending on changing situations, formal language in formal meetings and informal during meetings with friends for example;

Geographical origins: slight differences in pronunciation between speakers that point at the geographical region which the speaker comes from;

Ethnicity: differences between the use of a given language by its native speakers and other ethnic groups;

Nationality: clearly visible in the case of the English language: British English differs from American English, or Canadian English;

Gender: differences in patterns of language use between men and women, such as quantity of speech, intonation patterns.

Age: the influence of age of the speaker on the use of vocabulary and grammar complexity

An important factor influencing the way of formulating sentences is according to sociolinguists the social class of the speakers. Thus, there has been a division of social classes proposed in order to make the description accurate. Two main groups of language users, mainly those performing non-manual work and those with more years of education are the 'middle class', while those who perform some kind of manual work are 'working class'. Additional terms 'lower' and 'upper' are frequently used in order to subdivide the social classes. Therefore, differences between upper middle class can be compared with lower working class.

It is notable that people are acutely aware of the differences in speech patterns that mark their social class and are often able to adjust their style to the interlocutor. It is especially true for the members of the middle class who seem eager to use forms associated with upper class, however, in such efforts the forms characteristic of upper class are often overused by the middle class members. The above mentioned process of adopting own speech to reduce social distance is called convergence. Sometimes, however, when people want to emphasize the social distance they make use of the process called divergence purposefully using idiosyncratic forms.

Sociolinguistics investigates the way in which language changes depending on the region of country it is used in. To describe a variety of language that differs in grammar, lexis and pronunciation from others a term dialect is used. Moreover, each member of community has a unique way of speaking due to the life experience, education, age and aspiration. An individual personal variation of language use is called an idiolect.

There are numerous factors influencing idiolect some of which have been presented above, yet two more need to be elucidated, namely jargon and slang. Jargon is specific technical vocabulary associated with a particular field of interest, or topic. For example words such as convergence, dialect and social class are sociolinguistic jargon. Whereas slang is a type of language used most frequently by people from outside of high-status groups characterized by the use of unusual words and phrases instead of conventional forms.

Sociolinguistics is the study of the effect of any and all aspects of society, including cultural norms, expectations, and context, on the way language is used, and the effects of language use on society. Sociolinguistics differs from sociology of language in that the focus of sociolinguistics is the effect of the society on the language, while the latter's focus is on the language's effect on the society. Sociolinguistics overlaps to a considerable degree with pragmatics. It is historically closely related to linguistic anthropology and the distinction between the two fields has even been questioned recently.⁷

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

The social aspects of language were in the modern sense first studied by Indian and Japanese linguists in the 1930s, and also by Gauchat in Switzerland in

⁷ Wikipedia, the free encyclopedia Linguistics

the early 1900s, but none received much attention in the West until much later. The study of the social motivation of language change, on the other hand, has its foundation in the wave model of the late 19th century. The first attested use of the term sociolinguistics was by Thomas Callan Hodson⁸ in the title of a 1939 paper. Sociolinguistics in the West first appeared in the 1960s and was pioneered by linguists such as William Labov in the US and Basil Bernstein in the UK.

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

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

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

1.2.1. Traditional sociolinguistic interview.

Sociolinguistic interviews are an integral part of collecting data for sociolinguistic studies. There is an interviewer, who is conducting the study, and a subject, or informant, who is the interviewee. In order to get a grasp on a specific linguistic form and how it is used in the dialect of the subject, a variety of methods are used to elicit certain registers of speech. There are five different styles, ranging from formal to casual. The most formal style would be elicited by having the subject read a list of minimal pairs (MP). Minimal pairs are pairs of words that differ in only one phoneme, such as cat and bat. Having the subject read a word list (WL) will elicit a formal register, but generally not as formal as MP. The reading passage (RP) style is next down on the formal register, and the interview style (IS)

⁸ T.C.Hodson and the Origins of British Sociolinguistics by E. Joseph, 2004.

is when an interviewer can finally get into eliciting a more casual speech from the subject. During the IS the interviewer can converse with the subject and try to draw out of them an even more casual sort of speech by asking him to recall childhood memories or maybe a near death experience, in which case the subject will get deeply involved with the story since strong emotions are often attached to these memories. Of course, the most sought after type of speech is the casual style (CS). This type of speech is difficult if not impossible to elicit because of the Observer's Paradox. The closest one might come to CS in an interview is when the subject is interrupted by a close friend or family member, or perhaps must answer the phone. CS is used in a completely unmonitored environment where the subject feels most comfortable and will use their natural vernacular without overtly thinking about it.

1.2.2. Fundamental concepts in sociolinguistics.

While the study of sociolinguistics is very broad, there are a few fundamental concepts on which many sociolinguistic inquiries depend.

Speech community.

Speech community is a concept in sociolinguistics that describes a more or less discrete group of people who use language in a unique and mutually accepted way among themselves.

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

High prestige and low prestige varieties.

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

implication of sociolinguistic theory is that speakers 'choose' a variety when making a speech act, whether consciously or subconsciously.

Social network

Understanding language in society means that one also has to understand the social networks in which language is embedded. A social network is another way of describing a particular speech community in terms of relations between individual members in a community. A network could be loose or tight depending on how members interact with each other. For instance, an office or factory may be considered a tight community because all members interact with each other. A large course with 100+ students would be a looser community because students may only interact with the instructor and maybe 1-2 other students. A multiplex community is one in which members have multiple relationships with each other. For instance, in some neighborhoods, members may live on the same street, work for the same employer and even intermarry.

The looseness or tightness of a social network may affect speech patterns adopted by a speaker. For instance, Sylvie Dubois and Barbara Horvath⁹ found that speakers in one Cajun Louisiana community were more likely to pronounce English "th" [θ] as [t] (or [ð] as [d]) if they participated in a relatively dense social network (i.e. had strong local ties and interacted with many other speakers in the community), and less likely if their networks were looser (i.e. fewer local ties).

A social network may apply to the macro level of a country or a city, but also to the inter-personal level of neighborhoods or a single family. Recently, social networks have been formed by the Internet, through chat rooms, My Space groups, organizations, and online dating services.

Internal vs. external language.

In Chomskian¹⁰ linguistics, a distinction is drawn between I-language (internal language) and E-language (external language). In this context, internal language applies to the study of syntax and semantics in language on the abstract level; as

⁹ Dubois, S., B. Horvath. 1998. English variation and change. pp.61-245.

¹⁰ Chomskiy, N. 1959. Review of Skinner's Verbal Behaviour. pp.26-58.

mentally represented knowledge in a native speaker. External language applies to language in social contexts, i.e. behavioral habits shared by a community. Internal language analyses operate on the assumption that all native speakers of a language are quite homogeneous in how they process and perceive language. External language fields, such as sociolinguistics, attempt to explain why this is in fact not the case. Many sociolinguists reject the distinction between I- and E-language on the grounds that it is based on a mentalist view of language. On this view, grammar is first and foremost an interactional (social) phenomenon (e.g. Elinor Ochs, Emanuel Schegloff, Sandra Thompson).

Differences according to class.

Sociolinguistics as a field distinct from dialectology was pioneered through the study of language variation in urban areas. Whereas dialectology studies the geographic distribution of language variation, sociolinguistics focuses on other sources of variation, among them class. Class and occupation are among the most important linguistic markers found in society. One of the fundamental findings of sociolinguistics, which has been hard to disprove, is that class and language variety are related. Members of the working class tend to speak less standard language, while the lower, middle, and upper middle class will in turn speak closer to the standard. However, the upper class, even members of the upper middle class, may often speak 'less' standard than the middle class. The looseness or tightness of a social network may affect speech patterns adopted by a speaker.

Class aspiration.

Studies, such as those by William Labov in the 1960s, have shown that social aspirations influence speech patterns. This is also true of class aspirations. In the process of wishing to be associated with a certain class (usually the upper class and upper middle class) people who are moving in that direction socio-economically will adjust their speech patterns to sound like them. However, not being native upper class speakers, they often hypercorrect, which involves overcorrecting their speech to the point of introducing new errors. The same is true for individuals moving down in socio-economic status.

Social language codes.

Basil Bernstein,¹¹ a well-known British socio-linguist, devised in his book, 'Elaborated and restricted codes: their social origins and some consequences,' a social code system which he used to classify the various speech patterns for different social classes. He claimed that members of the middle class have ways of organizing their speech which are fundamentally very different from the ways adopted by the working class.

Restricted code.

In Basil Bernstein's theory, the restricted code was an example of the speech patterns used by the working-class. He stated that this type of code allows strong bonds between group members, who tend to behave largely on the basis of distinctions such as 'male', 'female', 'older', and 'younger'. This social group also uses language in a way which brings unity between people, and members often do not need to be explicit about meaning, as their shared knowledge and common understanding often bring them together in a way which other social language groups do not experience. The difference with the restricted code is the emphasis on 'we' as a social group, which fosters greater solidarity than an emphasis on 'I'. The time when "restricted-code" matters is the day when children start school where the standard variety of language is used. Moreover, the written form of a language is already very different from the everyday form. Children with restricted-code, therefore, struggle at school more than those who speak an "elaborated-code". The type of communication used by the working class reminds Paivio's¹² dual code theory. According to Paivio, there are two types of codes; verbal and non-verbal. The dual coding theory proposed by Paivio attempts to give equal weight to verbal and non-verbal processing. Paivio (1986) states: "Human cognition is unique in that it has become specialized for dealing simultaneously with language and with nonverbal objects and events. Moreover, the language system is peculiar in that it deals directly with linguistic input and output (in the

¹¹ Bernstein, B. 1971b. *Theoretical Studies Toward a Sociology of Language*. London: Routledge and Kegan Paul.

¹² Paivio, 1986. *Mental Representations: A Dual Coding Approach*. New York: Oxford University Press.

form of speech or writing) while at the same time serving a symbolic function with respect to nonverbal objects, events, and behaviors. Any representational theory must accommodate this dual functionality." The use of context by members of working class to imply what they mean, therefore, may be a "non-verbal code". However, this type of communicative skills may not be understood by other children who belong to other classes. What's more, children with restricted-code may have difficulty in understanding the teacher, the only source of information for them at school. Therefore, it is suggested that working-class children should have pre-school training within their early childhood period. Early schooling may provide them with opportunities to acquire the way of speaking valid at school.

Elaborated code.

Basil Bernstein also studied what he named the 'elaborated code' explaining that in this type of speech pattern the middle and upper classes use this language style to gain access to education and career advancement. Bonds within this social group are not as well defined and people achieve their social identity largely on the basis of individual disposition and temperament. There is no obvious division of tasks according to sex or age and generally, within this social formation members negotiate and achieve their roles, rather than have them there ready-made in advance. Due to the lack of solidarity the elaborated social language code requires individual intentions and viewpoints to be made explicit as the 'I' has a greater emphasis with this social group than the working class.

Deviation from standard language varieties.

A diagram showing variation in the English language by region (the bottom axis) and by social class (the side axis). The higher the social class, the less variation.

The existence of differences in language between social classes can be illustrated by the following table: Bristolian Dialect (lower class) ...

Standard English (higher class)

I ain't done nothing ... I haven't done anything

I done it yesterday ... I did it yesterday

It weren't me that done it ... I didn't do it

Any native speaker of English would immediately be able to guess that speaker 1 was likely of a different social class than speaker 2, namely from a lower social class, probably from a working class pedigree. The differences in grammar between the two examples of speech is referred to as differences between social class dialects or sociolects.

It is also notable that, at least in England and Australia, the closer to standard English a dialect gets, the less the lexicon varies by region, and vice-versa.

Covert prestige.

It is generally assumed that non-standard language is low-prestige language. However, in certain groups, such as traditional working class neighborhoods, standard language may be considered undesirable in many contexts. This is because the working class dialect is a powerful in-group marker, and especially for non-mobile individuals, the use of non-standard varieties (even exaggeratedly so) expresses neighborhood pride and group and class solidarity. There will thus be a considerable difference in use of non-standard varieties when going to the pub or having a neighborhood barbecue (high), and going to the bank (lower) for the same individual.

Sociolinguistic variables.

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

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

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

Variation may also be associated with gender. Men and women, on average, tend to use slightly different language styles. These differences tend to be quantitative rather than qualitative. That is, to say that women use a particular speaking style more than men do is akin to saying that men are taller than women (i.e., men are on average taller than women, but some women are taller than some men).

Markus Krabbe said that ‘Sociolinguistics is the study of variation in speaker groups and variation in language use. **Social factors (variables)** and their influence on language use are at the core of sociolinguistic research. When connecting the study of sociolinguistics to that of language change, an influence of social factors on languages’ structures may also be traced.

Sociolinguistics accounts for the influence of these factors, such as age, social class or sex, on the way we speak or write, on the linguistic structures we use and on how individuals or groups deviate from what may be called the **standard** use of language.

Sociolinguistics thus accepts and evaluates the fact that language is part of speakers’ identities and how thus identity and in-group aspects influence language, just as specific contexts do. Sociolinguists distinguish a set of types of variation that covers most factors for language variation. The most general distinction is that between variation in the individual, so-called **idiolects**, variation related to social factors, **sociolects**, regional variation, **dialects** and variation due to functional aspects, so-called **registers** or **styles**. The latter distinction is oftentimes evaluated according to degrees of formality; also the distinction between spoken and written code or register is common. There are however, alternative approaches to that pair and more often than not they are used synonymously.

1.2.Speech styles as a part of social interaction

Elaine Chaika¹³ writes that speech like dress, varies with the situation. One uses a different style for each. Style used only in certain locales and occasions are called registers. Voice quality is learned, not completely inborn. Different aspects of voice have been shown to correlate with the way one's personality is perceived. Style forms a communication system apart from linguistic messages given in words and sentences. In fact these messages are not supposed to be conveyed by the linguistic code proper. Style controls social interaction subliminally.

Style is so integral a part of social functioning that interaction can not go ahead if one party to it does not speak with right style for the occasion. Whether or not style is right depends partially on the social identity of the speaker. This will be more apparent when we consider greeting and address in more detail. If style is perceived as correct for a given speaker, than the respondent has to obey that style or, at least, normally does. Style also has to fit the social situation.

Style refers to the selection of linguistic forms to convey social or artistic effects. Style also acts as a set of instructions. The messages it conveys are not normally conveyed in words. Indeed, the idioms "didn't get the message" refers to listeners' not picking up on style, even though they understood the message proper. We manipulate others with style, even as we ourselves are being manipulated.

Style forms a communication system in its own right, one that determines how a social interaction will proceed. Or if it will proceed at all. If it is to continue, style tells how, whether formally or informally. Style may also tell listeners how to take what is being said: seriously, ironically, humorously, angrily, lovingly, or dubiously.

Often when the style of an utterance contradicts the meaning of the words and grammar, the style is believed. Since the style tells us how to interpret a message, this is not surprising. For example, if "Greg is nice" is said sarcastically, the style

¹³ Chaika, E. 1989. *Language: The Social Mirror*, 2nd ed. Rowley, Mass.: Newbury House. pp.40-48.

instructs, “Take these words to mean the opposite of what they actually say.” Thus, “Greg is nice” means “Greg is not nice”. Similarly, a timid “I’m not afraid” still conveys “I’m afraid”. And an imperious “I do hope we will be friends, Miss Tippett” is not likely to yield close confidences. Style forms a communication system that works along with language itself, yet is apart from it.

Style uses all the resources of language: tone of voice, different ways of pronouncing sounds, even choice of words and grammar themselves. The number of possible variations of style is far more limited, however, than the possible choices of words and their combinations in sentences.

Style overlaps with ritualistic uses of language, as in greetings and forms of address. Each language or dialect usually has several of these, each marked for a different style. Considering the function of style as the controller of the interaction, this is hardly surprising. Greetings and address start interactions. One expects heavy style marking on them because they set the tone for what is to follow.

Correct use of style is a delicate matter. If the wrong style seems to have been used by one party in a dialogue, repairs often will be attempted by the other. These repairs take the form of the respondents manipulating his or her own style in an effort to get the first speaker to change style. This happens typically when one person speaks too intimately to another. A response in a superformal style is a clue to the first speaker that distance is to be maintained.

It is already been demonstrated that style gives messages about the social status and mood of the speaker.

Speaking styles are socially conditioned linguistic modes characterized by differences in syntactic complexity, lexical choice, phonological form, and the phonetic realization of speech. Social distance, social context, and listener feedback are among the factors that trigger style shifting. For example, when speaking to a researcher, who is also a stranger, adults typically adjust the phonetic realization of their utterances, adopting a speaking style that is more fully articulated (i.e. less reduced) than their default speaking style (Labov, 1972). Speakers also unconsciously adopt this clear speaking style when a listener signals

comprehension difficulty through his or her back-channel behavior or when listeners are perceived as having a high risk of comprehension difficulty (Giles, Coupland, Coupland, 1991).

Because of the speakers' apparent focus on listeners, their clear speech has been characterized as listener-oriented speech in the phonetics literature (Lindblom, Brownlee, Davis, Moon, 1992).

Consistent with its listener-oriented characterization, studies show that clear speech, whether inadvertently or deliberately produced, is more intelligible than casual speech for normal hearing, hard-of-hearing, and non-native English-speaking listeners. These studies have also documented the acoustic changes that are responsible for the clear speech intelligibility benefit. Somewhat less work has focused on understanding how the speaker implements such changes, perhaps because style shifting in adult language is so rapid and unconscious that the problem may seem fairly trivial. The question of implementation may be more interesting when one considers style shifting from the perspective of acquisition.

If you have talked with 2-year-olds, you have probably observed that they do not control speaking styles in the way that adults do. For example, if you indicate to a 2-year-old that you have not understood her, she will likely repeat exactly what she said before in exactly the same way. Although repetition is a rudimentary repair strategy that indicates sensitivity to the listener (Alexander, Wetherby, Prizant, 1997; Brinton, Fujiki, Loeb, Winkler, 1986; Ferrier, Dunham, Dunham, 2000) , the subjective experience is that 2-year-olds do not change their speech from repetition to repetition. The perceived similarity between repetitions suggests that young children have only one speaking style, which raises the questions of when and how children develop distinct speaking styles. The current study sought to answer these questions by examining how 3-, 4-, and 5-year-old children produce the same target words under clear and casual speaking conditions.

Casual speech.

The assumption from the adult literature is that speakers shift from a casual to clear speaking style by manipulating some basic control parameters. For example,

a style-dependent change in a global timing variable is suggested by the finding that clearer, more intelligible speech is slower than casual, less intelligible speech. An overall slowing in clear speech may lead to secondary changes in segmental articulation. It may also explain why no such vowel space expansion is observed when style is manipulated, but speech rate is controlled (Krause & Braidá, 2004).

Clear speech also typically has more pauses than casual speech (Picheny et al. 1985; 1986). Although pausing is consistent with a global slowing of speech, pauses are not likely to be randomly dispersed in clear speech given the increased intelligibility of this style. Rather the pauses are likely prosodic in nature, serving to highlight linguistic boundaries.

Spontaneous speech.

The type of material used has been classified in two main groups: one consisting in speech produced in more or less unprepared situations and the other consisting in speech read from a previously prepared text; the latter has been labelled “connected speech”, and the former “spontaneous speech”, following the conventions adopted by the authors of the papers.

Under the heading “spontaneous speech” we may distinguish three types of materials, depending on the environment in which they have been obtained: samples recorded in laboratory conditions, samples obtained from recorded TV or radio broadcasts and samples recorded in the speaker's natural environment. However, there are differences in the frequency with which these procedures are used. Out of 15 papers that describe the way data have been obtained, 12 used laboratory recordings, 4 resorted to radio or TV broadcasts and only 1 recorded the speaker in its normal environment (the total does not add up to 15, since some authors use more than one technique). We can conclude then, that what is labelled as “spontaneous speech” has been in most cases obtained in a quite constrained situation, i.e. in a laboratory, the speaker being taken out of his natural context to produce speech samples for an experimental study.

Let us have a closer examination of the speech samples obtained in laboratory conditions. They usually take the form of an interview, that is described by some

authors as “directed” or “semi-directed”. In most of the cases, the speaker answers questions by the experimenter about his everyday life, job, childhood, studies, career, or the period at the army in case of male subjects. The answers take sometimes the form of short monologues, since the general policy is that the researcher tries to interfere as less as possible, asking questions only when the subject has exhausted a topic. It is clear that this is not an ordinary conversation, since most of the turn-taking assumptions are violated. “Interview” -used by most authors- seems then a more adequate label than “conversation”, although the latter can be sometimes found to describe this sort of situation. A close approximation to a natural situation can be obtained when the speaker converses with a friend chosen by himself and by the researcher.

The alternative to “spontaneous speech” is the so-called “connected speech”, consisting in text, sentences or words embedded in sentences read aloud in laboratory conditions.

Some researchers prefer to use professional speakers for this task, while others record more naive subjects. In some phonologically oriented descriptions of connected speech processes data collection from other speakers is not mentioned. In those cases, the author resorts to his intuitions as native speaker or to (in)formal non experimental observations of other speakers behaviour. The same holds true for phonological and grammatical descriptions of “casual speech” (see, for example, the methodological comments in Zwicky. This fact seems to differentiate phonetic from phonological descriptions, although it might be noted that some authors make substantial efforts to reduce the gap between both disciplines.

From this brief and partial survey we can conclude that a wide range of data is being used by researchers when they approach the study of speaking styles. Speech obtained in highly constrained tasks, in semi-directed interviews in a laboratory environment, or by means of interviews recorded in a natural environment are landmarks in a continuum that is conventionally labelled as “spontaneous speech”, but that possibly conceals more than one single speaking style.

Finally, it will be examined some proposals that have been put forward in order to define speaking styles. Two of them address this question specifically, and the third one in a more indirect, although relevant, manner. The fact that they have been put forward by sociolinguists is not trivial. It seems clear to me that any approach to the problem of speaking styles must not forget previous and current sociolinguistic research, since style variability is linked to language use. Furthermore, according to Dressler & Wodak : one has to bear in mind that “sociolinguistics is really socio-psycho-linguistics”.

Speech contains information about the social categories to which a speaker belongs, and serves as a rich source of data for impression formation.

Quite independently of what we say, our speech tells others a great deal about us: our age, gender, geographic origin, socioeconomic status, and even (albeit imperfectly) our size. Anatomical and physiological changes that occur in the course of development are reflected in acoustic properties that make it quite easy to distinguish a toddler's voice from that of an adolescent, or a young adult from a senior citizen (Kent & Burkard, 1981) . Vocal cues to gender are partly phonetic, a consequence of differences in male and female vocal tracts, and partly matters of social norms: in some settings women and men are expected to employ different speech styles reflected in differences in syntax, pronunciation and vocabulary. (Ladefoged (1967) and Laver (1980) for a description of the mechanisms responsible for voice quality.)

Perhaps the most important index of identity in speech is dialect. Dialect is reflected at all levels of linguistic organization. Minor variations are observed in syntax (compare "Ask him does he want a cold drink," heard in the Southern U.S. with "Ask him if he wants..." heard most other places) and lexicon (what is called a "bag" in the Eastern U.S. often is called a "sack" in the Midwest, and vice-versa).

Speech divergence. Language use also can play a role in affirming one's social

identity and maintaining intergroup distinction. Dialect and speech style are not fixed elements of an individual's language use, and vary depending on the

social setting and the speech styles of the speaker's conversational partners. Even such straightforward parameters as pitch, loudness and articulation rate are influenced by other participants' pitch, loudness and rate (Bilous & Krauss, 1988; Natale, 1975a, 1975b) . Generally speaking, people's speech styles tend to *converge* (i.e., to become more like that of their partners), although there are circumstances in which *divergence* is found. Social psychologists studying intergroup communication have examined convergence and divergence in intergroup contexts as a function of speaker's social identities.

1.3.Kinesics is a body language to communicate through gestures and movements

Kinesics is the modern scientific or technical word for body language.

From the word kinesics, Ray Birdwhistell coined the term **kine** to refer to a single body language signal. This is not to be confused with the ancient and same word kine, meaning a group of cows. Neither word seems to have caught on in a big way, which in one way is a pity, but in another way probably makes matters simpler for anyone interested in the body language of cows.

The Greek word kinesis is also a root word of kinaesthetics, which is the 'K' in the VAK learning styles model.

Kinaesthetics (also known as kinesthetics) in the study of learning styles, is related to some of the principles of body language, in terms of conveying meaning and information via physical movement and experience.

The OED dictionary definition of **kinesics** - the technical term for body language - depends on the interpretation of 'non-verbal communication':

"**kinesics** - the study of the way in which certain body movements and gestures serve as a form of non-verbal communication."

Kinesics is the interpretation of [body language](#) such as [facial expressions](#) and [gestures](#) — or, more formally, non-verbal behavior related to movement, either of any part of the body or the body as a whole.

The term was first used (in 1952) by [Ray Birdwhistell](#),¹⁴ an [anthropologist](#) who wished to study how people communicate through posture, gesture, stance, and movement. Part of Birdwhistell's work involved making film of people in social situations and analyzing them to show different levels of communication not clearly seen otherwise. The study was joined by several other anthropologists, including [Margaret Mead](#) and [Gregory Bateson](#).

¹⁴ Birdwhistell, R.L. 1970. Kinesics and Context. Philadelphia: University of Pennsylvania Press.

Drawing heavily on [descriptive linguistics](#), Birdwhistell argued that all movements of the body have meaning (ie. are not accidental), and that these non-verbal forms of language (or [paralanguage](#)) have a [grammar](#) that can be analyzed in similar terms to spoken language. Thus, a "kineme" is "similar to a [phoneme](#) because it consists of a group of movements which are not identical, but which may be used interchangeably without affecting social meaning". Birdwhistell estimated that "no more than 30 to 35 percent of the social meaning of a conversation or an interaction is carried by the words.". He also concluded that there were no universals in these kinesic displays - a claim disproved by [Paul Ekman](#)'s analysis of universals in [facial expression](#).

A few Birdwhistell-isms are as follows:

- Social personality is a temporo-spatial system. All behaviors evinced by any such system are components of the system except as related to different levels of abstractions.
- Even if no participant of an interaction field can recall, or repeat in a dramatized context, a given series or sequence of body motions, the appearance of a motion is of significance to the general study of the particular kinesic system even if the given problem can be rationalized without reference to it.
- All meaningful body motion patterns are to be regarded as socially learned until empirical investigation reveals otherwise.
- No kineme ever stands alone.

In modern applications written that ,In one current application, kinesics are used as signs of [deception](#) by interviewers. Interviewers look for clusters of movements to determine the veracity of the statement being uttered. Some related words may be:

- **Emblems** - Substitute for words and phrases
- **Illustrators** - Accompany or reinforce verbal messages
- **Affect Displays** - Show emotion

- **Regulators** - Control the flow and pace of communication
- **Adaptors** - Release physical or emotional tension

Kinesics are an important part of non-verbal communication behavior. The movement of the body, or separate parts, conveys many specific meanings and the interpretations may be culture bound. As many movements are carried out at a subconscious or at least a low-awareness level, kinesic movements carry a significant risk of being misinterpreted in an intercultural communications situation.

Etymology.

From Greek *kīnēsis*, *movement*; see *kinesis*. Examples:

- “One of Dances favorite quotes came from a man who predated the coining of the term **kinesics** by a hundred years: Charles Darwin, who said, Repressed emotion almost always comes to the surface in some form of body motion.”
- “The ability to read and interpret body language is known as **kinesics**.”
- “She was a **kinesics** expert—body language—and one of the top interrogators in the country.”
- “As they stood surveying the hotel, with its distant glimpse of the Pacific Ocean, Dance, an expert at **kinesics**, body language, tried to read ONeil.”
- “As she watched Traviss avatar engage and easily kill dozens of creatures women and men and animals she found herself instinctively drawing on her skills as a **kinesics** expert.”
- “She was trying to remain motionless, but that, as a **kinesics** expert, she knew was impossible.”

Body language is among many branches of science and education which seek to interpret and exploit messages and meaning from the 'touchy-feely' side of life. For example, the concepts of experiential learning, games and exercises, and love

and spirituality at work - are all different perspectives and attempts to unlock and develop people's potential using ideas centered around kinaesthetics, as distinct from the more tangible and easily measurable areas of facts, figures words and logic .These and similar methodologies do not necessarily reference body language directly, but there are very strong inter-connections .Bloom's Taxonomy, and Kolb's Learning Styles are also helpful perspectives in appreciating the significance of kinaesthetics, and therefore body language, in life and work today.

Each person gives off a countless numbers of indications about their emotions and frame of mind without even speaking. Non-verbal communication makes up a significant part of how we communicate with each other. The most noticeable form of non-verbal communication is body language. The study of body language is known as Kinesics. Many different types of people study Kinesics, for instance: scientists, politicians, business people, and many others. Often their goal is to learn more about how to communicate better. Non-verbal communication dates back to the very beginning of our species.

The importance of non-verbal communication is thought to date back to early human history before our species developed speech. Prior to verbal communication the human race relied on body language and grunting as our main form of communication. “Some experts believe spoken language appeared on the scene only 160,000 to 350,000 years ago. Given that humans of some kind have walked the earth for about two million years, that’s a long time to depend upon gestures and grunts to get your point across. But clearly, it worked!” (Reiman 17) The importance of body language is equally important to our species now.

Non-verbal communication and especially body language communicates our thoughts and emotions more than words. “According to a classic 1968 study by A. Mehrabian in *Psychology Today*, only 7 percent of an initial impression is based on what's said. 38 percent is based on style of speech and 55 percent on body language. Throughout our social experience we are continually processing and giving off non-verbal cues. Since body language movements are done at a subconscious level, they can often reveal things to others before a conversation is

even started. These non-verbal cues are picked up on by the observer and they interpret them based on their experience. This process is a two way street, at the same time the observer becomes the observed. The importance of body language has been noticed, not only by scientists, but also individuals who seek to gain from it.

Individuals have begun to understand the power of body language and tried to use this knowledge for their own advancement. In the business world, effectually communicating with people is a must. There are now countless training course and seminars available specifically for those with careers in business. The importance lies in how they communicate more effately, but also how they can read other peoples body language to draw more information from their meetings. One example of the importance is a CEO who is in several meetings to discuss merger options with a rival company. Learning more about body language can help him become more conscious of what he's portraying to others, while at the same time, reach some conclusions about what others may be thinking or feeling. This CEO could gain the upper hand and improve his negotiation skills. "Sales people and other professional communicators are widely taught to mirror all sorts of more subtle signals, as a means of creating trust and rapport with the other person, and to influence attitudes. Sales people use body language to move people closer to buying products. I recall a knock on my door last summer. I opened the door to steak salesman who was quick to shake my hand firmly and then over animate himself as he went through his pitch. Business people are not the only ones who've understood and used the power of body language.

Since the beginning of our species non-verbal communication has taken a role in how we communicate with each other. We started our journey with only grunts and hand gestures, and then moved a spoken language. Even with this transition, non-verbal communication remains just as important today. While individuals study body language to improve their own lives, others study it so we can understand who we are and where we've come from. The power of body language is undeniable and historic on every level. The study and theory of body language

has become popular in recent years because psychologists have been able to understand what we 'say' through our bodily gestures and facial expressions, so as to translate our body language, revealing its underlying feelings and attitudes.

Body Language is also referred to as 'non-verbal communications', and less commonly 'non-vocal communications'.

The term 'non-verbal communications' tends to be used in a wider sense, and all these terms are somewhat vague.

For the purposes of this article, the terms 'body language' and 'non-verbal communications' are broadly interchangeable. This guide also takes the view that body language/non-verbal communications is the study of how people communicate face-to-face aside from the spoken words themselves, and in this respect the treatment of the subject here is broader than typical body language guides limited merely to body positions and gestures. It is commonly and carelessly quoted that 'non-verbal communications' and/or 'body language' account for up to 93% of the meaning that people take from any human communication. This statistic is actually a distortion based on Albert Mehrabian's¹⁵ research theory, which while itself is something of a cornerstone of body language research, certainly did not make such a sweep. Body language is not just about how we hold and move our bodies.

Body language potentially (although not always, depending on the definition you choose to apply) encompasses:

- how we position our bodies
- our closeness to and the space between us and other people (proxemics), and how this changes
- our facial expressions
- our eyes especially and how our eyes move and focus, etc
- how we touch ourselves and others

¹⁵ A. Mehrabian, 1968. Communication without words. *Psychology Today*. 2(9), 52-55.

- how our bodies connect with other non-bodily things, for instance, pens, cigarettes, spectacles and clothing our breathing, and other less noticeable physical effects, for example our heartbeat and perspiration ping claim.

More obviously, our eyes are a vital aspect of our body language.

Our reactions to other people's eyes - movement, focus, expression, etc - and their reactions to our eyes - contribute greatly to mutual assessment and understanding, consciously and unconsciously.

With no words at all, massive feeling can be conveyed in a single glance. The metaphor which describes the eyes of two lovers meeting across a crowded room is not only found in old romantic movies. It's based on scientific fact - the strong powers of non-verbal communications.

These effects - and similar powerful examples - have existed in real human experience and behaviour for thousands of years.

The human body and our instinctive reactions have evolved to an amazingly clever degree, which many of us ignore or take for granted, and which we can all learn how to recognize more clearly if we try.

Our interpretation of body language, notably eyes and facial expressions, is instinctive, and with a little thought and knowledge we can significantly increase our conscious awareness of these signals: both the signals we transmit, and the signals in others that we observe.

Elaine Chaika¹⁶ writes that, facial expressions, posture, gesture, eye gaze, and touch form yet another component to the human communication system. These are all part of the kinesics system. Some of human kinesics are shared with other animals. Kinesics, like style, are the unspoken arbiter of social interactions.

Communication is not by voice alone. Facial expression, posture, gesture, gaze, these are all relative to others. As with the vocal cues such as pitch and timbre that give social and emotional information, body language is difficult to describe and analyze because we respond to it subconsciously. It is very difficult to talk without using body motion and facial expression. If we are miscued or feel

¹⁶Chaika,E. 1989.Language: The Social Mirror,2nd ed. Rowley, Mass.: Newbury House. pp. 75-95.

something is wrong, we simply feel uncomfortable without quite knowing why. As with style, this can be a basis for discomfort when interacting with people from cultures different from our own. It may also cause us, in all innocence, to ascribe the wrong characteristics to those whose “silent language” differs from our own. And kinesics is the technical term for all aspects of this silent language

Like language itself, kinesics seems to be both inborn and culturally determined. There seem to be certain facial expressions, gestures, and body motions that generally mean the same thing in all cultures. There are other kinesic messages that have specific meanings to particular cultures. Even if they seen in more than one culture, it may be that they are evinced at different times in different cultures.

Charles Darwin felt that human expressive movements are the vestige of biologically useful movements that later became innately linked to emotional experience. For example, a pushing away movement of the hand accompanying a negative response, may be viewed as the vestige of actually pushing away a danger.

Head position and eye gaze serve both to regulate interaction and to underscore the purpose of actual words. The interpreting posture and direct eye contact in psychiatric interviews alone give the message “These words explain what you just said.” In teaching or punishing situations, the direct eye gaze at the recipient says in effect, “pay attention. I’m the dominant party in this interaction.” Most of us at some time or another in our childhood have had an adult remainder, “Look at me when I talk to you” as the start of a complaint about our action.

Studies of kinesics usually confine itself to culture-specific gestures. Kinesics and culture are concerned with the way a given message is expressed in the kinesics of a given culture. Many, if not all, human groups often express “yes” and “no” kinesically, although not necessarily with nodding and head-shaking that we associate with positive and negative. Examining the signs for “yes” and “no” is a study in how varied kinesics can be in different cultures, even though there are

some widespread similarities. For instance, we have already seen that eyebrow raising is universally a “yes” to social interaction.

In his popular 1971 book 'Body Language', Julius Fast (1919-2008) wrote: "...kinesics (body language) is still so new as a science that its authorities can be counted on the fingers of one hand..."

Julius Fast was an American award winning writer of fiction and non-fiction work dealing especially with human physiology and behaviour. His book Body Language was among the first to bring the subject to a mainstream audience.

Significantly the references in Julius Fast's book (Birdwhistell, Goffman, Hall, Mehrabian, Schefflen, etc) indicate the freshness of the subject in 1971. All except one of Julius Fast's cited works are from the 1950s and 1960s.

Summary

In this chapter we discussed such problems as the subject matter of sociology of language, its definitions, speech styles and kinesics.

Language and society are so intertwined that it is impossible to understand one without other. There is no human society that does not depend upon, is not shaped by, and does not itself shape language. Every social institution is maintained by language. Law, religion, government, education, the family are all set in place and carried out with language. We use language to reveal or conceal our personal identities, our characters, and our background, often wholly unconscious that we are doing so. Almost all of our contact with family and friends, and much of our contact with strangers, involves speaking. And much of that speaking is strongly governed by rules, rules that dictate not only what we say but also how we say it. We manipulate others with language, and they manipulate us, often without either party being at all aware of the manipulation.

Sociolinguistics is the study of the ways people use language in social interactions of all kinds. The sociolinguist is concerned with the stuff of everyday life: how people talk with their friends, families, and teachers, as well as

storekeepers, doctors, and enemies. Sociolinguistics is concerned with apparently trivial matters, with the talk on street corners and in bars as well as in the classroom or on the stage. Sociolinguistics even study matters such as where people choose to sit in a cafeteria or at a meeting, or the amount of space they want between themselves and some else while they are talking.

Speech like dress, varies with the situation. One uses a different style for each. Style used only in certain locales and occasions are called registers. Voice quality is learned, not completely inborn. Different aspects of voice have been shown to correlate with the way one's personality is perceived. Style forms a communication system apart from linguistic messages given in words and sentences. In fact these messages are not supposed to be conveyed by the linguistic code proper. Style controls social interaction subliminally.

Kinesics is the interpretation of [body language](#) such as [facial expressions](#) and [gestures](#) — or, more formally, non-verbal behavior related to movement, either of any part of the body or the body as a whole. Kinesics are an important part of non-verbal communication behavior. The movement of the body, or separate parts, conveys many specific meanings and the interpretations may be culture bound. As many movements are carried out at a subconscious or at least a low-awareness level, kinesic movements carry a significant risk of being misinterpreted in an intercultural communications situation.

Chapter II. Vocabulary as the result of shaping the thoughts of ethnicity

2.1. Language vocabulary is one of the key means to understand the worldview of a society

Building the vocabulary involves more than just memorizing lists of the kinds of words had to know for the SAT(Scholastic Aptitude Test). Just as learning a second language can help to understand people from other countries, increasing your working vocabulary allows to understand those who may share mother tongue but also have a special “dialect” of their own. People’s fields of work and interests often come with special terminology that isn’t as commonly known. The more of these “special” words people learn, the greater the variety of people they can connect with.

Not only does a diverse vocabulary allow to build rapport with a wide range of people, but knowing some medical, legal, and other technical/professional lingo can prevent from being taken advantage of, and allow to be proactive in approach to dealing with doctors, lawyers, mechanics, customer service, and so on.

Vocabulary not only aids you in understanding other people, it’s also essential in comprehending the books and articles you read. Words you’re unfamiliar with become little holes in the text, preventing you from reaching a complete understanding of what you’re reading.

Related to the two points above, the more you increase your vocabulary in general, and also specifically in areas like politics, geography, the military, and so on, the better able you become to understand news and current events, and the more widely varied the conversations, discussions, and debates you can jump into. And when you do take part in a debate, you’ll be able to use – gasp! – facts, instead of heated bloviations.

Vocabulary knowledge is important because it encompasses all the words we must know to access our background knowledge, express our ideas and communicate effectively, and learn about new concepts.

While we often think of our thoughts as shaping our words, it works the other way around as well. Think of words like a set of tools – a small vocabulary is like trying to carve a sculpture with only a chainsaw, versus using a whole set of different instruments that can make both broad and fine cuts. The greater the number of words at your disposal, the more instruments you have with which to hone your own ideas, and dissect and examine those of others.

A masterful command of words, and the ability to select just the right ones to express a specific idea, for a particular audience (more on this below), is essential in crafting powerful and engaging speech and writing. The repetition of the same words over and over again quickly bores people, while the skilled use of a wide array of them enables you to draw people in and paint a rich picture. This is why an expansive vocabulary is one of the keys for great leaders – words allow you to grab the interest, and then allegiance, of others.

And a robust vocabulary is just as important when you're operating off the cuff as when your remarks are pre-planned – instead of hemming and hawing, searching for the right words to say, you can express yourself forcefully and with confidence.

It's hard to get people interested in an idea – whether a tangible product, a business pitch, or a piece of philosophy — and convince them of it unless you 1) understand it inside and out yourself, and 2) can describe it to others in an engaging way. Repeating the same word over and over again (“I've got this cool idea. See, it's got this cool wheel here and then this really cool axle stick outs...”) is going to have the eyes of your audience quickly glazing over. It certainly won't help you sell them on something, or on yourself — issuing banalities in a job interview (“I'm a hard worker and a people person!”) won't do anything to set you apart from the myriad of other hard working, people-pleasing candidates.

How articulate you are constitutes a big part of the impression you make on others. Based on the vocabulary you use, people will make judgments about your socioeconomic background, education, occupation, and the stimulation and demands of your everyday life (a stay-at-home mom sometimes starts using baby

language when talking with adults, while a professor may drop very academic terms into casual conversation).

It's not a particularly unfair judgment to make. Your schooling, circle of friends, job, and reading habits *do* have a direct and considerable effect on your vocabulary. But that doesn't mean that if you're a construction worker or don't have many years of schooling, that a sizable vocabulary is out of reach. Building your vocabulary is a very egalitarian pursuit: anybody can do it, and can start anytime.

Slang is another area of vocabulary which shows the age, character, profession and etc. Current slang is the linguistic prerogative of young people and generally sounds odd in the mouth of an old person. It signals membership of particular group- the young. In New Zealand young people currently use the terms "wicked, choice and cool" to describe something they approve of. Earlier generations of New Zealanders used "bosker and bonzer". Rich Californian Valley girls use "mondo". Because slang is so ephemeral, vocabulary can be a real give-away if you trying to guess a person's age on the telephone or radio. Words like "spiffing, topping, super, groovy, fab" identify a person's generation as accurately as an old- fashioned pronunciation as [o:fən] for often.

Elaine Chaika¹⁷ writes, all languages can say the same things, although many people imagine that others cannot say what theirs does. In order to compare vocabularies of different languages, one must think of words as being composed of semantic features. The vocabulary of language reveals underlying attitudes of the society that produced it, as in euphemisms, taboo words, and propaganda. One must consider how words change over time, especially sets of words relating to the same things, such as the many words for females and their speech. This reveals deep- seated attitudes. The relationship between language and thought must be considered in the light of what we know about vocabularies and how speaker draw upon them.

¹⁷Chaika,E. 1989. Language: The Social Mirror, 2nd ed. Rowley, Mass.: Newbury House. pp. 263.

So far as linguists know, all languages are mutually translatable. What can be said in one language can be said in any other - somehow. All languages are so constructed that new thoughts can be expressed in them. To be sure, it is easier to express some ideas in one language rather than another. This is because the vocabulary of each language develops partly according to the priorities of its culture.

People make their language say what they want it to, as we know with jargons. If it were possible to say certain things in one language but not another, then we would have the problem that people who speak one language could know the things that those in another could not.

The vocabulary of language, then, indicates what is important to its speakers. It also indicates how certain aspects of culture or society are valued, whether favorably or unfavorably. It tells us what makes speakers uncomfortable and what they feel about the rightful role and behavior of different members of society. In two instance, speech activities of Blacks and those of women, a strong corroboration was shown between the attitudes revealed in vocabulary and actual behavior. This does not necessarily mean that vocabulary is shaping behavior or thoughts. The fact that we can think things quite opposed to what our vocabulary encodes is in itself proof that although vocabulary mirrors, its does shape.

Wilhelm Von Humboldt in the nineteenth century and, later, Edward Sapir, argued that people who speak different languages perceive the world differently.

Every language can create new words to describe new situations and objects. Therefore, it is not surprising that all languages change through time. None is static. However, they change at different rates at different times in response to new social, cultural, and environmental situations. Some nations strongly resist the acquisition of new words from other languages. This has been the case with the French government's response to the relentless invasion of English words in recent decades, especially in pop culture and technology. However, young people in most developed nations eagerly embrace new words regardless of attempts by their governments to retain "language purity."

We use spoken and written words every single day to communicate ideas, thoughts, and emotions to those around us. Sometimes we communicate successfully, and sometimes we're not quite so successful. "That's not what I meant!" becomes our mantra (an often repeated word or phrase). However, a good vocabulary can help us say what we mean.

For example, let's say that you are outside in your yard and see a large black car stop in the road. You can see four tinted windows on one side of the car, and you assume there are four tinted windows on the other side, too. Just then, the driver's door opens, and a man wearing white gloves steps out. He walks to the back of the car and looks underneath. He shrugs his shoulders, climbs back into the car, and drives away. After you remember to close your mouth, which has been hanging open, you run next door to tell your friend what you saw. What do you say? If you know a couple of key words, you can quickly explain to this person what you saw. Instead of describing the number of windows and the length of the car, you could simply say that you saw a black limousine (a long, luxurious car). Then, instead of describing the man with the white gloves, you could say you saw the chauffeur (someone paid to drive a car or limousine) walk to the back of the car. Knowing these key words can help you quickly and effectively communicate your meaning.

When you're faced with a writing assignment, a good vocabulary is an indispensable (very important or necessary) tool. If you have several synonyms (words with similar meanings) in your repertoire ("toolbox"), you'll be able to choose the best word for the job. Avoid vague words like "stuff" or "things" when you write. These words do not give the reader a good sense of your meaning. Also, use strong verbs that give the reader good information.

Here's an example:

POOR: People do a lot of things.

BETTER: People perform a lot of tasks.

Vocabulary is simply the words of a language. When we talk about a particular child's vocabulary we are generally talking about the words that they understand and produce.

When many people think of vocabulary, they think of it as a tedious learning process. However, it is very vital to your success in our world of today. It is no longer enough to just know what is happening in your neighborhood, city, or country. It is equally important for you to understand what is happening on a global scale.

Improving your vocabulary from an early age will allow you to become informed. It will allow you to successfully convey your ideas to others, and it can also improve your career outlook.

Today's frontier is knowledge. Brain has taken precedence over brawn; our physical struggle for existence had been replaced by intellectual struggle, and a knowledge of words has become a most valuable tool. The more vocabulary we possess, the more efficient are these tools of thought. With a good vocabulary, which indicates scope of knowledge, we grasp the thoughts of others and be able to communicate our own thoughts to them.

2.3. Euphemisms are means to express less direct ways of talking about embarrassing topics in the society

A euphemism (from the Greek words eu - well and pHEME - speak) is a word or expression that is used when people want to find a polite or less direct way of talking about difficult or embarrassing topics like death or the bodily functions. Most people, for example, would find it very difficult to say in plain language that they have arranged for their sick old dog to be killed. They would soften the pain by saying: We had Fido put down or We had Fido put to sleep. Many people prefer to call someone plain than ugly, or cuddly rather than fat. As such, euphemisms are an important part of every language, but it seems that English has an ever-growing number of them. The non-native speaker not only has to make sense of the euphemisms he hears, he also has to learn which euphemisms are appropriate in any particular situation. He might be aware that his American friend needs to use the toilet when she asks where the bathroom (or restroom, or comfort station) is, but he is less likely to guess that his English friend has the same need when he says he has to see a man about a dog. He might have learned, for example, that in the family way is a euphemism for pregnant. If he says to his boss, however: Congratulations! I hear your wife is in the family way., he would be using an expression that is too familiar for the circumstances.

Schools are full of euphemisms. At Frankfurt International School, for example, the special lessons given to students who are having difficulties in their school subjects are called Study Center (in the middle school) and Academic Workshop (in the high school). Teachers rightly do not want to offend students or parents by being too blunt or direct, and usually choose a softer word or expression to convey the same message. For this reason, school reports often contain euphemisms such as: He is not working to his full potential or He has a rather relaxed attitude to his work (= he is lazy), She is unable to concentrate in class (= she is disruptive), He has strong opinions about everything and is not afraid to voice them (= he is loud and arrogant).

Typical of many recently-coined euphemisms are the words and expressions that try to avoid giving offence to various minority groups or unfortunate individuals. People who have severe learning difficulties are sometimes called intellectually-challenged, and those with a physical handicap are referred to as differently-abled. Poor people are called needy, under-privileged; disadvantaged or economically deprived. Poor countries have in turn been called underdeveloped, developing, emergent, Third World - all in an effort to retain the meaning without causing offence or being patronising. The struggle over the past 10-20 years to find an acceptable way to refer to black Americans is further evidence of the increased sensitivity that we now have to the power of language. This sensitivity is often referred to as political correctness.

The field of English language teaching is experiencing a similar struggle over terminology; we have not yet reached a consensus on what we should call our learners of English. Some people are unhappy with the term ESL (English as a second language) students because this implies that English is the first foreign language that non-native speakers should learn. And in any case, they say, English might be the learner's third or fourth language. These people prefer to use the term EAL learners - i.e. English as an additional language learners. In America over the past few years the term LEP (limited English proficient) students has become popular. However there is now a backlash from people who feel that this term is too negative, and they suggest calling such students PEPs (potentially English proficient). The latest acronym, however, seems to be ELL (English language learner). No doubt this will remain popular until someone points out that all native English speakers are ELLs too, and yet another new term will need to be found!

look at the following euphemisms:

senior citizen - old person

law-enforcement officer - policeman

undertaker - a person or firm whose job it is to dispose of the bodies of people who have died (The direct German translation of the term undertaker is Unternehmer. It is interesting that the German word means businessman or

entrepreneur; it has not taken on the euphemistic meaning of the English counterpart.)

collateral damage - this is the term given to the unintended damage incurred in a military action; for example, the killing of civilians in bombing attacks on strategic city targets.

As noted above, many euphemisms have been coined to avoid offending sensitive people or discriminating against unfortunate individuals or underprivileged minority groups. In my opinion these are acceptable reasons for deploying a euphemism *. Much less acceptable are euphemisms like collateral damage or the odious Final Solution (Endloesung - i.e. the murder of Jews in Nazi Germany) and the more recent ethnic cleansing (to describe the attempt to clear parts of the former Yugoslavia of a particular national group by terrorising and killing them). The purpose of these euphemisms is not to avoid offending people but to deceive them.

pro-choice - describes person who is a supporter of a woman's right to have an abortion (opponents of abortion call themselves pro-life)

white meat - the meat that comes from the breast of a chicken

economical with the truth - someone who is economical with the truth is a liar

tired and emotional - drunk

person with a visual impairment - a blind person

The intention of this euphemism is to stress that the blind person is a person - who happens to have a visual disability. He or she is not defined by the disability. The term blind person, on the other hand, is thought to place the blindness at the center of the person's existence; and for this reason it has become unacceptable to some. (It is interesting, however, that some blind people object to term, not least because it muddles the distinction between the fully blind and people who have a more minor visual disability. - Read more about this and about the problems with euphemisms in general.)

substance abuser - a drug addict

downsizing- reducing the size and wages bill of a company by sacking employees

Where can I wash my hands? - Where is the toilet?

Unfortunately, some of the new euphemisms (particularly those emanating from the USA) have been rather silly or unnecessary. And this has given right-wing commentators the chance to attack the whole notion of political correctness. (Two of the sillier euphemisms, in my opinion, are vertically challenged - to describe a short person; and sanitary engineer - for a janitor or Hausmeister (German))

Etymology & Usage.

The word euphemism comes from the Greek word εὐφημία (euphemia), meaning "the use of words of good omen", which in turn is derived from the Greek root-words eu (εὐ), "good/well" + pHEME (φήμι) "speech/speaking". The eupheme was originally a word or phrase used in place of a religious word or phrase that should not be spoken aloud; etymologically, the eupheme is the opposite of the blaspheme (evil-speaking). Primary examples of taboo words requiring the use of a euphemism are names for deities, such as Persephone, Hecate, or Nemesis. The term euphemism itself was used as a euphemism by the ancient Greeks, meaning "to keep a holy silence" (speaking well by not speaking at all).

Historical linguistics has revealed traces of taboo deformations in many languages. Several are known to have occurred in Indo-European languages, including the presumed original Proto-Indo-European words for bear (*rkso), wolf (*wlkwo), and deer (originally, hart—although the word hart remained commonplace in parts of England until the 20th century as is witnessed by the widespread use of the pub sign The White Hart). In different Indo-European languages, each of these words has a difficult etymology because of taboo deformations — a euphemism was substituted for the original, which no longer occurs in the language. An example is the Slavic root for bear — *medu-ed-, which means "honey eater". Names in Germanic languages—including English—are derived from the color brown. Another example in English is donkey replacing

the old Indo-European-derived word ass. The word dandelion (literally, tooth of lion, referring to the shape of the leaves) is another example, being a substitute for pissenlit, meaning "wet the bed", a possible reference to the fact that dandelion was used as a diuretic. The Talmud describes the blind as having "much light" (Aramaic נהור סגי) and this phrase—sagee nahor—is the Modern Hebrew for euphemism.

In some languages of the Pacific, using the name of a deceased chief is taboo. Among indigenous Australians, it is forbidden to use the name, image, or audio-visual recording of the deceased; the Australian Broadcasting Corporation now publishes a warning to indigenous Australians when using names, images or audio-visual recordings of people who have died.

Since people are often named after everyday things, this leads to the swift development of euphemisms. New names are frequently required when an old one becomes taboo. These languages have a very high rate of vocabulary change.

In a similar manner, in imperial China, writers of classical Chinese texts were expected to avoid using characters contained within the name of the currently ruling emperor as a sign of respect. In these instances, the relevant characters were replaced by synonyms. (This practice may provide a fairly accurate means of dating a document.)

The common names of illicit drugs, and the plants used to obtain them, often undergo a process similar to taboo deformation, because new terms are devised in order to discuss them secretly in the presence of others. This process often occurs in English (e.g. speed or crank for meth) and is really slang formation, as it often is not intended to substitute a softer term. It occurs even more in Spanish, e.g., the deformation of names for cannabis: mota (literally, "something that moves" on the black market), grifa (literally, "something coarse to the touch"), marijuana (a female personal name, María Juana), cáñamo (the original Spanish name for the plant, derived from the Latin genus name Cannabis). All four of these names are still used in various parts of the Hispanophone world, although cáñamo ironically

has the least underworld connotation, and is often used to describe industrial hemp, or legitimate medically-prescribed cannabis.

Categorization.

Euphemisms can be created phonetically (also called a "Minced Oath"), semantically (using analogy to suggest the meanings), or through slang.

Phonetic euphemisms or minced oaths

Shortening or "clipping" the term ("Jeez" for Jesus, "What the-" for "What the hell")

Mispronunciations, such as "What the fudge", "Oh my gosh", "Frickin", "Darn" "Oh, shoot", "Be-yotch", etc.

Rhymes, such as "What the duck", "Oh, snap!", "Cheese and Rice"

Semantic euphemisms

Abstractions and ambiguities (it for excrement, the situation or "a girl in trouble" for pregnancy, going to the other side for death, tired and emotional for drunkenness)

Understatements (behind, unmentionables, privates, live together, go to the bathroom, sleep together)

Metaphors, such as "beat the meat," "choke the chicken," "take a dump", "drain the main vein", etc.

Using an adjective to refer to an element of a person, rather than using a noun to define them, for example, "...makes her look slutty" instead of "...is a slut"

Reverse understatements or litotes, such as "not so big" for "short", or "not true" for "a lie"

Using a positive context ("Inspired by" instead of "ripped off of" or "plagiarized")

There is some disagreement over whether certain terms are or are not euphemisms. For example, sometimes the phrase visually impaired is labeled as a politically correct euphemism for blind. However, visual impairment can be a broader term, including, for example, people who have partial sight in one eye, or

even those with uncorrected mild to moderate poor vision, a group that would be excluded by the word blind.

There are three antonyms of euphemism: dysphemism, cacophemism, and power word. The first can be either offensive or merely humorously deprecating with the second one generally used more often in the sense of something deliberately offensive. The last is used mainly in arguments to make a point seem more correct.

Evolution

Euphemisms may be formed in a number of ways. Periphrasis or circumlocution is one of the most common — to "speak around" a given word, implying it without saying it. Over time, circumlocutions become recognized as established euphemisms for particular words or ideas.

Execution is an established euphemism referring to the act of putting a person to death, with or without judicial process. It originally referred to the execution, i.e., the carrying out, of a death warrant, which is an authorization to a sheriff, prison warden, or other official to put a named person to death. In legal usage, execution can still refer to the carrying out of other types of orders; for example, in U.S. legal usage, a writ of execution is a direction to enforce a civil money judgment by seizing property. Likewise, lethal injection itself may be considered a euphemism for putting the convict to death by poisoning.

Abortion originally meant premature birth, and came to mean birth before viability. The term "abort" was extended to mean any kind of premature ending, such as aborting the launch of a rocket. Euphemisms have developed around the original meaning. Abortion, by itself, came to mean "induced abortion" or "elective abortion" exclusively. Hence the parallel term spontaneous abortion, an "act of nature", was dropped in favor of the more neutral-sounding miscarriage.

Euphemism treadmill

Euphemisms often evolve over time into taboo words themselves, through a process described by W.V.O. Quine¹⁸, and more recently dubbed the "euphemism

¹⁸ Quine, W.V. 1987. *Quiddities*, Belknap Press.

treadmill" by Steven Pinker, discussed in his *The Blank Slate* (2003) and *The Stuff of Thought* (2007) This is the well-known linguistic process known as pejoration or semantic change.¹⁹

Words originally intended as euphemisms may lose their euphemistic value, acquiring the negative connotations of their referents. In some cases, they may be used mockingly and become dysphemisms. Euphemisms related to disabilities have been prone to this.

In his remarks on the ever-changing London slang, made in *Down and Out in Paris and London*, George Orwell mentioned both the euphemism treadmill and the dysphemism treadmill. He did not use these now-established terms, but observed and commented on the respective processes as early as in 1933.

Where the words lavatory or toilet were deemed inappropriate, they were sometimes replaced with bathroom or water closet, which in turn became simply restroom or W.C. These are also examples of geographic concentration: the term restroom is an Americanism rarely used outside the United States, while washroom is a Canadian euphemism.

The term W.C. was previously quite popular in the United Kingdom, but is passing out of favor there, while becoming more popular in France, Germany, the Netherlands and Hungary as the polite term of choice. Ironically, Toilet is itself a euphemism.

Subject matter

Disability and handicap

Connotations easily change over time. Idiot, imbecile, and moron were once neutral terms for a developmentally delayed adult with the mental age comparable to a toddler, preschooler, and primary school child, respectively. In time negative connotations tend to crowd out neutral ones, so the phrase mentally retarded was pressed into service to replace them. Mentally retarded, too, has come to be considered inappropriate by some, because the word retarded came to be

¹⁹ http://articles.baltimoresun.com/1994-04-06/news/1994096202_1_dutch-words-language. Retrieved 2011-01-19

commonly used as an insult of a person, thing, or idea. As a result, new terms like mentally challenged, with an intellectual disability, learning difficulties and special needs have widely replaced retarded.

A similar progression occurred with the following terms for persons with physical handicaps being adopted by some people:

lame → crippled → spastic → handicapped → disabled → physically challenged → differently abled → People with Disabilities

Euphemisms can also serve to recirculate words that have passed out of use because of negative connotation. The word lame from above, having faded from the vernacular, was revitalized as a slang word generally meaning "not living up to expectations" or "boring." The connotation of a euphemism can also be subject-specific.

Death and murder.

The English language contains numerous euphemisms related to dying, death, burial, and the people and places that deal with death. The practice of using euphemisms for death is likely to have originated with the magical belief that to speak the word "death" was to invite death; where to "draw Death's attention" is the ultimate bad fortune — a common theory holds that death is a taboo subject in most English-speaking cultures for precisely this reason. It may be said that one is not dying, but fading quickly because the end is near. People who have died are referred to as having passed away or passed or departed. Kick the bucket seems innocuous until one considers an explanation that has been proposed for the idiom: that a suicidal hanging victim must kick the bucket out from under his own feet during his suicide. Deceased is a euphemism for "dead", and sometimes the deceased is said to have gone to a better place, but this is used primarily among the religious with a concept of Heaven. Was taken to Jesus implies salvation specifically for Christians, but met his Maker may imply some judgment, content implied or unknown, by God. In the Bible, especially in the books of Kings and Chronicles, a deceased king is said to have "slept (or rested) with his fathers" if he received a proper burial.

Some Christians often use phrases such as gone to be with the Lord or called to higher service (this latter expression being particularly prevalent in the Salvation Army along with "promoted to glory") or "graduated" to express their belief that physical death is not the end, but the beginning of the fuller realization of redemption.

Orthodox Christians often use the euphemism fallen asleep or fallen asleep in the Lord, which reflects Orthodox beliefs concerning death and resurrection. Greeks in particular are apt to refer to the deceased as "the blessed", "the forgiven", or "the absolved" ones, in the belief that the dead person will be counted among the faithful at the Last Judgement.

Other common euphemisms include:

Euphemisms	Meaning
light in the loafers, confirmed bachelor, rides the bus	male homosexuality
abattoir	Slaughterhouse
bathroom tissue, t.p., bath tissue	toilet paper (usually used by toilet paper manufacturers)
big, curvy, fluffy, thick-boned, full-figured, heavy-set, Rubenesque	overweight, fat, obese
chemical dependency	drug addiction (though these technically describe distinct conditions)
co-morbidity	simultaneous existence of related mental and physical health issues (when morbidity is used as a medical term for illness), although in the regular medical use of this term it simply means the presence of one or more mental or physical diseases apart from the primary one and as such is not a euphemism.

correctional facility	Prison
custodian, caretaker	janitor (Also originally a euphemism — in Latin, it means doorman. In the British Secret Service, it may still carry the ancient meaning. It does in the novels of John le Carré.)
economically depressed neighborhood, culturally-deprived environment, inner city	ghetto, slum
enhanced interrogation	Torture
euthanasia	killing of healthy animals in animal shelters for a variety of reasons ranging from temperament to shelter overcrowding
gaming	Gambling
gentlemen's club	go-go bar, strip club
hardware key, hardware token, security device	Dongle
holiday tree, winter tree, tree	Christmas tree
in the family way	pregnant
lost their lives	were killed
mature, senior citizen, golden ager, been around the block	old, elderly
I misspoke, bend the truth, white lie, fudge, colour the truth, be economical with the truth, dissemble, political spin, unreliable	lied, lie
motivation	bribe or coercion
peer homework help, comparing answers, collaborating,	cheating

harvesting answers	
persuasion or interrogation	torture
pre-owned, pre-loved	used or second hand goods, such as automobiles
products of pregnancy	fetus (in the context of abortion)
mentally challenged, intellectually challenged, a few sandwiches short of a picnic	stupid, dim, dull, slow; of subnormal intelligence
reputational management	the use by lawyers of a strategic lawsuit against public participation or threats of vexatious litigation to silence public complaints or criticism
ride the short bus	learning disability requiring remedial or special education - see short bus (disambiguation)
restroom, washroom, powder room (for women)	toilet room
replacement workers	scabs or strikebreakers brought into a labour dispute
sanitary landfill	garbage dump (and a temporary garbage dump is a transfer station), also often called a Civic Amenity in the UK
sanitary napkin	maxipad
sanatorium	lunatic asylum
sanitation worker (or, sarcastically, sanitation officer or sanitation engineer)	bin man, garbage man
she's in the club	she's pregnant, chiefly British
State Electrician	executioner in cases where an electric chair is used
take legal action	sue

the big C	cancer (in addition, some people whisper the word when they say it in public, and doctors euphemistically use technical terminology when discussing cancer in front of patients, e.g., "c.a." or "neoplasia"/"neoplastic process", "carcinoma" for "tumor"); euphemisms for cancer are used even more so in the Netherlands, because the Dutch word for cancer can be used as a curse word
the north of Ireland	Northern Ireland (seen by many Irish people as a term imposed by the British and therefore a profanity; however, saying the north of Ireland may be primarily a way of identifying oneself with the Irish Nationalist cause, rather than a euphemism)
the Scottish Play	Shakespeare's Macbeth
to cut excesses (in a budget), rightsized, downsize, let go	Lay off
being paid (off)', dismissal'	fired or sacked
water pollution control plant	sewage treatment facility
wellness	benefits and treatments that tend to only be used in times of sickness
comfort station	Brothel, or alternatively, Toilet
a little thin on top	bald
we are looking forward to settlement of the account	you owe us money
exotic dancer	stripper
visit from the stork	give birth

These lists might suggest that most euphemisms are well-known expressions. Often euphemisms can be somewhat situational; what might be used as a euphemism in a conversation between two friends might make no sense to a third person. In this case, the euphemism is being used as a type of innuendo. At other times, the euphemism is common in some circles (such as the medical field) but not others, becoming a type of jargon or, in underworld situations especially, argot.

2.3. Gender as an area of study within sociolinguistics

In language gender plays a significant role. Gender is an area of study within sociolinguistics, applied linguistics, and related fields that investigates varieties of speech associated with a particular gender, or social norms for such gendered language use. A variety of speech (or sociolect) associated with a particular gender is sometimes called a genderlect.

The study of gender and language in sociolinguistics and gender studies is often said to have begun with Robin Lakoff's²⁰ 1975 book, *Language and Woman's Place*, as well as some earlier studies by Lakoff.

The study of language and gender has developed greatly since the 1970s. Prominent scholars include Deborah Cameron, Penelope Eckert, Janet Holmes, Deborah Tannen, and others.

Studies of language and gender.

In 1975 Robin Lakoff identified a "women's register," which she argued served to maintain women's (inferior) role in society. Lakoff argued that women tend to use linguistic forms that reflect and reinforce a subordinate role. These include tag questions, question intonation, and "weak" directives, among others.

Studies such as Lakoff's have been labeled the "deficit approach," since they posit that one gender is deficient in terms of the other. Descriptions of women's speech as deficient can actually be dated as far back as Otto Jespersen's²¹ "The Woman," a chapter in his 1922 book *Language: Its Nature and Development*. Jespersen's idea that women's speech is deficient relative to a male norm went largely unchallenged until Lakoff's work appeared fifty years later. Nevertheless, despite the political incorrectness of the chapter's language from a modern perspective, Jespersen's contributions remain relevant. These include the prospect of language change based on social and gendered opportunity, lexical and

²⁰ Lakoff, R. 1975. *Language and Women's Place*. New York: Harper & Row.

²¹ Jespersen, O. 1922. *Language: Its Nature and Development*. pp. 64-81.

phonological differences, and the idea of genderlects and gender roles influence language.

Not long after the publication of *Language and Woman's Place*, other scholars began to produce studies that both challenged Lakoff's arguments and expanded the field of language and gender studies. One refinement of the deficit argument is the so-called "dominance approach," which posits that gender differences in language reflect power differences in society.

Jennifer Coates outlines the historical range of approaches to gendered speech in her book *Women, Men and Language*. She contrasts the four approaches known as the deficit, dominance, difference, and dynamic approaches.

"Deficit" is an approach established by Lakoff (1975) that introduces a 'women's language' as classified by linguistic trends in women's speech. This approach created a dichotomy between women's language and men's language. This triggered criticism to the approach in that highlighting issues in women's language treated men's language as the standard. As such, women's language was considered to have something inherently 'wrong' with it.

Dominance is an approach whereby the female sex is seen as the subordinate group whose difference in style of speech results from male supremacy and also possibly an effect of patriarchy. This results in a primarily male-centered language. Scholars such as Dale Spender and Don Zimmerman and Candace West ascribe to this view.

Difference is an approach of equality, differentiating men and women as belonging to different 'sub-cultures' as they have been socialised to do so since childhood. This then results in the varying communicative styles of men and women. Deborah Tannen is a major advocate of this position. Tannen²² compares gender differences in language to cultural differences. Comparing conversational goals, she argues that men tend to use a "report style," aiming to communicate factual information, whereas women more often use a "rapport style," which is more concerned with building and maintaining relationships.

²² Tannen, D. 2006. *An Introduction to Language and Linguistics*. Cambridge University Press.

The "dynamic" or "social constructionist" approach is, as Coates describes, the most current approach to language and gender. Instead of speech falling into a natural gendered category, the dynamic nature and multiple factors of an interaction help a socially appropriate gendered construct. As such, West and Zimmerman (1987) describe these constructs as "doing gender" instead of the speech itself necessarily being classified in a particular category. This is to say that these social constructs, while affiliated with particular genders, can be utilized by speakers as they see fit.

Scholars including Tannen and others argue that differences are pervasive across media, including face-to-face conversation, written essays of primary school children, email, and even toilet graffiti.

Deborah Cameron, among other scholars, argues that there are problems with both the dominance and the difference approach. Cameron notes that throughout the history of scholarship on language and gender male-associated forms have been seen as the unmarked norm from which the female deviates. For example the norm 'manager' becomes the marked form 'manageress' when referring to a female counterpart. On the other hand, Cameron argues that what the difference approach labels as different ways of using or understanding language are actually displays of differential power. Cameron suggests, "It is comforting to be told that nobody needs to 'feel awful': that there are no real conflicts, only misunderstandings. But the research evidence does not support the claims made by Tannen and others about the nature, the causes, and the prevalence of male-female miscommunication. She argues that social differences between men's and women's roles are not clearly reflected in language use. One additional example is a study she has done on call center operators in the UK, where these operators are trained to be scripted in what they say and to perform the necessary 'emotional labor'(smiling, expressive intonation, showing rapport/empathy and giving minimal responses) for their customer-callers. This emotional labor is commonly associated with the feminine domain, and the call center service workers are also typically females. However, the male workers in this call center do not orient to the covertly gendered meanings

when they are tasked to perform this emotional labor. While this does not mean that the 'woman's language' is revalued, nor does this necessarily call for a feminist celebration, Cameron highlights that it is possible that with time, more men may work in this service industry, and this may lead to a subsequent "de-gendering" of this linguistic style.

However, Ochs (1992) argues that gender can be indexed directly and indirectly. Direct indexicality is the primary relationship between linguistics resources (such as lexicon, morphology, syntax, phonology, dialect and language) and gender. For example, the pronouns "he" and "she" directly indexes "male" and "female". However, there can be a secondary relationship between linguistic resources and gender where the linguistic resources can index certain acts, activities or stances which then indirectly index gender. In other words, these linguistic resources help constitute gender. Examples include the Japanese "wa" and "ze". The former directly index delicate intensity, which then indirectly indexes the male "voice" while the latter directly indexes coarse intensity, which then indirectly indexes the female "voice".

Minimal responses

One of the ways in which the communicative behavior of men and women differ is in their use of minimal responses, i.e., paralinguistic features such as 'mhm' and 'yeah', which is behaviour associated with collaborative language use. Men, on the other hand, generally use them less frequently and where they do, it is usually to show agreement, as Don Zimmerman and Candace West's study of turn-taking in conversation indicates.

While the above can be true in some contexts and situations, studies that dichotomize the communicative behavior of men and women may run the risk of over-generalization. For example, "minimal responses appearing "throughout streams of talk", such as "mm" or "yeah", not only function to display active listening and interest and are not always signs of "support work", as Fishman (1978) claims. They can - as more detailed analysis of minimal responses show—signal understanding, demonstrate agreement, indicate scepticism or a critical

attitude, demand clarification or show surprise". In other words, both male and female participants in a conversation can employ these minimal responses for interactive functions, rather than gender-specific functions.

Questions

Men and women differ in their use of questions in conversations. For men, a question is usually a genuine request for information whereas with women it can often be a rhetorical means of engaging the other's conversational contribution or of acquiring attention from others conversationally involved, techniques associated with a collaborative approach to language use. Therefore women use questions more frequently. In writing, however, both genders use rhetorical questions as literary devices. For example, Mark Twain used them in "A War Prayer" to provoke the reader to question his actions and beliefs. Tag questions are frequently used to verify or confirm information, though in women's language they may also be used to avoid making strong statements.

Turn-taking

As the work of Victoria DeFrancisco shows, female linguistic behaviour characteristically encompasses a desire to take turns in conversation with others, which is opposed to men's tendency towards centering on their own point or remaining silent when presented with such implicit offers of conversational turn-taking as are provided by hedges such as "y' know" and "isn't it". This desire for turn-taking gives rise to complex forms of interaction in relation to the more regimented form of turn-taking commonly exhibited by men.

Changing the topic of conversation

According to Bruce Dorval in his study of same-sex friend interaction, males tend to change subject more frequently than females. This difference may well be at the root of the conception that women chatter and talk too much, and may still trigger the same thinking in some males. In this way lowered estimation of women may arise. Incidentally, this androcentric attitude towards women as chatterers arguably arose from the idea that any female conversation was too much talking according to the patriarchal consideration of silence as a womanly virtue common

to many cultures. Goodwin (1990) observes that girls and women link their utterances to previous speakers and develop each other topics, rather than introducing new topics.

However, a study of young American couples and their interactions reveal that while women raise twice as many topics as men, it is the men's topics that are usually taken up and subsequently elaborated in the conversation.

Self-disclosure

A big factor that we don't consider when it comes to genderlect is the factor that men communicate differently with other men than they do with other women. Women tend to communicate the same with both men and women because by nature they desire more intimacy. "Male and female American students who differed in masculinity and in femininity self-disclosed to a same-sex stranger in contexts that made either social/expressive motives or instrumental motives salient. The results were consistent with the primary assertion that measures of sex role identity are better predictors of contextual variations in self-disclosure than is sex per se. Sex consistently failed to predict subjects' willingness to self-disclose, both within and across contexts, whereas femininity promoted self-disclosure in the context that was clearly social and expressive in character. Although masculinity failed to exert the expected facilitative impact on self-disclosure within the instrumental context, it nonetheless influenced the results; androgynous subjects, who scored high in both masculinity and femininity, were more self-revealing across contexts than was any other group. This research shows that people have the ability to still self disclose very clearly regardless of masculine or feminine communication traits. Displaying strictly feminine or masculine traits will not be to one's advantage in communication, because it is important to be able to recognize and utilize these traits to be an effective communicator.

Self-disclosure is also very important when it comes to a close dating relationship between men and women. Successful communication in relationships is one of the greatest difficulties most couples are forced to overcome. When it comes to dealing with the reasons as to why females thinks differently than males

and vice versa, there isn't really a specific reason as to why which makes it difficult to understand. In some relationships, men are even more open than the women they are dating, which makes it even more difficult to understand. This scenario is a good example of self-disclosure in relationships. Self-disclosure is one of the most important aspects in close relationships.

Self-disclosure is difficult because not all women and men communicate the same. However, men on average are less open than women. Which can be useful information when attempting to communicate successfully.

Verbal aggression

Aggression can be defined by its' three intersecting counterparts: indirect, relational and social. Indirect aggression occurs when the victim is attacked through covert and concealed attempts to cause social suffering. Examples are gossiping, exclusion or ignoring of the victim. Relational aggression, while similar to indirect, is more resolute in its attentions. It can be a threat to terminate a friendship or spreading false rumors. The third type of aggression, social aggression, "is directed toward damaging another's self-esteem, social status, or both, and may take direct forms such as verbal rejection, negative facial expressions or body movements, or more indirect forms such as slanderous rumors or social exclusion." This third type has become more common in adolescent, both male and female, behavior.

Dr. M.K. Underwood, leading researcher in child clinical psychology and developmental psychology, began using the term social aggression in several of her experiments. In one study, Underwood followed 250 third-graders and their families in order to understand how anger is communicated in relationships, especially in face-to-face and behind-the-back situations. It was found that technology and electronic communication has become a key factor in social aggression. This discovery has been termed cyber-bullying. In another experiment, social aggression was used to see if verbal and nonverbal behaviors contributed to a person's social value. It was found that those who communicated nonverbal signals were seen as angry and annoyed by their peers. In a third study, the

experimenters determined that while socially aggressive students were vastly disliked, they were alleged to be the popular kids and had the highest marked social status. Most research has been based on teacher assessments, case studies and surveys.

For years, all research on aggression focused primarily on males because it was believed females were non-confrontational. Recently however, people have realized that while "boys tend to be more overtly and physically aggressive, girls are more indirectly, socially, and relationally aggressive." In a study done measuring cartoon character's aggressive acts on television, these statistics were found:

76.9% of physical aggression was committed by male characters

23.1% of physical aggression was committed by female characters

37.2% of social aggression was committed by male characters

62.8% of social aggression was committed by female characters

Several studies have shown that social aggression and high academic performance are incompatible. In classrooms where there was a high achievement record, researchers were less likely to find social aggression. Vice versa can be found for classrooms with a low achievement record.

In adolescence, social aggression boosts female's popularity by maintaining and controlling the social hierarchy. Furthermore, males are also ranked higher in popularity if they are physically aggressive. But, if males practice relational or social aggression then they are seen as unpopular among their peers. When it comes to different forms social aggression, males are more prone to use direct measures and females indirect.

When men talk, women listen and agree. However men tend to misinterpret this agreement, which was intended in a spirit of connection, as a reflection of status and power. A man might conclude that a woman is indecisive or insecure as a result of her listening and attempts of acknowledgment. When in all actuality, a woman's reasons for behaving this way have nothing to do with her attitudes toward her knowledge, but are a result of her attitudes toward her relationships.

The act of giving information frames the speaker with a higher status, while the act of listening frames the listener as lower. However, when women listen to men, they are not necessarily thinking in terms of status, but in terms of connection and support.

Dominance versus subjection

According to Tannen's research, men tend to tell stories as another way to maintain their status. Primarily, men tell jokes, or stories that focus on themselves. Women on the other hand, are less concerned with their own power, and therefore their stories revolve not around themselves, but around others. By putting themselves on the same level as those around them, women attempt to downplay their part in their own stories, which strengthens their connections to those around them.

Politeness

Lakoff (1975) identified three forms of politeness: formal, deference, and camaraderie. Women's language is characterized by formal and deference politeness, whereas men's language is exemplified by camaraderie.

Politeness in speech is described in terms of positive and negative face. Positive face refers to one's desire to be liked and admired, while negative face refers to one's wish to remain autonomous and not to suffer imposition. Both forms, according to Penelope Brown's study of the Tzeltal language, are used more frequently by women whether in mixed or single-sex pairs, suggesting for Brown a greater sensitivity in women than have men to face the needs of others. In short, women are to all intents and purposes largely more polite than men. However, negative face politeness can be potentially viewed as weak language because of its associated hedges and tag questions, a view propounded by O'Barr and Atkins (1980) in their work on courtroom interaction.

Gender-specific vocabulary

Some natural languages have intricate systems of gender-specific vocabulary.

Less dramatically, there are communities where the language is shared by women and men, but particularly linguistic features occur only in the women's

speech or only in the men's speech. These features are usually small differences in pronunciation or word- shape. In Montana, for instance, there are pronunciation differences in the Gros Ventre American Indian tribe. Where the woman say [kja'tsa] for "bread" the men say [d3a'tsa]. In this community if a person uses wrong form for their gender, older members of the community consider them bisexual. In Bengali, a language of India, the women use an initial [l] where the men use an initial [n] in some words.

Words- shapes in other languages contrast because women and men use different affixes. In Yana, a North American Indian language, a South American Indian language, some of words used between men are longer than the equivalent words used by women and to women, because the men's forms sometimes add a suffix.

Example (Yana)

Women's form	Men's form	
ba	ba-na	deer
yaa	yaa-na	person

In some languages there are also differences between the vocabulary items used by women and men, though these are never very extensive. Traditional Japanese provides some clear examples.

Example (Japanese)

Women's form	Men's form	
otoosan	oyaji	father
onaka	hara	stomach
oishii	umai	delicious
taberu	kuu	eat

Sumerian women had a special language called Emesal, distinct from the main language, Emegir, which was spoken by both genders. The women's language had a distinct vocabulary, found in the records of religious rituals to be performed by women, also in the speech of goddesses in mythological texts.

For a significant period of time in the history of the ancient languages of India, after the formal language Sanskrit diverged from the popular Prakrit languages, some Sanskrit plays recorded the speech of women in Prakrit, distinct from the Sanskrit of male speakers. This convention was also used for illiterate and low-caste male speakers.

More recently, Thai shows evidence of similar features, where women have vocabulary items used in common speech, but typically distinct ones to be used among themselves.

Garifuna has a vocabulary split between terms used only by men and terms used only by women. This does not however affect the entire vocabulary but when it does, the terms used by men generally come from Carib and those used by women come from Arawak.

The indigenous Australian language Yanyuwa has separate dialects for men and women.

In Ancient Greek there is evidence for some difference between the speech of men and women, as evidenced for example in the comedies of Aristophanes.

Summary

In the summary we try to give the brief description of second chapter. Here we discussed about the vocabulary, male and female vocabulary and euphemisms. The vocabulary of language reveals underlying attitudes of the society that produced it, as in euphemisms, taboo words, and propaganda. One must consider how words change over time, especially sets of words relating to the same things, such as the many words for females and their speech.

A euphemism is a word or expression that is used when people want to find a polite or less direct way of talking about difficult or embarrassing topics like death or the bodily functions.

Language and gender is an area of study within sociolinguistics, applied linguistics, and related fields that investigates varieties of speech associated with a particular gender, or social norms for such gendered language use.

Chapter III. Language as the most subtle means to express the culture of ethnicity

3.1. Words are cultural objects with their own meanings and associations

Everybody knows that to understand a language completely it is essential to know not only knowledge of the grammar, phonology and lexis but also a certain features and characteristics of the culture. To communicate internationally requires communicating interculturally as well, which probably leads us to encounter factors of cultural differences and features. These differences and features exist in every language.

We can say that a language is a part of culture and a culture is a part of language. These should be thought or considered in the same sense. According to Brown²³ (1994) the two are intricately interwoven so that one can not separate the two without losing the significance of their language or culture. The need for cultural literacy mainly from the fact that most language learners, not exposed to cultural elements of the society in question, seem to encounter significant hardship in communicating meaning to native speakers.

Generally, language is connected to social and cultural values and so language is thought to be a social and cultural phenomenon. Naturally, each culture has its own cultural values and aspects and these values change from one culture to another. Sometimes, their values might be completely different. So it leads to communication problems among speakers and learners who are not aware of the values and features of other culture.

There is a strong relationship between culture and language. Language is the soul of country and people who speak it. Language and culture are inextricably linked.

Actually, there is a threat to the native values when we are learning about the target language. For learners, it is hard to appreciate the importance of learning the

²³ P. Brown, 1994. Higher Education and Corporate Realities: Class, Culture and the Decline of Graduate Careers, London: UCL Press.

cultural aspects of communication if they do not visit or have a close contact with a foreign country and experience the difficulties. There is a problem about culture and language. It is miscommunication. It is because of the lack of cross-cultural awareness. Also, signals, postures, mimics and another ways of behavior can cause miscommunication.

Language learners learn automatically culture while they are learning the language. Gestures, body movements, and distances maintained by speakers or learners should foster cultural insights. Students' intellectual curiosity is aroused and satisfied when they learn that there exists another mode of expression to talk about feelings, wants, and needs and when they read the literature of the foreign country. If language learners are to communicate at a personal level with individuals from other cultural backgrounds, they will need not only to understand the cultural influences at work in the behavior of others, but also to recognize the profound influence patterns of their own culture exert over their thoughts, their activities, and their forms of linguistics expression.

Language is a vital constituent of culture because language is described as a mode of human behavior and culture as patterned behavior. Each culture has a unique pattern and the behavior of an individual, linguistics or otherwise, manifested through that is also unique. Therefore language will mean changing the learners' behavior pattern. So there is a close relationship between the language and the culture. Also, there is relationship between the form and content of a language and the beliefs, values, and needs present in the culture of its speakers.

Languages vary across time, space, and social group. Signs are added, discarded, modified and replaced, and the meaning and appropriateness of a sign can vary from context to context. Knowledge of the variability of language and the contexts in which language varies is a part of an individual's communicative repertoire and allows him/her to encode not only linguistic meanings, but also social meanings and identities.

As with language, a part of the complex nature of culture lies in its variability. Cultures vary with time, place, social group, age group, etc. The variability of

culture does not mean that all the variants within a cultural group are considered equal within that group. Some cultural variants are privileged over others by the dominant cultural group. As with language, some cultural variants may be considered better than others. Typically, over time, it is the language and cultural practices of the dominant group in a society which are privileged and those of non-dominant groups which are not.

Language can not be separated completely from the culture. The ways and attitudes of the social group help learners/students learn the native language. Learning to understand a foreign culture should help students of another language to use words and expressions more skillfully. Most learners find positive benefits in cross-cultural living on learning experiences. However, some have psychological blocks and other inhibiting effects of the second culture.

Wen-Chi Lu writes that language and culture are part of our everyday life. They also influence each other. If we know how to speak a second language, it does not mean we understand the background of the language.

It is said that language is a component of culture because much of the rest of it normally transmitted orally. It's impossible to understand the subtle nuances and deep meaning of another culture without knowing its language well. Culture gives the perceptions of identification within a society, where we are identifying individually or group.

Language influences our culture and the way how we think as most people say that language is part of our culture because it's the way how we use and see it within our environment, therefore it's the way how we interpret it because anthropologists found out that it depends how people identify or categorize things in the environment and that provides important insights into the interests, concerns, and values of their culture. It influence our language because from since we were born, we have our first language, the language that comes from our parents generation, therefore our native language is part of our identity and it tells us more about our culture. We identify ourselves by the language we speak, the culture we

are living, our beliefs, although some things are similar but we have different approaches of doing things.

Language is all about culture and culture is all about language, because this is main basic product of human, then human uses language to communicate with this. For example as mentioned culture is a product of language and language is a product of culture therefore these interpretation how the world see language and culture and to assume culture is to know a culture is knowing a language. Language and culture are connected in several other intricate and dynamic ways. The language is a product of culture and simultaneously the culture is shaped by how the language allows us to view it. In any kind of language things are view differently but it must orient in a friendly manner.

The background of most inhabitants of a culture are similar because we centuries ago we tend to hear the same stories that were said.

Culture is so important because these practices can continue to be passing on to generations to generation and younger generation will be able to see and read about what had existed long ago. This refers to practices of beliefs, religion, lifestyle, or traditions and festivals and this is what makes a community representing culture. Any culture represents the principle of an individual's life because it is so unique for this counts the attitudes, personality, and other behavior characteristics.

One way in which culture has often been understood is as a body of knowledge that people have about a particular society. This body of knowledge can be seen in various ways: as knowledge about cultural artefacts or works of art; as knowledge about places and institutions; as knowledge about events and symbols; or as knowledge about ways of living. It is also possible to consider this aspect of culture in terms of information and to teach the culture as if it were a set of the learnable rules which can be mastered by students. When translated into language teaching and learning, this knowledge-based view of culture often takes the form of teaching information about another country, its people, its institutions, and so on.

Culture is not, however, simply a body of knowledge but rather a framework in which people live their lives and communicate shared meanings with each other.

Language and culture is so important when doing business, presently in most parts of the world things are quite good because they interact with each other and by being successful each country needs to understand the different languages and most of all needs to know the general background of a country's culture. The main advantage of being able to speak another language is that it allows easy communication among each other.

There are two extreme views on culture and language. In one, language is just a tool or system of coinage. Coins can buy anything, good or bad, exploitative or liberating, true or false. They are morally neutral. But the metaphor cannot be exact, for language is more like barter; words do mean something, each one is a cultural object, with its own meaning and associations, and no one can escape these entirely.

In the other view, language is inescapably tied up with culture; each word is resonant with the subtle tunes of a family, a tribe, a class, a nation. To change one's language becomes an act of betrayal, a repudiation of one's self, a cultural exile. In this view language ultimately becomes a form of contemplation, with communication no more than an irritant.

Developments in the study of language acquisition are entirely compatible with the view of language and culture. Language development is seen as a continuous process of human interaction, starting even before the baby is born with responses to sounds in the womb, continuing through nonverbal and verbal interaction with close family members, until language proper begins to develop (Dore 1974)²⁴. As the child grows up, adults check and expand the language produced to fit it in with the expected meanings of culture, concentrating more on meaning than form (Wells 1981)²⁵. Children themselves frequently expand their language apparently in order to check, by making it explicit, whether the expected

²⁴ Dore, J. 1974. A pragmatic description of early language development. *Journal of Psycholinguistic Research* 3/4: 343-50.

²⁵ Wells, G. 1981. *Learning through Interaction*. Cambridge: Cambridge University Press.

implications are justified, and we are all familiar with children's insistent repetition of questions about meaning and the world.

But to show that there is a close connection between language acquisition and social relation not enough. We also have to consider some of the links between individuals and their culture. For example, certain cultures may value to talk more than others, or storytelling may be seen in one environment as frivolous, or even untruthful, while in another it may be high valued skill. Certain personality characteristics may be more highly valued in some cultures than others: extroversion may be more highly valued where storytelling is also valued than in a culture which is heavily weighted towards literacy. It is frequently asserted that characteristics associated with extroversion are valuable in second language learning (Tucker, Hamayan, and Genesee 1976)²⁶, and there is no doubt that some cultures reward some characteristics relevant to language acquisition more than others.

Cultural differences also mean different social behaviour and different ways of communicating, even if people speak the same language. This often leads to misunderstandings in communication that is caused not necessarily by language/translation problems but by different social acting, as this also depends from our cultural backgrounds.

Language connects culture in many ways, through changing the needs and trends in culture, For example words and expressions maybe needed to express concept that are been discovered or even been invented. These discovery or inventions are used in everyday life. Since culture describes the way live and think while language shows the way we speak and express ourselves becomes changeable from time to time and places, for example, there are some words that described or distinguish people living in rural or urban areas. On the other hand some words used mean the opposite in different places; both can have a positive or negative point of view so there particularly these happen due to changes in culture.

²⁶ Tucker, G. R., E. Hamayan, and F. H. Genesee. 1976. Affective, cognitive and social factors in second language acquisition. *Canadian Modern Language Review* 32/3: 214-26.

Sociocommunication is a total of all the means of oral and written transmission of information that is carried out by the representatives of the definite culture. For instance, language and its variations (in vocabulary: to prepare/to ready, football/soccer, shop/store -British/American variants; in Grammar: Past Simple Tense in American English is the same as Present Perfect Tense in British English; in phonetics: the difference in pronunciation of people in different states, social position, etc.). Moreover, the communicators must know the language of sounds (Eg. hoops- in sudden collision, or woah- in delight), gestures, and non-verbal communication.

The design of dates, addresses, resumes belongs to the written communication. For example, lack of knowledge about the rules of way of writing of dates (in Kazakhstan: day/month/year, in the USA: month/day/ year) can lead to the wrong understanding of information.

P.V. Sysoev²⁷ considers the content of sociocultural component in the three directions: means of communication, national mentality, and national property.

By national mentality the way of thinking of the representatives of the definite culture is meant. It determines their behavior and the expectancy of the same actions from other people. Moreover, national mentality is a sum of conceptions, ideas, opinions, feelings of community of people of definite epoch, geographical position, that influence historic and social processes.

National property as a part of sociocultural component includes such cultural directions as the science, art, history, religion, national parks, historical reserves and other things and concepts that have cultural value.

There is insightful activity for students learning foreign language and its culture. Divide the class into groups of three or four and have them draw up a list of those characteristics and traits that supposedly distinguish the home and target cultures. Tomalin & Stempleski (1993: 16) provide a sample of the kind of list students could produce: language

²⁷ Сысоев П.В. Язык и культура: в поисках нового направления в преподавании культуры страны изучаемого языка / П.В. Сысоев // Иностранные языки в школе .- 2001 .- №4 .- С. 12-17.

music

race

geography

architecture

arts and crafts

clothing

food religion

national origin

customs

physical features

In this way, it becomes easier for teachers and students to identify any "stereotypical lapses" and preconceived ideas that they need to disabuse themselves of. To this end, once major differences have been established, students can be introduced to some 'key words' (Williams, 1983), such as "marriage," "death," "homosexuality," etc., and thus be assisted in taking an insider's view of the connotations of these words and concepts. In other words, they can query their own assumptions and try to see the underlying significance of a particular term or word in the target language and culture. For example, in English culture, both animals and humans have feelings, get sick, and are buried in cemeteries. In Hispanic culture, however, the distinction between humans and animals is great, and bullfighting is highly unlikely to be seen as a waste of time, as many western spectators are apt to say. For Spanish people, a bull is not equal to the man who kills it—a belief that has the effect of exonerating, so to speak, the bullfighter from all responsibility; a bull can be strong but not intelligent or skilful; these are qualities attributed to human beings. In this light, notions such as "cruel," "slaughter," or "being defenceless" carry vastly different undertones in the two cultures (Lado, 1986).

As Stewart ²⁸(1972) comments, "The typical person has a strong sense of what the world is really like, so that it is with surprise that he discovers that 'reality' is

²⁸Stewart, W. 1972. *Contemporary English: Change and Variation*. New York: J.B.Lippincott.

built up out of certain assumptions commonly shared among members of the same culture. Cultural assumptions may be defined as abstract, organized, and general concepts which pervade a person's outlook and behavior". To members of a particular community and culture, these assumptions appear to be self-evident and axiomatic. On the other hand, they are not always shared by members of other cultures whose values are similarly based on unquestioned and unquestionable fundamental assumptions and concepts. It is also important to note that ways of using language (eg., speaking, listening, reading, and writing) and sociocultural frameworks in different communities may conflict to varying extents(Hinkel 1999) Words carry in them a myriad possibilities for connecting us to other human beings, other situations, events, acts, beliefs, feelings...The indexicality of language is thus part of the constitution of any act of speaking as an act of participation in a community of language users' (Duranti, 1997: 46).

3.2. The importance of taking into account the sociocultural aspects in teaching communicative foreign languages

Korolova S.M²⁹. writes that in language teaching and research on language, the term culture includes many different definitions and considerations that deal with forms of speech acts, rhetorical structure of texts, sociocultural behavior, and ways in which knowledge is transmitted and obtained. Culture may find its manifestations in body language, gestures, concepts of time, hospitality customs, and even expressions of friendliness. While all these certainly reflect the cultural norms accepted in a particular society, the influence of culture on language use and on the concepts of how language can be taught and learned is both broader and deeper. To a great extent, the culture into which one is socialized defines how an individual sees his or her place in society.

Culture can be visible and invisible. When asked about the native culture, many L2 learners and teachers would undertake to describe the history or geography of their country because these represent a popular understanding of the term culture. In addition, some definitions of culture can include style of dress, cuisine, customs, festivals, and other traditions. These aspects can be considered the visible culture, as they are readily apparent to anyone and can be discussed and explained relatively easily.

Yet another far more complex meaning of culture refers to sociocultural norms, world-views, beliefs, assumptions, and value systems that find their way into practically all facets of language use including the classroom, and language teaching and learning. The term invisible culture applies to sociocultural beliefs and assumptions that most people are not even aware of and thus cannot examine intellectually. Scollon and Scollon³⁰ (1995) state that the culturally determined concepts of what is acceptable, appropriate, and expected in one's behavior is

²⁹ Korolova S.M. Vestnik, 2007.

³⁰ R.Scollon; S.Scollon, 1995. Linguistic and Rhetorical Features. pp.173-197.

acquired during the process of socialization and, hence, becomes inseparable from an individual's identity.

Hymes (1996) emphasizes that the learning of culture is an integral part of language learning and education because it crucially influences the values of the community, everyday interaction, the norms of speaking and behaving, and the sociocultural expectations of an individual's roles. He further notes that those who do not follow the norms of appropriateness accepted in a community are often placed in a position that exacerbates social disparities and inequality.

Today when the numbers of students learning foreign languages have grown dramatically worldwide, it is becoming increasingly clear that learning a second culture does not take care of itself. Thus, L2 learners cannot always make the best of their educational, professional, and vocational opportunities until they become familiar with fundamental L2 cultural concepts and constructs. Most importantly, an ability" to recognize and employ culturally appropriate ways of communicating in speech or writing allows learners to make choices with regard to linguistic, pragmatic, and other behaviors.

Through learning culture the students form all the components of communicative competence, develop their personality qualities that help in accomplishing of cross-cultural communication. Therefore, sociocultural communicative approach is widely used in teaching all international languages. It makes the students ready to the spontaneous communication in a foreign language. As a result, the object of studying a foreign language is the foreign speech as the main means of cross-cultural interrogation. In the process of acquiring and assimilating grammar and stylistic structures of the target language, the students form their second language personality. "To become proficient and effective communicators, learners need to attain second language sociocultural competence". According to Galskova, the second language personality is the ability to communicate in the international level, and includes 'language and global acquisition'.

Learners' awareness of sociocultural framework and the concepts they acquire as a part of their socialization into beliefs, assumptions, and behaviors remain predominantly first-culture bound, even for advanced and proficient learners. As Byram and Morgan (1994) point out "learners cannot simply shake off their own culture and step into another... their culture is a part of themselves and created them as social beings".

Nowadays a great attention is given to sociocultural component in teaching a foreign language which serves as a means of usage of a foreign language in the definite situations. Sociocultural component is the basis of formation of student's knowledge about foreign life, disposition, customs and traditions of the target culture.

Student's sociocultural knowledge is the main condition of realization of the adequate dialogue of cultures. The thing is that on the bases of sociocultural component of TFL, the students get used to the new way of communication, to foreign culture, to national specifics of behavior, etc. However, the teaching of students through the dialogue of the native national culture and the target culture must be accomplished constantly. It develops student's skills to communicate verbally and non-verbally with the representatives of another culture. As a result of the use of sociocultural component in teaching English the students form their sociocultural competence that determines the usage of the language in the definite situations and influences on the communicative competence.

The students must be acquainted with the culture of the target language, because only in the process of the union with the culture, traditions, and customs of the foreign culture the person is able to understand their way of thinking, national character, stereotypes, behavior, etc.

The formation of sociocultural competence helps the students to be the adequate participants of sociocultural communication in the intercultural dialogue, who feel on equal terms with the native speakers.

Christopher Brumfit³¹ states that language has simultaneously a public and private face. On the one hand, it is the most subtle means for our classification of the world, our classification of our own ideas, our establishment of self-identity. On the other, it is the major means of communication with other people that we possess, and thus has to fit in with the conventions that other people have collectively accepted. It pulls in one direction to the private and individual, and in the other to the public and ritualized.

Both of these aspects of language pose problems for the language learner. Without language, we have great difficulty in thinking about matters that are not immediate to us. Language, and especially written language, enables us to preserve sets of meanings intact while we think about other matters. But sets of meanings may become so rigid that they are entirely conventionalized and prevent, rather than assist thinking. Each learner discovers anew the clichés and set codes of the environment but at the beginning the clichés are fresh and the stale codes are rich with new possibilities. Each one of us has to fight a battle with the language of our predecessors, to wrench from it the meaning that we want, uncontaminated by the expectations created by the history of the words that we use. Yet we cannot invent our own language, for would be incomprehensible to others, only by accepting the rules of the past can we play the games of the future. In this paradox lies our problem.

Foreign language learning is comprised of several components, including grammatical competence, communicative competence, language proficiency, as well as a change in attitudes towards one's own or another culture³². For scholars and laymen alike, cultural competence, i.e., the knowledge of the conventions, customs, beliefs, and systems of meaning of another country, is indisputably an integral part of foreign language learning, and many teachers have seen it as their goal to incorporate the teaching of culture into the foreign language curriculum. It could be maintained that the notion of communicative competence, which, in the

³¹ Brumfit, Ch.2001. *Individual Freedom in language Teaching: Helping Learners to Develop a Dialect of their Own*. New York: Oxford University Press.

³² Thanasoulas, D. 2001. *The Importance Of Teaching Culture In The Foreign Language Classroom*. Produced by CAAP.

past decade or so, has blazed a trail, so to speak, in foreign language teaching, emphasising the role of context and the circumstances under which language can be used accurately and appropriately, 'falls short of the mark when it comes to actually equipping students with the cognitive skills they need in a second-culture environment' (Straub, 1999: 2).

In other words, since the wider context of language, that is, society and culture, has been reduced to a variable elusive of any definition-as many teachers and students incessantly talk about it without knowing what its exact meaning is-it stands to reason that the term communicative competence should become nothing more than an empty and meretricious word, resorted to if for no other reason than to make an "educational point." In reality, what most teachers and students seem to lose sight of is the fact that 'knowledge of the grammatical system of a language (grammatical competence) has to be complemented by understanding of culture-specific meanings (communicative or rather cultural competence)' (Byram, Morgan et al., 1994: 4). Of course, we are long past an era when first language acquisition and second or foreign language learning were cast in a "behaviouristic mould," being the products of imitation and language "drills," and language was thought of as a compendium of rules and strings of words and sentences used to form propositions about a state of affairs. In the last two decades, there has been a resurgence of interest in the study of language in relation to society, which has led to a shift of focus from behaviourism and positivism to constructivism to critical theory (see Benson & Voller, 1997: 19-25). Yet, there are still some deeply ingrained beliefs as to the nature of language learning and teaching-beliefs that determine methodology as well as the content of the foreign language curriculum-which have, gradually and insidiously, contrived to undermine the teaching of culture.

The term "communicative competence" still provides the most widely accepted metaphor in current foreign language teaching theory. The use of the term is probably more common in applied linguistics than in any other discipline. Although by the mid-1970s reference to "communicative language teaching" was

becoming widespread, a number of writers nearly a decade earlier referred independently to “communicative competence” specifically in opposition to Chomsky’s formal definition of linguistic competence in terms of language structure.

The emphasis in communicative competence, as the term is used in second language acquisition, on the code of the language has proved a problem for language teaching and learning. Although communicative competence has been defined as ‘the intuitive grasp of social and cultural rules and meanings that are carried by any utterance’ (Stern, 1983: 229).

Second language learners have different communicative needs and, as a result, the communicative competence they need to develop may be different from that required of a first language speaker of the language, and the native speaker as a target norm is inappropriate in second language acquisition (Byram, 1989; Crozet & Liddicoat, 1999; Kasper, 1997; Kramsch, 1999; Saville-Troike, 1999). Kramsch (1999) argues that the very concept of native speaker is out dated and inappropriate given the large-scale variations in linguistic norms and linguistic competence among ‘native speakers’ of the same language (Davies, 1991; Widdowson, 1994).

Halliday’s subsequent work provides an alternative tradition for communicative language teaching to turn to, but it has been less influential in Europe and North America than that associated with term “communicative competence”.³³

One of the misconceptions that have permeated foreign language teaching is the conviction that language is merely a code and, once mastered-mainly by dint of steeping oneself into grammatical rules and some aspects of the social context in which it is embedded-'one language is essentially (albeit not easily) translatable into another' (Kramsch, 1993: 1). To a certain extent, this belief has been instrumental in promoting various approaches to foreign language teaching-pragmatic, sociolinguistic, and communicative-which have certainly endowed the study of language with a social "hue"; nevertheless, paying lip service to the social

³³ Kubota, R. The University of North Carolina at Chapel Hill. North Carolina, USA.

dynamics that undergird language without trying to identify and gain insights into the very fabric of society and culture that have come to charge language in many and varied ways can only cause misunderstanding and lead to cross-cultural miscommunication.

At any rate, foreign language learning is foreign culture learning, and, in one form or another, culture has, even implicitly, been taught in the foreign language classroom-if for different reasons. What is debatable, though, is what is meant by the term "culture" and how the latter is integrated into language learning and teaching. Kramsch's keen observation should not go unnoticed:

Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them. (Kramsch, 1993: 1)

'Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication.'

Culture constitutes an important aspect of teaching and learning English as a second or foreign language. Scholars in this field of second/ foreign language teaching have been exploring how to approach culture and how to help students develop intercultural competence (Alred, Byram, and Fleming 2003; Atkinson 1999; Byram and Risager 1999; Corbett 2003; Holliday 1999; Kramsch 1993). Scholars and practitioners have increasingly been aware of the danger of essentialising or stereotyping a certain culture or viewing a group of people as the other, constructing a rigid boundary to distinguish them from Us.

According to Ryuko Kubota³⁴, Culture is a common term that we hear and use in our daily life. However, we often flounder when asked “ what is culture?” with some brainstorming, one can come up with a list of constitutive elements such as art, beliefs, customs, life style, and so on. Such a list helps us explain culture in general and suggest characteristics of a certain culture.

Talking about our own culture

Many Uzbek high school students take courses with titles like Intercultural Communication or Understanding Cultures. Those courses are designed to improve students’ spoken English skills and knowledge of the wider world, particularly the English speaking world. Most Uzbek students are interested in the topic of culture and enjoy learning about other countries. However, they are frequently unable to answer questions about history or culture of Uzbekistan when asked by foreign teachers, visitors or host families. There at least two reasons for this. One is generally weak vocabulary and oral fluency skills in English. The other is that students often lack background knowledge about historical events or customs in Uzbekistan.

³⁴ Kubota, R. The University of North Carolina at Chapel Hill. North Carolina, USA.

Summary

In the last chapter we discussed about language as the most subtle means to express the culture of ethnicity. Summarizing this chapter we can say that language is a part of culture and culture is a part of language. There is a strong relationship between culture and language. Language is the soul of country and people who speak it. Language and culture are inextricably linked. Language learners learn automatically culture while they are learning the language. Gestures, body movements, and distances maintained by speakers or learners should foster cultural insights.

The students must be acquainted with the culture of the target language, because only in the process of the union with the culture, traditions, and customs of the foreign culture the person is able to understand their way of thinking, national character, stereotypes, behavior, etc.

Conclusion

This paper has discussed how culture and society is linked to language and vice-versa. There is strong relationship between society, culture and language.

We know language is one of the most powerful emblems of social behavior. In the normal transfer of information through language, we use language to send vital social messages about who we are, where we come from, and who we associate with. It is often shocking to realize how extensively we may judge a person's background, character, and intentions based simply upon the person's language, dialect, or, in some instances, even the choice of a single word.

Given the social role of language, it stands to reason that one strand of language study should concentrate on the role of language in society.

Sociolinguistics is the study of the effect of any and all aspects of society, including cultural norms, expectations, and context, on the way language is used, and the effects of language use on society.

It also studies how language varieties differ between groups separated by certain social variables, e.g., ethnicity, religion, status, gender, level of education, age, etc.,

In approaching language as a social activity, it is possible to focus on discovering the specific patterns or social rules for conducting conversation and discourse. We may, for example, describe the rules for opening and closing a conversation, how to take conversational turns, or how to tell a story or joke.

It is also possible to examine how people manage their language in relation to their cultural backgrounds and their goals of interaction. Sociolinguists might investigate questions such as how mixed-gender conversations differ from single-gender conversations, how differential power relations manifest themselves in language forms, how caregivers let children know the ways in which language should be used, or how language change occurs and spreads to communities.

Language, society and culture are part of our everyday life. They also influence each other. Language learners learn automatically culture while they are

learning the language. Gestures, body movements, and distances maintained by speakers or learners should foster cultural insights. Students' intellectual curiosity is aroused and satisfied when they learn that there exists another mode of expression to talk about feelings, wants, and needs and when they read the literature of the foreign country. If language learners are to communicate at a personal level with individuals from other cultural backgrounds, they will need not only to understand the cultural influences at work in the behavior of others, but also to recognize the profound influence patterns of their own culture exert over their thoughts, their activities, and their forms of linguistics expression.

Only in comparison of language structure, social aspects of language we shall be able to understand properly the structural features of our language, our national culture and social aspects of our own language.

In teaching foreign languages one has to take into account the above said in order to develop fluency and accuracy which is of primary importance of today's lingodidactics.

At the end of my research the following conclusions can be made. Sociology of language is inherently fascinating because it is about us. In spite of all investigations and researches in this field, there are still a lot of interesting and unknown aspects of sociolinguistics. In our research we tried to examine only few of them. We hope that our work will arise the sincerely interest and the consciousness of readers, making them more sensitive to and appreciative of all people.

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