Language and Social Relations

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LIST OF ABBREVIATIONS

LMC	lower middle class
MC	middle-class
SEI	socioeconomic index
SMS	short message service
UNESCO	United Nations Educational, Scientific, and Cultural Organization
WC	working-class

PREFACE

The link between language and society is very tight and deeply rooted. This volume discusses how language performs different functions in society and their relationships. Society determines language by giving people acceptable and unacceptable standards because everyone has their own opinions or beliefs. Some people may willfully accept a language, but for others, it may be offensive or insulting. Individuals must determine how, when, and the particular purpose of language before adopting it.

Social changes create language changes. This can affect the value in a way that has not been truly understood. Language is integrated into social values. Nevertheless, social value is similar to language value only whenever the society is steady and unchanged. When society begins to change, language changes will have a special impact. The social environment is interesting, fascinating, and full of challenges. There are almost no clear answers to things. What is required is to understand how language changes, which relies on people's identities, the work they perform, and their attitudes towards language.

The chapters discussed include Chapter 1: "Introduction to Language;" Chapter 2: "The Evolution of Language;" Chapter 3: Language and Culture;" Chapter 4: "Social Class and Language;" Chapter 5: "Psychology of Language Development;" Chapter 6: "Social Interaction;" Chapter 7: "Social Explanation of Cognitive Development;" Chapter 8: "Research on Language and Social Interactions;" Chapter 9: "The Field of Social Forces;" and Chapter 10: "Relevance of Social Interaction in Second Language Learning."

The social environment will consider the diversity of languages. Everyone who speaks a language has a wide range of language resources, unless they have very serious learning difficulties or are learning the language as a second language. This means that they can utilize language in many unique ways depending on their situation. The type of language they use also depends on their social context and social identity.

The social context mentioned in this volume will focus on the connection between language and control and attitudes towards language. The language one person uses may affect other individuals' attitudes towards them. People fight and struggle for languages (e.g., in the middle ages, people were accused of practicing heresy for saying the Bible should be interpreted from Latin to English). In some nations around the world, one may be arrested for talking in a prohibited language).

In addition, people who lack language skills or are deaf and mute are often deprived of the right to engage in various jobs or roles in the society (such as serving on a jury) because they do not use English. These are good examples of language being impacted by power. Many languages across the world are the same, such as the minority

languages of India. People may believe that their language does not matter because it is not taught in schools or used in business, but no language is greater than another. Language may affect people and society in various ways. Nevertheless, it is also true that when discussing the impact of people and society on a language, power will also appear. With power, it is easier to manipulate a language to suit a particular condition.

Chapter 1

Introduction to Language

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1.1. INTRODUCTION

A language is a formal communication scheme. Language, in a general context, is the mode of communication involving the use of languages, especially human ones. Linguistics is called the empirical study of language. Questions regarding language theory, such as whether words should describe experience, have been explored at most since the ancient Greece of Gorgias and Plato. Thinkers like Rousseau claimed that language came from thoughts, while others like Kant assumed that it came from objective and logical thinking. Philosophers from the 20th century, like Wittgenstein, stated that the study of language is philosophy. Noam Chomsky and Ferdinand de Saussure are major figures in linguistics (Figure 1.1) (Danny, Daniel, Chris, and Jerome, 2014).
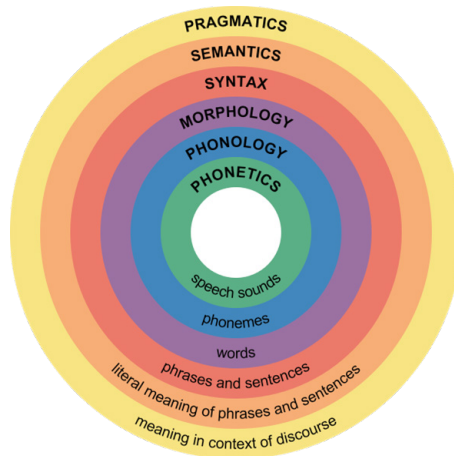
Figure 1.1. Language is the capacity to generate and understand both spoken and written words (and signed words in the context of sign language).

Source: https://courses.lumenlearning.com/boundless-psychology/chapter/introduction-to-language/.

In the world, estimates of the number of human languages range from 5000 to 7000. Any precise calculation, however, is dependent on subjective differences between dialects (dichotomy) and languages. We normally sign or speak natural languages, but with the use of tactile, visual, auditory stimuli, for example, in braille, signing, whistling, or writing, we can encode any language into secondary media. It is because the language we speak as humans are independent of modality. When used as a general term, "language" can apply to the cognitive ability to learn and utilize systems

of complex communication, or for the definition of the set of rules making up the systems, or the major utterances that can be formed from those rules, based on philosophical viewpoints on the definition of meaning and language. To link signs to meanings, all languages depend on the semiosis mechanism. A phonological framework that regulates how symbols are used to shape sequences identified as words or morphemes is found in tactile, manual, and oral languages and a syntactic structure that governs how words and morphemes are joined to make utterances and sentences.

Human language has the characteristics of productivity and displacement and depends on learning and social convention. Its complicated framework offers a much broader range of expressions than any known animal communication mechanism. When early hominins began gradually modifying their primate communication mechanisms, language is believed to have originated, developing the ability to construct a theory of other minds and common intentionality. It is often assumed that this evolution correlated with an improvement in brain volume, and many linguists see language systems as having evolved to serve unique social and communicative functions. Language is produced in the human brain in several different places, but especially in the areas of Broca and Wernicke. In early childhood, human beings learn language by social contact, and children usually speak fluently by around 3 years of age. In human culture, the use of language is profoundly ingrained. Thus, language also has many social and cultural applications in addition to its purely communicative uses, such as symbolizing collective identity, social stratification, as well as social grooming and entertainment (Danny, Daniel, Chris, and Jerome, 2014).

Language changes and expands over time, and by contrasting modern languages to decide the characteristics their ancestral languages would have had for the later developmental stages to occur, the history of their evolution can be reconstructed. As a language family, a group of languages that originate from a common ancestor is known. A language which has been shown to have no living or non-living association with another language is considered an isolated language. Languages whose connections have not been established are unclassified. Academic opinion holds that by the year 2100, between 50% and 90% of the languages spoken at the beginning of the 21st century are likely to have become extinct. The word is often used to refer to codes, ciphers, and other forms of communication structures that are artificially constructed, such as computer languages that are formally specified and used for computer programming. In this sense, a formal language is a system of signs for encoding and decoding information, unlike

traditional human languages. Specifically, this study covers the properties of natural human language as it is studied in the linguistic discipline.

"Language" has two key meanings as an object of linguistic research: an abstract definition, and a particular linguistic structure, e.g., "French." In the first place, the Swiss linguist Ferdinand de Saussure, who established the modern discipline of linguistics, made an explicit distinction between the use of the French word language as a term, language as a particular example of a language structure, and parole for the concrete use of expression in a specific language. When speaking of language as a general term, it is possible to use meanings that emphasize various aspects of the phenomenon. Such concepts often include numerous language approaches and understandings, and they also advise separate and sometimes contradictory linguistic theory schools. Discussions on the essence and roots of language go back to the world of antiquity. The relationship between words, ideas, and truth was discussed by Greek thinkers such as Gorgias and Plato. Gorgias believed that neither objective experience nor human experience could be expressed by words, and that communication and reality were thus impossible. Plato argued that communication is necessary because language reflects ideas and concepts that act separately of language and prior to it.

It became popular to speculate about the roots of language during the Enlightenment and its debates on human origins. Thinkers such as Rousseau and Herder claimed that language originated in the expression of feelings naturally, and that it was initially closer to music and poetry than to rational thought's logical expression. The opposite view was taken by Rationalist philosophers like Kant and Descartes. Thinkers started wondering about the role of language in influencing our world experiences around the turn of the 20th century, wondering if language merely represents the world's objective structure or whether it generates concepts that it, in turn, imposes on our empirical world experience. This contributed to the issue about whether linguistic problems were mainly philosophical issues. In 20th-century philosophy, the revival of the view that language plays an important role in the development and circulation of ideas, and that the study of philosophy is basically the study of language, is related to what was called the linguistic turn and philosophers like Wittgenstein. In relation to sense and reference, perception, and awareness, these debates regarding language stay operational today (Figure 1.2) (Danny, Daniel, Chris, and Jerome, 2014).

Figure 1.2. Speaking, writing, and reading are an important part of daily life, where language is the main instrument for interaction and speech.

Source: https://www.raconteur.net/sponsored/money-talks-but-in-which-language/.

1.2. LANGUAGE AS A TOOL FOR COMMUNICATION

Another definition views language as a communication device that allows people to exchange verbal or symbolic utterances. The social roles of speech and the reality that humans use it to express themselves and to control objects in their environment are emphasized by this description. In their communicative features, functional theories of grammar clarify grammatical structures and consider the grammatical structures of language because of an adaptive mechanism whereby grammar was "tailored to meet the communicative users' needs. In pragmatic, cognitive, and collaborative systems, and in sociolinguistics and linguistic anthropology, this view of language is correlated with learning language. As complex phenomena, functionalist theories tend to research grammar as constructs that are constantly in the process of modifying as their speakers employ them. This view places emphasis on the study of linguistic typology or the identification of languages according to structural characteristics, as grammaticalization processes appear to adopt typology-dependent trajectories. In language philosophy, the view of pragmatics as fundamental to language and sense is often connected with the later works of Wittgenstein and with ordinary

theorists of language, like W. O. Quine, John Searle, Paul Grice, and J. L. Austin.

1.3. MAIN FEATURES OF THE HUMAN LANGUAGE

A variety of features, many of which were identified and called design features by Charles Hockett, differentiate human language from communication used by non-human animals. Closed systems consisting of a finite, typically exceedingly small number of possible ideas that can be communicated are communication systems used by other species, such as bees or apes. Human language, on the other hand, is open-ended and productive, which means that it enables humans to produce from a finite collection of elements a wide variety of utterances and to generate new words and phrases. This is true because human language is focused on a dual code in which a finite number of elements (e.g., sounds, letters, or gestures) that are meaningless in themselves can be combined to create an infinite number of larger units of meaning (sentences and words) (Robinson, 2008).

One study has shown, however, that an Australian bird, the chestnut-crowned babbler, can produce two functionally distinct vocalizations that use the same acoustic elements in different arrangements. In addition, the ability to produce two functionally distinct vocalizations consisting of the same sound type has been demonstrated by pied babblers, which can only be differentiated by the number of repeated components. Several animal species have been shown to be able to develop means of communication through social learning: a bonobo called Kanzi, for example, learned to use a series of symbolic lexigrams to express himself. Likewise, by imitating certain members of their genus, many species of birds and whales know their songs. Although some animals may acquire large numbers of words and symbols, however, none have been able to learn as many distinct signs as a typical 4-year-old person is usually aware of or have acquired something close to the complicated grammar of human language.

Human languages vary in that they use grammatical and semantic types, such as noun and verb, present, and past, which can be used to express overly complex meanings, from animal communication systems. It is differentiated by the property of recursivity: for example, another noun phrase can contain a noun phrase (as in "[[the monkey]'s lips]") or there can be a clause in another clause (as in "[the cat is running]]"). Human language is the only recognized system of natural communication whose adaptability can be defined as independent of modality. This implies that it can be used

not only by one channel or mechanism for communication, but through many. Spoken language, for example, uses the auditory modality, while the visual modality is used by sign languages and writing, while braille writing uses the tactile modes. In being available to respond to abstract ideas and to imaginary or hypothetical events as well as incidents that have taken place in the past or can exist in the future, human language is unique. This capacity to refer to occurrences that are not at the same place or time as the speech event is called displacement, and while displacement can be used by certain animal communication systems (such as the communication of bees that can convey the position of nectar sources that are out of sight), it is often considered special to the extent to which it is used in human language (Robinson, 2008).

1.4. THE POWER OF LANGUAGE

This ability to refer to events that are not at the same location or time as the event of speech is termed displacement, and while deviation can be used by some systems of animal communication (such as bee communication that can communicate the position of out-of-sight nectar sources), the degree to which it is included in human language is sometimes considered valuable. Scholars in linguistics strive to decide what is distinctive and basic about the language we use, how it is learned and how it evolves over time. As a cultural, psychological, and social phenomenon, they consider language. Language power is a measure of one's capacity in each language to communicate efficiently, especially one that is not native to the speaker.

Present worldwide training systems continue to try to teach enrollees how to communicate in a second language, but they are failing. They are struggling because current methodologies usually do not result in the learner being able to communicate in the new language efficiently. The root cause of this global problem is that in their voice, learners do not attain an appropriate degree of "native-ness" that hurts the career achievements of the learner despite multiple attempts at reform of language education policy and practice. There are two main components of Language Power: a capacity to speak and be noticed, and a capacity to listen and understand. Individuals with high language power have the capacity in a social setting to communicate effectively. Native speakers of that language understand adequately well-formed speech when non-native speakers participate in oral conversation, in that it is satisfyingly 'native' or adequately close to what they know as 'their language' to be fully understood. When non-native speakers respond

to a secondary language, in the manner spoken by native speakers of that language, they need to be able to understand and interpret words spoken at real-world rates of speech (Figure 1.3) (Fairclough, Language, and Power, 2013).
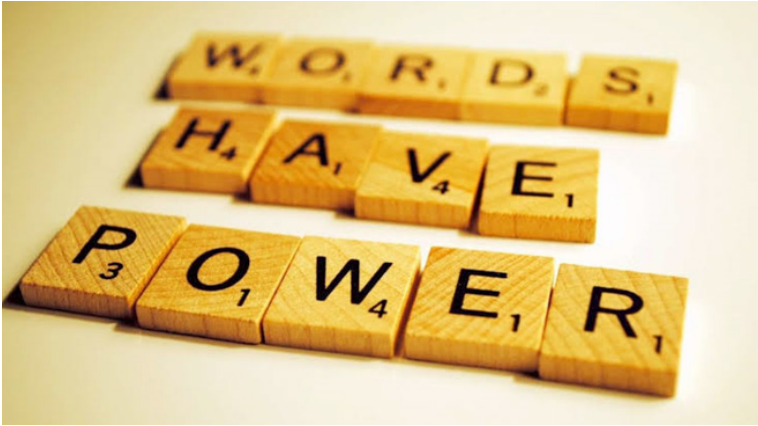
Figure 1.3. An inextricable part of our lives is power. How we use that power depends on our beliefs and the concepts of direction. Awareness and insights can make us strong, as with many things, but only our experience can help us make positive use of it.

Source: https://keenfolk.com/events/how-effectively-influence-others-using-power-language.

Language, even though dictionaries say otherwise, is not just about terms. Many of us interact through words, yes, whether written, spoken or signed, but most communication involves facial expressions, physical signals, and our eyes' talking, aka body language. However, regardless of its type, language serves as the social activity of understanding each other, which is essential to us as a species, but it is not the only explanation why we do it. Language is essentially used to express thoughts, and because of this, it harbors a force that we are barely aware of. Let us consider an obvious instance: dictatorships. To spread an idea to obtain slavish support and gain affection and fear from the people, power-hungry tyrants and their cronies use words, from phrases in televised speeches to pictures in propaganda (Fairclough, Language, and Power, 2013). Dissenters, meanwhile, use rhetoric to destabilize the influence by promoting criticism and inspiring revolt, from vocabulary in speeches at secret conferences to pictures in anti-government posters and pamphlets.

This ability to express an idea and instill it in the mind of an audience illustrates the impact that language as a medium of communication can have. A given idea can then either spread or die, alter, or strengthen opinions, hold, or rouse people in their position, or it can develop into more ideas, each with its own ideas, or it can stagnate and paralyze thought. But the influence of language is something greater at its heart. Although it may seem simplistic to suggest that if we can use language to express an idea, we can do the same with a counter-idea, it is precisely here that its real, elementary power resides, because without resistance, critique or challenging, there is no single idea, however dominant it may be, and this is always achieved by language, whether articulated, drawn, gesticulated, or otherwise conveyed. In other words, language, as well as its own inventions, can subvert power. There are random reflections on the power of language. These are mentioned below:

- **Democracy:** No single individual or entity may monopolize language, however 'strong' they may be because language is democratic by its very nature. Only getting a language command-written, spoken, signed, drawn, etc., means we can use it, but we like it and communicate anything we want.

- **Humility:** One author advises on resisting tyranny: "Stop pronouncing the phrases everybody else does. Dream up your way of speaking for yourself." This applies not only to chanting the same words and ideas) that we do or foresee from others, but also to avoiding our language and thoughts being narrowed. The world is full of information from a multitude of sources, and this diversity needs us to be respectful and to recognize that we do not know too much more and to encourage ourselves to question our own thinking and to be opened to being proved wrong.

- **Challenge:** 'No' is a strong word because it stops people in their tracks and their assumptions and aspirations. A firm 'no can cause obedience from an adult to a child, but this impact is as much about the sense of the word as it is about strengthening one's authority in a power dynamic that puts the older and larger individual in control and the younger and smaller one in compliance. But 'no' applies both ways, and while it is possible to follow such an exclamation, it can also be disputed, as 'no, you can't' leads to 'no, I can.'

- **Fear:** Institutions and people use language both to construct and to preserve their strength. Victims are often groomed in

sex trafficking not by physical obedience, but by language that disempowers, dehumanizes, degrades, isolates, and shames them into enforcement. Meanwhile, we have demagogic rhetoric in the case of politics, whereby the purpose of a simple term (and the idea it carries) is nothing more than persuading voters by stirring up their fears and desires.

- **Protest:** It's hard to refute that acts talk louder than words. When Rosa Parks declined to stand up, without a single word, the gesture spoke to many individuals. It finally became one of the most famous icons of protest after the Tank Man stood before a convoy in Tiananmen Square. And often such acts are caught on video, even reminding us that an image is worth 1000 words.

- **Dominance:** It takes obedience from others to maintain authority and superiority, but obedience is not only accomplished through coercive means such as force and violence; the mere threat of these is sufficient to compel it, and this is done indirectly by language. Often it's enough that something is 'banned' and will not be accepted.' Even a clenched fist or a serious look can be enough. Language, however, we express it can be filled with assumptions of power and authority that make us respond and behave in some way, whether actual or perceived (Figure 1.4).

Figure 1.4. The same word is spelt differently in separate languages but has similar meaning.

Source: https://illinoisearlylearning.org/reslists/supporting-lit/.

1.   **Identity:** Commanding a language and being understood forges a strong sense of belonging to a family, a society, a community, or a country. When addressing national identity, this is particularly true, but not all people should speak about having a national language. For example, outside Europe, Dutch, English, French, Portuguese, and Spanish are invariably the colonizers' languages, as language is never ahistorical or apolitical, particularly when you know that you have been stripped of your own.

2.   **Assumptions:** It's the product of using grammar and vocabulary to translate our thoughts and emotions as we interact with words, but words also influence the way we think. For example, the media uses specific phrases, photographs, or other strategies to change the way people view something. Calling 'snowflakes' to young people or 'marauding migrants' to refugees will affect public opinion about these communities, as labels are often charged with perceptions and assumptions.

3.   **Compliance:** In the last word, the language of asking a child to sit like a girl or that they are such a brave little boy doesn't stop; it continues in the following acts. These are the unspoken expressions of conformity, when we do as we are told and develop into a large brushstroke of a concept that we had no say in designing. Legs together, feelings of guilt for weeping.

4.   **Stereotype:** Labels and assumptions trick us into believing that something or someone is just a certain way of thinking. Such stereotypes abound for groups that have been downtrodden historically: women, girls, people of color, refugees, religious groups, sexual minorities, and so on. Labels can range from 'Dutiful Wife' and 'Angry Black Woman' to 'Feminist Killjoy' and 'Pretty Princess' for both girls and women. And when we uncritically repeat these marks, we nourish the stereotype.

5.   **Diversity:** Generic terms are terms that are convenient but restrict our understanding of things. For example,' man' or 'mankind' are supposed to be all-encompassing, but they are far from reflective of humanity's diversity. Similarly,' child is taken to include girls, boys, babies, adolescents, teenagers, and young adults, but at the same time, it is rarely meant to include all of them.

6.   **Freedom:** All the terms that we shouldn't hear, let alone come to know them. Some terms are 'dirty' and can get us into trouble,

but certainly not in the way we think. Speaking of freedoms and rights, depending on the region, gets people in prison and forced labor camps or shot and buried, because it is assumed that such terms need to be silenced, because they are a challenge to the status quo. But it's not because words are threatening in and of themselves; it's because of the ideas they bring.

1.5. TYPES OF LANGUAGE

1. **Standard/Formal/Polite:** To refer to language that sticks to the rules and is basically presented as the 'proper type of English, we use the words normal, polite, and formal. This is not realistic English in use, but rather the kind of English that we would like to see in formal writing or in polite situations. Standard English is what is commonly taught where possible, but in societies with established variants, alternate forms may be taught.

2. **Informal/Colloquial:** Colloquial language, also described as spoken' language, is effectively something that is not formal. It is casual since the intention is to connect rather than adhere to rules rigidly, so it is where we see the use of contractions and idiomatic language. There are endless varieties of this, and all the other words below are really covered by a blanket word.

3. **Regional Dialect:** These are language varieties that arise based on a particular regional use. In the United Kingdom alone, there are several examples, from the large variations between the English spoken in the North and South to the more specific localized dialects, such as those spoken in some towns, some of which have their own names (with Geordie in Newcastle, Scouse from Liverpool, and Brummie in Birmingham to name just a few).

4. **Social Dialect:** These emerge like dialects, but instead of an area within a particular class of society (though they can be further developed to fit certain regions). This can also be referred to as a minority dialect, not the prevalent usage is to emphasize the difference. African American Vernacular English is a significant instance of this.

5. **Lingua Franca:** It is a popular language used by individuals who speak multiple languages. Since the full aim is to cross communication differences, this can be rather adaptable and will therefore not necessarily conform to conventional rules of language. English is used across the world as a lingua franca, more

often than it is generally used by native speakers, and in some cases, it might be taught in a particular form to meet these needs, instead of as standard English.

6. **Pidgin:** It is a condensed version of a lingua franca, in which individuals attempting to communicate in various languages create their own mode of communication. Although this makes it a lingua franca practically, others sometimes combine two or more languages together rather than as something that is true to a universal language. Therefore, Pidgins will create their own vocabulary and rules that can be very independent of the languages of the original source.

7. **Creole:** It is an existing type of pidgin, where a community as a native language takes up a language formed by interacting over two or more languages. Things that differentiate a Creole from pidgin or languages are that it has special rules with a full range of functions and can be treated as a mother tongue. Gullah in South Carolina and Georgia and Nigerian Creole are examples of English-developed Creole. Louisiana Creole, which comes from French and is used by Americans, is another interesting example, so it can be interspersed with English.

8. **Vernacular:** It is the word used to identify language as a particular person uses it naturally. Therefore, what it represents will vary depending on what we want to specify: we might talk about a country's vernacular or a smaller group within a region, or a certain time and location (e.g., we have a modern vernacular which would include vocabulary that would not be part of the vernacular of, for example, 50 years ago).

9. **Patois:** It is a word used to refer to a language's minority, non-standard usage, so this may include all dialects, creoles, and pidgins, but as it implies an inferiority, this has rather negative connotations.

10. **Lingo:** It is a word used to describe to any group-specific wording or phrasing, like jargon or slang (see below). Lingo is loosely synonymous with argot and can't, both of which also refer to classes in their language.

11. **Jargon:** It is the terms and phrases that appear in a particular culture to cover concepts, often when specialist terminology is required (for example, technical terms in a profession or sport). This is important in some situations where specialist practices

require new vocabulary, but jargon may also be considered derogatory, where it is used to isolate others from a discussion or to establish a dominant appearance (as is commonly associated with business jargon) (as is commonly associated with business jargon).

12.   **Slang:** It is the vocabulary that arises within a subgroup to explain new ideas, or to assign new terms to current ideas to establish a sense of identity, like jargon. This can be exclusionary, as with jargon, but although jargon usually refers to specialisms, slang is more typically related to social classes, such as the language of a millennial population. Extreme examples of slang, like rhyming slang, can be used specifically to mask conversation (Figure 1.5).

BASICS OF AMERICAN SIGN LANGUAGE

ASL is the primary language used by people in North America who are hard of hearing or deaf. It is a complete and natural language and shares linguistic properties with spoken languages.

Figure 1.5. Sign language is a genius device that can help bridge the communication gap that may occur where there is a hearing disability and even in cases when there is no hearing impairment.

Source: https://dailybruin.com/2020/08/03/glove-developed-by-ucla-researchers-translates-american-sign-language-to-speech.

1.6. FUNCTIONS OF LANGUAGE

- **Communicative and Expressive Functions:** As we can guess, the most fundamental feature of language is that of the expressive function, an effort to convey an unexpected change of state, anxiety, delight, pain, or uncertainty. Such an expression, whatever it is not an intentional, conscious expression, but a natural, instantaneous reaction not directed at any other thing. Incidentally, this often helps to communicate with other members of the community or species in many instances, especially in hazardous situations. Most possibly, these functions are instinctual, unconscious functions, which are often present in lower species. The communicative position, however, assumes more crucial importance at the human level.

- **Interpretive Functions:** It can be shown that it also serves a role of being conscious of understanding a specific circumstance when a specific event or phrase serves as a stimulus to others. Thus, in the face of threat, one animal's cry is perceived by other members of the species. At the human level, the interpretative role is noticeably clear. To restore a state of cognitive harmony, the interpretative function serves. Although a state of confusion or novelty is created by the stimulus itself, the explanation helps to explain the situation and restore balance. Such an understanding helps to place the data in one's cognitive environment in a suitable location or slot.

  Therefore, when an offspring is separated from the mother and unexpectedly sees her again, the sound that can be made varies from the one that would have been made if a strange animal were encountered. The sounds can be phonetically identical on both occasions, but there is a difference in the meanings of the pronunciation of the two sounds in a very elementary context. One can doubt whether attributes such as sense, intellect, etc., can be attributed to animals. But one can wonder why not? Human bigotry has discouraged social scientists from being impartial and honest. The second main role of language, therefore, is to assist the organism to perceive and arrange cognitive experiences and to place them in the cognitive environment of one.

- **Control Function:** When one speaks of the role of power, apart from the individual dimension, a social dimension appears.

Gradually, as relations between certain states of life and a stimulus on the one hand and other sounds are created, a reaction is reproducible. Thus, when he is starving or suffering from pain, the infant cries. In exchange, this cry allows the mother, or even the animal mother, hurry, and support. The beginning of power is here.

The cry brings the attention and hope of the mother and in later life, the attention of those who are precious and close and those who are willing to support them. This is the first way to master the world and the ability to influence it. It can be seen here that this control function may not be intentional and aware at basic stages, but the control function of language becomes more and more important as one develops, and the world becomes more structured. We all feel comfortable talking to a person if we know his name. We feel relaxed if we see a familiar face if we can recall his name. In controlling the people and crowd, the meaning of words, slogans, and 'clarion calls' is too well-known to require any detailed discussion.

- **Thinking and Remembering Function:** Imagine our ability to think and remember without words being used. Without the use of words and thus, vocabulary, it is almost difficult to remember or recall or think. It is language that allows us to encode, store, and retrieve experiences and decode them. It is language that enables us to transform experiences into thinking and participate in various kinds of processes.

- **Discovering One's Name:** The realization that he or she has a name is one of the significant milestones in the development of the infant, and this is the start of the sense of self-identity that contributes to feelings like me, mine, others not me, etc. In the individual's overall psychological growth, the identification of one's name plays a vital role. It is the beginning of self-identity and an effort as an individual to look at oneself. This is what basically differentiates between the human body and the non-human organism, as well as a noticeably young child and an adult who is mentally ill. This topic of self-concept and self-identity formation has been discussed elsewhere in greater depth, but the extremely critical role played by language in the growth of self and overall psychological development is a significant point to note.

- **Language has a Social Function:** Language plays an incredibly significant social task in addition to these individual roles. While

fostering a sense of language of personal identification, a sense of belonging to a specific group often helps to create a sense of social identity, marking out various degrees of social proximity and distance. We all belong to social groups which speak the same language. Similarly, a sense of collective identity is generated and preserved by the national anthem, which is nothing but a collection of phrases. This sense of social identity, however, can often, if it is extremely limited, lead to social disputes and confrontations between different groups.

1.7. CHARACTERISTICS OF LANGUAGE

Today, language is an inseparable feature of human culture. Only through language has human culture become possible. It is only through language that mankind came out of the Stone Age and has greatly evolved science, art, and technology. Language is a medium of communication, it is a system of systems, it is subjective.

CHARACTERISTICS OF LANGUAGE

Language is arbitrary

Language is social

Language is symbolic

Language is systematic

Language is vocal, verbal and sound

Language is conventional

Language is productive and

Language is a means of communication
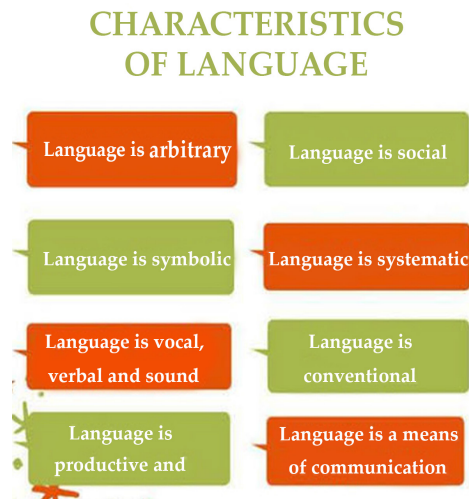
Figure 1.6. The main characteristics of language. Each language has its own traits and goals. Although the characteristics of language are subjective, constructive, imaginative, symbolic, systematic, vocal, social, non-instinctive, and normative, language is a communication device, and language is human, dynamic, and configurable structurally.

Source: https://englishfinders.com/characteristics-of-language/.

Speech is key, we realize, whereas writing is secondary. Language is human, but it varies in many respects from animal communication. Language may have a variety of features, but the most important ones are the following: language is subjective, constructive, imaginative, systemic, vocal, social, non-instinctive, and traditional. These language features set human language apart from contact with animals. Any of these traits may be part of animal communication, but they are not part of it (Figure 1.6).

- **Language is Arbitrary:** Language is subjective in the context that the words of a language and their meanings or the concepts expressed by them have no underlying connection. There is no explanation why a woman in English is named a female adult human being, Aurat in Urdu, Zen in Persian, and Femine in French. The use of a word chosen to mean a particular thing or concept is purely subjective, but it comes to remain as such until a word is selected for a precise reference. It should be remembered that there would have been only one language in the world if language had not been subjective. One word that defines an entity could very well be another, as the word door could have been assigned to a window as easily. Since items have names focused on how they were originally used for the subjective essence of language may be called into question; but for this short treatment, it serves as a language ruler. The proof is clear that language is subjective. The fact that thousands of languages exist attests that it can be called anything! Take the Yes Word. In English, yes it means agreeing or answering in the affirmative. Si is to accept or respond in the affirmative in Spanish. Oui is to accept or respond in the affirmative in French. It is Ewe in Xhosa. What English people call yes, depending on what language a person uses, maybe any tone.

- **Language is Social:** Language is a set of traditional communicative symbols used in a culture by humans for communication. In this sense, language is the presence of a social community, comprising an indispensable set of rules which allow its members to interact with each other to communicate with each other to communicate with each other it is a social institution. In society, language exists; it is a means to nurture and grow culture and to create human ties.

- **Language is Symbolic:** Language comprises of multiple sound symbols that are used to denote such things, events, or meanings and their graphological equivalents. These symbols are chosen

randomly and accepted and employed traditionally. Words are not mere signs or figures in a language, but symbols of significance. A language's intelligibility is based on the proper understanding of these symbols.

- **Language is Systematic:** While language is symbolic, in a specific framework, its symbols are organized. Both languages have structures of their own system. A network of systems in any language. All languages have phonological and grammatical structures, and there are many sub-systems within a system. For example, we have morphosyntactic systems within the language structure, and we have structures like those of plural, mood, aspect, tense, etc., within these two sub-systems.

- **Language is Vocal:** Language is mainly made up of vocal sounds created only in the human body by a physiological articulatory system. It appeared in the beginning as vocal sounds only. Writing, as an insightful attempt to reflect vocal sounds, came much later. Writing is just a graphical representation of the language's sounds. So that expression is primary, the linguists claim.

- **Language is Conventional, Non-Instinctive:** From a mutually agreed-upon formula by a community of people, no language was produced in a day. The product of evolution and convention is language. This convention is passed on to the next by each generation. Languages also alter and die, rise, and develop, like all human institutions. Each language is a tradition in a culture then. It is non-instinctive since human beings learn it. Nobody gets a heritage language; since he has an intrinsic capacity, he acquires it.

1.8. ELEMENTS OF LANGUAGE

The meaning given by the recipient to any message can never be the same as the meaning intended by the sender, since they are distinct persons, with distinct sense organs and distinct cognitive functions. There are also several other variables that affect the degree to which the meaning of the recipient varies from the meaning of the sender. The surrounding terms or phrases typically provide valuable hints in the case of a word or sentence. Extra knowledge is also provided by linguistic forms (such as idiomatic, informal, and formal language) and sentence structure (sometimes called syntactic

grammar). Factors like timing, tension, and intonation are especially important in the case of voice (Figure 1.7).

Figure 1.7. Language must be intelligible to the listeners for easy understanding.

Source: https://owlcation.com/humanities/What-is-Language-The-Five-Basic-Elements-of-Language-Defined.

It is therefore important to understand the general structure and arrangement of communication (sometimes referred to as textual grammar), as well as the characteristics of the transmitter and the recipient. Like the preexisting knowledge possessed by each person, and the relationship between them, any concurrent messages, particularly non-verbal ones, will exert an effect. Inevitably, the process by which a message is transmitted and the way it arrives would also influence the recipient. The purpose of the interaction, and the audience to which it is addressed, are also incredibly significant. The general circumstance in which the interaction takes place, and the local and more distant events surrounding it also play a role (Mesthrie, 2011).

The nature of that communication is often referred to as these different things which affect the meaning assigned to an instance of interaction. Background, however, is not always applied in such a general manner. It is often used to refer to various aspects of the forces that surround a message. Having said that, language is an important communication tool, while certainly not the only technique. A language is simply a device in which accepted sounds or certain symbols are used for the purpose of information exchange. As humans communicate, several languages have developed naturally, but there are others that have been intentionally built.

To any language that has naturally developed within a group, the word natural language is applied. The English language, which I do my best to write such notes in, is an example. Human languages are distinguished

from artificial languages by this natural, spontaneous evolution. The latter includes computer programming languages, as well as languages such as Esperanto that have been purposely designed and developed for human use. Obviously, contact by means of a language will only function if at least to some degree, the sender and the receiver have a language in common and use it. This standard condition for languages is not negotiable. After all, if the representation indicated nothing to the recipient upon its arrival, the representation and transmission of information would be pointless.

Any language is a form of code, either natural or artificial, which relies on accepted rules for its functionality. These rules basically define the definitions of the linguistic items, and the forms in which those components are used. The "rules" are however very flexible in a natural language! The most fundamental elements of a natural language are its words, and its grammar is commonly referred to as the very fluid laws governing the use of words. Vital information about their meaning is often generated by the context in which words are used. That's a good easy way to look at language, but in fact, all about language is fiercely debated, and debates are often far from clear (Mesthrie, 2011).

Second, it must be noted that the meanings attributed to words are continually evolving, and subcultures, for example, have made several deliberate changes. Secondly, grammar is no longer generally considered to be a set of rules controlling structure and use. Rather, it has come to be used in various cultures and subcultures to explain what recurrent language patterns and the way those patterns be work. In practice, information encoded as a natural language may be shared by one person listening while another person is talking, or by one person reading what another person has written, despite the very unresponsive tendencies of vocabulary and numbers, and the variable dimensions of meaning. Each of the four activities listed depends on vocabulary, grammar, and interpretation: listening, speaking, reading, and writing.

Words: To meet the common language requirement referred to above, those who wish to use a language to communicate must be aware of the meanings of a sufficient number of terms for the purposes of the subject matter concerned. Each word has one (or sometimes more than one) specified and accepted meaning in a language. Because of this, you should use the word for that purpose. Then, later, from that word, that meaning can be derived. Significantly, a term does not look like the object it reflects, sound, or feel (though there are a few instances in which the sound of a word is at

least compatible with its meaning). Even so, since both the sender and the recipient already know the meaning of the term, this does not matter. When a word is used, the thing(s) it is known to represent is represented.

Whether a word has more than one meaning, or if the meaning itself is not quite precise, a variable level of uncertainty can be created using that word. The context, however, generally clarifies the meaning, as mentioned above. The value of context is immense in natural languages since a word or expression quite often has more than one potential meaning. A word is also more concise than other means of representation, such as gestures or images, despite the likelihood of having more than one meaning. In addition, the use of words can save time, improving the effectiveness of communication, since one word can represent quite a lot of meaning. Yet another benefit is that if it is subjected to intentional processing in any reversible manner, after the alteration has been reversed, the meaning of each word will be retained, which is also extremely convenient. Therefore, the use of words carries with it the advantages of accuracy, performance, and ease, but none of these attributes are invariable (Christine and Kevin, 2006).

- **Grammar:** Despite all their accuracy, efficiency, and ease, and despite the invaluable aid offered by the context in which they are used, words also need some additional help to effectively accomplish their function. The aid comes in the form of the above-mentioned grammar, which, while no longer considered simply as a collection of rules, still provides knowledge that is important in specific contexts for achieving specific meanings.

Without such assistance, the sender and the recipient could not interpret words in the same way; at worst, the required set of words may still result in an incomprehensible "word salad." The sequence in which words are arranged is determined by grammar and often determines minor yet significant changes in their structure, which add essential temporal or relational knowledge. The slow and disjointed development of grammar has led to so many deviations to its own laws in the case of most natural languages. As an adult, this makes it hard to learn the grammar of a foreign language, while young kids sometimes grasp it without too much trouble (Figure 1.8).

It becomes exceedingly difficult to explain when grammar contains as many inconsistencies as it does in English. Admittedly, there are a variety of approaches to English grammar at present. The preferred approach when I was at school was to almost disregard the formal application of grammar

completely, which might clarify a few things. However, for those learning a second language, the strategy is not generally amazingly effective.

Figure 1.8. Grammar is the set of structural rules in linguistics that regulate the composition of sentences, phrases, and terms in a natural language.

Source: https://www.mentalfloss.com/article/68490/4-fake-grammar-rules-you-dont-need-worry-about.

- **Writing and Speech:** Word and grammar awareness enable the development of properly arranged units of words that together with the context, can give the receiver quite important information. This need, however, an accurate approach for moving language packages from sender to recipient. This can entail a switch of form, as is often the case when exchanging information. On this, a major advantage is encoding, which is a key feature of language since it makes it reasonably easy to recode into an acceptable form. The recording of audible speech into visible writing is perhaps the most valid analogy.

Initially, by the way, they sounded, the lexical items in natural languages like English were understood. It is, however, possible to formulate surprisingly straightforward rules that allow words to be interpreted as written or printed text. That enables them, by the way they look, to be remembered. Instead of via the auditory information, they can then be obtained through the visual input.

One approach to do this is to build words from a small handful of symbols, each representing a single tone (or sometimes two or more possible sounds). Various special symbols can then be introduced, particularly numbers. An example of this method is the alphanumeric characters from which the text

that you interpret is created. It is important to agree on the spelling and pronunciation of words so that the words can be written or spoken in ways that the recipient can understand. Significant variations to these guidelines may inhibit or instead, cause a word to be misunderstood. Small changes, such as typographical mistakes and regional speech patterns, or greater differences, such as those present in dialects, are accepted to a degree that depends on the recipient's abilities. Typically, native speakers may adapt to major differences in spelling or pronunciation.

Many of the aspects listed above are mastered almost immediately for those who learn a language in early life, while reading and writing require special learning processes. The learning of all the prerequisites requires tremendous initiative for those who are learning a foreign language as an adult. Resemblances between the new language and a language already known, if any, inevitably minimize the application's complexity.

- **Alternative Icons:** Examples of another way of recoding speech to allow it to enter through visual feedback are the different sign languages often used by individuals whose hearing is impaired. Conversely, alphanumeric characters may be rendered tangible if vision is impaired, typically in the form of the braille symbols described under Inputs, such that words can be understood by the way they feel.

Pictograms (or pictographs) rather than alphanumeric characters are utilized in some languages. Pictograms are graphic depictions that reflect the thing depicted to some extent, such that any word needs a new or changed character. It leads in an incredibly significant number of icons, which takes a great deal of effort to understand. On the other side, as a single character can represent an entire word, or a whole concept, these languages can be immensely powerful (Figure 1.9).

Thus, each of the three key inputs may send a message consisting of words: visual, auditory, or tactile. It is possible to see writing, printing, pictograms, and sign language; it is possible to hear voiced words or words repeated through megaphones or headphones; and it is possible to feel braille symbols.

It is possible to classify alphanumeric text, braille, sign language, and pictographic symbols as types of writing, in that they depict words by using signs that are distinct from those words' original sounds. In addition, various automatic text depictions, such as typing, text on the screen, and printing,

are almost identical to handwriting, since they use the same symbols in the same way (allowing for minor distinct traits) (Christine and Kevin, 2006).

Figure 1.9. All-natural languages are arbitrary and normative. They follow laws, such as assigning a specific word to a specific thing or idea. There is no explanation, however, why this specific word was originally assigned to this specific thing or concept.

Source: https://www.thoughtco.com/what-is-a-natural-language-1691422.

Chapter 2

The Evolution of Language

CONTENTS

2.1. INTRODUCTION

The ban on studying the origins of a human language by the French Academy of Sciences in the 1866s may have been one of the most peculiar bans in the history of science. It was, however, incredibly successful. With the ban in place for more than 100 years, scholars and interested laypeople had to wait until they had access to a textbook on language creation. Language Evolution is one of the first books to address what is probably one of the most complicated scientific topics, a compilation of papers written by a large collection of well-known researchers. Publishers took it upon themselves to create an up-to-date book on the developing region and should be commended for their efforts. Both linguists, cognitive scientists, behavioral ecologists, and theoretical biologists present their observations into the fundamentals of human language and are not afraid to point out the real or suspected shortcomings of other approaches (Agha, 2007).

One of the most relevant questions relates to the evolution and importance of biological co-opted mechanisms and linguistic properties (pre-adaptation). In one post, Michael Studdert Kennedy and Louis Goldstein claim that speech, as an engine unit, draws on the ability of phylogenetically ancient mammals to pinch, liquefy, swallow, and chew. Thus our hominid ancestors preceded the apparatus, which had already separated neuroanatomically into separate sections. In addition to these data, Marc Hauser and Tecumseh Fitch contrast the production and understanding of human speech with that of non-human beings. In other species, they conclude that these characteristics are generally thought to have evolved primarily for speech (such as a descending larynx or a categorical perception).

Perhaps, however, the most important pre-adaptation theory is the research by neuroscientist Michael Arbib on 'Mirator' neurons in the singes. These neurons are a group of promotors that discharge when not only a monkey executes a certain behavioral class, as do most premotor neurons, but a monkey detects hand signals made more or less equally important by an experimenter or another monkey. The area of these captive-related neurons is close to that of the human brain Broca, which measures the word syntax. This discovery forms the basis for the hypothesis of the mirror mechanism that postulates that the Broca region of humans has developed from a fundamental process that was not originally related to touch. The sort of mirror offers a possible 'neural association' with the evolution of human language. The selection factors that led to the development of the language are also commonly discussed. Linguist Derek Bickerton demonstrates his

skepticism by observing the degree of potential limited possibilities as to why language evolved: 'This and similar ideas thrive side by side and prove that there are automatically insufficient boundaries to restrict alternative interpretations,' he argued. Hauser and Fitch share the caution of Bickerton and urge scientists to rely more on the traditional comparative method, the influence of Darwin's evolutionary theory (Danny, Daniel, Chris, and Jerome, 2014).

Primatologist Robin Dunbar, who initially proposed that tanning (group bonding) could inspire the language, opposes two additional theories, hunting, and tool building as possible evolutionary reasons for the development of human language. However, in his theory, gestural roots are denied, as gestural languages do not appear to emerge spontaneously and instead require a visual line that leaves them unused at night.

Notably, Steven Pinker condemns both Dunbar's grueling model and Geoffrey Miller's philosophy of sexual selection, while Bickerton denies grubbing-in, gossip, pairing, and Machiavellian intelligence as potential contexts of human language origin.

The idea that the human brain is somehow equipped with a "basic grammar," which would later create all human languages, is also caught in the book at birth. Various investigators aim to have potential alternatives to innate predispositions, such as the importance of the categorization process (Michael Tomasello) (Simon Kirby and Morton Christiansen). Specifically, Arbib opposes Chomsky's traditional hypothesis of natural language predispositions, emphasizing that 'language teaching' is what people have had and have had in the past and not a standardized grammar.

Neuroscientist Terrence Deacon is now opening up a new way of thought. According to Deacon, certain universal languages have semiotic defects that are recommended for abstract contrast rather than an innate predisposition to circumstances. Consequently, neither the creation of an innate predisposition nor the category of defined and articulated regularities is believed to be the ultimate source of universal language. He draws a comparison for arithmetic operations (addition, suppression, etc.), and the first numbers. Symbolic relations, he insists, are bound by the accompanying structure.

Despite this diversity, the editors have said that for the first time, this book attempts to integrate the key points of view on the evolution of languages.' To this end, we have two challenges. Secondly, two books of a single organization, with an extension of the content of conferences on language development, have been published over the last 6 years and this

initial difficulty has arisen. One of these issues is the selective benefit of early language. Some contributors convey in the literature, as mentioned, their skepticism about selective scenarios, but there is no study or balanced appraisal of these selective scenarios and such constructions in general (Danny, Daniel, Chris, and Jerome, 2014).

The topic of genetic heritage is related to the possible selective benefits of the language. There is no systematic discussion of our present understanding of language-related genes, but the so-called FOX genes, which are those associated with language deficiencies, are known.

The cortical root of language and development is another issue that has been discussed with a little light. This is, of course, one of the most difficult subjects related to human speech, and no one wants editors or authors to answer any of the questions. The structure and arrangement of the book is a source of flaws. Instead of providing a context and encouraging experts to contribute to this structure, editors seem to have allowed each contributor, regardless of the larger image, to write freely about his or her new ideas and studies.

An anthropologist studies linguistic developments. He has to be knowledgeable of the language in which he works. He cannot succeed in his studies without working knowledge of the local language. Civilization languages are typically studied in universities. However, only a member of a tribe can understand tribal language. Language science starts with the study of its history and moves through the study of its evolution.

Intersection Theory Depths of this theory presume that a stimulus has been extracted from a voice. Stimulated, sensations often take the form of gestures, noises, and words. This opinion was taken by Darwin. This view has been generally denied. Intersectionality is a central framework for investigating the intersections and interdependencies that offer us thought and expression. Intersectionality is important for researchers and clinicians as it increases statistical complexity and offers empirical explanations why heterogeneous individuals in particular groups, such as females, may perceive the workplace differently depending on their ethnicity, sexual identity, or class and other social circumstances. The sensitivity to these iniquities raises exposure and increases the possibility of institutional change on matters of socio-economic injustice and discrimination in businesses and other organizations (Danny, Daniel, Chris, and Jerome, 2014).

The definition of intersectional locations was based on the racial history of ethnic minority women in the USA. Intersectional thinking has become

increasingly popular in business and management studies, particularly in critical organizational studies. The focus in this field is on single subjectivity at intersectional locations (such as examining the occupational identities of minority ethnic women). This focus on the points of view of individuals and the distinctions between classes has been defined in various ways as a "content specialization" or an "intracategorical approach." In this sense, scholars explore differences between classes and project inequalities patterns through the diverse dimensions that change and concentrate their analysis on structural intersectionality and inter-category approaches.

Intersectionality as a vital theory conceptualizes information as a condition of political and economic force, historical, bureaucratic, and symbolic. Intersectionality is also related to observational empirical methods owing to the essential voice-giving role of target audiences, narrative interviews, action analysis and observations. Intersectionality is often used as a methodological technique used to conduct contextual research, such as the introduction of an academic approach to intersectional reflection. Furthermore, intersectionality is increasingly associated with quantitative and mathematical approaches, encouraging one to take into account and analyze the cumulative (additive or multiplicative) effect of various (privileged or disadvantaged) classes in a given context. Intersectionality management often has potential consequences for intersectional theory and practice (David and Stephen, 2004).

2.2. DIVIDE ORIGIN THEORY

This is the oldest theory. Due to this, the spiritual force was born in language and formed. This was the interpretation of the Indian Vedas. Many religions accept the divine essence and the development of their text of the Bible. But there is little explanation for the overwhelming number of languages produced by the same deity. God formed and governed the kingdom, and the king became a symbol of God, according to this belief. In early civilization, religious, and political bodies were combined into one that the king's authority was to be respected and obeyed, for it represented the divine power.

This idea was prevalent during the ancient period when religion and politics became a king. The King was implicitly considered divine in the Greek and Roman kingdoms, while the monarchy was a natural manifestation of man's political impulses. In ancient India, the kings ruled over the people, according to the Dharma order, who embodied both religion and politics.

G. H. Sabine writes in The History of Political Science that the early monarchies produced in Alexander were predestined to be entirely equal to the King's and the State's. Later, the rulers were declared among the gods of the major cities, too thus, confidence in the divinity of the King "came into European thinking and persisted, one way or another, until modern times." The true King was holy when he brought harmony to his kingdoms; Heaven brought order into the world. The King was Animated Law, a personalized interpretation of the rules of justice and rule which regulate the cosmos. For this reason, he had a divinity. Theological and philosophical legitimacy of his authority was that of his subjects, without losing his divine liberty and divinity. St. Thomas painted a picture of humanity, in which the world forms a hierarchy that descends from the top of the city to the bottom. In this hierarchy, the higher the poorer the lower. To uphold such a system, the common good requires a superior aspect. Therefore, the government is an institution or faith in society as a whole. A Ruler free to do as he wanted was a King. No night to revolt against the people was even a tyrannical governor. The sins of the nation's brought from Heaven were the product of a tyrant. Life after death, the only strength of the tyrant was fear of retribution. The doctrine of the divine origins of the State stressed the moral ordination of the empire (Danny, Daniel, Chris, and Jerome, 2014).

2.3. THEORY OF ROOTS

This hypothesis was first put forward by Maxmuller Heyse. According to him, man's natural response to things and events was a sound in his atmosphere. This sound refers to the origin of the words. This hypothesis does not consider the importance of human brains to linguistic development:

- **Theory of Evolution:** Like many other species at the beginning, humans still used to emit certain sounds according to this hypothesis. Due to the sharpness of his intellect, he eventually developed a vocabulary. He established vocabulary through repetition, interjection, and symbolization. The relationship between sound and meaning is not clarified by this theory.

- **Gesture Theory:** Men made and used movements at the beginning to express themselves as dumb beings, according to this hypothesis. There were eventually several tones that developed into so many words. This has been achieved by a joint vote. It cannot be explained here how human beings will take concerted action in the absence of language and vocabulary.

- **Theory of Symbolism:** Men also gathered and set symbols, creating vocabulary according to the principle of common artifacts and events. In the absence of a language, though, it is impossible to understand how people can come together to recover symbols within a society.

- **Ding Dong Theory:** According to this theory, men imitated noises made by real events and animals, including words such as Dazzle, Gazz, and Turner, etc. It cannot however be clarified in all terms in any language in this way.

- **Onomatopoetic Theory:** According to this hypothesis, words are imitated by the sounds of natural objects, plants, insects, etc. That hypothesis does not clarify the root of the multitude of words.

- **Synthetic Theory:** According to this theory, almost all of the above hypotheses have some form of reality, as can be seen from their name, which results from the convergence of all these theories. Today, this synthetic hypothesis is the most well-recognized interpretation. This can be illustrated by the subsequent conversations on the context, history, vocabulary, language importance and linguistic evolution of children.

2.4. THEORY

Darwin started thinking about the origin of language in the late 1830s. The subject formed part of his wide-ranging speculations about the transmutation of species. In his private notebooks, he reflected on the communicative powers of animals, their ability to learn new sounds and even to associate them with words. "The distinction of language in man is very great from all animals," he wrote, "but do not overrate—animals communicate to each other." Darwin observed the similarities between animal sounds and various natural cries and gestures that humans make when expressing strong emotions such as fear, surprise, or joy. He noted the physical connections between words and sounds, exhibited in words like "roar," "crack," and "scrape" that seemed imitative of the things signified. He drew parallels between language and music, and asked: "did our language commence with singing—is this the origin of our pleasure in music—do monkeys howl in harmony"?

The origin of language was widely studied and controversially debated in the Victorian period in a variety of fields, including comparative philology and linguistics, philosophy, anthropology, and psychology. Some

argued that human speech derived from natural, instinctive utterances that were shared with some animals, and that language developed and spread gradually according to various natural laws and processes. Proponents of the natural language theory included Darwin's cousin, Hensleigh Wedgwood, the liberal Anglican scholar Frederic Farrar, the German philologist August Schleicher, and the American philologist William Dwight Whitney. Others argued that language was uniquely human, a manifestation of man's higher nature and an instrument of his reason. Its origin was divine, and its development more akin to art than to any purely natural process. The leading advocate of this natural theological view of language was Friedrich Max Müller, a German linguist and oriental scholar who had emigrated to Britain and who eventually obtained a professorship at Oxford. In a series of influential lectures delivered several years after Darwin's Origin of Species, Max Müller asserted that language was the "one great barrier between the brute and man"; "no process of natural selection will ever distill significant words out of the notes of birds and the cries of beasts" (David and Stephen, 2004).

Darwin eventually published his views on language in Descent of Man (1871), as part of a chapter on the comparative mental powers of humans and the lower animals. He acknowledged that language had "justly been considered as one of the chief distinctions between man and the lower animals"; but he went on to emphasize the similarities between animal and human communication. Darwin's arguments were based on his broad knowledge of anthropology, language use and acquisition in children, linguistic pathologies, and the behavior of a wide range of animals, wild and domestic. Much of this information had been gathered through correspondence, as well as observations of his children and pets. Darwin described how language might have evolved through natural and sexual selection. He compared birds learning to sing to infants babbling. An early progenitor of man, he wrote, probably used his voice as did the male gibbon, to produce musical cadences for courtship, and to compete with other males. The origins of language as a system of signifiers, he added, might have evolved from the imitation of the sounds of various predators (growls and snarls, for example), which functioned as warning signs. Darwin addressed the natural theology of Max Müller and others by arguing that language use, while requiring a certain mental capacity, would also stimulate brain development, enabling long trains of thought and strengthening reasoning power. Vocalization in humans would be greatly enhanced by the development of other functions, especially the use of the hands. Finally,

Darwin drew an extended analogy between the evolution of languages and species, noting in each domain the presence of rudiments, of crossing and blending, and variation, and remarking on how each developed gradually through a process of struggle: "the survival of certain favored words in the struggle for existence is natural selection."

Debates about the origin of language are still ongoing. Are there specific language centers in the human brain? Do comparable structures exist in the brains of primates? Are animals capable of using language in a structured way, and do they possess powers of reason? Did linguistic ability, such as the use of syntax, evolve gradually, or did it emerge rapidly or even all at once in some now extinct progenitor of the human race?

Such questions, addressed in a variety of scientific disciplines, such as neurology, paleoanthropology, and animal psychology, build upon the work of Darwin and his contemporaries, while taking that work in new directions (David and Stephen, 2004).

In asking about the origins of human language, we first have to make clear what the question is. The question is not how languages gradually developed over time into the languages of the world today. Rather, it is how the human species developed over time so that we —and not our closest relatives, the chimpanzees and bonobos—became capable of using language.

And what an amazing development this was! No other natural communication system is like human language. Human language can express thoughts on an unlimited number of topics (the weather, the war, the past, the future, mathematics, gossip, fairy tales, how to fix the sink…). It can be used not just to convey information, but to solicit information (questions) and to give orders. Unlike any other animal communication system, it contains an expression for negation—which is not the case. Every human language has a vocabulary of tens of thousands of words, built up from several dozen speech sounds. Speakers can build an unlimited number of phrases and sentences out of words plus a smallish collection of prefixes and suffixes, and the meanings of sentences are built from the meanings of the individual words. What is still more remarkable is that every normal child learns the whole system from hearing others use it.

Animal communication systems, in contrast, typically have at most a few dozen distinct calls, and they are used only to communicate immediate issues such as food, danger, threat, or reconciliation. Many of the sorts of meanings conveyed by chimpanzee communication have counterparts in human 'body language.' For animals that use combinations of calls (such

as some songbirds and some whales), the meanings of the combinations are not made up of the meanings of the parts (though many species have not been studied yet). And the attempts to teach apes some version of human language, while fascinating, have produced only rudimentary results. So the properties of human language are unique in the natural world (David and Stephen, 2004).

How did we get from there to here? All present-day languages, including those of hunter-gatherer cultures, have lots of words, can be used to talk about anything under the sun, and can express negation. As far back as we have written records of human language—5000 years or so—things look the same. Languages change gradually over time, sometimes due to changes in culture and fashion, sometimes in response to contact with other languages. But the basic architecture and expressive power of language stay the same.

The question, then, is how the properties of human language got their start. It couldn't have been a bunch of cavemen sitting around and deciding to make up a language, since, to do so, they would have had to have a language to start with! Intuitively, one might speculate that hominids (human ancestors) started by grunting or hooting or crying out, and 'gradually' this 'somehow' developed into the sort of language we have today (such speculations were so rampant 150 years ago that in 1866 the French Academy banned papers on the origins of language!). The problem is in the 'gradually' and the 'somehow.' Chimps grunt and hoot and cry out, too. What happened to humans in the 6 million years or so since the hominid and chimpanzee lines diverged, and when and how did hominid communication begin to have the properties of modern language?

Of course, many other properties besides language differentiate humans from chimpanzees: lower extremities suitable for upright walking and running, opposable thumbs, lack of body hair, weaker muscles, smaller teeth—and larger brains. According to current thinking, the changes crucial for language were not just in the size of the brain, but in its character: the kinds of tasks it is suited to do—as it were, the 'software' it comes furnished with. So the question of the origin of language rests on the differences between human and chimpanzee brains, when these differences came into being, and under what evolutionary pressures (David and Stephen, 2004).

What are we looking for? The basic difficulty with studying the evolution of language is that the evidence is so sparse. Spoken languages don't leave fossils, and fossil skulls only tell us the overall shape and size of hominid brains, not what the brains could do. About the only definitive evidence we

have is the shape of the vocal tract (the mouth, tongue, and throat): Until anatomically modern humans, about 100,000 years ago, the shape of hominid vocal tracts didn't permit the modern range of speech sounds. But that doesn't mean that language necessarily began then. Earlier hominids could have had a sort of language that used a more restricted range of consonants and vowels, and the changes in the vocal tract may only have had the effect of making speech faster and more expressive. Some researchers even propose that language began as sign language, then (gradually or suddenly) switched to the vocal modality, leaving modern gesture as a residue.

These issues and many others are undergoing lively investigation among linguists, psychologists, and biologists. One important question is the degree to which precursors of human language ability are found in animals. For instance, how similar are apes' systems of thought to ours? Do they include things that hominids would find it useful to express to each other? There is indeed some consensus that apes' spatial abilities and their ability to negotiate their social world provide foundations on which the human system of concepts could be built.

A related question is what aspects of language are unique to language and what aspects just draw on other human abilities not shared with other primates. This issue is particularly controversial. Some researchers claim that everything in language is built out of other human abilities: the ability for vocal imitation, the ability to memorize vast amounts of information (both needed for learning words), the desire to communicate, the understanding of others' intentions and beliefs, and the ability to cooperate. Current research seems to show that these human abilities are absent or less highly developed in apes. Other researchers acknowledge the importance of these factors but argue that hominid brains required additional changes that adapted them specifically for language (Agha, 2007).

Did it happen all at once or in stages? How did these changes take place? Some researchers claim that they came in a single leap, creating through one mutation the complete system in the brain by which humans express complex meanings through combinations of sounds. These people also tend to claim that there are few aspects of language that are not already present in animals.

Other researchers suspect that the special properties of language evolved in stages, perhaps over some millions of years, through a succession of hominid lines. In an early stage, sounds would have been used to name a wide range of objects and actions in the environment, and individuals

would be able to invent new vocabulary items to talk about new things. To achieve a large vocabulary, an important advance would have been the ability to 'digitize' signals into sequences of discrete speech sounds— consonants and vowels—rather than unstructured calls. This would require changes in the way the brain controls the vocal tract and possibly in the way the brain interprets auditory signals (although the latter is again subject to considerable dispute).

These two changes alone would yield a communication system of single signals—better than the chimpanzee system but far from the modern language. A next plausible step would be the ability to string together several such 'words' to create a message built out of the meanings of its parts. This is still not as complex as a modern language. It could have a rudimentary 'me Tarzan, you Jane' character and still be a lot better than single-word utterances. We do find such 'protolanguage' in 2-year-old children, in the beginning, efforts of adults learning a foreign language, and in so-called 'pidgins,' the systems cobbled together by adult speakers of disparate languages when they need to communicate with each other for trade or other sorts of cooperation. This has led some researchers to propose that the system of 'protolanguage' is still present in modern human brains, hidden under the modern system except when the latter is impaired or not yet developed (Agha, 2006).

A final change or series of changes would add to 'protolanguage' a richer structure, encompassing such grammatical devices as plural markers, tense markers, relative clauses, and complement clause. Again, some hypothesize that this could have been a purely cultural development, and some think it required genetic changes in the brains of speakers. The jury is still out.

When did this all happen? Again, it's very hard to tell. We do know that something important happened in the human line between 100,000 and 50,000 years ago: This is when we start to find cultural artifacts such as art and ritual objects, evidence of what we would call civilization. What changed in the species at that point? Did they just get smarter (even if their brains didn't suddenly get larger)? Did they develop a language all of a sudden? Did they become smarter because of the intellectual advantages that language affords (such as the ability to maintain an oral history over generations)? If this is when they developed language, were they changing from no language to modern language, or perhaps from 'protolanguage' to modern language? And if the latter, when did 'protolanguage' emerge? Did our cousins the Neanderthals speak a protolanguage? At the moment, we don't know.

One tantalizing source of evidence has emerged recently. A mutation in a gene called FOXP2 has been shown to lead to deficits in language as well as in control of the face and mouth. This gene is a slightly altered version of a gene found in apes, and it seems to have achieved its present form between 200,000 and 100,000 years ago. It is very tempting, therefore to call FOXP2 a 'language gene,' but nearly everyone regards this as oversimplified. Are individuals afflicted with this mutation really language impaired, or do they just have trouble speaking? On top of that, despite great advances in neuroscience, we currently know very little about how genes determine the growth and structure of brains or how the structure of the brain determines the ability to use language. Nevertheless, if we are ever going to learn more about how the human language ability evolved, the most promising evidence will probably come from the human genome, which preserves so much of our species' history. The challenge for the future will be to decode it.

First and foremost, when we speak about the origins of human language, we have to clarify it. The question is not how the languages of the western world have evolved over the years. Instead, that is because the human race has grown over time in such a manner where we can chat, not the closest cousins, chimpanzees, and bonobos.

Wow, how fun this production was! The human tongue is not the same as any other natural speech system. Language Human beings can convey ideas on a variety of subjects (the weather, the war, the past, the future, mathematics, gossip, fairy tales, how to fix the sink…). It can not only be used to provide information, but also to request and provide directions (questions). This requires a term of negation which, unlike most other forms of communicating with animals, is not the case. In a human language, a vocabulary of about a dozen speech sounds is made up of tens of thousands of phrases. Speech terms can be used to create infinite phrases and phrases, along with a limited set of prefixes and suffixes, and the meaning of phrases can be inferred from the meaning of each word. More strikingly, the ordinary person knows to use the whole way while referring to others (Bennardo, 2009).

In contrast, animal communication systems typically have at most 100 separate calls and are often used to communicate immediate issues such as food, danger, hazard, or reconciliation. In the "body language," chimpanzee-speaking counterparts share all sorts of feelings. The definitions of the differences do not include the significance of pieces for animals using call combinations (such as some songbirds and some whales) (though many

species have not been studied yet). And while it's fascinating, it's been rudimentary to try to teach apes a human language edition. Consequently, the characteristics of human language are strange in the contemporary world.

How did we get the heck out of here? Both modern languages have a variety of words and can talk of anything under the sun and can express negation, even from the hunter-gatherer culture. As far as 5,000 years since we've published human literature, things are practically the same. Sometimes, owing to developments in company and fashion, languages are increasingly changing over time, mostly as a response to interactions with other languages. But the underlying style and power of the vocabulary remains identical.

The query then is how they began with the properties of human language. Perhaps it wasn't a group of cavemen that sat there trying to create a script when they needed a language to start doing that! We may intuitively speculate that the hominids (human ancestors) started to whine or groan and that in any case, gradually became the kind of language that we now have. Eventually, the problem is somehow. Chimps grumbled, whined, and even screamed in about 6 million years or so after the hominid and chimp-song lineage, diverging between what had happened to men, and when and how Hominid speaking had begun to have features! "(These speculations were so common 150 years ago that in 1866 the French Academy forbade the language articles.

There are some other attributes, in addition to vocabulary, to discern between humans and chimpanzees: lower legs ideal for upright walking, opposite thumbs, lack of body hair, shorter limbs, narrower teeth, broader heads. Modern thought has not only altered brain dimensions but also language characteristics: the form of t is essential.

What we're attempting to do The fundamental challenge of interpreting linguistic developments is that there is so little evidence for this. Fossils don't leave spoken languages, and fossil skulls mostly tell us the general structure and scale of the hominid brains, not what the brains can do.

These questions and many others are the subjects of a lively review by linguists, psychologists, and biologists. One of the fascinations is the level of human language capabilities precursors in primates. How similar is primate thought processes to ours, for example?

Similarly, it is very disturbing to ask what type of language is unique to the language, and what characteristics rely solely on other human talents that are not possessed by other primates. Certain scientists claim that anything

related to language relies on other human skills: the ability to mimic verbally and the ability to memorize vast quantities of information (both of them).

Were these changes at one point or another? Some theoreticians say that they arrived with a single sprint to create the whole structure of the organism with a single mutation.

A brain from which humans communicate complex signals by sound changes and seem to argue that animals do not already have a few aspects of language.

Some researchers suggest that the particular aspects of language have been formed over a series of hominid lines, maybe over a few million years. At an early point, sounds could have been used to label a variety of natural artifacts and activities, and humans may be inspired to build new language structures and communicate about new subjects (although the latter is again subject to considerable dispute).

The idea of including many 'words' to make a statement of its constituents will be another plausible step. It is still not as complex as the existing vocabulary. It may have a rudimentary character of me. A single-signal signaling system can offer these two developments of its own, better than the chimpanzee, but farther away from the modern language.

A final amendment or series of changes would incorporate a rich "protolanguages" scheme that contains grammatical equipment such as plural markers, tense markers, relative requirements, and supplementary clauses.

Some contend that developmental variations in speaker's brains are possible; today, the jury is out. When did it happen? Again it's hard to say that. We know that between 100,000 and 50,000 years ago, something important happened on the human line: it's when we began to find cultural artifacts, such as sketches and ritual objects, which are examples of what we perceive civilization to be.

A single line of research has recently appeared. A mutation in a gene named FOXP2 has been shown to lead to FOXP2 dementia (Bennardo, 2009).

2.5. THE STORY OF HUMAN LANGUAGE

There are 6,000 languages in the world, in so much variety that many languages would leave English speakers wondering just how a human being could learn and use them. How did these languages come to be? Why isn't

there just a single language? This course answers these questions. Like animals and plants, the world's languages are the result of a long "natural history," which began with a single first language spoken in Africa. As human populations migrated to new places on the planet, each group's version of the language changed in different ways, until there were several languages where there was once one. Eventually, there were thousands. Languages change in ways that make old sounds into new sounds and words into grammar, and they shift in different directions so that eventually there are languages as different as German and Japanese. At all times, any language is gradually on its way to changing into a new one; the language that is not gradually turning upside-down is one on the verge of extinction.

This kind of change is so relentless that it even creates "languages within languages." In separate populations who speak the same language, changes differ. The result is variations upon the language—that is, dialects. Often one dialect is chosen as the standard one, and when it is used in writing, it changes more slowly than the ones that are mostly just spoken, because the permanency of writing has an official look that makes change seem suspicious. But the dialects that are mostly just spoken keep on changing at a more normal pace. Then, the languages of the world tend to mix on various levels. All languages borrow words from one another; there is no "pure" vocabulary. But some borrow so much vocabulary that there is little original material left, such as in English. And meanwhile, languages are spoken alongside one another also trade grammar, coming to look alike the way married couples sometimes do.

Some languages are even direct crosses between one language and another, two languages having "reproduced" along the lines of mitosis. Ordinarily, language change is an exuberant process that makes languages develop far more machinery than they need—the gender markers in such languages as French and German are hardly necessary to communication, for example. But this overgrowth is checked when history gets in the way. For example, when people learn a language quickly without being explicitly taught, they develop a pidgin version of it; then, if they need to use this pidgin on an everyday basis, it becomes a real language, called a creole. Creoles are language starting again in a fashion—immediately they divide into dialects, mix with other languages, and start building up the decorations that older languages have (Yule, 2010).

2.6. THE ADAPTIVE SIGNIFICANCE OF HUMAN LANGUAGE

Human language is one of the most complex of all human interaction. The only aspect that beats its elaborate structure is the complexity of the vertebrate eye or the robust and masterful design of the wing of the eagle. The only 'alien-human' attribute that separates humans from all other modes of life in the animal world has been considered. While most language theories agree that at least certain language components are partially due to the laws of our evolution, it is surprising that some of these same researchers suspect that our ability to use spoken language is a direct result of conventional Darwinian processes. In contrast, it would appear like all this apparent confusion might be put to rest if it were not for an unfortunate, historical focus on natural selection as the first or only selective mechanism in evolutionary biology capable of explaining the evolution of complex traits, particularly among humans. This is a really important point that I'm going to spend a lot of time focusing on later. It's important to remember that (Figure 2.1).
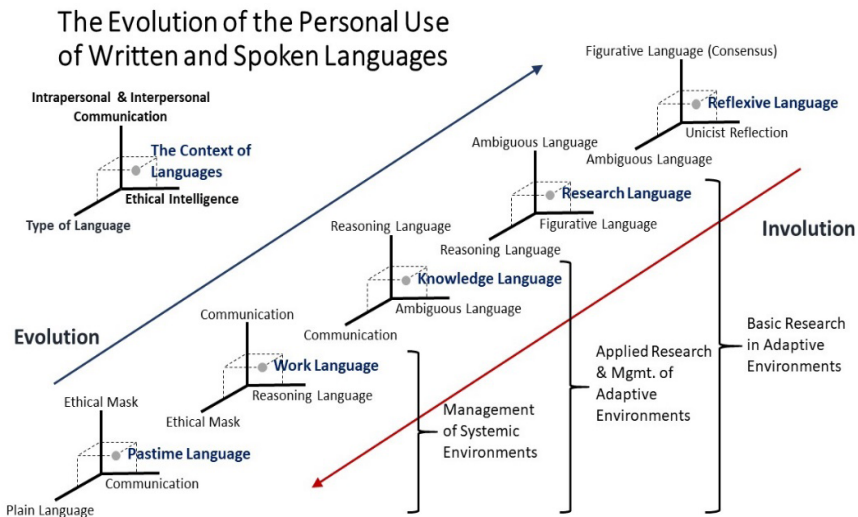
Figure 2.1. Discoveries in linguistics: The mutation of languages.

Source: https://www.unicist.org/conceptual-thinking/discoveries-in-linguistics-the-mutation-of-languages/.

2.7. ARGUMENTS CONTRA LANGUAGE AS AN ADAPTION

Many authors have written about the adaptive value of human language in various ways. Among the most notable were the world-renowned Harvard paleontologist Stephen Jay Gould and MIT language expert Noam Chomsky. Despite the apparent failure of natural selection as the best means to explain the undisputed complexities of human language, the constant assumption made by everyone is that language is not the result of the natural method of selection, but rather a mere side effect or unintended effect of other evolutionary causes, such as the general increase of brain capacity. Gould and Chomsky have maintained, in several ways, that human language is simply too nuanced to create a Darwinian natural selection on a constant and gradual basis. To begin with, Gould indicated that:

"Darwin's paradigm will argue that language, like other dynamic organic systems, has gradually evolved, and that each step is an adaptive reaction. But language is such an integrated system of little to little that it cannot be expected to arise in this way. The brain may be larger and may be able to engage in any type of surgery that is not part of the original characteristics. In similar terms, Noam Chomsky said that it may be that when the brain had reached some level, it naturally had certain characteristics."

According to Premack, human language is a misunderstanding of evolutionary theory, and it is much more effective for us to be in favor of it. Semantic language with simple mapping rules, such as chimpanzee, tends to have all the advantages that usually extend to mastodon-hunting conversations or similar structural and syntactic classes (Agha, 2007).

2.8. ARGUMENTS FOR LANGUAGE AS AN ADAPTATION

The things listed here are convincing, but they all seem to be based on a general complaint that speaking in an incremental process that is characteristic of natural selection is just too complex and difficult to grasp. MIT linguists Steven Pinker have been one of those who defend language as adaptations, as defined in his now-classical paper Natural Language and Natural Selection, co-authored by psychologist Paul Bloom and his work The Language Reflex. Ironically enough, because language is such a diverse system, we can only account for this ambiguity through natural selection, Pinker's swift response to his critics. Pinker states: Evolutionary theory provides strong instructions

on how to select a feature naturally: architectural challenging for a variety of reasons, and lack of alternate alternatives that can explain this challenge. In Pinker's opinion, we are almost certainly doomed to argue for natural conclusions based on the complicated sense of language in terms of the enormous complexities of language and the absence of any other approach that could better account for this complexity. Large-scale macro-mutation, which immediately suits all human beings, is very difficult, if not impossible, to conceive of and is almost ideal for reading, understanding, and using spoken language. But this, of course, can't be the case. It also contradicts almost every definition of what we believe to be a scientific approach and challenges everything we know about Darwin's evolution. A hop away from 'nothing to a major and complicated thing eventually helps us to construct more mystical or philosophical ideas, not logical ones. But that's just what Chomsky and Gould, two of the most prominent evolutionary and linguistic specialists, need to know. It is important to explain the meanings of the spoken language in a more rational, empirical, and maybe even Darwinian fashion. Because we currently do not have a tool to help us understand the development of complex characteristics, we need to reconsider, reassess, and reassess the potential explanations for Darwinia's complex human strength (David and Stephen, 2004).

Since natural selection theory operates by expanding the unequal reproductive success of traits that offer us a definite selective advantage, it is therefore right that since language is a complex feature, it must have been a specific selective advantage for our forefathers in the course of human evolution. Other subjects have been suggested, some of which have already been discussed, so let us turn around and turn to them now. It should be noted that Gould's key concern was that language was a by-product that could not communicate or transmit information for purposes that could have been produced by exaptation or by-products. Gould's paraphrasing, "The wading bird that uses its wing to shield its eyes from the sun, did not evolve its wing specifically for this purpose." Pinker says that the wing used as a viewfinder is a mechanism designed for a sophisticated technological purpose that is not applied by the vast majority of material arrangements, such as controlled flight, which is excluded from the simple engineering work done by various m. A TV can be used as a weight, but it cannot be used as a weight monitor. What Pinker points out here is that while certain mechanisms can be eliminated for a less complex purpose than the original function, the other is still not valid. On the other hand, a fictional gadget intended to shield one's

eyes from the sun should not be used as a flight-enabled, powerful wing. The Gould illustration is not working either. Language is far too complex to be dismissed as a mere "handy accident" in the human imagination, as a bird's vision is crafted specifically to protect its eyes from the light. Oxford linguist Jean Aitchison describes this specifically in his groundbreaking work where he says:

"The complexity of the language and the intertwined shifts in the jaw, larynx, and brain make it difficult for the language to improve as an accidental by-product. Psychologist David Premack, who points to the immense difficulty of the speech, makes another convincing comment. He objects that the language is an "embarrassment" because it appears almost to outweigh its value as adaptive behavior. The argument is, however, that once again Steven Pinker, a linguist, refuted the need for "absurdly powerful devices" with the most language signature of "syntactic classes, structure-dependent rules and recursion" These simulated dilemmas can be used by our fellow collectors for occasional rustling or off-hand movements, berry picking or searching for big games. The objection is something like suggesting that the galley is even faster than it is, or that the eagle should not need such a bright eye, or that the elephant's trunk is a strong one, as absurd as it sounds."

Also, several anthropologists, cognitive scientists and evolutionary psychologists have now argued that the evolution of the human brain and our language school has been motivated not only by the evolutionary need to dominate technology and the physical world but also by the battle of cognitive arms between individual and social competitions. It is appropriate and worth referring to Premack's objection later on (David and Stephen, 2004).

Let's go back to Gould's complaint that it was a structure for terms. Gould suggests that because the language may not have been used naturally in an intermediate way, natural selection may not have been created. If our ancestors did not benefit from the future intermediate mode of expression, the logic being that it may not have evolved.

The statement is remarkably close to that of Elizabeth Bates, a linguist and evolutionary skeptic. Says Bates: What is the practice in which we should envisage a reduction in the extraction of substantive phrases from an embodied clause? What does it mean for an organism to have a half or three-quarter symbol? It was an error. Monadic symbols, absolute rules, and modular constructions must be learned in their entirety on a yes or no basis—a process that calls for imaginative interpretation. What Gould and

Bates do not know is that several useful intermediate forms of language may have evolved. Moreover, as Bates points out, it is apparent that "half a rule" or "three-quarters of a symbol" as a primitive language would not have been useful. However, this strategy ignores a very simple idea behind a systematic step-by-step approach to natural selection. Pinker washes the matter persuasively. The words of Pinker are as follows:

"[Bates] suggests that Darwin simply meant that organs had to mature successively in large fractions (half, three quarters, and so on). Bates' rhetoric is to say what it takes to have half ahead for an organism, or three-quarters of an elbow. Darwin's key argument is that the organs grow in succession in more complex ways. Intermediate grammar complexity is easy to conceive, with a larger range of symbols, less consistent rules, less rule-based modules, and so on. Children's languages, pidgin language speakers, immigrants, wanderers, aphasic languages, telegrams, and newsletters demonstrate that a wide variety of suitable language systems vary in accessibility and expressiveness (David and Stephen, 2004)."

2.9. THE SELECTIVE ADVANTAGE OF HUMAN LANGUAGE

And when did the vocabulary appear first? Where did it come from? Who was the first to speak to our fallen ancestors? If language is the result of the natural selection process, how are we going to take intermediate steps to settle on the language we use today? Why is language so complicated? Is there some adaptive sense of language offered to our deceased ancestors, berry farming, slaughtering games, and physical environment mastery? What has led to so much apparent cynicism and controversy the notion of language development, along with the obvious, dogmatic rejection of Darwinian normative conceptions of shape and type? Can classical Darwinism describe a language character? My stance in this paper is that I agree, but it is not entirely intuitive to take for several purposes that are rendered clearer. Although undeniably one of the most important topics in the history of human evolution, these and related questions are perhaps among the most nuanced. In fact, in the 19th century, the Paris Linguistic Society dismissed the roots of language learning as a shield against prolonged, baseless conjectures. Fortunately, better hypotheses and accurate evidence have re-emerged discourse and made it possible for modern life and human history to be researched today, including a study of the extinction of hominid cranial endoscopy, old geological documents, and modem-controlled ethological

approaches. Unfortunately, the remainder did not reflect on the actual issues of data processing or assumption-construction, but rather on the patent inadequacy of evolutionary biology, psychology, linguistics, or all three, if not all of the claims previously considered. The primary aim was to draw attention to these positions, while at the same time highlighting some of the most widespread fundamental misunderstandings of matters specifically related to linguistic evolution. It is hoped that by illustrating the issues surrounding the evolution of language, the reader will not only be able to understand and accept these main but also important interpretations but will at the same time be able to understand and appreciate the hollow and sterile substance (Robinson, 2008).

In their evident indignation at the balance of the now almost unanimously recognized theory of language as the key or perhaps the only process capable of explaining this complicated feature, the strongest precaution ever taken to create a language was the clear inadequacy of natural selection. It has been proposed that it should be best understood that natural selection can be viewed as a "tinkerer" that usually creates traits that are only useful to the longevity and reproduction of a given species in future generations. Evolution is not based on scratch and does not adopt a rigid scheme or an orderly structure that purposefully creates perfect and advanced ideal species. Evolution creates animals of human quality, and these characteristics were just as strong, if not a little better, than those of ancestral generations, relative to the world and other species it struggled to live and prosper. Nature is also only seeking to ensure that particular changes in specific species are coordinated and are therefore not inadequate. For these and other related factors, it is not surprising that natural selection often appears to us to be a very unsuccessful way of interpreting this incredibly complex function when it comes to language problems (Robinson, 2008). Starting again in a fashion—immediately they divide into dialects, mix with other languages, and start building up the decorations that older languages have.

Chapter 3

Language and Culture

CONTENTS

3.1. INTRODUCTION

Communication is key in every society. Individuals in the society, from toddlers to the elder members of the society, communicate with each other. It shows how vital communication is all members of the society regardless of age, gender, race, ethnicity, and furthermore, social class. Communication is considered to be a two-way process in which every party in the communication process is involved in sharing information. For communication to happen, one person must be willing to share information, and the other party should be willing to listen to it. Ideally, it is considered to be essential in order to make sure that members of the public are able to get along with one another and, most important, when an individual wants things to be done. As such, individuals should be able to have good communication skills in order to allow for effective communication. Furthermore, one should understand their setting so as to understand that they should communicate differently to different individuals. For instance, if one is talking to individuals in the office, they should understand that they need to be formal and in a family setting where children are involved, an individual should be friendly but still command respect from the children (Figure 3.1) (Bennardo, 2009).

Figure 3.1. Communication is essential in everyday life.

Source: V Skills.

What should be taken into account is that, when individuals are communicating, language is key. Language is considered to be the primary method of human communication. Scholars claim that language consists of words used in a structured and conventional way. It can be conveyed in the form of speech, gesture or can also be written. In most instances, the laymen consider language is considered useful in a particular community or rather a country. Every country and, in other cases, a community are identified using their way of communication. It is the only known or rather the most appropriate way in which members of the country can be able to express themselves. Apart from communication, language can be used for many purposes which include expression of identity, imaginative expression, play, and further for emotional release. Language has been described differently by different scholars in which each one of them emphasizes on a distinct concept. Some put excess weight on thought while others put excessive weight on arbitration. However, at some point, all scholars have an agreement on one thing, and that is the fact that language enable communication.

In the society, every person who is psychologically and mentally stable, has the ability to make communication either as a sender or a receiver and acquires this ability when the individual was a child. It may comprise a set of circumscribed symbols, for example, gestures, sounds, written or rather typed characters. In most cases, the spoken language mainly involves noises that result from the movement of certain organs within the mouth and throat. Consequently, in signed language, the symbols may rather involve the movement of hand or body, gestures, and in most cases, facial expression. With these symbols, the giver of information has the ability to convey information, express their information and feelings, influence the activities of others and rather acquit themselves with the various degrees of hostility and friendliness toward a person who uses the same set of symbols. Different communication systems tend to constitute different languages. The differences among different languages have different degrees but the magnitude of distinction that needs to be established in order to understand the difference cannot be exactly stated. Ideally, there is no instance in the world that one will find two individual members of a society, speaking exactly the same. As such, one has the ability to recognize the voices of their friend through the mobile phone or rather identify unseen people who speak on the radio. What is confusing or rather not is the fact that no one will be able to say that they speak differently. If for instance both parties or rather one of the party cannot be able to understand what the other person is saying, or can only understand after some form of learning, then t is

considered to be a different language. Different communication systems tend to baffle different members of the society, however, they do not prevent different people from being mutually comprehensive. These systems are what are known as dialects of a language. For an individual to have the ability to describe the different details of a language, especially that which is not understood by him, he has to consider the habits of expression that are done by the communicator of the foreign language (Bennardo, 2009).

When individuals are young, they tend to acquire a single language. In most cases, the first language or rather what most individuals identify as native language is what is first learnt from those with whom, or by whom they bring them up during infancy. In most instances, the second language learnt tends to be learnt at different degrees of competencies and in various conditions. When an individual has a complete competency of two languages, scholars term that as bilingualism. Such circumstances occur in circumstances where the parents use different languages or are brought up in a multilingual community. In most communities, however, understanding a second language depends entirely on understanding the language of the community.

It can be understood that language is a species that is common or rather specific to human beings. This is so because animals from different species tend to have their own forms of communication in which they can be able to understand. It may include a certain type of behavior or rather vocal voices. For instance, when a male lion roars, he communicates to other male counterparts and other animals that the king of the region is in the vicinity. What distinguishes the language of humans to any other form of language is that it has a form of infinite productivity and creativity. In all circumstances, the human being is unrestricted to any form of language. Furthermore, no area of experience is considered as communicable though it is required for one to first understand or rather adapt to one form of language so as to have the ability to accommodate new thoughts for communication. Communications made by animals tend to be tightly engulfed in what they intend to communicate. For some animals, their form of communication seems to be very sophisticated that they are considered to be close to human language. It is considered to belong to a species that is remote from humanity in the animal kingdom. In other circumstances, however, there are some animals whose form of communication is almost similar to the human way of communication. For example, parrots have the ability to mimic humans, especially when they have been able to stay with the humans for a long time (Christine and Kevin, 2006).

In most situations, facilitation of communication is considered as the primary purpose for language. The purpose is rather followed closely by the ability of language to express a national or a local identity. Language has the capacity to accommodate different aspects of human life in the society. However, it can only be understood if it is in relation to a certain society. Members of the community consider language to be a product of their history and further a source for their generation's development. The science of language is defined as linguistics.

As seen above, language can be attributed to different societies. Different societies have different cultures. But there is need to understand what culture is. Scholars claim that the ideas, customs, and social behavior of particular members of a society is what is considered to be culture. In other circumstances, it is considered as the characteristics and knowledge of a particular group of individuals. It rather involves their languages, religion, cuisine, social habits, music, and further arts. The center for advanced research on language acquisition goes further to define culture as the shared patterns of behavior and interactions, cognitive capacities and further understanding the fact that these aspects are learnt through socialization. Furthermore, it involves what individuals believe to be right or wrong, their language, how they welcome visitors, how they sit at the table, how they behave with loved ones and how they dress. Ideally, how members of the society behave towards others or rather how they treat others is what commonly depends on the culture they were raised in. Culture is derived from the French word "colere" which is described as tending to the earth and growing crops or rather the process of cultivation and nurturing. One may even say that culture basically means the process of fostering growth.

There are different cultures all over the world. Beginning from western, eastern, Latin, Middle Eastern, and African culture:

- **Western Culture:** For instance is seen to define the culture of individuals in the European countries as well as those individuals who are fully influenced by European migration, which includes the United States. Its roots are actually from the classical era during the time of the rise of Christianity during the 14th century. Consequently, there are other drivers of the western culture, which includes Latin, Celtic, Germanic, and the linguistic groups all over the world. The western culture is currently seen to influence most parts of the world, including the African countries.

- **Eastern Culture:** It refers to the societal norms of countries that are in the far east of Asia. The countries include Japan, China, Vietnam, and Korea, both north and south. During its early developments, the Eastern culture was heavily influenced by religion. Furthermore, it was heavily influenced by the growth and harvesting of rice. In most eastern cultures, unlike western cultures, there is less distinction between the societal and religious beliefs.

- **Latin Culture:** This involves those nations that speak Spanish. The geographic region of these individuals are spread widely, which means they have no specific region in the world. It is typically those parts in Central America, Mexico, and South America where Spanish or Portuguese is rather the dominant language. The American Latin word was initially introduced by French geographers so as to differentiate the Anglo and the romance languages. Even though Spain and Portugal are on the European continent, they are considered to be the major influencers of the Latin culture. Latin Culture is considered as the culture that is used by individuals that use languages that are derived from Latin or rather defined as Romance languages.

- **Middle Eastern Culture:** Countries in the middle have some things in common. This is rather acceptable because the countries in the area are so many, approximately 20 countries. The one thing that is common throughout the region is the fact that members I the region speak the Arabic language. This is considered to be a positive attribute since, in most situations where languages are different in a certain region, communication always seems to be difficult. Religion is another factor that the countries in the Middle East region have in common. The Middle East is considered to be the birthplace for a number of religions, for instance, Judaism, Christianity, and also Islam.

- **African Culture:** The African continent is considered to be essential in many cultures. As a matter of fact, the African culture is considered to be one of the best cultures. It is considered to be old, but members of this culture are working their level best to preserve this culture. Human life is considered to have originated from this continent. The reason behind the fact that people are found all over the world is the fact that most people migrated to other areas which was around 60,000 years ago. Other

archeological researchers believe that the first migration from Africa occurred much earlier, that is, 120,000 years ago. This conclusion is arrived at by studying different human genomes from various cultures so as to be able to trace their DNA. Africa is considered to be the home for a number of tribes, ethnic, and furthermore social groups. One of the key issues is the fact that the African culture has a certain feature, which is the fact that it has a large number of ethnic groups throughout the 54 countries in the continent. For example, Nigeria alone is seen to have over 300 tribes. As a matter of fact, Africa is divided into two cultural groups, which include North Africa and Sub-Saharan Africa. This is because of the fact that the northwest part of Africa has very strong ties with the Middle East countries. On the other hand, the countries in the Sub-Saharan Africa tend to share physical, historical, and social cultures that are considered to be different from the North African countries. Sub-Saharan Africa is in part of the world with harsh environment and has been a large contributor to its development. There are a number of languages, art, music styles, cuisines, and art that have been developed over the years in the Sub-Saharan regions.

Culture is subjected to changes. In different communities, there are always changes in a certain society. This is because of the fact that change is inevitable, and one way or the other, the members of the community should be willing to accept such changes. No matter the culture an individual is a part of, the one thing that will remain certain is the fact that it will always change. The world is made up of multiple ethnically diverse societies though it is riddled with numerous factors that lead to conflict between the members of the communities. Such factors that are responsible for conflicts in the world include ethnicity, race, ethnic beliefs, religion, and basically all the elements that make up the culture. However, the same culture that involves factors that cause division between the members of the world, culture remains to be the key reason for the interconnection. Even if culture was once considered to be fixed at a particular point in time, it is no longer in that state. One may even consider it to be fluid as a liquid is as it is constantly in motion (Christine and Kevin, 2006).

Even though every scholar in the world claims that change is inevitable, the fact of the matter is that the past should always be respected and at the same time should be preserved. The United Nations has even gone further and created a group called The United Nations Educational, Scientific,

and Cultural Organization (UNESCO) that is entitled to identify cultural and natural heritage for the purposes of ensuring that it is conserved and protected. They have gone forward to ensure that the monuments that have been created by a country are protected and further have a clause that protects their existence in the international treaty which is entitled Convention Concerning the Protection of the World Cultural and Natural Heritage.

It is known that the cultural heritage and the natural heritage are always at risk of being destroyed. This is not only because of the decay in the traditional societies but is also because of the socio-economic conditions which make the situation much worse. What the members of the society should understand is the fact that if there has been any deterioration or rather disappearance of any item of cultural or natural heritage, it tends to affect the culture of the society and further the entire world. There are various artifacts in the world that are considered to be part of the natural heritage. They include monuments, groups of buildings and sites.

The monuments that make part of the cultural heritage include architectural works, works of monumental structures and paintings, inscriptions that are normally found in natural museums, cave dwellings and the combinations of features that are considered to have an outstanding universal value from the point of view of science, history of art such as the Mona Lisa painting. Furthermore, there are group of buildings that form part of the culture. Such buildings may be connected, maybe because of their architectural structures, homogeneity of the place they are or rather their landscape and these building s are considered to be of cultural value by the individuals in the world. There are also various sites that are work of men or rather the combined works of nature and men. Areas and archeological sites which are of outstanding universal value also act as cultural sites. Such sites include Rome, which is considered to have anthropological value for citizens in the world.

Various bodies in the world such as the United Nations are working their level best to ensure that the culture and the cultural heritage in the world is observed. They make sure that there are active and effective measures are put in place to ensure that there is protection, conservation, transmission, and presentation of the artifacts for the future generations. This will ensure that there will be preservation of culture in the future. If proper measures are put in place, then the future generations will adopt such measures to ensure that the culture is preserved for the future generations.

With international bodies willing to put effort to ensure that culture is preserved in the world, the various countries should take a hint and ensure

that they also take part in ensuring that the cultural artifacts in their country are preserved. For instance, the government of Rome should work hard to ensure that the city of Rome is well guarded to protect it from goons that are willing to destroy or rather disrespect such a respectable and valued artifactual site. The fact of the matter is that the international organizations have no capabilities of ensuring that all the artifacts in the world are safe and are preserved (Figure 3.2) (Christine and Kevin, 2006).

Figure 3.2. Rome is a city that is cherished as a cultural artifact as it was built by men during the ancient times. It acts as a tourist attraction site and is protected by the country.

Source: Britannica.

As such, the countries are delegated with such duties to ensure that these artifacts are preserved. Culture and heritage is an important aspect in the world as it ensures that the behavior of individuals in the world are shaped. For instance, there are monuments that show that the members of a certain country were able to gain their freedom through the bloodshed of their forefathers. Such individuals will never allow themselves to be conquered by any other country or rather a family that demands leadership. This chapter will focus on how the language adopted by an individual relates to culture.

3.2. CULTURAL EVOLUTION AND ITS IMPLICATION FOR UNDERSTANDING THE HUMAN LANGUAGE AND ITS EVOLUTION

Human language has a sort of structural properties that allow individuals to have an open-ended communication. Over the past few years, researchers or rather linguists tend to look at the cultural evolution to explain the structural

properties of language. Researchers are using laboratory experiments to get this kind of explanation and so far has proven to be very fruitful. By observing such evolutions in the lab, these researchers have been able to bridge the gap between the cognitive capacity of human beings and the emerging population structure.

In the communication systems known around the world, human language is considered to be unique. It can easily be socially learned, and as a result, it offers an open-ended communicative potential. When compared to animals, humans are considered to be somewhat special. The fun fact of the matter is the fact that humans are considered to be highly cultural, and yet culture is not unique to humans. It is however ambiguous to the human society, and the cognitive capacity of humans is seen to be highly distinctive. Furthermore, the language of humans is unique and differs from the communication system of other non-human animals. Language is considered to facilitate human culture, and because of this reason, language is defined as the major revolutionary transition in the human life here on earth.

Figure 3.3. The elderly members of the society tends to pass culture to the young ones by use of storytelling. The evolution of culture has a great impact on the stories told.

Source: Pinterest.

Researchers claim that some of the distinctive features in the human language are a subject of the cultural evolution. Cultural evolution is seen to play a vital role in the human communication system and the various features of language. Communication systems in the world looks a lot like the human language and is considered to be a consequence of cultural

evolution in populations of individual social learners. The evolution of culture tends to also have a significant impact on the type of stories that are told to children in the modern societies. Cultural evolution is also seen to shield the human language from selection, ruling out evolution (Figure 3.3) (David and Stephen, 2004).

One question that every person needs to ask themselves is what is special about language? To answer this question, a researcher identified 13 distinct features. There are three features that are of great relevance and they include:

- **Asemanticity:** It is used to explain the fact that elements of messages have relatively fixed association with each other. This is what allows individuals to have a full conversation with each other. It also explains the fact that there are fixed associations between the recurrent features or rather situations in the world around us. Various features around the world are almost similar if not fully similar. There is some association of different occurrences in the world, especially those that are practiced by human beings. That is actually what makes the world seem like a global village.

- **Productivity:** It is seen to be the most important feature of the language that we use. As a matter of fact, it is with no doubt that language provides. The fact that language evolves shows that new words or rather characters seem to be established every now and then. Ideally, language is said to be productive because the members of the public have the ability to rather say some of the things that have never been said before and still be able to be understood by other speakers. This situation is always made possible by the fact that, when an individual is speaking, he/she forms a sentence. If there is a new word in that sentence, other speakers will be able to understand by connecting what the speaker is trying to talk about.

- **Traditional Transmission:** When one talks about traditional, one may mean the cultural perspective of the situation. It is known for a fact that human beings tend to understand language or rather learn language while still young. This shows that the human gene has the capacity or rather carries the capacity to hold language. Furthermore, there is always a strong drive to wanting to acquire the human language. Every person in the world always

has the urge to be understood by other members of the society. As a matter of fact, when children are young, the formation of words always seem difficult and are sometimes misunderstood by those individuals listening to them. As such, the youngsters tend to listen to the grownups and teenagers and makeup full sentences. Furthermore, their mothers work as hard as they can to teach their kids to understand the human language. This proves that the detailed conventions of language are actually acquired extra genetically through the process of learning and teaching.

These features are particularly not rare in isolation. In the natural world, there is a limited non-productive semantic system of communication. This is so especially in the world of the wild animals such as the monkeys and the diverse species of birds, especially the parrot. These animals are especially those that have a notably alarming behavior. These communication systems are considered to be not traditionally transmitted. It is viewed that the vocal learning for the alarm call behavior by these animals is not available. However, over the recent years, scientists have been able to prove that there may be a role for learning in establishing a situation in which the calls can be produced or rather how the calls can be responded to.

In some circumstances, traditionally transmitted communication system can be found to exist among the species of animals that are non-humans, mostly mammals including, seals, bats, dolphins, and whales. They also exist in some species of birds, such as the songbirds and the oscine passerines. To all the species, it is clear that the input from the other person or creature is valued especially songbirds and whales. Their patterns of local dialects are considered to be characteristics of cultural transmission. For the case of songs that are sung by birds, the songs tend to be productive in nature in that they are constructed according to the rules and regulations that help generate a variety of songs that have the same underlying structure. These systems tend to run above the known superficial degree. For the songbirds, the songs tend to have dual functions such as that of attracting mates and further repelling items. The problem is that, if the song is sung by the same bird, it may be interpreted differently by the listener. The females tend to interpret the song as that of sexual advertisement while the other males in the territory interpreting it as a territory defense (David and Stephen, 2004).

The traditionally transmitted and semantic communication is a system that exists to a limited extent. Taking, for instance, the apes, they tend to acquire meaningful gestures through repeated interactions and meaningful gestures. These systems are however considered to be unproductive because they do

not hold for a long period as they not attributed to the history of the apes. Furthermore, they cannot be expanded to include meaningful novel signs. There are however several features that are considered to be important when developing the human language so as to ensure that the communication system is productive:

- **Arbitrariness:** When it comes to the meaning of the messages that we try to pass when we make conversations with other individuals, their meanings tend to be arbitrary. With this sort of arbitrariness, it means that signals can be contrasted. As such, signals that have meaning by resemblance or rather related meanings can also be contrasted. This makes understanding of a subject matter to be considered as a continuous process.

- **Duality of Patterning:** When one decides to utter a single sentence, the meaningful elements in that sentence may include a numerous stock of words. Depending on how one decides to utter a single word in a sentence, one may be able to know what the exact meaning of the sentence is. They tend to represent a small arrangement of words that contain relatively large amounts of small sentences or rather small sounds that make them entirely meaningless. According to linguists, the language that we use to make conversations contains few tens of phenomena that, if combined, provides a limitless number of words, some with different meanings and others with different meanings.

- **Recursion:** When one is signaling something to someone else, it may contain several parts of that category that are considered to have the same meaning. The fact that it has several meanings, it can be repeated severally without any form of limit whatsoever. For example, if one brings forth the phrase "I think he took her to school" is a sentence in English that is seen to mean several things. One may be that he took her to school. Furthermore, the fact that the sentence can mean several things could mean that the embedding could continue indefinitely. For example, one may say, I think she said that he took her to school or rather, you know I think he took her to school. This shows that that that single sentence could yield a number of meanings.

- **Compositionality:** When it comes to a complex signal, it is considered to be a function of the meaning of its parts and the way in which they are combined. For example, the sentence, 'He summoned her' consists of four vital parts. They include

'he,' 'her,' 'summon' and '-ed' which means that it has already happened as the phrase '-ed' is used to mean the past tense. This sentence on its own has the capability of being interpreted differently from other sentences that are not it. For instance, that sentence is different from 'He will summon her' or 'He slapped her.' They all have different meanings, whether it is on the tense or on the meaning.

With the combination of the above features, the system of communication tends to be semantic and productive in nature. As such, it allows for the generation of extremely large sets of basic communication variables from a small inventory of discriminable sounds. Even though arbitrariness may be considered as a difficult feature, it allows for the communication units to be mapped onto the world in a flexible fashion. It further eliminates the problem of indexicality and iconicity. For recursions, it enables the large inventory of basic units to be combined in such a way that it allows for an open-ended system of communication. In the case of compositionality, it allows individuals to make better interpretations of various utterances by the listener. If, for instance, one can deduce the meaning of simple basic elements, it is made easier for them to combine their utterances and further understand even the complex sentences.

In some circumstances, the ability to speak or rather understand something is a problem. Culture, on the other hand, can be able to offer a solution to this problem that rather does not require an assumption of innateness. This problem is normally considered to be due to the absence of stimulus responsible for learnability. It should be however noted that language adapts over cultural time and as such, it helps minimize the problem of speech and understanding. This is considered to be a process of cultural selection for learnability (Park, Jung-Ran, Abels, and Eileen, 2010).

3.3. EFFECTS OF LANGUAGE ON CULTURE

Language impacts culture in many different ways in both the positive and negative edges. It is the fuel that keeps the flame burning, igniting the cultural aspect of every individual. Your language well depicts where you come from, who you relate with, and how you behave, the three entities that portray ones culture. Having in mind that language is all about the act of being natural, then we take to mind that the way a person speaks easily depicts the identity of his/her culture. Culture shapes the language of a person. Culture determines the tone that a person uses, his/her pronunciation and

most importantly, the dialect. The origin of a person culture is caused by the environment the individual is in his/her history and the shared experiences the person will have in the course of his/her life. This implies that language and culture are interdependent, reflecting each other's functionality in the lives of individuals. Similar to language, culture is a human gift that demands for individuals to take care of it. We think and turn out the way we are because of the language that we speak (Park, Jung-Ran, Abels, and Eileen, 2010).

Language influences culture as much as it is influenced by it. The effects either impact us positively or negatively. The following are some of the effects of language to culture:

- **Transmission of Cultural Values, Norms, Laws, and Taboos:** This mostly occurs to people who travel from their native regions to a foreign place. It occurs in a situation whereby the individuals in question interact with other people who speak different languages and live in different cultures. An example of this is a student who happens to travel overseas so as to obtain an education. In case number one, greetings are regarded to be the initial gesture of a person's culture. Different languages have different set of rules on how different groups of people should be addressed. Other individuals are addressed formally, while others turn out to be addressed informally depending on their position in the society. Most cultures tend to greet higher ranked people such as dignitaries formally while lower leveled class are normally addressed informally. However, for this to be put into context, language comes into place. The formal greetings usually take a respective tone merged with positive and respectful body movements. On the other hand, informal greetings are more normal and are generally freely aired as the individuals usually are people of the same class or class under you. The two instances may vary as per the community. The form of greetings easily depict the laws that a culture relies on.

Conversational interaction also plays a key role. With the involvement of turn-taking, a partner easily understands the concept the other party puts across. For most communities, it is a rather important social norm that the other party is fully allowed to finish on the topic being discussed before another topic is introduced. This tells of how organized a culture is appreciating the teachings of oral literature. The social norm of any culture depicts how a conversation would end and/or start. Leaving a conversation

before it generally comes to an end marks a breach to a culture's norm and is considered inappropriate and uncalled for.

Gender carries a different set of cultural laws having in mind that different cultures have different rules for both genders. For instance, some communities do not even allow for a woman to speak in front of a man, while others have it that a woman can only talk to a man while kneeling. However, this can be turned the other way round if a person from a community that appreciates women speaks to another from a community that does not. Through language, the disrespectful culture can be convinced to change the way it views women and start to view them as important people in the society (Robinson, 2008).

- **Influence on Personal Identity:** Pride is always considered a good thing taking into mind that everyone feels good identified by his/her culture. Language is a good identifier depicting a person's background and his/her culture. When one speaks, the tone and dialect speaks more than he does. When an African person from Nigeria visits a western country, he/she will speak in a manner that makes other people from the western countries realize he/she is Nigerian. Apart from helping one showcase her culture, it also helps the other party realize which culture one is from instead of asking too many inappropriate questions. Some people may however feel bad when their identity is put into the light because of how they speak. For example, if one's culture is always in support of female genital mutilation, then one may easily not feel comfortable around people. As much as language brings out the guilt, everyone ought to be proud of the person he/she is.

- **Creation of Boundaries for Behavior, e.g., Censorship:** Learning different languages in the course of our lifetime creates a sense of censorship. Every culture has its own way of approving respect to each other. For example, in the Swahili language of the coastal people of eastern Africa, a pregnant woman is not directly mentioned, but instead more respectful words are put into use. They call a pregnant woman 'mjamzito' rather than 'mwenye-mimba.' This brings in an art of respect to the respective party that may feel disrespected. In the same way, many cultures disapprove of using obscene languages that may cause for people to behave disrespectfully. Even in the bible, God makes sex a sacred thing such that no one can use it inappropriately. In an effort to teach children and subsequent members the art of

obscenity, various cultures avoid the use of obscene terms while speaking. It further helps portray the values, norms, and taboos of the said communities. To sum it up, language indeed creates a boundary of the behavioral aspect of any culture, which in turn allows for people to make keynotes about how a certain culture approves of its language.

- **Misunderstandings in Different Cultures:** It is very common to hear of communities sharing different words in their languages which may mean very different things when put in the opposite context. Some community may internalize the word as a positive thing while it may deem disrespectful to the other culture. In a situation where an individual travel to a foreign place and uses his/her language, a language that goes against the will of the foreign culture, then there might be devastating effects. There have been cases whereby people are even killed because of misinterpretation. It is advisable that one learns the culture of a particular place before moving to the said location. Misinterpretation may also lead to a situation whereby a person's needs are not met simply because he/she was not well understood. One may not get the necessary assistance and may not achieve his/her goal. For example, a person moving into a foreign country such as France but not understanding the French language may easily be misinterpreted and can feel insane. In other situations, some countries may even consider extreme options such as deportation because of cultural terms. In Arabian cultures, going against their cultures will easily lead to deportation back to their native countries. Learning to adjust to different cultures might be crucial having in mind that some cultures may be much harsher when dealing with different cultures.

- **Language Gender Biasness:** Over the centuries, the girl child has been empowered to face the real world. The older and previous cultures had been known to go against the rights of young girls and women. For example, most African cultures encouraged the act of FGM, i.e., female genital mutilation, which was duly against the health and the future of young girls. Language developed at an age where people disrespected gender equity and most terms used in the languages were against young girls and women. As the years went by, most communities came to realize the importance of respecting both sides of the coin, both women and men, and

appreciating the disabled as disability was never equated to inability. However, some cultures still approve of the disrespect that women receive in their lifetime, and the same is encompassed in how they speak and refer to women. The use of different can be good as it will send a message to the other community so that they may later on come to appreciate the importance of women in our lives. This should be however be done carefully as sometimes the same communities or cultures may take it badly, and one can be charged or deported with immediate effect (Robinson, 2008).

- **Territoriality:** They say that as long as there were boundaries, then there was war. Indeed, people in the olden days divided themselves into different cultures and defended their own territories. So did the wild animals in the jungle. One of the ways of achieving territoriality was the use of language. Whenever there was any sort of invasion, signals were sent either through tones and words, and the armies would prepare for a fight. This aspect was brought down by civilization, although some communities still rely on the same to guard their native homes.

3.4. LANGUAGE CHANGE

Language change is a phenomenon where there is permanent alterations in the features and how language is used over a long period of time. Most of the time, all language changes are natural, and it affects all areas of language use. The different types of language use include lexical changes, syntactic changes, semantic changes, and sound changes.

There are many causes of language change, and these include, economical use, this is whereby people and different communities change their languages so as to become more efficient and effective, i.e., so as to make as little effort as possible while they are still communicating. With this economical use of language, there is resultant use of phonetics and reduction of speech forms, i.e., vowels reduction. With time the change will become accepted and it may become standard. For example; going to is sometimes is used as *gonna*.

Expressiveness; with how different people express their differences and their different ways they express themselves when words are common and overused tend to lose their emotional or their rhetorical intensity over time. This then makes people or communities come up with new words to try and

bring back the emotional or rhetoric intensity of the new word to try and revive its intensity.

Language contact; when people from two different communities come together, there are a few words and constructions that they borrow from each other. In Kenya, for example, the Hindu and the Kikuyu came in contact, and they ended up creating a new language, i.e., Swahili.

The cultural environment can also influence language change, with how different cultures are evolving there are new places, situations, and objects will change a language even if the community encounters new people or not. When the communities move or migrate, it can also cause a change in language. When people move into a new region where they have a new or entirely different and complex linguistic situation. The new community will influence or be influenced, which may lead to an entirely new language.

When children learn from their parents, they sometimes learn but imperfectly. When they change the language, the new language becomes a standard. Some linguists such as Guy Deutscher wonders why the changes are not brought up and stopped.

Language change is continuous, and it does so in many and different ways and a linguist Marcel Cohen has detailed various types of language change and has two overall headings, i.e., external evolution and internal evolution. The different types of changes include:

- **Lexical Changes:** This is the change in the use and the meaning of a word. It is the most frequent language change as it is the easiest to observe. The English language has an influx of new words. Throughout English history has not only borrowed new words from other languages but has also recycled or even recombined words to create new meanings, and in that instance, some old words have been lost. This has made dictionary writers keep track of new words, and this has made them put some words as archaic or even obsolete.

- **Phonetic and Phonological Changes:** This is any process that affects the pronunciation or sound system structures. When sound changes, it might involve different ways, and these may include; replacement of one speech sound by another which may lead to a complete loss of the other sound, introduction of a new sound in place where there has been none. In some instances, the change might be environmental, which means that the sound changes only occur in a defined sound environment. Sometimes it may be

diachronic change which means that the change takes place over a period of time. With sound change it is limited in space and time, this then means that it functions within a limited amount of space, and the time will be limited.

- **Semantic Change:** This simply means the change in the meaning of a word. It majorly revolves around the evolution of the use of a word I this the meaning of a word currently is different from the older meaning or the original use of the word. This majorly happens when the usage of words gradually changes when a specified language is spoken from one generation to another. There are various or different types of semantic change, which include, semantic drift, semantic broadening or even semantic narrowing.

- **Syntactic Change:** It is a phenomenon of creating a shift or change in language patterns over a period of time. It mostly affects the grammar of a language.

There are different examples or observations of language change, and in some instances, there are different causing factors not only in language but there are two categories, i.e., Sociolinguistic factors which involve social factors that are not necessarily language, the other category is psycholinguistic which include structure of a language and the thinking or minds of the people speaking the language. Examples and observations include; words on their way out, two words with almost the same meaning include "amidst and amongst" they are all rather formal in nature, they are less and less being used and with time these two words will lose their meaning and usage (Figure 3.4) (Robinson, 2008).
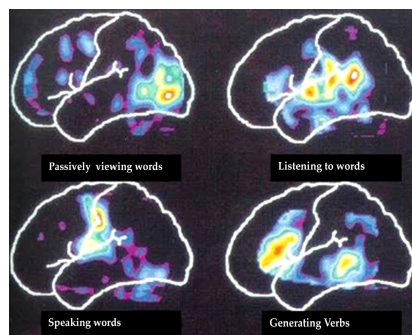
Figure 3.4. The different ways words are received and perceived by the brain.

Source: Stanford encyclopedia of philosophy.

The anthological perspective include many other factors influence the rate at which language changes which may include the attitude of the people speaking. This is seen when a particular community or group of people value novelty, the language will tend to change very fast, but when the community values stability, then their language will tend to change slowly.

Sporadic and systematic changes in language, with this a sporadic change may be brought about by the addition of a new vocabulary item when a new product is being named; this makes new words be formed and sometimes even new phrases. When sporadic changes happen, this makes little or no impact on the rest of the words or a group of words. When there are systematic changes, this simply means it affects an entire system or subsystem of a language; when a conditioned system change happens, it mainly occurs or is brought about by context or the environment.

The wave model of language change, regional language features can influence language change because of the geographical space over time. A change can be initiated from one locality at a given time, this change will then spread outwards from the point of origin, and this reaches the outlying regions later. This is then seen as a wave as it begins from a distinct point but travels outwards and in all directions like a wave (Toohey, 2000).

3.5. LANGUAGE AND MENTAL REPRESENTATION

Mental representation can simply be defined as mental imagery of things or objects that are not actually present to the human senses. This helps human beings be able to explain ideas and concepts and describe their nature. This is mostly used to explain things that humans have never experienced or even things that have never existed. Language has been known to interact with visual and spatial processes. Language, in this case, can be used to know whether the speakers can conceptualize the way the world even if the person does not understand speech.

Language, in this instance, helps a person to bring out what they are trying to come up with in their minds. Mental representation brings about ideas and concepts to a person. The ideas and concepts cannot be represented by the five human senses but have a representation in the brain and the person coming up with the concept knows or has the explanation of the concept or idea. This s where language comes in when the person has the ability to describe or explain the ideology he/she has. Language is then used to describe the concept because the listeners do not know the idea, but as it is being explained or described, they then have a simple idea or image of

what the idea holder was trying to express (Toohey, 2000). In all these, it has always been seen that mental representation are developed using inborn cognitive mechanisms, and this leads to internal language of thought and the external language of communication. This simply means that language of thought is the language the brain is using to develop ideas and concepts, whereas the language of communication is when an individual is trying to explain or discuss their ideas.

The mind is complex, and hence this makes it come up with concepts, and hence an idea or concept comes from the senses and imagination to come up with the idea. This is then translated to language as a person needs to explain their ideas. Most of these individuals can be seen as ideologists instead of them being seen as realists. They do not necessarily need experiments to explain their ideas, but they are mostly believers in what they are thinking about.

Language brings to life a mental representation from a person's mind. Language is therefore essential when it comes to bringing the representation from the mind and when explaining it to a person. Language therefore helps an individual explain the idea and/or concept to others, and this will encourage a person to accept or reject the idea (Toohey, 2000).

Chapter 4

Social Class and Language

CONTENTS

4.1. INTRODUCTION

The relationship between linguistic and social status has been a major concern in applied linguistics and sociolinguistics, communication ethnography, language comprehension analysis, language conversation research and education. It will be impossible to do justice to this series of studies in a single paper. Instead, this chapter follows a simple narrative in the development of social-linguistic class theory. It charts the progress of early survey research, which argued that the hierarchy of groups determines language behavior, focusing on language variety, on newer methods that emphasize social practice and the organization of speakers. This story is important for students who are engaging in pragmatics, as it points out that an appropriate social theory of language and social standing requires the use of language and therefore, a 'pragmatic point of view' (Figure 4.1) (Agha, 2006).
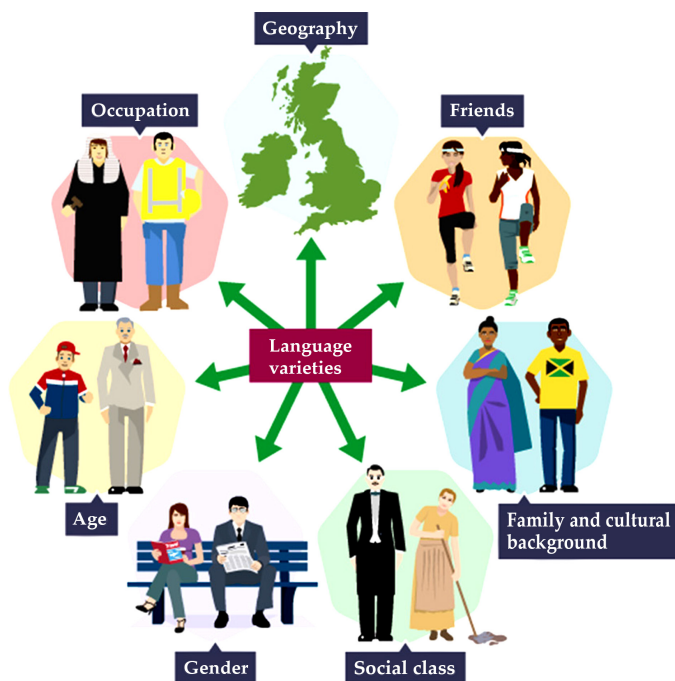
Figure 4.1. Language variation.

Source: https://www.southamcollege.com/uploaded/subjects/English/eng_revision/Accent_Dialect_and_Social_Class_Revision_Booklet.pdf.

4.2. LANGUAGE, SOCIAL CLASS, AND EDUCATION: LISTENING TO ADOLESCENTS' PERCEPTIONS

Young people's aspirations can provide insight into the complex interaction between language, education, and the social climate. However, few researchers asked young people about their own experiences. Interviews were performed with 42 UK adolescents aged 14 to 15:21 participating in the working-class (WC) academy; 21 studied in the middle class. This essay analyzes and contrasts excerpts from the two youth movements.

The results of the thematic research indicate that teenagers in all schools use the word to describe their status and their participation in other groups. The personality of the respondents was related to their class of society. For example, adolescents who attended school in the town of the working class debated ways to avoid referring to 'posh' or 'chav' to middle-class (MC) people. Differences in expectations for contact with teachers and their peers have been observed between teenagers attending school in the WC area. The MC Field has investigated how language skills have led to literacy and educational achievement. It discusses the implications of the scholastic approach and its implementation.

'It's hard for an Englishman to open his mouth without disdain or contempt for another Englishman,' wrote George Bernard Shaw in Pygmalion's Preface in 1913. That was mirrored in the iconic gig in which Eliza Doolittle, a young cockney (or London-based working class), is taught to use what is now known as Pronu, by Henry Higgins, a phonetic professor (RP). Eliza understands this as a kind of revolt when she sees the tremendous socio-economic importance of the accent of the middle and upper classes. But interference is nothing more than a fixation. 'Eliza must have used the proper grammar and would not have cursed. And she has to dress and behave in a way that is fit for a lady. The belief that society is stratified (layered) and that there is, therefore, a strong connection between all layers of language and language is the fundamental explanation behind all the changes that Eliza makes (grammar, pronunciation, pragmatics, even which language is used). Stratification is not neutral, it implies inequality, and in London, Eliza cannot compromise her social identity as a WC to earn what she sees as compensation for a higher social status (Agha, 2007).

Both human societies, whether by sex, age, color, caste or ethnicity, are internally divided, not only by London. Many of these divisions are at the macro level: large person categories. As with gender and age, classification can appear clear or maybe an inexorable biological difference (sex) (time).

However, even these differences vary across cultures and eras: the position of sex continues to change, gay identities are recognized as substitutes, and 'adolescence' remains new to Western culture as a discreet life-time and not shared globally. If we can see, no single obvious external measure can be used as a defining term for class, such as sex or time. However, social stratification is typically based on the "class" model and has relied on a significant number of sociolinguistic studies.

4.2.1. Feudalism, Caste, and Class: The Importance of Mobility

"Social status" is historically recent: the sense of ratings in the middle Ages has been of great importance in Europe (aristocracy, free men and serfs). Property has been closely related to rank but not to (financial capital. Royal and aristocratic lines have received political influence, most explicitly demonstrated by the adoption of pronoun systems by the European public, where a distinction has been made; thus, in English, you are enlisted as 'polite' pronouns using socially powerful pronouns in a second person.

This is often reflected in the protection of various languages by representatives of different castes in some areas. No caste or class systems foster social mobility. You get into your social condition and can only inspire you to escape it through radical social change or your migration. Racial inequality in class systems, on the other hand, is a defining characteristic. This ensures that you can easily change your social status up or down over a lifetime or between the same family generations. The belief that mobility is feasible means that individuals, by their acts, are searching for a better future for themselves or their children. One such behavior is the development of new ways of interacting.

4.2.2. Social Class

As we have found, there is no 'natural' way to describe social status. Researchers researching the class accept the significance of the larger definition of economic circumstances and culture, but do not agree with the relative relevance of the hierarchy. Karl Marx was the leading theoretician in reconciling social order and the role of the citizen in the means of growth. The bourgeoisie belongs to the means of production, and the proletarians offer their labors. It is focused in Mid-Victorian England on the circumstances and heights of imperial violence and strength (DeLamater, 2003).

In Britain, increased class inequality resulted in dialect and accent disparities in vocabulary. There have been strong WC connotations in

urban metropolitan vernaculars in areas such as Manchester and Leeds. Alongside them, there was a disproportionate "Received Pronunciation" of the bourgeoisie, who comprised not only the traders but also the traditional landowners, the managers, the public officials and the nobility, and therefore the English of the British 19th century was not only split into regional dialects but also social dialects and socialists (Figure 4.2) (DeLamater, 2003).

American Class Structure
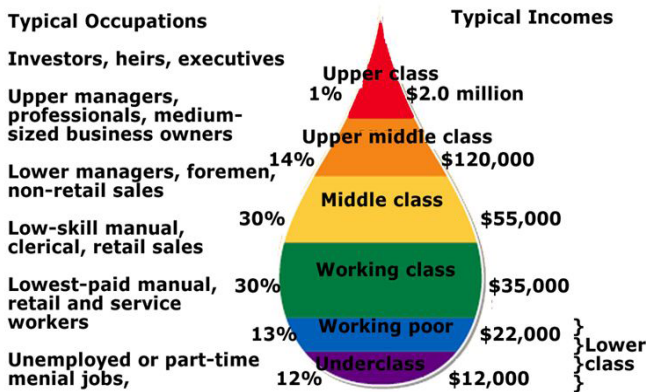
Figure 4.2. American class system and structure: Definitions and types.

Source: https://slideplayer.com/slide/9749354/.

4.3. SOCIAL STATUS AND FUNCTIONALISM: WEBER AND PARSONS

The Marxist approach is the traditional model of "conflict" at the core of which is class war. It was quickly criticized, not least because Western society was evolving at the beginning of the 20th century: there was a growing number of people, including administrators and politicians, whose properties were not related to money or land. Western culture has improved. In Western cultures, Max Weber adopted an approach that needed more complexity. According to Giddens, Weber has agreed to see classes as 'based on economic conditions,' while class differences emerge not just from taxation on industrial activities or loss of control, but also from economic discrepancies that have no direct effect on the property (Ralph, Ralph, and Jeffrey, 2006). Social status in a hierarchical society should be considered to be appropriate to stratify a

society that is outside of the Marxian 'class.' Distinctions in ranks lead to the disparities in conduct expressed in 'hosting, dressing, voice, and function.' Weber's study is a blueprint for several contemporary hybrid models, and we return to those below. However, it should be strongly noted that Talcott Parsons was the third thinker whose experiments influenced sociolinguists in the 1960s and 1970s. Parsons was based on the concept of rank which making it a hierarchy that confused it. Holborn and Haralambos are based on the theory of architecture.

For example, about society as a whole, households or religion, the segment must be regarded as a special part of society. The functionalist examines society, especially the household, intending to preserve the social order. Class is a major factor of this puzzle. It is a hierarchy of rank or rank-one of which is constantly higher as a nurse-that is only indirectly attributed to the wealth of an individual, whether capitalist or not. Perceptive work rankings are central to this realistic approach, and so did socio-linguists such as William Labov, Walt Wolfram, and Peter Trudgill only in their early language and study in the United States and British Cities. The appeal of this approach is plain to see.

4.4. INTEGRATED MODELS

Since the 1970s, models that incorporate rank and jobs, income, the future of individuals, the security and sovereignty of workplaces and cultural elements have been replaced by strictly functional models (such as newspaper collection or child education decisions). This is certainly a return to the Weberian viewpoint, but it also brings a powerful layer to lifestyle choices. In other words, we are now presented with a variety of alternative modes of life and are (relatively free to choose from in our wealthy, commercial society). One example of this is the recognition of the distinctive facets of popular culture by many young people in line with their clothing and behavioral patterns.

Pierre Bourdieu, a French sociologist, is a perspective that refers to the Marxist idea of capital, culture, and language. We will 'inherit money and ambitions and 'invest' in lifestyle choices and education. Capital of society is giving us benefits to everyone. Bourdieu is considering this expenditure to support the ruling bourgeoisie. Language is seen as central to this type of capital: linguistic capital is expressed by well-known forms of social languages, including Standard English and Pronunciation (in Great Britain). Milroy and Gordon said: 'Language is a symbolic resource that could

potentially be converted into economic resources, and some professions (such as a chemical engineer) need more than others to cope with the widely advertised linguistic diversity of the workforce (such as a personal assistant to a company manager). In addition to cultural capital, Bourdieu refers to long-term socio-economic capital (Ralph, Ralph, and Jeffrey, 2006).

4.5. HOW MANY CLASSES?

Until we look at the basic framework of social stratification, I will consider the intangible essence of the social class, the concept of class that we share as partners of our community. There is only a weak "discourse" of class in certain parts of the western world. Most Scandinavians have the prospect of not dividing their communities by 'class,' so that their income and lifestyle do not show sharp differences. Back in the 1950s, British sociologist John Barnes found that in the midst of disparities between wealth, upbringing, and aspirations and the career, almost everyone else was treated as one class. In a study in Canada, more than 85% of the population is medieval, expressing their values, aspirations, the standard of living and status. The largest difference in the US is race, not class, which directly reflects the fact that African Americans and other ethnic minorities are over-represented among the less fortunate. On the other hand, in Britain, the study found that 36% of adults thought they were middle class, while 46% thought they were "working class," indicating a relatively divided view. Nor is it surprising that these terms are mostly and vaguely used by the media. Obviously, their ability to do this is based on what Cannadine calls the "class language," used by laypeople, politicians, and social commentators. This undoubtedly gives rise to the findings of the survey rather than to any objective socio-economic disparities between the United Kingdom and other Western countries. The fact that the majority of people's "class consciousness" is characterized by their ambiguity and ambivalence, as well as by occasional contradictions, is perhaps a matter of perception, ideology, and comprehension. The world does not reflect a rigorously consistent understanding (Bennardo, 2009).

4.5.1. Gender

Until the 1980s, the stratification literature was gender-blind, i.e., it was written as though women were not present or to explore power, income, and status gaps were negligible. Apparently, they were seen as dependent economically on their husbands. Giddens sees this as impractical since the role of women in the economy has increased massively, whereas the main

breadwinner in the family or combination of the two breadwinners is now engaging in modern stratification schemes. I would add that this stance also fails to take into account how men and women can assess prestige and hierarchy in a multitude of ways—a point that is not addressed by a strictly socio-economic, graded system that is compatible with Marshall's comments in the above paragraph. This is an important topic for the subject of language and class as it concerns how we perceive the difference between men and women in the use of language in the classroom. This linguistic patterns can be explained by the differences in racial, social, and symbolic capital between women and men in the workforce. Skeggs explains how women in this class believe that they have less non-economic capital than men and less economic capital. This made them hesitant to file as an employer community for fear of white stylists, Sharon, and traces. Skeggs says that WC men, by being involved, for example, in the trade union movement, will, on the other hand, establish a meaningful identity. The women in the Skeggs study said that they were not workers and that their lives had been marginalized. However, she writes, the way in which they parted from the class was fundamental to their life, and this ultimately assured the value of the class. As we will see below, women in their social class groups have significantly more traditional features or prestige than men. It seems likely that the selection of the linguistic characteristics of a higher class lies in the effort of the working class to separate itself from the working class (Bennardo, 2009).

4.6. INEQUALITY AND MOBILITY

Giddens argues that whilst conventional class dominance is more likely to crumble in certain respects, especially in terms of people's personalities, class differences remain at the heart of the central economic disparities in modern societies. While the class-based culture in terms of values, tastes, and 'ways of doing things' exist, it is misleading to say that these are merely different' without understanding the inequality which gives rise to them. Similarly, a functional model of society, where the groups' slot into their pre-allocated roles, cannot comfortably accommodate the potential for conflict which exists anywhere there is difference. Sociolinguists have been able to use these findings in their interpret the action of linguistic differences, as we shall see. It follows from both the notion of 'hierarchy with a top and a bottom, as well as from the more conflictual understanding of class, that individuals will strive to better themselves by moving up the

class ladder. This is known as upward social mobility, which is a trait of all class structures. Such mobility can be intergenerational, where a second generation is of a higher class than the first. Intragenerational mobility refers to stability over an individual's lifetime. Social mobility likely leads to a feeling of stress or 'dissonance' within the woman who sees a contradiction in her previous existence and culture and her new one or senses this between her parents and herself. Linguistically, the effect is obvious and sometimes uncomfortable: with social mobility, many English speakers, particularly in the UK, feel the need to change their dialect, and in doing so, they may feel they are betraying their heritage. Yet, for many other people's negative emotions are too high a price to pay for preserving their WC vocabulary, and the challenge of acquiring another accent reaps enough rewards (Figure 4.3) (Anthony and Richard, 2008).
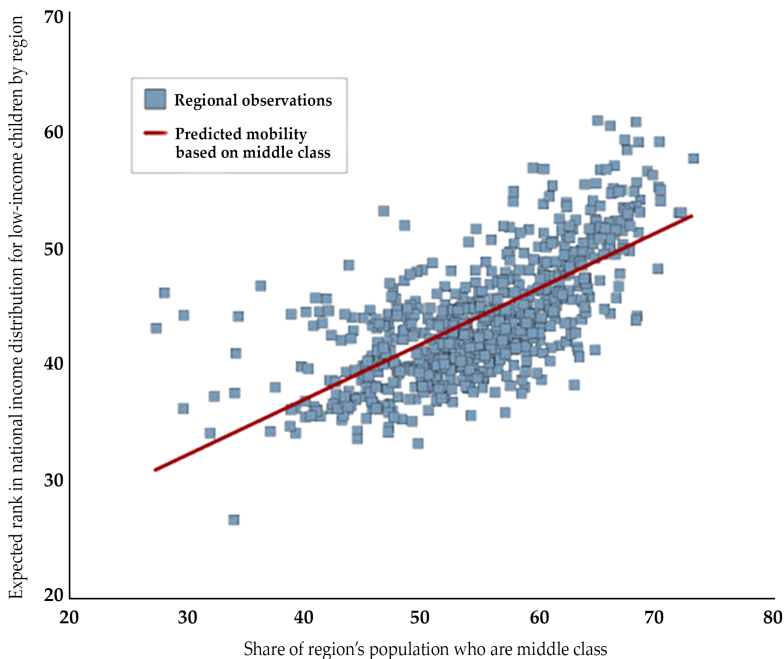
Figure 4.3. Social mobility, inequality, and why the great Gatsby curve.

Source: https://www.brookings.edu/blog/social-mobility-memos/2013/12/31/social-mobility-inequality-and-why-the-great-gatsby-curve-doesnt-matter-really/.

4.7. ATTITUDES TO WORKING-CLASS (WC) ACCENTS

Former British Secretary of State John Reid, who speaks of a Glasgow-speaking accent, once told an interview: 'If you're a PhD, you're a graduate, and if you're a doctor from Glasgow, you are a thug. As a mighty guy, Reid uses Glaswegians with WC accents to build a tough appearance for himself to his benefit. In this situation, Reid is a dominant figure. This is also not a choice for the less dominant. In a 2007 survey by the insurance provider Unified Insurance, a significant number of British parents believed that children should not be able to speak with regional accents.

'One in two British parents, 51%, discourage their children because they think it is going to be against them later on. Indeed, 33% of three British parents are influencing their children in their dialect to speak the Queen's English. Around one in four, 27% of West Country parents fear that their children may be ridiculed and harassed in their work to provide a local focus. They also thought that their child could not be regarded as bright, 26% for having a local accent (David and Stephen, 2004).

4.8. REGIONAL DIFFERENCES WERE SIGNIFICANT

Just 3% of Lancashire residents think their child is bullied or teased by staff because of their focus, and only one in 20 or 5% consider that their child is not very intelligent as a result of their local accent. This study indicates that negative views towards WC accents and the fear of social mobility could be impeded. In northern England, the regional changes may represent a greater sense of local identity than in the south. In relation to the south, northern identity tends to be established as an identity of the working class. This can be seen in the analysis by Joan Beal of 'Word for Northerners, a satirical ad for a new edition of the popular word processing package. The directives are translated into the dialect of Yorkshire and peppered with obscenities, while the text around it makes use of the northern presumed WC ethos.

4.9. HIERARCHICAL MODEL OF CLASS: THE 2001 UK SOCIO-ECONOMIC CLASSIFICATION

Since the beginning of the last century, governments have published lists of occupations ranked according to either assumed status or position within the socioeconomic system- or a combination. In the UK, the first was the Registrar General's Social Classes. In Canada, a system has been developed

combining a subjective ranking of 320 occupations with the income and educational level of typical people in that occupation. In 2001, the UK government introduced the scheme. The scheme combines 'different labor market situations and work situations' in terms of income and security. Unlike the Canadian scheme, it does not include a subjective evaluation element, although it probably corresponds quite closely to British people's perceptions of the matter.

4.9.1. Trudgill's Model of Social Class and Language Variation in Great Britain

The association between geographical and social disparity in British English is an influential conceptualized by Peter Trudgill. It agrees that the geographical disparity between citizens with a lower social status in English is much greater. This means that anything should be said more clearly from where everyone comes from that they are the working class rather than the middle class. It also reveals that people around the world sound like the middle of the ladder rather than the base of the ladder. Turning to the people at the very top, we find that everyone is talking about a range that, by definition, indicates little geographical change: (RP). Then we discuss RP and Standard English in more depth.

In other English-speaking countries, the Trudgill model is widely used, especially in Australia and New Zealand, with little geographical separation and relatively higher-class distinctions. This is common in areas of Canada and the United States where, say, European settlements have been relatively recent since the mid-19th century.

4.9.2. Language and the Social Class Hierarchy

Formal language and class analysis by Father William Labov. Here is an example of the work of Peter Trudgill, Labov's first English linguist. A random poll of 60 people from Norwich (1974) consists of a composite score combining the state of jobs, incomes, schooling, place, and form of accommodation, categorized into social class groups. He interviewed these people in several formats, from formal to informal, and calculated the frequency indices for the specific features he examined. One of these is/are/interval, which is different in much of Britain, as we have seen. There is an intermediate form in Norwich that is supported by Trudgill. Step (UWC), lower middle class (LMC) or middle class (MMC) are word list, passage reading, formal, and formal forms (along the lower axis). Classes

are perfectly graded, as can be clearly seen, and with increasing informality, each class often improves its use. There is an extremely good argument for the use of this hierarchical paradigm.

However, also sociolinguists see the division of the social class from the viewpoint of the conflict model. For example, Milroy, and Gordon referred to studies showing a 'bipolar' variation in the speech by villagers at a plant in Guyana, where the social distinction is linguistic. It is also obvious that the gradient scale of the distinction is not balanced, say in grammar, in one part of the vocabulary, usually phonetics, at least in English. In this case, two medium-sized towns in the south of the country, Reading (an ancient, well-established town) and Milton Keynes, were comparatively investigated. Youth were drawn either mainly or mainly from the working class from schools. The "middle class" uses much fewer types than the "working class" does. This influence is much greater in the old reading area, where polarization takes place in a way that is not discovered in the socially complex new city: all groups display an intense disparity. However, there is also a categorical class distinction in the use of non-standard grammatical components, also in Milton Keynes.

4.9.3. Social Class Differences in Discourse

Since the late 1950s, a parallel track within sociolinguistics has investigated social differences in the way talk is organized. The most prominent figure is Basil Bernstein (1924–2000), who in 1958 suggested that educational failure among WC children may be due to their use of what Bernstein later called a 'restricted code.' Bernstein's main contention is that because of supposedly 'relational' family structures where roles are implicit rather than negotiated, WC children use a much more implicit type of language, lacking in adjectives and adverbs, using stereotyped phrases, not clearly differentiating cause and effect, using commands and questions, and using 'sympathetic circularity' shown by phrases like 'It's only natural, isn't it?.' MC children can use an 'elaborated code,' which does not contain the implied deficiencies of the restricted code. The characteristics of the codes are cited in full in Macaulay (2005, p. 41) and usefully paraphrased. Bernstein has been roundly criticized, not least because of the 'deficit' that his theory implies, but also because of the weak empirical basis for it. Is there any evidence for Bernstein's contention? Wodak used the technique of oral retelling of news stories as a means to find out. She found that MC people would focus on accuracy, backgrounding their stance, while WC people often incorporated the news report into their world-view, with comments like 'You can't do anything about

it anyway.' Wodak found statistically significant class effects, but no sex or age effects. She attributes this to the MC speakers' years of socialization, through schooling, into producing 'over sophisticated,' fact-orientated summaries, rather than the more 'natural' mode of telling narratives used by the WC respondents. These differences are consistent with Bernstein's view and have the potential to lead to discrimination. While some experimental studies have supported some of Bernstein's claims, other studies have tended to disconfirm them, and the trend now is to look beyond them and focus instead on class differences in how conversations are managed, doing away with any 'deficit' notion, while focusing also on the way gender interacts with class. Macaulay (2002) indeed finds a much greater use of adverbs by MC speakers – as Bernstein predicts – but fails to find any evidence that they are being used to make reference more explicit. Instead, they use them 'to make emphatic statements, making quite clear their opinions and their attitudes.' This appears to contradict Wodak's finding that it is WC speakers who relate events to their worldview. However, Macaulay's MC subjects are being a speaker (i.e., self-) oriented, wanting to make their opinions clear. Wodak's WC speakers appear, from the transcripts, to be struggling to reconstruct the gist of what they have heard by relating it to their own experience, rather than reproducing the story in a disinterested way in a manner they are not trained to do.

4.10. RECOMMENDED READINGS

Giddens can certainly find the most open and up-to-date social class account available (2006). A ton of what he's writing is going to apply to it even though he doesn't make any mention of grammar. To date, Ash is the so-called variationist work of Labov and others, particularly in the USA, but the only chapter of the social class in sociolinguistics. The related floors are protected by Chapter 2 of the Chambers. Any page in Milroy and Gordon is holding a more in-depth conversation. Wolfram and Schilling-Estes have a very basic portion of the American language and class.

4.10.1. Hidden Advantages and Disadvantages of Social Class: How Classroom Settings Reproduce Social Inequality by Staging Unfair Comparison

The paper "Hidden Advantages and Disadvantages of Social Class: How Classroom Settings Reproduce Social Inequality by Staging Unfair Comparison" examines how forced social comparisons in the classroom

can contribute to social reproduction in education. Three studies conducted among 5th and 6th graders examined the hypothesis that schools settings may widen the achievement gap related to social class by staging unfair social comparison among students. These disruptive comparisons result from the fact that classrooms settings showcase achievement gaps between students in a way that does not acknowledge the unequal familiarity with arbitrary academic standards, forcing students to interpret these disadvantages as a sign of differences in intellectual ability, a construal which may interfere with disadvantaged students cognitive functioning.

In a first study, we demonstrated that classroom situations that highlight differences in performance by having students raise their hands to signal completion during a difficult reading test undermine the WC students' achievement, whose lower familiarity with the academic language is well established. Two other studies were carried out to specify the processes involved in the observed results, namely an invisible cultural disadvantage, which is construed as a sign of intellectual limitation.

Because social class is confounded with multiple factors and processes, we manipulated levels of familiarity with a new arbitrary standard (i.e., cultural capital) as a proxy of social class. We thus created a new arbitrary written code (a series of symbols corresponding to a set of letters) and operationalized two levels of familiarity with completely new arbitrary code, without the students' awareness. We then examined how being exposed to the success of other students (i.e., social comparison) might disrupt the performance of the least familiar students. A second study showed that the performance of the experimental disadvantage students placed in an environment where students who succeed were instructed to raise their hands is significantly lower than that of disadvantaged students not placed in a situation of comparison. However, A third study showed that letting the cat out of the box, that is making students aware of the disadvantage conferred to some of them, prevents the less familiar students from a threatening interpretation of their underachievement as a lack of ability and restores their performance.

In sum, our findings provide evidence that reproduction of inequality in education is not just the product of prior cultural differences among students: classroom situations can amplify the social-class achievement gap by staging disruptive social comparisons that harm the achievement of students who are less familiar with standards valued in education. Children from poorer families do less well in school than their peers from more well-off families.

Why? One reason is, of course, that richer families can provide more resources for their children. This excellent paper suggests a complementary reason: children aren't aware of the differences in "cultural capital" that favor children from well-off families. Instead, they explain differences in knowledge as being due to inherent "smarts," which is demotivating to children from low-socioeconomic-status families. The studies in this chapter also show what can be done to alleviate these negative effects: make it clear that some children know more than others simply because they received better training before they even set foot in the classroom. This extrinsic (rather than inherent) explanation for performance differences blocks the debilitating effects of social comparison in the classroom.

4.10.2. Social Class, Social Rank, and Stratification: In Sociolinguistics, Revisiting Family Concepts

In variationist sociolinguistics, the patterned nature of the relationship between social class and language variation has been a longstanding focus, with research questions that typically ask how social class, in relation with other social and stylistic factors, affects language use. When including social class variables in quantitative analyzes, many variationists have followed a set of empirical traditions from sociology that determine an individual's position in a discrete social class by using scales that draw upon factors like income, education, and occupation. Yet, such measures and classification schemas may not imply a particular theory of social structures and are often more descriptive than analytical. Perhaps due to the fact that variationist sociolinguists have employed empirical approaches to class while remaining disengaged from theoretical debates surrounding it, little consensus has been reached over how to theorize or measure class, making it both a conceptual and methodological hurdle. Ash (2002, p. 402) captures this consternation.

Social class is a central concept in sociolinguistic research. It is ironic, then, that social class is often defined in an ad hoc way in studies of linguistic variation and change, and individuals are placed in a social hierarchy despite the lack of a consensus as to what concrete, quantifiable independent variables contribute to determining social class. Thus, this variable is universally used and extremely productive, although linguists can lay little claim to understanding it.

Sociolinguists' insecurities lie in how best to operationalize class as a variable and accurately classify speakers along its dimensions, to measure its correlation with language variation. Similar critiques are issued by Rickford,

who recommends that sociolinguists working with social class look to theoretical and methodological advancements outside of linguistics: "To adequately account for the quantitative distributions by a social class that we observe in local surveys of language use, we need to turn to sociological and anthropological models of social stratification and life mode, but these are quite unfamiliar to the average sociolinguist." That is, new theoretical views on social class may provide better interpretations of language variation by class or may help develop new or refined empirical approaches to class—either of which could better illuminate the social class/language variation relationship. I reengage questions concerning how to conceptualize and analyze class in variationist research. I briefly outline how variationists first used empirical approaches to the social class that are traceable to the sociological literature on status attainment and social mobility. I discuss some critiques of this approach and then present a contemporary sociological framework of social class proposed by Acker (2006). Applying it to a study of language variation among women in a black Appalachian community, I suggest variationism can benefit from Acker's approach. I thus propose an avenue for mutual enrichment: Sociological theory can advance variationists' theoretical and methodological understandings of class, while sociolinguistic data can inform sociological theory about this social construct.

4.10.3. Sociolingual Socio-Economic Status

Variationist Sociolinguistics has investigated the interaction between linguistic polymorphism and significant demographic groups in large urban centers in the United States and the United Kingdom in several early studies. In order to conceptualize and operationalize the social class, various figures are based on the sociology pattern: the socio-economic index. In the Labov sample, the respondent obtained a socio-economic index score from a sociological survey, which included years of schooling for the individual, family bread-winning occupation and family income. Duncan's study of the Wolfram socioeconomic index (1969) (SEI). The indexes have shown great merit in terms of variationism and their comparability. Data on occupation, professions, etc., of residents can be easily accessed. These results are related and statistically checked with evidence from other factors as these figures are translated into a classification that can be used to measure the role of entities within the corporate hierarchy (and thus to measure their social class). For example, the socio-economic index scores of respondents were used by Labov to identify them as one of four social

groups and to evaluate their language habits. So in the case of variational socio-linguistics, precisely as they are in line with our already established categorical orientation and statistically driven approaches, socio-economic indices are of importance. Analytical and analytical issues, however, emerge from the use of socio-economic indexes to explain class history. Grusky said, "Despite the continuing power of prestige and socio-economic scales…[t]his long run may nevertheless come to an end; in fact, while a widely supported alternative to socio-economic scales has yet to appear, on various fronts the socio-economic tradition has been subjected to increasing criticism." For example, the role of human beings is considered to be not in Duncan's (1961) SEI. Since women tend to be trained higher than men in the same occupation, the importance of these scales can often be mistaken, while the reverse is true of incomes. For example, if the "middle class" except the Service Workers represents all white-collar jobs, 53% of black workers were in the middle class in 2000. However, only 25% of the black labor force comes into this category if the middle class is defined as those in high-wage white-collar jobs. Second, the critique centers on how indexes are used to locate individuals in class organizations. Various sociologists have suggested the frameworks of the classes (Figure 4.4).
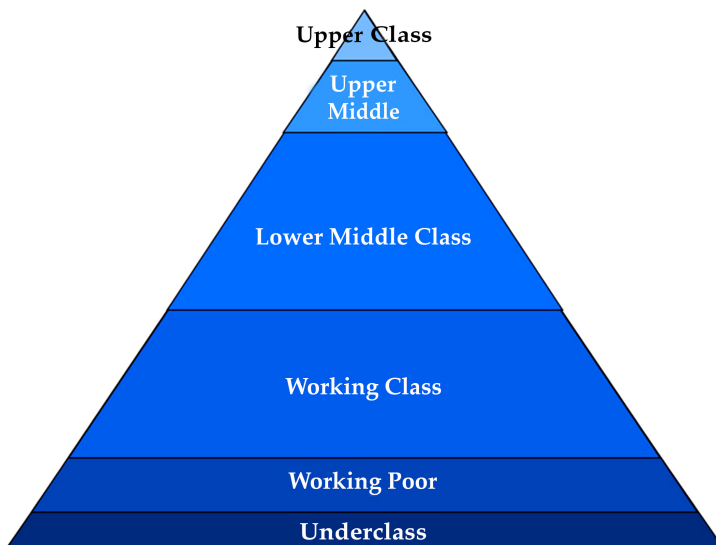
Figure 4.4. Socio-economic status and inequality-Leigh Ann's blog.

Source: https://lj20buck.wordpress.com/socio-economic-status-and-inequality/.

4.10.4. Socio-Economic Class: Other Socio-Economic Systems

In Erik Olin Wright's guide to social identities in the Encyclopedia of Social Sciences (2003), he states that few concepts are more controversial in sociological thought than the concept of class and that there is confusion as to what classes are. The concept of social class can be equated to racial inequality.

The class in this regard is a grading concept which indicates that classes are graded as a continuous collection of different levels, such as ranks on a ladder, with names such as 'low classes' and 'upper classes.' The second agenda is an empiric role in the distribution of distributors, in which individuals are statistically positioned and generally rich. The category of the relational reason for the economic possibility of success, the historical variance of the process of inequality and the basis of the economic difference or exploitation. There are no spatial limitations on addressing each technique, while the first three agendas have become important in the variational sociolinguistic analysis. I summarize the description of the person in Wright below. It is an arbitrary position on the first agenda to research how people and others locate themselves in the social structure of inequality. Wright says in this text that groups are social divisions that share subjectively prevalent attributes. As a result, class classes are like other status groups, and class is central to the judgment of other individuals (in both economic and non-economic terms). Class characteristics are distinct from meaning in this respect, and even about the economic status of individuals, class subjectivities can be severely affected by expectations.

The class as an unbiased aspect of distribution concerns how people systematically distribute resource disparities, which are usually indexed to wealth. Defining graduation is characterized as a continuous set of separate divisions, such as rungs, with names such as "lower class" and "upper class" to indicate separate positions. In this way, a class is a definition. This conceptualized class refers to all contexts in which people are portrayed as opposed to social constructions (e.g., by citizenship or racial status). It is impossible, however, to create Universalist class structures, and analytical distinctions are less centered on the social ties that determine people's access to economic and material capital. Class is represented in the third agenda by linking people to capital or income-producing properties as a qualitative definition of economic opportunities. These places will lead to the subjective desires and lifestyles of people with class relationships (as on the first agenda), and thus their affiliation to wealth is seen as a distinct

category that affects people's life opportunities, including gender, ethnicity, citizenship, etc. Weber and Bourdieu are pursuing this agenda in sociology, opposing incremental class agendas and favoring friendship approaches. Different social-class methods of theory and experimentation have consequences for variationists who want to find out which techniques are most appropriate for studying polymorphic language and how to integrate them into new studies. While the first two approaches have been used in the sociolinguistic analysis, I would recommend that the Third Agenda provide a better understanding of the social mechanisms by which language heterogeneity affects the social class, including how income and access to capital, including language resources, are divided differently between competing hierarchies. This line of argument is in line with the tradition that Labovian sociolinguistics has long argued that the use of language is subject to social pressure. Labov (imminent), for example, is theorizing how residential segregation creates a dialect between black and white vernacular, which forms and restricts access to Standard English services. In pursuing this approach, what kind of framework can we use to guide our conceptualization as a) people's relationships with different properties or services that produce profits, b) people's subjective lives and personalities, and c) social groups, and therefore human life opportunities? Weber and Bourdieu's hypotheses are, as stated earlier, two potential approaches. Weber was, however, accused of being too close to the economic future and of having been reduced to the extent to which gender and race/ethnicity are taken care of. In comparison, Bourdieu focuses on the position of race/ethnicity in the development of social inequality and sees gender differences as passive violence. Marx, Bourdieu, and Weber are the subjects of Joan Acker, a feminist sociologist, when she proposes a new social trend towards integrationist and inter-sectorial theory while at the same time theorizing how groups shape themselves in ways relevant to race and gender. 'Class stands for activities and interactions that have distinct access, control, and effect on the means of supply and life in the theoretical sense of Acker, which are influenced by gender and race. Acker's analytical and philosophical solution to the class debate is multifold.

Secondly, a class investigation in the field of women and men, distinct from that of white male actors; thirdly, a clarification of identity and racialization; and fourthly, a broadening of the interpretation of economic relations, which involves the study of social relations and institutions as active practices originating, in particular, in historical and geographical contexts. Ackser points out that it is necessary, by paying attention to class-

related social distinctions, to observe and quantify class-related biases as racialization can "excavate" them. "This conceptual change reflects a shift in terminology—we are interspersed in-class interactions, not in class systems.

4.10.5. Qualitative Data

Three themes arose during field research with church ladies and porch sitters. I consider, in turn, how women establish normative behavior and engage in self-representation, work, and work and lifestyle status. First, we consider the ladies of the Church with regard to self-presentation. They often used double names ("Gail Ann"), honors (Mrs., Ms.) and dresses, skirts (never jeans), often nail paints and straightened hair or curls. Women were police officers on the projection of conservative personalities, including smoking. Gail Ann had gone out of sight, but she was not out of reach, and she continued to take part in the conversation, apologizing, and apologizing for the porch. She went out and said, "Girls, I smoke." Her husband tapped a cigarette on him in another Zora interview and asked her, "Do you want a smoke?" to which Zora quickly replied, "The women of the church too apologized for their impurity, stressing the importance of their household. In another conversation, Gina, and Gail Ann took on the tasks of repartee, undercutting Gina's housekeeping skills, while Gail Ann claimed to be behind her because of the laziness that Gina had agreed was unusual for her. Gail Ann, for example, was unfaithful to her appearance and the state of her house, once said, "I'm just vacuumed, I haven't been vacuumed today, but I'm vacuumed every day. But I'm a WOMAN. Among the porch sitters, at the time most of the fieldworks were performed by Michela and Emily, Debbie worked in the instrument making plant, and Melissa was provided with government assistance. She explained that she may not have had to work in a job she held with a college degree. I've been going to [Community College] Tri-County for a while. I told [Tara] that I wish I could keep going. Debbie replied when she asked what she had done after she left school, "Debbie replied when she asked what she had done after she left school, "10 years ago, and 11 years ago [at the plant]… I haven't found anything else." Black rural women are increasingly doing this type of "alienating work" as they move from a low-fitting, blue-collar to a service job more than others. At the end of the day, the two groups distinguish themselves by parental attitudes, manners, and behavior. "When she's a daughter, a lady you know? See her at chat shows and stuff? She's really caring and, you know, she's talking very well being a good lady, for Zora, is all about speaking well and acting well. Church ladies also spoke and church ladies spoke "simple

way, behavior, and talk in interviews." The porch sitters also said that they enjoyed partying with adults.

4.11. THE INFLUENCE OF SOCIAL CLASSES ON LANGUAGE VARIATIONS

The position, rank, skill, and variety of people in this world is quite natural. Age, size, color, ethnicity, administration, and economy are some of the major variables that promote population divides. The governing party over seemingly less powerful groups is simply the normal course of action. The general theory of uniting citizens based on their social or economic status is.

System of social status. The citizens of these classes are characterized not only by their abundance of money, authority, attractive quality, schooling or rank but also by their manner of speaking, style of speech. A professor in a common college is not intended to sound like a man who works in a worn factory. A businessman can never use a beggar's voice when talking to his mother. Clearly, we can identify who is at what point. We can derive their economic circumstances from their professions, and they can also determine their social divisions. A distinct distinction from the use of syntax, morphology, phonology, phonetics, vocabulary or type makes it easier to distinguish each style (Robinson, 2008).

Any society is stratified and measured primarily based on economic conditions in different cultures. Various groups are developed in the same society, where the members of each group are usually distinct from the participants in the other groups. However, this chapter will only focus on language differences between different classes. The collective identity of individuals affects the plurality of their voices. The more distinct the difference between societies is its language. The one in the highest position in the Social Hierarchy speaks precisely and differs considerably from the other in the hierarchy.

The social class variants of the same language produce "sociolects." It should also be noted, however, that each person of a particular class will speak differently from the citizens of the same class because of their aspiring tendency towards the upper class. Many linguists, as Trudgill (2000) put it, focused on the idiolect, the idiolect, the fool."

Speech by a single person in a single way was perceived to be more regular than a speech by the entire population. However, it is not feasible for individual speakers to be selected from their social class group and

extended to a majority of speakers. Individuals with strong control and communication skills in the Bangladeshi community, especially those living in urban areas are generally in an advantageous position in Bangladeshi Society as a result of social displacement; it is very difficult for those who have recently migrated to cities in Dhaka or changed their classes.

The effects of his secondary education were very good when I came to Dhaka, as he used to say in the Irish dialect. Originally, a girl from a lower class would not only face a different world, but would also move away from her usual background, but would also have to deal with the difficulties of dealing with city people.

The linguistic characteristics and commitment of people to diversity are deeply affected due to social standing, social networks and migration. The purpose of the research is therefore to find out how these social groups have an impact on linguistic differences and to promote them.

Inequality within a shared culture. The people of Dhaka City have been focused, and the researcher has also sought, through her participation, to find out their views, desires, and expectations regarding this diversified social situation.

Bangladeshi cultural disparities: there is generally more diversity of languages in bilingual or multilingual countries than in single-speaking countries. However, there are also differences between the same languages in mainly monolingual countries.

Hudson (1996) defined the variety of languages as several conventional social distributive linguistics." Herk (2012) more specifically described the variants as "different ways of voicing the same word." Herk (2012) categorized them as "different ways of saying the same thing." Scenario, man. As a result, several variations of that language can be used by individuals in the same country.

Sociolinguistic variants are two distinct terms that are often used as synonyms. Variation is known as a distinctive "way of speaking" of the same language, where variation is viewed as a "way of speaking."

Distinctions can also be found within the same community of speech due to variations between people. And variations may be called a certain language or dialect, and different forms and accents may be inserted into the code or dialect.

Bangladesh has several variants with distinct expression classes commonly recognized as dialects. However, the popular Bangladesh

colloquial can also be regarded as variants. However, the way people express the same difference varies from class to class, and so the term is different. Sex, the social status, and the regime are a variety of significant variables in an individual's linguistic variation.

People from the north of the speech can easily be differentiated from the southern dialects. Cultural disparities, another important notional aspect, have also occurred in the circumstances between the country and the socio-economic community.

Many scientists don't think these findings are obvious, but the social status is really important to allow vocabulary variations (Milroy and Gordon, 2003). People can accurately be classified by observing their language use in their respective social groups or schools.

Bangladesh was born in 1971 as a free country, and Bangladesh as the only national and official language after the 1971 War of Independence. While the government of Bangladesh did not accept English as its second language, English is suggested in certain formal circumstances. There were many variants in the Bengal subdivisions, and thus the nation is no longer monolingual.

Related speakers, who have an important role to play in society, have the potential to establish high diversity and low diversity. It is generally referred to as a professional elite party that decides, first and foremost, whether language would have a high diversity or low diversity status and a higher or lower social role. A group of people who talk a language fluently.

Besides, the majority of the population belongs to this group which is politically very strong in society. Thus, their language would have the status of high-variety and the status of low-variety would have been earned by other sub-divisions or by the language of minor speakers.

The great variety of Bangladesh is then selected for the low variety because it is the mother tongue of the tribal elites. Related varieties of Bangladesh, but due to their position and acceptance in society, have separate grammar, morphology, phonology, phonology, syntax, and semantics.

Chapter 5

Psychology of Language Development

CONTENTS

5.1. INTRODUCTION

Language is a means of communication that includes the use of words and systematic rules organizing the words to transmit information from one person to another. While language is used as a form of communication, not all communication is language. The communication is through postures, movements, odors, or vocalizations. Communication is important for species since it allows them to interact and develop social relationships.

Language development is a process that starts in early life. Infants start without knowing any language and can distinguish speech and engage in babbling 10 months later. Studies have shown that the earliest learning starts in the uterus when the fetus begins to recognize the sounds and the speech patterns of the mother's voice and can differentiate the sounds after birth (DeLamater, 2003).

Children commonly develop conscious language abilities before developing their verbal and expressive languages. The internal processing and understanding of a language are referred to as receptive language while the explicit language develops slowly with an increment in receptive language.

Productive or expressive language is deemed the start stage of pre-verbal communication in which infants use gestures and vocalizations to make their intents known to others. Based on the widespread principle of development, new forms then take over old functions, so that children learn new words to express similar communicative functions they had originally expressed using proverbial means (DeLamater, 2003).

5.2. LANGUAGE DEVELOPMENT

Given that language is problematic, it is not unusual for people to expect that the mastery of language will be difficult. It is true, especially for adults trying to learn a second language. Children, on the other hand, master languages faster and with ease compared to adults. For example, skinner proposed that language can be learned through underpinning.

The behaviorist technique has been decried by Noam Chomsky and instead agreed that the mechanisms underlying language development are inferred biologically. Language usually develops in the absence of formal instruction, and the same pattern can be observed in children from different environments. Before were are born, we have the biological predisposition to learn a language.

It also seems that there is a vital period to learning a language, in a way that one proficiently acquires knowledge of the language. It is important to note that the ability of people to master language diminishes with age. Knowing about language begins from an early age. Scientists assert that it occurs before one is born. Newborns prefer their mother's voice and can dissociate their mother's language from other languages being spoken (Yule, 2010).

Babies also become familiar with the languages used around them and tend to prefer videos with faces that move in synchrony with audios are spoken language compared to other videos that are not in synchrony with the audio. The development of language for children moves from simplicity to complexity. By four months, children can read lips, and discriminate speech sounds. This language has often been referred to as gibberish.

Language development starts with recalling words without associated meaning, and as children age, words acquire meaning, and relations between words are then formed. With time, sentences start forming as words are joined together creating a logical meaning. As a person becomes older, new meanings and associations are created, and their vocabulary becomes vast.

Infants utilize their bodies, vocal cries, and other forms of preverbal communication to express what they want, their needs, and dispositions. Children learn their first languages without conscious schooling, even though most children start vocalizing and eventually verbalizing at different ages, and eventually at different rates. This process of language development changes with age. Before learning of a language can begin, a child has to be biologically and socially mature enough.
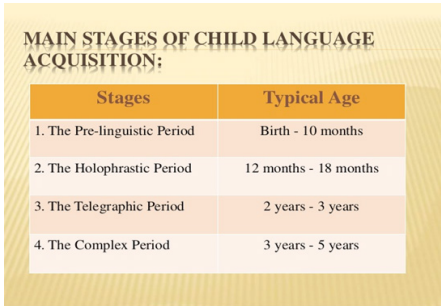
- **Biological Preconditions:** Linguistics do not all agree that language development is determined by biological factors, but instead, most of them have agreed that people's ability to learn a language may have developed through the process of evolution, and the foundation of language is passed down genetically.

- **Social Preconditions:** Children must socialize with people who can vocalize and respond to questions. For language acquisition to successfully evolve, children must be present in an environment that allows their communication in that social language.

There several theories that explain the concept of language development. The most common explanation is that it develops through imitation. This is however not based on real research. The two established theories are that language is a result of both psychological and functional development

which arises in the process of learning languages. Functional explanations investigate social procedures that are employed in learning the first languages**.**

5.3. STAGES OF LANGUAGE DEVELOPMENT

Development in learning languages varies from one child to the next, but they can be classified into five major stages according to Rodger Brown (Figure 5.1).

MAIN STAGES OF CHILD LANGUAGE ACQUISITION:

Stages	Typical Age
1. The Pre-linguistic Period	Birth - 10 months
2. The Holophrastic Period	12 months - 18 months
3. The Telegraphic Period	2 years - 3 years
4. The Complex Period	3 years - 5 years

Figure 5.1. The five major stages of child language acquisition.

Source: https://sites.google.com/site/kidswithlanguageimpairments/-introduction-to-stages-of-language-development.

5.3.1. 0–1 Years of Age

A baby expresses using nonverbal communication. For infants crying is the only means of communication. Newborns age one to five months have different crying tones and use them as a means of conveying their emotions. This is also the stage at which they begin laughing. At about six months, children start responding to their name, yell, or even squeal.

They can differentiate emotions based on tone, especially the tone of their mother and their father. Between 7 and 10 months, the child can put words together like mama or dada despite these words lacking meaning or significance.

Children communicate verbally from 10 to 12 months, and they may begin imitating the sounds they are exposed to, for instance, animal sounds. This non-verbal communication includes the use of gaze, head orientation, and body positioning. They can also use gestures as a form of communication. Delay of such milestones can occur if the parents do not regularly communicate with the baby.

The baby's comprehension of non-verbal communication begins with how parents effectively use it in conversations. Infants can understand what adults or others communicate with them.

5.3.2. 1–2 Years of Age

In this stage of development, both verbal and non-verbal communication is used. At 12 months, children start repeating the words they hear. The children use adults and others as a point of reference for children in terms of the sounds of words, and what they mean in the context of a conversation. Repetition and observation are used as a means of learning non-verbal communication.

It becomes difficult for children to carry out conversations if their parents do not communicate with them regularly. Their vocabulary should consist of at least 50 words but can reach up to 500. Gestures used at the beginning of development are replaced by words and will only be used if necessary. As development progresses, verbal communication is used over nonverbal communication.

5.3.3. 2–3 Years of Age

Children at this age use the turn-taking style for communication. This leads to the creation of a conversational structure that eases verbal communication allowing it to continuously develop. This teaches them patience, kindness, and respect as they learn from their elders that a person should speak at a time. This leads to the development of interactional synchrony during their routine preverbal, shaping interpersonal skills early in their development. Children at this stage also go through a recognition, and continuity phase.

Children begin to see shared awareness as a factor in communication along with their development of the symbolic direction of the language. The caregiver and child relationship is affected by this. It is an important part of self-discovery for children as they start continuously owning their actions.

5.3.4. 3–5 Years of Age

At this age, children are learning how to develop abstract thoughts but are still able to effectively communicate. They start being fluent in connecting sounds, syllables, and can link words that together make sense in the same thought. They also participate in short conversations with others. It is possible to develop stuttering, which results from a speech being slowed

down. This can also include a few pronunciation errors. Toddlers at this stage tend missing function words and misunderstanding the use of verb tenses.

With time, they start including functional words, pronouns, and auxiliary verbs. At this stage, children can pick emotional cues depending on the tone of the conversation by adults. If they distinguish negative feedback, it is usually followed by fear and avoidance of the associated verbal and nonverbal communication. The toddlers develop the skills to listen, and to some extent, they can understand what other people are saying, and from this, they can respond appropriately.

5.3.5. 5 to 10 years

Language learning at this stage mostly occurs in schools, expansion of the child's vocabulary happens through exposure to reading. This helps children to learn difficult forms of grammar, and this includes plurals and pronouns. During this period they also develop metalinguistic awareness, and this allows them to reflect, and clearly understand their language use. This means they can also understand jokes and riddles.

Reading allows them to learn vernacular and helps them to develop confidence in complex word choices as they communicate with adults. It is an important developmental stage both socially and physiologically. School children are primarily influenced by communication and gestures. As they continue to progress in their communication, they continue to understand and learn the differences between the forms of intentions, and they understand that they are different ways through which they can express a similar intent.

5.3.6. 10–18 Years of Age

The cognitive potential of a child has significantly developed by the time he or she reaches the age of ten. At this point, they can fully understand the purpose of conversations. During this time, sophistication, and effectiveness of communication skills increases, and the understanding of vocabulary, and grammar increases as a result of communication. Adolescents experience changes in social interactions, and cognitive development, which influences how people communicate. They use slang or colloquial speech, however, this can lead to confusion and misunderstanding.

An individual's style of interpersonal communication relies on what they are communicating with. Adolescents tend to communicate less during this period, especially with their friends but communicate more with

their friends instead. When discussions, are differentiated using different channels of communication, attitudes and predispositions are the key factors that drive the individual to discuss their feelings. It also shows that respect in communication is a behavior in interpersonal communication that is built on throughout development. The end of this adolescent stage is the basis for communication in the adult stage.

5.4. LANGUAGE AND SPEAKING

In a language, words are representations of ideas, people, places, and events. The languages that children learn are connected to their culture and surroundings. Do words shape our thoughts? Investigations have been carried out by psychologists to understand this and whether thoughts and beliefs also shape our language. Edward Sapir, and Benjamin Lee Whorf, are two researchers who started their investigations in the 1940s. They tried to understand how the language habits of a community encourage the members of the community to interpret language in a certain way (Yule, 2010).

Sapir and Whorf proposed thought is a determinant of language. This suggests that people whose community language lacked past tense verbs would be challenged to think about the past. Researchers have since identified this view as too absolute, and have pointed out the lack of empiricism behind what was proposed by Sapir and Whorf. Researchers continue to study and debate about this relationship to date.

Language may influence how we think. This is referred to as linguistic determinism. A recent demonstration of this phenomenon includes the differences between English and Mandarin Chinese speak and refer to time. English speakers tend to talk about time and how it describes changes along a horizontal dimension. For instance, saying things like a person is running behind schedule, don't get ahead of yourself while mandarin, on the other hand, also describes a time on a horizontal plane. It is not rare to use words linked to a vertical arrangement. For instance, the past might be described as being up and the future being down.

The differences in language result in differences in performance on cognitive tests designed to measure how easily an individual recognizes temporal relationships. Especially, when the tasks are sequential and have vertical priming. Chinese speakers are faster when it comes to the recognition of temporal relationships between months. Therefore, habits of language encourage habits of thought.

Language does not entirely determine our thoughts due to its flexibility, but the habit of using language can influence our habits of thought and action. For example, some linguistic practices tend to link to social institutions and cultural values. For example, pronouns such as I and you are representing the speaker, and the listener who is speaking the language, English. A sentence in English cannot have these pronouns dropped if they are used as the subject of the sentence.

For example, "I went to school yesterday" is okay to be used but "went to school yesterday" is not in Standard English. In other languages such as Japanese, pronouns can be and they are many at times removed from sentences. People in countries, where the pronouns can be dropped, tend to have collectivist values in contrast to those who have non-pronoun dropping languages such as English. It has been argued that the use of you and I keep reminding people of the distinction between the self and other or the differences between individuals (Park, Jung-Ran, Abels, and Eileen, 2010).

These linguistic practices may act as a consistent reminder of people's cultural values, which also may encourage individuals to carry out linguistic practices. One group has researched how language has influenced thought and have compared how English speakers and the Dani people from Papua New Guinea think, and speak about their color.

The Dani have two words for their color. One word for each of the two colors: the light and the dark. Contrary to this, the English language has 11 color words. Researchers have hypothesized that the number of color terms limits how the Dani conceptualize colors. Dani still could distinguish colors the same as English speakers despite only using a few words.

Recent review research has aimed at understanding how language may affect things like color perception. It suggests that language has the potential to influence this perceived phenomenon, especially in the brain's left hemisphere. The left hemisphere is usually associated with language for most individuals. The right hemisphere is usually less affected by linguistic influences on perception (Park, Jung-Ran, Abels, and Eileen, 2010).

5.5. THEORIES OF LANGUAGE DEVELOPMENT

5.5.1. Behavioral Theory

The behaviorist theory believes that infants learn oral languages from other human role models. Through a process that includes imitations, rewards,

and practices. Human role models in an infant's environment provide the stimulus and rewards. When a child makes attempts at an oral language or imitates the sound or speech they should be rewarded with praise and given affection for their efforts (Figure 5.2).

Reinforcement		Punishment	
Goal is to increase desired behaviors		Goal is to decrease undesirable behaviors	
Positive	Negative	Positive	Negative
Praise	No homework pass	Shame	Time Out
Stickers	Late bedtime	Spanking	Grounding
Privileges	Ignoring	Loud Voice	Take away toy
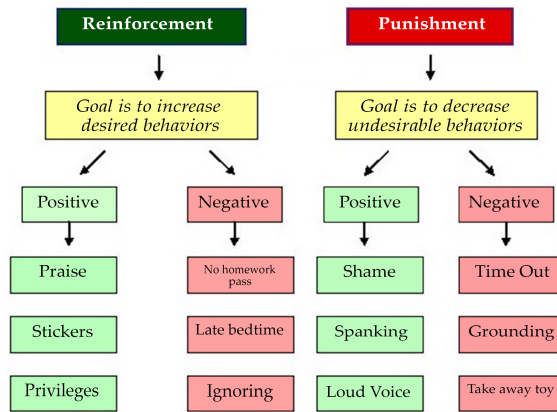
Figure 5.2. Behaviorist theory of language development.

Source: https://www.josbd.com/behaviorist-theory-of-language-development/.

If rewards are an important component in language development, what happens to a child with a parent who is not attentive when a child attempts to speak? If a baby learning a language is solely motivated by rewards, then would it be possible that speech attempts stop because of a lack of rewards. Other cases against the theory include the use, and meaning of abstract words, evidence of new forms of language not modeled by others, and the uniformity of language acquisition in humans.

The behaviorist theory is a psychological theory founded by J. B Watson. It is a theory of native language learning, advanced to some extent as a reaction to traditional grammar. Other supporters of the theory include Leonard Bloomfield, O. N Mowrer, Skinner, and A. W. Staats. In the early decades of the 20th century, behaviorism was advanced in America as a new approach to psychology, particularly emphasizing the significance of verbal behavior, and this has received considerable trust from the educational world of the 1950s.

The behaviorist theory lies in the analysis of human behavior in observable stimulus-response interaction and the link between them. E. L. T. Thormdicke was one of the first behaviorists who explored the area

that learning is the establishment of associations on the specific process of behavior and consequences of the said behavior. Operant conditioning is a behavioral theory of stimulus-response learning developed by Skinner and considers all forms of learning to be as a result of reinforcement and reward. This is connected to Pavlov's experiment which shows that stimulus and response are mutually exclusive.

Based on this, babies get native language habits through various babblings that a form of mimicry to the words being spoken by a person or an object close to them. The baby being rewarded for his mumblings acts as positive reinforcement and reinforces further articulations of some kind into grouping syllables and words in similar situations. Through this, the baby goes on to emit words, a group of words, and as he grows he combines sentences through generalizations and some analogy, which in some cases allow him to commit errors by articulating permissible structures in speech (Park, Jung-Ran, Abels, and Eileen, 2010).

By the age of five or six, and as this bubbling grows into refined speech, they become internalized as implicit speech slowly by slowly. What they speak becomes indistinguishable from adults. Overall, this means that the behaviorist theory is a theory of stimulus-response psychology. Through the process of trial and error, in which speech that is acceptable is reinforced by comprehension and approval, and the alternative is prevented by a lack of reward, the child continues to make finer and finer discriminations until his utterances approximate more and more closely to the language spoken by the community in which the child has grown in.

Children can develop a natural affinity to learn a language spoken with their social surroundings whose importance over language, and teaching must be underestimated. The behaviorist theory emphasizes that learning habits or languages through the process of habit formation. Learning languages is a complex undertaking, and based on this theory, it can be learned through being broken (David and Stephen, 2004).

5.6. TENETS OF THE BEHAVIORIST THEORY

The following principles show the operating principles of the behaviorist theories:

- The behaviorist theory relies on spoken language. The primary medium of language is oral. Speech is referred to as language because many languages without a written form. This is because

we learn to speak before reading or writing. Language is what is basically spoken and secondarily written. This is why language teaching is accompanied by speaking.

- Behaviorist theory is the habit formation theory of language, teaching, and learning. This reminds us that structural grammar is a learned process of language learning concerns us by not problem-solving but the information and performance of habits. Language learning is a mechanical process that leads to the formation of habits whose underlying scheme is the conditioned reflex. Language is indeed controlled by the consequences of behavior.

- The stimulus-response chain, stimulus-response, is a pure case of conditioning. The behaviorist learning theory emphasizes conditioning and improving from the simplest form of conditioning to more complex behaviors. This means that the clauses and sentences are learned linearly. Each stimulus is encased in response and becomes the initiator of the stimulus, and this process is continuous.

- All learning in establishing habits is the result of reinforcement and reward. Positive reinforcement is viewed as the reward, and in contrast, negative reinforcement is the punishment. In a situation where a stimulus is present, a response is produced, and positive augmentation by the rewards manipulated by every appearance of the stimulus. The result is conditioning. Coherent reinforcement of responses to stimuli allows the development of habits. This fact lets it be defined as habit formation by reinforcement theory.

- The learning as a result of the social conditioning nature can apply to all individuals. This means that all people can learn equally if the condition in which learning occurs is the same.

5.6.1. Counterarguments on Behavioral Theory of Language Learning

Learning languages is supported by different theories and a fruitful area it embodies the working of human behavior and the mental processes of learners. Not all theories complete the model for the investigation of language learning.

Imitation, rewarding, and reinforcement are the means through which language learning occurs within the behaviorist theory. However, research

done on the development of learning has demonstrated that the imitation structures of children show information on a lack of innovation. The extent of imitation varies depending on the child. Given that children do not imitate such structures like words, phrases, clauses, and sentences at the same pace, they take to learn naturally at different rates even though it should be accepted that imitation is useful in acquiring new vocabulary terms. In the case of reinforcement, this view of learning is not strongly supported by the evidence available, especially for caregivers who correct sample and complex structures.

The process of learning is generalized by the behaviorist theory. It also relies on rewarding, conditioning, and rewarding. They all support the development of analogical learning in children. It can be argued that the process of learning or teaching encourages the learner to construct phrases, clauses, and sentences build on a set of rules previously settled and goes through thought to stop the production of language based on instinct. Habit formation exercises do not provide intrinsic language acquisition (Anthony and Richard, 2008).

Obstructions that are based on instinct may not cause harm to the creative way of learning. Mastering a language takes time, at least intrinsically. They are the extent to which an individual can learn a language. Learning for individuals must be consciously supported by repetition, and drilling to create an effective language intuition, acquisition of which marks the establishment of this threshold level. Before the threshold level is obtained, the learner lacks creativity, and cannot properly use the language in new situations. Intrinsic learning is then delayed, and this is as a result of the late acquisition of the threshold level because of drills and rules that were previously set.

There is a satisfactory explanation for the rate of social influence on learning. It is critical to determine the extent and the rate at which social surroundings promote language learning which remains unexplained.

Learning varies from one individual to the next. This means learning is not equal for all people, even if they are in similar social environments. The background and the experience of learners and affects how they learn. According to Chomsky, these factors are there in innate capacities that individuals have and they predispose them to basic language patterns.

The behaviorist theory has strategies that can only be true in the early learning stages. This occurs when children are still infants or in early childhood. This theory has been proven to be successful in animal

experimentation and learning. Most learning processes are complex, and in that case, there are intervening variables. This is not observable between the stimulus and the response meaning that language learning cannot take place in habit formation. This is because learners are exposed to different stimuli and response chain since language is complex and cannot be learned in such a manner, especially due to the limited time available (Anthony and Richard, 2008).

It is important to note that language learning and development are a matter of conditioning through imitation, practice, reinforcement, and habit, which make up paces of language acquisition. Behaviorism as a theory has its weaknesses, but it is undeniable that learning is a behavioral process. It establishes the basic background of exercises, either oral or written in language viewing as stimulus and response.

It provides insights into recognizing the use of controlled observations assisting in the discovery of the laws of behavior. It influences teaching methods in the area of language teaching. The behaviorist theory tries to discover behavioral justifications used in designing language teaching in different ways, harboring language teaching and learning theories.

5.6.2. Nativist Linguistic Theories

Naturalistic accounts of acquiring language like Chomsky's theory of language nativism, claim that the capacity we have for learning languages is innate and is in use from the time we are born. This contrasts with dominant empiricist views, which emphasize learning and conditioning as the means through which we learn languages. Previous research has emphasized that linguistic development is a result of external variables, and this is compared to the vocalization for animals. Knowledge of grammar is believed to be a derivative of general learning mechanisms and the individual learning capacities coming from the conditions of their physical environment.

The nativist theory challenged the prevailing focus on simple casual explanations for language development. The theory addresses the complex parts that permit the production of languages and their comprehension. Accordingly, though the specifics of a language were learned, the human capacity for it was thought to be a product of at least a single species, especially a genetically endowed unit. This view marked a shift in paradigm in how language learning is seen as an internal process that determines the production of languages and their comprehension. Accordingly, though the

specifics of languages were learned, the human capacity for it was thought the specifics of language were learned.

5.6.2.1. Key Concepts

The nativist hypothesis resonates that language faculties come from biological ability. Linguistic modules are dedicated are considered to be an important part of the human genome. Instead of thinking of infants as having a blank state, nativists see them as information processors who possess the internal knowledge of syntax that is principles and processes governing form.

An individual's capacity for language organization is independent of what the individuals are exposed to. Chomsky has noted a child's knowledge of grammar exceeds the inputs, and reinforcement provided. Their daily use comprises new strings of words that they had not previously spoken. In the process, they gain their creative expertise even without encountering negative evidence. For example, information regarding which strings of utterances has grammatical errors. This view invalidates the theory that language formation occurs through habituation. Despite their limited capabilities, their brains find a way of ordering their limited vocabulary into or responding to an infinite number of combinations (Figure 5.3) (Robinson, 2008).

SENTENCE ARE FORMED IN THE FOLLOWING SEQUENCE
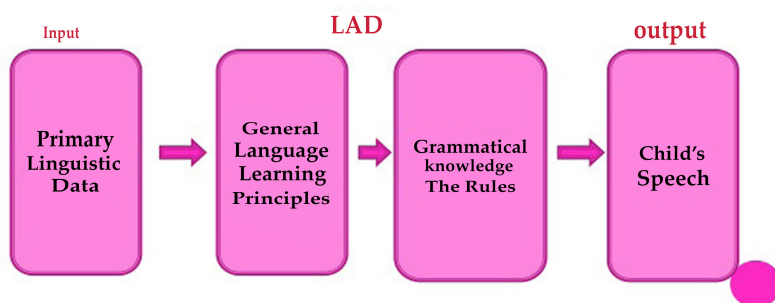
Figure 5.3. The process of language development according to Chomsky's nativist theory.

Source: https://pt.slideshare.net/vennica16/nativist-theory/4?smtNoRedir=1.

Universal grammar is the label Chomsky gave to the process of language acquisition. This term refers to a category of general language principles that rely on instinct. They also include mechanisms, and constraints including the ability to differentiate nouns from verbs, or function words from lexical words. The syntax depends on structure instead of sequence. Language-specific variations are also included in universal grammar. For instance, English is head initial, with a noun of a verb before compliments in the same phrase, and in contrast, Japanese is head to final.

Such specifications allow people to create sentences with the correct syntax that establishes the relationship between subjects. The assumption of continuity suggests that these inborn traits can rely on all through life. This means once it has developed, it is the same as that of adults. The scope of principles and parameters are still subject to debate.

Chomsky's theory suggests that there exists a parallel between thought and language, he conceptualizes the latter to be a means through which the former is externalized. Through this, the Aristotelian view of speech as the sound is reversed. It means labeling it with sound. He fails to analyze its adaptive origin, especially about the specific demands it had to meet. Other researchers have tried to explore the issue, to align the knowledge of why humans have languages and the way it works (Christine and Kevin, 2006).

It is worth noting, Dunbar researched its origins as a way of permitting language grooming, or gossip, by allowing concurrent interactions between members within a social group. Pinker concurs with language as an instinct and compares it to spiders weaving webs, or the construction of dams by beavers. Even though it suggests that its function was to meet the reliance on the knowledge that would be important for the continued survival of hunter-gatherer societies. The similarities both theories have is that they both support the nativist model which suggests that language learning is not a result of general learning tools.

It does not suggest that the acquisition of language cannot be avoided under the nativist accounts. Instead, it claims that children need access to samples of inputs that occur naturally to stimulate the initial process. A salient role of biological age was speculated by Lenneberg and anticipated a critical period for language development between 18 months and early puberty for most individuals. This phenomenon has also been observed in cross-species, with researchers determining the effects of timing of relevant environmental inputs have on the attunement of an organism's capacity are to the environment it has been exposed to, for example, imprinting

on young animals. According to Chomsky's nativism, the theory suggests the occurrence of language is through maturation rather than feedback. Lenneberg claimed that this constraint is due to a decrease in neural plasticity, which occurs after lateralization of the hemisphere, where the evidence for lateralization in the language is robust.

Outside such time bounds, a child is unable to learn, nor have meaningful produce, language irrespective of the inputs that follow. Provided this threshold is attained, then they ought to learn it without a need for formal tuition. The critical period has been revised to a sensitive period since then, following some exceptional data, there seems to be a consensus that age is the answer to learning a first language.

5.6.2.2. Evidence for Linguistic Nativism

The best evidence of linguistic nativism is in a streamlined process through which one acquires a language. From other species, the most intelligent member would not be able to achieve what is expected from normal development. Regardless of where they are raised, children are faced with similar milestones occurring in a similar order, despite the presence of considerable variance among their inputs.

They will also demonstrate creative use which doesn't depend on the context, like the communication systems of other animals empiricists had thought to be analogous. It would be difficult to explain worldwide mutual incidence, grammatical consensus, via non-biological models.

Uniformity in the schedule regardless of the quality of expression, suggests their existence of an innate, underlying cause. Furthermore, to explore the poverty of the stimulus argument, Marcus researched the feedback that young individuals receive. World outlining the inadequate responses, correcting the meaning over grammar, he suggested the presence of internal factors and that inherent knowledge is very important in preventing generalizations, for example, past tense errors like spoked instead of spoken.

The biological premise for language is also supported by the consistency in patterns at linguistic faculties that are continuously impacted, which follows destruction to specific neurological regions, despite the existence of other cognitive capacities staying intact (Christine and Kevin, 2006).

A network of regions specialized to understand language or articulation has been revealed using modern imaging techniques together with neurological data. Some common examples include their front temporal region, which is localized enunciation, the posterior temporal area connected

to understanding and closing the gap tract to repetition. When combined, these shortcomings mean what language is that natural phenomenon, by highlighting a network of neurological substrates selectively dedicated to its function in the absence of obvious association with other abilities.

Sanctuary neglected story suggests the responsibilities of these areas are subject to important periods. Historically, genie, at the age of 13 was rescued from prolonged isolation. Despite gaining son of how long is capacity like basic syntax and her evergreen vocabulary, she could not apply or keep up with complex grammatical features. The issue continued despite exposure to an environment with which stimulus continuously encouraged her to learn. This was something that will have nurtured her abilities according to empiricists. Isabella said at the age of 6 and ½ and was able to learn the language and use it in the presence of her peers efficiently. The ambiguities associated with the specific role of trauma or the condition of its subjects before their mistreatment. The difference in recovery between these two cases supports the existence of a time-restricted window important for normal development.

A frequently used demonstration of the self-concept can be seen in adults trying to acquire a second language; data has shown a linear relationship between age and learning and subsequent struggles. This line of thought is significantly less conclusive than that of case studies, with many noteworthy cases of learners beginning in adulthood and still achieving fluency. It is also acknowledged that some aspects such as picking up the native accent are limited to children being raised with a second language and adults not gaining one. The reason may be neuromuscular components such as phonology and pronunciation which depend on the sensitive period compared to the contents of the speech. Still, comparisons with the unguided character of first language acquisition are potentially limited to adults intentionally learn a second language (Trappes-Lomax and Gibson, 2002).

Chomsky's view of the criticism of empiricism provided a new for thinking about language and stated that the previous view had proven to be inadequate. His theory is an extension of a topic that is mostly thought of through the lens of observed patterns and conditioning into an area that can be subjected to interdisciplinary research. He particularly suggested that a computational approach to linguistics will be appropriate and that emphasis on a species exclusive nature of its bestowal. Universal grammar is a solid theory that can be used to explain current information in linguistics literature, including standardized procurement and selective dysfunction following

lesions. A young girl will learn to talk in a way that her puppy never will and this is tied to unique biology. Before Chomsky's theory of nativism, people minimally considered its relative contribution or mechanisms that may underlie it. Nativism changed all this by including modularity to the lexicon with which language together with other cognitive functions was seen. Details of this model, together with the revolutionary sources and the comparative role of culture are still debated to date. Nevertheless, the framework provides a means a better understanding of how humans can develop speech so effortlessly regardless of whether it is for urgent or trivial matters.

Approaches to language acquisition have mainly focused on three areas, Jean Piaget's theory of cognitive development, the information processing approach by Brian MacWhinney, the competition model by Elizabeth Bates, and Lev Vygotsky's social interactionist model. Despite the first research being descriptive in the attempt to define language development from a social viewpoint, recently researchers have tried to explain a few varieties of which learner factors lead to differential acquisition through socialization and this is referred to as the social interactionist approach (Harley, 2001).

5.6.3. Social Interactionist Theory of Language Acquisition

The assumption of social interactionist theory is that language acquisition is influenced by the interaction of several factors. They include physical, linguistic, cognitive, and social. This theory has the same idea as explanations from the other three theories of language acquisition. Two individuals who support the interactionist theory of language include Lev Vygotsky and Jerome Bruner. The social interactionist theory suggests that for language development to occur, social interactions between the child and the linguistically knowledgeable adults are important.

5.6.4. Language Learning at the Early Stages of Development

From where children are surrounded by individuals who talk to them or with them. This type of communication is important, especially in how the baby learns to speak their native language. Others have argued that nature has the responsibility of how the baby picks up his or her mother tongue. Social interactionists support both biological and social means of learning languages. People around babies like baby talk, which exposes a child to language even without realizing it. Interactionists believe that learning is innate, and this predisposes them to their ability to learn languages as well

as the need to communicate. Some interactionists also argue that babies and children cue their parents and other adults, giving them the linguistic exposure they need to learn the language. To them, children learn languages through communication with other people (Harley, 2001).

5.7. VYGOTSKY AND BRUNER A.

5.7.1. Vygotsky

5.7.1.1. Vygotsky's Social Development Theory

Vygotsky's Work is often placed with this theory because of the emphasis he placed on the importance of social interaction to learn the language. Another important Author is M. A. K. Halliday, who believed that children learn language due to their need to function in society. They acquire language for the sake of survival, having their needs met, and as a means of expression. The work of Vygotsky, was largely unknown until it was published in 1962. He created a model of human development, which is now referred to as the social-cultural model. He believed that cultural development in children is visible in two stages (Figures 5.4 and 5.5).

Figure 5.4. Concepts of Vygotsky's theory of language development.

Source: https://www.pinterest.com/pin/264868021811191446/.
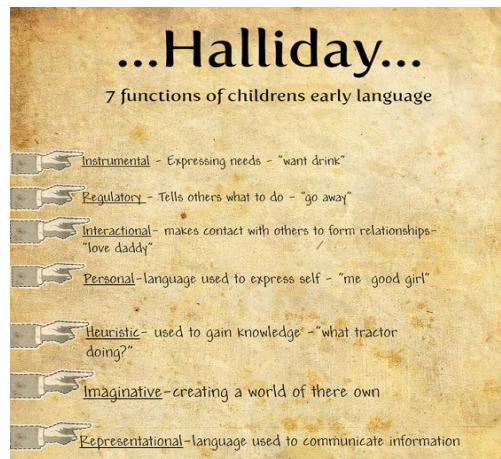
Figure 5.5. The seven functions of children early language according to Halliday.

To begin with, the child observes the interaction between other people, and then the same behavior developed inherently for the child. This means the child observed people around him communicating amongst themselves, which is followed by the child developing the ability to communicate. According to him, children learn best when they interact with people around them to solve a problem. Initially, the adult interaction with the child has the responsibility of leading him or her which is followed by the child developing the ability to solve problems on their own. This can also apply to language acquisition, as the adult talks to their child and eventually, their child responds. He or she will move from gargling to the baby top and finally develop the ability to talk in complete and correct sentences.

Vygotsky's theory is one of the theories that founded the theory of constructivism. This is because it has added three major themes:

- Social interaction plays an important role in the process of cognitive development. This contradicts Jean Piaget's view of child development in which development comes before learning. Vygotsky suggests that social learning comes before development. He suggested that every function in the child's cultural development appears twice. The first is on a social level and later on the individual level, which is followed by interactions between people and then within the child.

- The more knowledgeable other (MKO). The MKO refers to anyone who has a better understanding and a higher ability than the learner, concerning a particular task, process, or concept. The more knowledgeable other is thought to be a teacher, a coach, or an older adult. This person may also be a peer, younger person, or computer.

- The zone of proximal development. The zone of proximal development is the distance between a student's ability to perform a task under the guidance of an adult or a peer and the student's ability to independently solve the problem. Based on Vygotsky's theory, learning occurs in this zone.

Vygotsky focuses on the links between people and the social-cultural context. This means they act, and interact in shared experiences. According to him, humans utilize tools that develop from culture, for example, speech and writing, and use them in their social environments. In the beginning, children develop these tools for their purpose of social functions as a way of communicating their needs. Internalizing these tools they are for increased an individual's thinking capacity.

5.7.1.2. Applications of Vygotsky's Social Development Theory

Many schools have mostly held a transmission list or instructions model in which a teacher or a lecture passes on information to students. Contrary to this, Vygotsky's theory promotes learning cost contacts in which students play an important role in learning. In this case, the roles of exchange students have shifted; first-year students and the teacher work collaboratively to facilitate the process of learning. The process becomes a reciprocal experience for both students and teachers.

5.7.2. Bruner

Bruner was famously known for discovering the learning theory. He believed that learners, whether adults or children, learn best when they discover knowledge for themselves. When students discover knowledge on their own, it is much easier for them to retain knowledge. He argued that adults and an infant have a conversation despite the child's inability to speak. Interactions between these two, for example, through games and nonverbal communication, build the structure of language even before the child can verbally communicate.

5.7.2.1. Bruner's Discovery Learning Theory

The discovery of learning is based on inquiry, the constructivist learning theory, which takes place in problem-solving situations where learners depend on their past experiences and existing knowledge to discover facts and relationships and new truths to be learned. Manipulation and exploring of objects are the means through which students interact with the world. They also wrestled with questions and controversies and even performing experiments.

Through this form of learning, learners are more likely to remember concepts and knowledge discovered on their own, and this is in contrast to a transmissionist model. Models based on the Discovery learning model include guided discovery, problem solved learning, case-based learning, simulation-based learning, and incidental learning, among others.

Researchers supporting this theory believe that Discovery learning has several advantages including encourages active engagement in the learning process, it is a source of motivation; it promotes ottoman army responsibility and independence; it allows the development of creativity and problem-solving skills, and finally, it creates a tailored learning experience. Critics have in some cases cited the disadvantages of this theory. They included the creation of cognitive overload, potential misconceptions, and that instructors may fail to detect problems and misconceptions. This year is closely related to the work of Jean Piaget, and Seymour Papery.

When a student is faced with learning English as a second language, the student essentially becomes an infant. They will rely on non-verbal communication as a means of communicating with their teacher. An adult in the infant adult relationship. Which teacher is responsible for leading all interactions at first, and as the student gains familiarity with the language and can communicate, their interaction becomes a bit relinquished, and the students charge of their language learning. If students are encouraged to experiment with languages and learn them, mistakes are allowed. Through this, they will be able to discover how to combine words and phrases to fully form sentences and dialogs on their own (Harley, 2001).

5.7.3. Cognitive Theory of Language Development

In cognitive psychology, mental processing is Central to all learning and is the primary mediating variable that influences learning, especially that which is external to the learner, such as the characteristics of tasks, their complexity, or inherent influences such as the developmental level, ability on

motivation. Cognitive theories get inside the mind of a chef and to propose the types of mental structures and thinking processes that may occur. It has been argued that children cannot move on to learning a new language skill unless they are intellectually prepared for the next stage.

The cognitive theory was fully endorsed by the Swiss psychologist Jean Piaget. He argued that a child has to have a certain psychological capacity or cognitive ability before learning certain aspects of using languages for their communication to be understood. Piaget's view of language development looks at a child's broader intellectual development. A child first has to become aware of a concept, for example, relative size, and this is followed by an appreciation of the words and patterns to express that concept. Expression of concepts and ideas sets with simple ones and progresses to more complex ideas.

An example is it must have the mental capacity to appreciate other people and things, and this means they still exist even when they're not in the presence of the child. That is, a child cannot respond appropriately to questions, for example, where his or her parents are. In a case where the child at home and a parent is at work, a child must have the mental capacity to understand that they still exist even when the parent is not in his or her presence. This is commonly referred to as objective performance (Bennardo, 2009).

He stressed the importance of a child's cognitive development as a singular act. Biological timetables and developmental stages were primary. He stated there is a consistent order of misery of the most common functions in our language. The cognitive theory appears intuitively correct at face value. For example, a 6-year-old can learn and play games of chess easily compared to a 5-year-old. This is because the chase is a game that needs good analytical and predictive capacities, which are more intellectually available for 16 years old compared to 5-year-old.

If learning a language is dependent on intellectual ability, then based on the cognitive theory, it is beyond reason to predict that order children will learn a new language more easily than younger children as they have the intellectual capacity to do so. While learning the rules of chess are simple to a 16-year-old child with superior intellect, research has also shown that a 5-year-old is more likely to learn a second language easily compared to a 16-year-old. This means that language acquisition cannot solely rely on the development of intellect. If it was so, then the 16-year-old would have learned a new language easily (Toohey, 2000).

5.7.3.1. A Cognitive View of Second Language Acquisition

In contrast to innatism which focuses on first language acquisition, cognitivism aims at explaining second language acquisition. The cognitive theory of second language learning as a process of conscience and reason thinking, which involves the intentional use of learning strategies. Learning strategies are unique ways of information processing that improve comprehension, learning, and retaining information. Explanation of language learning contradicts with the behaviorist account of language learning which views language learning as an unconscious, automatic process. Knowledge of a language includes more than knowing the form it takes. It also includes knowing how it functions.

Adult second language learning is an advanced process of learning that is different from that of a child because others have developed used to comprehend a new language based on their mother tongue principles. From a cognitive view, the concept of Intel anguish tries to explain the mental processes responsible for second language acquisition. The internal system that a learner has constructed at a point in time, a sequence of interconnected system characteristics of the learner improves over time. The interlanguage theory is currently considered as the first attempt to explain second language learning.

The cognitive theory falls in between the behaviorist and the innatist theory. Proponents of cognitivist theory assume that not only do cognitive and maturity factors influence language learning but also the processes of language acquisition also the development of social and cognitive skills. The behaviorist theory shows why infants learn languages, while the native theory shows that babies are born with the inherent abilities to speak languages spoken by their parents. The primitive theory explains that most of the language acquisition includes a mixture of both the behaviorist and the naturalist theory.

The mind categories stimuli in order to develop concepts. For instance, by the time a child is 4 years old, he or she categorizes a significant amount of songs and phonemes from their native language, and this follows the acquisition of an acoustic image of words. A phrase is assigned to a concept, in our attempts to categories the world around us (Robinson, 2008).

When a person hears words, they connect them to a mental picture. Things are classified in linguistics in the same way as everyone else that is on the basis of similarity. People link features of the language which is familiar to them in the world, and the main establishes this as a normal pattern. Our

knowledge is categorized into conceptual and structural patterns, which are based on the familiarity of the world around us.

It is clear that there is a connection between cognitive development and the acquisition of language. The theory by Piaget is important for explaining how this occurs and in which order some aspects of the language are acquired.

The theory also has shortcomings because it does not provide explanations as to where the language originates from. For example, apes also develop cognitively, and is this is similar to young children in the first phase of life, but the acquisition of language does not naturally occur as their development progresses, unlike in children. Bees also develop the ability to respond to different types of color, but they hardly developed any form of communication signal based on the different color shades (Robinson, 2008).

Chapter 6

Social Interaction

CONTENTS

6.1. INTRODUCTION

It is also referred to as social relation. It describes the relationship between people or groups of people. The relationship involves an exchange of social actions between these groups of people and is a crucial building block in society. In basic terms, it refers to how individuals or groups of individuals are able to relate between each other making social interaction classified as a social science. The relations or interactions between individuals and groups of individuals lead to the generation of rules, systems, and institutions that govern their living. These are used to relay instructions on how individuals are expected to live and relate with other people in the society. Social interactions are also the foundation for social structures and cultures (Figure 6.1) (DeLamater, 2003).

Figure 6.1. Sociology involves the study of social interactions and how they affect human behavior.

Source: https://2012books.lardbucket.org/books/sociology-comprehensive-edition/s08-03-social-interaction-in-everyday.html.

Social interaction is studied under social science to get more understanding of how people behave while around others. The study involves social interaction being studied between two groups of people (dyads), three groups of people (triads) or larger social groups. Under sociology, social interaction is said to be a sequence of social actions and relations observed among individuals due to the modification of actions and relations due to them interacting with other individuals. Sociology tries to prove that the manner in which people interact with others in the society is dependent on how they interact with their partners. This therefore implies that social interaction can be classified into various categories that include regulated, accidental, regular, and repeated.

Microsociology involves the empirical study of social interactions as it is entails the nature of day-to-day human social interactions. The study can be done on a small scale to get more understanding. There are a number of methods utilized during the study. They include ethnomethodology and symbolic interactionism. Apart from these there are other methods defined under other studies such as psychosocial studies, human computer interaction and conversational analysis (DeLamater, 2003).

6.2. TYPES OF SOCIAL INTERACTION

There are a number of types of social interactions the major ones being competition, exchange, accommodation, cooperation, and conflict. These various forms of interaction are experienced in everyday life in the society. The various forms of social interactions is a great resource for stabilizing or bringing change to the society. The different types of social interactions have a distinct significance to individuals in the society:

- **Cooperation:** It involves two or more individuals working together. In organizations, places of work and in the community, cooperation is a crucial element in ensuring that the objective is achieved. It is said to facilitate social reality by creating the ground work for social systems, organizations, and social institutions. The absence of cooperation would lead to no development in the organization. The behavior exhibited by a group of people is said to be an example of cooperation. Cooperation is usually formed on the basis of agreement that has been obtained from varying desires and there is the likelihood of an existing relationship between the involved groups of people. With regards to cooperation, it is said that if people know that they are going to meet in the future or

have interacted in the past they are more likely to cooperate in the present. Since the society is governed laws set by the government, the absence of cooperation between them would mean that most of the laws would not have been created.

- **Exchange:** As a form of social interactions between groups of people, it is well explained using the social exchange theory. The social exchange theory is a sociological view that explains social stability and change is brought about by exchange of ideas between groups of people. The theory seeks to prove that human behavior is controlled by the individual's view of what is in their best interest. Therefore, making social exchange a crucial part of human interaction. It also emphasizes on the need for relationships implying that it is important for one to form relationships that will benefit them. However, the relationships are formed based on human interest. There are groups of people that choose not to be in a relationship with other individuals. The Social Exchange Theory supports the creation of relationships as it will facilitate exchange (Figure 6.2) (Mesthrie, 2011).

Figure 6.2. Social exchange allows people to improve themselves and the community through the exchange of ideas and opportunities.

Source: https://www.verywellmind.com/what-is-social-exchange-theory-2795882.

While relating to others in the society they are able to exchange ideas, goods, and perspectives that will enable them have a richer life. The exchange may involve the actual exchange of goods or the exchange of intangible things such as ideas. A case of an actual exchange is in the relationship

between a vegetable farmer and dairy farmers. Here they get to exchange their produce among each other. In the case of intangible exchange is in the case of married people where they get to give each other emotional support which is intangible. The social exchange can able be defined when looking at the perspective of the rational choice theory. This theory argues that the behavior of an individual is evaluated by the worth of the behavior. Therefore, the theory is a function of rewards minus costs. This influences the theory because rewards are said to be a part of relational life bringing positive value for an individual while costs though part of relational life results in a negative value of human life. Therefore, the decision by an individual to form a relationship is based on worth. A good illustration is when an individual want to break a relationship. Before they do so they look at the pros and cons of the relationship before they make their decision (Mesthrie, 2011).

Under social exchange, when using the theories to understand it, one needs to know that there are some assumptions made with regards to that theory. For example, in the social exchange theory it is assumed that individuals tend to seek rewards and avoid negative consequences. The theory also focuses on the assumption that humans are rational actors. The theory also takes into consideration that the standards by which analyze the rewards and cost may change from time to time and also from individuals. This implies that what one individual views to be rational, for another individual it is irrational. Despite the fact that the views may vary between individuals, the theory still stands if the individual makes decisions on forming social relationships on the basis of an evaluation between worth. The behavior of the individual is said to fit the social exchange theory.

- **Competition:** It is referred to as a contest between individuals or groups of individuals so that they can get control over the resources. In this case, resources can have both symbolic and literal meaning. It is a contest where the winner takes it all. Therefore, one has to be well equipped to ensure that they can beat the competition. Social groups compete for both tangible and intangible resources. Some of the tangible resources include food, land, and mates while intangible resources include social capital. Cooperation is the opposite of competition. Cooperation needs people to work together so that they can achieve the set goals while competition creates divide between people by causing individuals to go against each other so that they get the resources for themselves. However, there are instances where cooperation

is used in competition. This is well demonstrated by the fact that social groups have to work together so that they can get a better chance of acquiring the resources (Figure 6.3) (Mesthrie, 2011).

Figure 6.3. Social competitions are won by individuals who are well equipped or experienced.

Source: http://www.tennisworld.net.au/2014/04/social-competitions-update/.

Among the different society across the world, competition is mostly experienced in the western countries. Individuals work towards ensuring that they become a significant part of every growing economic system. By so doing, they strive to achieve in different areas such as work, academics, and athletics among others. All these are achieved through competition. Competition has both positive and negative effects in the society. Competition brings positive effects in the case where the rules of conduct are followed resulting in the creation of a form of recreation and aids in motivating different groups of people to perform the duties assigned to them. In a competitive society, people strive to be the best so that they get a better chance in obtaining the needed resources.

Among the negative effects of competition is that it results to injuries, inequality, lack of cooperation, psychological stress and conflict. This can later on result in reduced formation of relation or even destruction of the existing relationships. However, most sociologists embrace competition in that it motivates people to achieve their goals.

- **Conflict:** It involves the struggle for power in the society. Social conflict is the result of two or more individuals opposing each other in a social interaction. This causes them to exert power in a bid to attain incompatible or rare goals that will ensure their opponent will not be able to obtain them. Like social exchange, social conflict has its own theories that explain why individuals react in different ways and why they oppose each other. The conflict theory place emphasis on interest being the major motivator for conflict. Therefore, individuals focus on act on what they want or need and forgo the values and norm required by the society. With the increased demand for scarce resources, humans have been forced to fight for them to obtain these resources and control them. This proves that social conflict is a normal part of social life as it is a natural survival instinct in both human beings and animals. The conflict theory has three tenets stipulated as follows:

- The society is made up of different groups of individuals all competing for resources. Every individual has needs and since the resources are limited one has to ensure that they are able to access the little resources available.

- Though there may be a sense of cooperation in the society, there is still a struggle for resources between the social groups. This is because the different groups have their own interests and want to pursue them. This causes a power struggles between those groups.

- The social group that attains the needed scare resources is able to use it to their advantage. This means that they can pursue their own goals. In most cases, it is observed that social groups that have the power or resources tend to take advantage of the other groups. This is because without those resources, it's like the individuals do not have a say on what will be done as they do not have control over the needed resources.

The social conflict theory argues that the presence of cooperation between individuals or groups is so that they are able to attain the much-needed resources. It is therefore a major contributor to the behavior restructures among different people in the society. There are a number of impacts of social conflicts in the society among them being wars between communities or even states. A good illustration is when a country wants to obtain certain resources so that another country cannot access those resources.

- • **Accommodation:** It refers to the adjustment made by individuals in the society so that they can be able to meet the requirement by the society. It is said to be a unique kind of social interaction. This is because it presents its own type of conflict in the society. In the case of a conflict, the members at war may decide to come to a certain agreement so that they can end the war. In this case the individuals have to accommodate each other for peace to strive. Therefore, accommodation is a social form where members have to get used to the factors that can cause them to start them to begin a conflict among them. This means that they have to get used to certain habits or desires by other individuals (Jovan and Hannah, 2001).

Accommodation involves individuals or groups of individuals adopting new ways of behaving when interacting with other members. There are steps taken for the members so that they can reconcile with other members. This involves the adoption or formation of habits and attitudes that are needed to make the conditions conducive for peace. Accommodation can also be defined as the process in which competing or individuals in conflict people or groups of people are able to make amendments in their relationship so that they can overcome the challenges brought about by conflict, competition or contravention. It is a temporarily working agreement between individuals in conflict.

One characteristic of accommodation is that it in nature is both a condition and a process. It is also a natural result of conflict. As a process, it is said to be universal and as a process, it is said to be a continuous process therefore resulting in the change in the environment. Accommodation is the state in which both hate and love are able to co-exist. By nature it is an agreement to disagree and finally it involves a change in patterns, attitudes, habits, techniques, and behaviors to suit the change in conditions of life (Jovan and Hannah, 2001).

6.3. ELEMENTS OF SOCIAL INTERACTIONS

There are different elements covered by the social interactions. Among these elements include social networks, social class, social status, role theory, groups, virtual networks, social institutions and role conflict. These elements are inter-related with the different types of social interactions. They also influence how human beings are able to interact with each other:

- **Social Status:** This refers to the social honor or prestige of an individual in the society. It focuses on the rank held by an individual in the society. There are different ways in which the social status of an individual in the society can be determined. Social status can also be achieved implying that it can be earned through the individual's achievements. In some societies, the social status can be inherited by an individual more so for individuals from well-known or wealthy families. This type of social status is known as the ascribed status. Ascribed and achieved status are utilized by sociologists in defining the social status. An individual can get ascribed status and head to the achieved status. This is well illustrated by a child born to a family known to have a high economic status which the child can inherit. The wealth inherited by the child can help him or her obtain a high level of education hence the individual is able to get an achieved status.

- **Social Class:** In the society, there are arrangement of individuals into various manner known as a social hierarchy. This implies that there are some people who are more privileged compared to others. There are those who have more power and can access the needed resources. The social hierarchies are the main correspondents to factors such as socioeconomic status of the individual. This implies that they are interrelated to factors such as social capital or the possessions of an individual. The social hierarchy or the social stratification in the society causes people to be differentiated on the basis of the wealth they have accumulated or the power they have. By so doing, people are classified into groups known as social classes.

- **Role Conflict:** This is referred to the presence of conflict between two individuals or groups of individuals due to the roles corresponding to more than one status fulfilled by an individual. Role conflict is encountered by individuals when they find themselves into different directions when they try to respond to the different statuses they withhold. Under the role conflict there is the family or work conflict. Apart from this, there is a conflict whereby an individual feels that they have been torn between familial and professional responsibilities or obligations. It is well explained by a case scenario of a mother whose profession is medicine will encounter role conflict as she is required to find a

balance between the long working hours associated with her job and getting time to take care of her children.

- **Role Theory:** This studies human behavior and how humans are expected to act. The theory argues that human behavior is guided by expectations of other individuals and the society at large. This implies that the laws set by the society outlining the behavior expected of members of the society. These laws are what guide human behaviors.

- **Culture:** It is referred to a set of beliefs, values, religion, symbols, and rituals that hold a society together. These values are acquired by individuals that are older. Therefore, the culture in learned by individuals. Individuals from an older generation pass these information or values to the younger generation as they grow. This results in a term known as acculturation. This term refers to the process of transferring knowledge and culture from one generation to another (Figure 6.4).

Figure 6.4. Different society groups have different cultures.

Source: https://theconversation.com/how-cultural-diversity-can-help-to-boost-body-confidence-61719.

- **Groups:** A social group refers to a collection of individuals who interact and identify with each other. The interactions held between members of a social group implies that there is unity among the members of the social group are united. They share interests, values, family ties, social roles, background, and language. The presence of social groups results in the creation of group identification. The group identification allows the individuals in the group to make some assumptions about each other's identities. This allows them to operate in a manner known as cognitive heuristics. The assumptions made of the individuals about other individuals could either be illegitimate or legitimate.

6.4. SOCIAL INSTITUTIONS

They refer to a structure or a social order that guides or controls the behavior of an individual or a group of individuals. There are different social institutions each identified by the social purpose and the permanence. They both transcend the intentions of an individual and works by guiding a cooperative behavior by enforcing laws to be followed by members of the society. The work of the social institution is to teach members of a community how they are to follow the expected norms. This implies that they play a role as a socialization force. The social institution could be formal or informal. Institutions that are focused on controlling the behavior of human beings are said to be formal institutions. The informal institutions are those that are not designed to manage the behavior of individuals in the society. There are a number of institutions the most common being the marriage institutions.

6.5. SOCIAL NETWORKS

This refers to a social structure present between organizations or people. They dictate the manner in which organizations and individuals are connected through social familiarities. The networks are composed of both nodes and ties. The node describes an individual or an organization who takes part in a social network. The connections between the nodes present between individuals or groups are referred to as ties. The ties are evaluated on the basis of strength; there are both strong and weak ties. A good example of a strong ties is that of a family bond. The bond present between colleagues or acquaintances is a good example of a weak ties.

The extent to which social networks are utilized in nodal participation is characterized by the shape and size of the social network. The behavior noted

in individuals from different groups is indicated by the type ties present. For smaller networks that are tight, they are made up of strong ties. Individuals from this group will exhibit a different behavior from individuals having a looser tie. For instance, individuals from a tighter or smaller network are more likely to have common values and share information which will make them to be highly efficient when working together but the level of creativity noted among the members is relatively low. The experience is much different from individuals from a larger and looser group having a larger network. In this case, the nodes present among these individuals are conducive in that it facilitate the creation of new ideas and opportunities to the members of the social network (Jovan and Hannah, 2001).

6.6. VIRTUAL WORLDS

The term virtual implies that the object or subject in question is not real. There are different technologies used to create a virtual environment. In most cases computers are used in the creation of a virtual world. There a number of computer models and physics theories utilized by individuals to create the virtual world. In other sense a virtual world is a simulation of the expected human environment having all the conditions needed. Virtual worlds are therefore referred to as an online community or a computer-based environment. This involves the creation of avatars by individuals. These avatars are a representation of people in the virtual world. The avatars may possess some characteristics common to human beings. Like human beings, these avatars have the ability to interact with each other in the virtual world. However, these interactions cannot be done on their own. The avatars are able to interact with each other in the internet under the direction of the individual who created the avatar. Some of the matters affecting virtual worlds include reality and fantasy. These two phenomenon affect the virtual world and the laws used in them by affecting things such as communication, gravity, topography, locomotion, and real-time actions among others (Robinson, 2008).

6.7. TYPES OF SOCIAL BEHAVIORS

Social interactions are influenced by the social behaviors exhibited by people in the society. The type of social behavior manifested by an individual will determine whether they properly interact with other individuals or not. Social activity is the behavior of two or more persons of the same species and involves any conduct that affects one person. This is due to the contact

between these members. Social behavior is similar to the exchange of goods, with the expectation that you will receive the same information when you offer it. Such actions would be affected by the characteristics of both the individual and the environment (situational variables). A considerable example of social activity is gathered around the Northern Gannet colony.

Communication, which is the foundation of life and reproduction, is a key feature of social behavior. Two distinct mechanisms that may work in unity or be inconsistent decide on social behavior. Dual-system models of reflective and impulsive social behavior emerged because not only behavior could be dictated by one factor. These behavioral variables can work and may even contradict each other under different conditions and at different times. While you can do something for certain reasons, you can do it at other times without rational control and instead are motivated by impulses (Anthony and Richard, 2008).

There is also a distinction between different types of social behavior, including worldly and protective social behavior. Worldly social activity is the product of day-to-day interactions and behaviors brought about by these diverse circumstances. Aggressive action, by comparison, arises from instincts when faced with competitive impulses. Aggression is a critical social behavior that can have both negative (socially interactive) and adaptive human and other primate implications for survival (adaptive in humans and other primates for survival). Aggressive behavior, with several variations, is based on sexual difference. An example of hand gestures and the accompanying facial expression of the voice.

While most species can communicate non-verbally, humans can interact verbally and non-verbally. The substance of one's spoken word is verbal activity. Verbal and non-verbal actions are superimposed on what is known as covert behavior, a non-verbal behavior that adds to the sense of verbal speech, i.e., hand gestures used to emphasize the value of what is said. Example of non-verbal actions includes facial expression, smile, and facial expression (Anthony and Richard, 2008).

Non-verbal conduct is characterized as an act involving a certain alteration of the expression or movement of the person's face. Non-verbal communication involves the movement of the person's face and the body of the person intended to convey a message to the person's intended recipient(s).

6.7.1. Disorders Including Social Behavioral Disorders

Various forms of mental disorder have an impact on social behavior. Social anxiety is a phobic condition characterized by fear that people will see other people as fear of them in general. Because of this widespread fear of being embarrassed in the presence of others, those affected avoid communicating with others. Careful deficit hyperactivity disorder is a neuroparent disorder characterized mainly by its symptoms of inattention, hyperactivity, and impulsiveness. Anyone who shows these symptoms can be socially disruptive, not maintain their individual space, or talk about others. Many children with symptoms of ADHD also have problems with social behavior Autism Specter Disorder is a neurodevelopmental condition that affects social functioning. Hyperspectral impulses may contribute to disrupted social interactions. People who fall into the autism continuum will find it difficult to identify social and other emotional conditions. "

6.8. SOCIAL INTERACTION, MENTAL HEALTH, AND PHYSICAL HEALTH

Dozens of studies have shown that people who have satisfying relationships with family, friends, and their community are happier, have fewer health problems, and live longer," says Harvard Women's Health Watch. Lisa F. BREKMAN, S. Leonard Syme found that people who had been isolated from others would die almost three times more in their 9-year research than people with close social ties when they published a magnificent book on health and longevity, "Healthy at 100," in a 7,000-year study in California's Alameda County in 1965. Application for User Action. Indeed, researchers found that those with close social ties and unhealthful lifestyles (such as smoking, obesity, and lack of exercise) actually lived longer than those with poor social ties but healthier living habits." Researchers found that this significant shift in survival occurred regardless of age, race, or physical health status. Researchers at the Greater New York Health Insurance Plan found that among 2,320 men who had a heart attack, those who had close ties to others in the next 3 years had only a quarter of a chance of death as those who had no social connection, as recorded in the New England Journal of Medicine in 1984 (Danny, Daniel, Chris, and Jerome, 2014).

In 2001, Beverly H. Brum Mett and colleagues reported 2.4-fold mortality among adults with coronary artery disease, among those socially excluded, 2.2-fold in the 3.2 million population and 2.5-fold in those with coronary artery disease. "I cited an analysis study published in 1988 on 'Shaking Off

Loneliness,' a column I wrote in 2013 stating that 'Social isolation is equal to high blood pressure, obesity, lack of exercise, or smoking as a risk factor for illness and premature death.' Individuals with chronic social contact loss may experience high levels of stress and inflammation and in turn, may undermine the well-being of almost every organ in the body, including the brain. In the absence of social activity, blood supply to essential organs is likely to be reduced and immune function compromised. The way genes are expressed may also be disrupted and the ability of the body to turn off inflammation may be impaired. Heart conditions, asthma, type 2 diabetes and even suicide attempts have been associated with chronic inflammation.

In the 2010 article of the Journal of Health and Social Behavior, Debra Umberson and Jennifer Karas Montez, sociologists at the University of Austin, Texas, cited as "consistent and compelling evidence linking a low amount or quality of social ties with a host of conditions," including cardiovascular disease, frequent heart attacks, autoimmune disease, etc. Researchers in Texas have found that social interactions can promote good health by having a positive effect on people's behaviors. For example, if your friends do not smoke, you will be less likely to smoke. According to the researcher, there are good behaviors such as exercise, healthy eating and smoking cessation, excess weight gain, and alcohol and drug abuse.

There is also a lack of social experience affecting emotional well-being. Social-emotional support helps to reduce the negative effects of stress and can give life a sense of meaning and purpose," Texas scientists wrote. "Emma Seppala of the Stanford Center for Compassion and Altruism Research and Education, and author of the 2016 book "The Way of Happiness," wrote, "People who feel more connected to others have lower levels of anxiety and depression. Studies also show that they are more self-esteem, more empathetic towards others, more trustful and cooperative, and others are more open to trust and cooperation. "Social connectivity generates positive social, emotional, and physical well-being feedback," said Dr. Seppala. She has claimed that a social decline in social connectivity may help to explain the recent increase in statistics on depression, isolation, and alienation and that loneliness is a leading explanation for why people seek psychological care. Sociological studies showed that more than 25% of Americans had no one to trust by 2004, she wrote. They had no close friend with whom to discuss a personal issue felt relaxed (Danny, Daniel, Chris, and Jerome, 2014).

6.9. METHODS USED BY SOCIOLOGISTS IN STUDYING SOCIAL INTERACTION

6.9.1. Ethnomethodology

Ethnomethodology is intended to document techniques and activities that make group members aware of the environment.

Anne Rawls stipulates that the basic concept of ethno-methodological study is that "members of society must have some shared methods that they use to construct the meaningful orderliness of social situations with each other" (see below).

Ethnomethodology is distinct from traditional sociology, since it includes the process by which social order is created, rather than the study of culture. The ethno-methodological point of view does not make normative or methodological assumptions about the structure of the characterization of social fact by an individual or a stakeholder, as opposed to traditional sociological modes of investigation.

Words of Heart. The empirical sphere, which aims at clarifying the social order people use to study their myths and explain their everyday existence in order to provide meaning to the world, is ethno-ethno-ethno-ethno-ethno-ethno-ethno-ethno-ethno-ethno-ethno-ethno-ethno-ethnology. Agnesticism: it is not established, unknown, unproven or unproven to claim that Deity or other gods exist. Harold Garfinkel: is renowned as a field of sociology study for the growth and development of ethnomethics. Ethnomethodology is an ethnographic approach for sociological study founded by the American sociologist Harold Garfinkel. Ethnomethods are structured to document techniques and activities that make members of community aware of the environment. As Garfinkel presented a paper that included his early thesis on the jury in 1954, he invented 'ethnomethodology,' which was proposed as a suitable term for an individual's understanding of his own ordinary business and institution, where researchers approach information in the form of a similar environment that allows knowledge orderly." Many basic principles, laws, and procedures (Park, Jung-Ran, Abels, and Eileen, 2010).

Anne Rawls explained this basic idea by implying that "members of society must have some common methods that they use to construct the meaningful orderliness of social situations on a mutual basis." This is the fundamental term of ethno-methodological studies. Ethno-methodological indifference is a tactic of deliberate agnosticism; ethno-pathological

agnosticism refers to the understanding of the social problem only as seen. Ethno-methodological agnosticism is a policy of ethno-methodological agnosticism. Ethno-methodological agnosticism is a policy of ethno-methodological agnosticism.

First The idea of First time through" is to characterize any social occurrence, irrespective of its natural or dull nature, as if for the first time, in order to reveal that the observer of an event is an activity for the purpose of formulating a formal sense. Sacks' Gloss: Sacks" Gloss points out that a study concerned with the issues of the social order should provide the researchers with solutions to the social order, which challenges the belief by the sociologist that these questions are best posed. The field of ethno-methodological research: the focus of the study of ethno-methodology is the social practice of real people in real environments and the task of creating and maintaining a common sense of social order. Cultural morality and sociology (Park, Jung-Ran, Abels, and Eileen, 2010).

Three main differences between ethno-methodology and traditional sociology are as follows:

While conventionally sociology offers an analysis of society, while the empiric fact of social order is taken for granted, ethno-methodology deals with mechanisms that form and share the social order. Since the interpretation of social environments by traditional sociology is generally contrary to the real descriptions of people that belong to these settings, ethno-methodology aims to clarify the actual mechanisms employed by individuals in the portrayal of these contexts.

- Methodically, systematic, and realistic systems have developed pre-existing schemes in their fields of study. Symbolic constructs assume that the participants of the social scenes see objects as the real base. Ethno-methodology, on the other hand, specifically bans the use of its social-scene interpretation of certain types of programmatic assumptions.
- The ethno-methodological point of view does not refer to outside conclusions regarding the structure of social life characterizations of individuals or members, as opposed to traditional sociological modes of investigation.
- Ethno-methodology does not refer to persons or classes of arbitrary structures of entities. In the actual environment, the methods used in social scenes are used to coordinate the realization of ethno-methodologists, taking care of the aspects of this setting. Ethno-

methodologists have a responsibility to determine the essence of such activities rather than compensate for them in a way that is greater than that of the individual (Agha, 2006).

6.9.2. Dramaturgy

Dramaturgy is a sociological viewpoint that is part of symbolic interactionism in sociological studies of everyday life. Dramaturgy, created in his seminal 1959 text. The image of the self in Everyday Life by American sociologist Erving Goffman, uses a metaphor of theater to explain human behavior. From that point of view, people behave like actors in real life on the set. Identity across positions is established. This word "role" which refers to both the name a dramatic person and how the person plays a real role in acting as a mother, a friend, a partner and so forth, is used in two ways. Dramaturgy means that putting oneself in a position is a form of contact with society. Dramaturgy underlines both the artist and the public's dual appraisal work while highlighting the inseparable connection between the artist and the viewer, the individual and the collective.

Front-stage activities are open to the public, although back-stage events are not open to the public. Impression management: Printed management in sociology and social psychology is a goal-focused, conscious or unconscious method where people seek to influence others' perceptions on an individual, object or event by shaping and controlling social interaction information. Impression management Impression management (Robinson, 2008).

Perception management. Goffman claims that any accomplishment is a self-representation and that everyone seeks to construct new experiences for others. The force of knowledge is this fundamental drive. People influence the interactions of other people by portraying themselves effectively as "onstage," or in public. People are exposed to others according to traditional convictions, actions, and expectations. Many citizens try to comply with society's expectations, but the dramatic framework nevertheless prevails in cases of rebellion. To convey the content, if a person wants to announce that the person does not accept or support social values, he or she must use a generally readable set of symbols. As such by choosing to portray society in a certain way, she tends to influence perceptions. In the theater words, as the audience sees the performer as he wants to show, a display of personality succeeds.

The path of the two. The pioneering strength of a dramatic view is its awareness of the meaning of identity management in two ways. An individual

invests money by portraying another person's personality. Dramaturgy combines initiation and recognition, which reveals that one's personality ultimately has an autonomous society. The performer thus acknowledges that the viewer does its own work of judgment and can question the performance's authenticity.

An acute awareness of the artist's audience reveals the interrelation between the meaning of the individual's personality and the group. In relation to front and backstage operations, Goffman discusses this detail. Front stage activities are available to the public in the sense of the concert, while backstage events only occur while the crowd is not present. The customer support given by baristas in the nearby coffee shop is an indication of this. Baristas usually do what they have to do on schedule and in front of clients, and they are not troubled by unreasonable requests. The barista must convince the consumer that the customer's needs must be met. Once the customer exits, he will ridicule his coworkers about the customer. This illustrates how people are increasingly in tune with the viewer and are able to alter their acts (Robinson, 2008).

6.10. IMPORTANCE OF SOCIAL INTERACTION

Only to spend time with friends and loved ones will it make the soul feel good. Have you ever left a church and a refreshing and peaceful sensation? You know and think that the time spent with people is important to us. You can feel isolated and out of control too much time on your own, so it is good to try to spend time with friends.

6.10.1. Socialization Advantages

More emotional comfort will make you feel happier and make the mood simpler. Reduces the likelihood of dementia: social activity improves the brain's well-being. Encourage warmth, belonging, and protection. It gives you faith and helps you to trust. Relations between individuals. Social networks and online messaging can provide people with a wrong sense of connectivity. For our mental well-being, we all need physical contact in person. Time with your friends) on a daily basis to stop isolation. It's not a whole night out of here. It could be a 15-minute stroll or take with a friend a quick coffee.

6.10.2. Health Advantages

Social interaction is more so important for individuals who are in old age, they are taken away to elderly homes or centers denying them the opportunity to interact with other individuals. This makes them prone to health conditions such as depression among other mental health issues. This has caused the establishment of elderly centers where they can interact with other individuals/

6.10.3. Radius of Yours

Your default social network is working and working relationships are vital, but relationships out-of-work are also important. It is beneficial that you have a friendship with your neighbors, with parents of fellow students or with other people who share shared values. If the loop doesn't go through friends, take a second and look at the people you spend time with.

6.10.4. Social Interaction and Old Age

Sociologists argue that there are a number of positive impacts of social interaction among individuals. This can be proven through studies done by them. It mostly benefits individuals who are in old age. Most individuals in old age tend to lose relations with family and friends by being taken to elderly homes, among other institutions. This results in them being lonely, isolated, and they may tend to suffer from depression which affects both their physical and mental health. They are also likely to get health complications such as high blood pressure as they are less likely to be physical active. Social interaction is among the ways in which these individuals can enjoy a life without these constraints. Studies show that individuals who tend to be more social are less likely to suffer from depression among other mental health problems. The need for social interaction among senior individuals has resulted in the creation of senior centers, using social media platforms and engaging then in events facilitate social interaction among them.

Social interaction is also useful in ensuring that the level of creativity among individuals has increased. It facilitates the sharing of ideas among people. From the exchange of ideas, people are able to get a better understanding and a new perspective of various thing which will help them to be more creative. Social interaction facilitates the exchange of ideas therefore people are able to share their ideas and know how people perceive their ideas.

6.10.5. Social Interaction and Human Life

Stop social isolation as you age by interacting with other individuals by constantly engaging with other individuals as an individual ages. The way we learn to interact and establish relationships over our lifetimes has enormous consequences not only for our culture, but also for our physical, mental, and emotional health. Senators have a healthier mood and a lower chance of depression, a clearer mind, a lower risk of health conditions, such as osteoporosis, cardiovascular problems and some cancer, some of the main benefits of social events for older people.

Several studies have recently shown that the risk of losing consciousness is lower for a person taking part in everyday social activities, sometimes contributing to Alzheimer's disease. Avoiding social isolation will also make it possible for you to live longer and higher overall quality of life. Seniors tend to make healthier choices and eat more when they eat together. This helps to improve their nutritional habits, for example. You should sleep more soundly, as loneliness can make sleeping a restful night difficult. In addition, an improved immune system to fight influenza or common cold diseases is also valued. In addition, staying socially active as long as you age gives you a sense of belonging and keeps you linked to the environment, apart from health benefits.

6.10.6. Social Interaction and Society

The very survival of the society is dependent on social interaction. Some of the elements of social interaction such as cooperation play a crucial role in the society. The cooperation ensures that members in the society are able to live with each other in peace and harmony. The interactions between members of the society allow them to form bonds between each other therefore they can exist peacefully among each other. The same case applies to the community. The social interactions allow members of the society to come to a common point of agreement where they decide what is acceptable by the community. It facilitates the exchange of ideas among the members of the society in that they can be able to make more informed decisions about how they can improve different aspect of the society. One can say that social interaction is a pillar of the society.

Chapter 7

Social Explanation of Cognitive Development

CONTENTS

7.1. INTRODUCTION

The belief that children's hearing loss limits their capacity to understand words in their learning environment and harms language development is well known. Until timely or successful action, children who are deaf or hearing impaired have fewer language abilities and also lack college attainment and positive social experience. It is also intended to have adequate access to the spoken spectrum and to promote the acquisition of the language, believing that development in all other areas is necessary to age if children possess age-specific language skills. Over the past two decades, however, research has found that children with early sensory deprivation of D/HH and delayed verbal growth tend to have deficiencies and problems in some areas of cognition. In certain fields of cognition. This chapter includes a summary of the cognitive development problems described, the causes of these challenges, and how deaf teachers and their classes address these obstacles.

In children with and without disabilities, four cognitive processes are attention, memory, executive control, convergence, and divergent reasoning. These cognitive processes are essential for learning in and out of the classroom. Essentially, the universal fundamental values are meant to help students acquire the 'social thought, problem-solving, and realistic skills required for higher education and jobs. Deaf teachers are also therefore responsible for training them, in addition to educating infants, boys, and children to listen and interact, evaluate, classify, fit, grasp, coordinate, research, compute (David and Stephen, 2004).

A series of human learning patterns looked at cognitive development. Piaget's growing hypothesis proposed that a combination of sophistication and non-linguistic experiences impair a person's early childhood cognitive performance. He stated that children are arranging the environment around them through mental operations that are becoming more complex and adult through adolescence.

Vygotsky suggested that children strengthen their cognitive abilities through social interactions with an instructor or tutor who can model exercises or information management strategies and facts. He also taught that children are more educated in new skills than the knowledge that is too mature in their 'near field of development.' The language was also stressed in his lectures as a medium of communication.

In this section, we discuss a variety of neural processes that have a significant impact on cognitive and verbal development of children who are deaf or difficult to understand. The executive purpose is a broad context

that is necessary for the knowledge of thinking and behavior, which reflects a person's ability to act, avoid responses, establish, and abide by rules and solve problems.

Want to get the knowledge to manipulate or play on it. "Domain general" has been reported to include certain management functions and memory abilities. On the other hand, certain comprehension qualities are also referred to as "language-mediated" (i.e., individuals use words to perform cognitive skills). Preschooler self-talk is a typical example of problem-solving (David and Stephen, 2004).

Convergent and divergent reasoning is important for good thought and understanding, in addition to the central cognitive constructions of executive function and memory. Convergent reasoning is to use many pieces of information to get to one piece of information (i.e., to address the question: "Why are the light, the orange, and the ball alike? "With the response: "They are round"). Various reasons are the retrieval of a given stimulus or knowledge to locate numerous examples or responses (i.e., answering the question, "Name three yellow items," with the answer, "Sunflower, egg yolk, banana"). The exercise of an item or piece of information with several examples or answers is divergent reasoning (Figure 7.1).
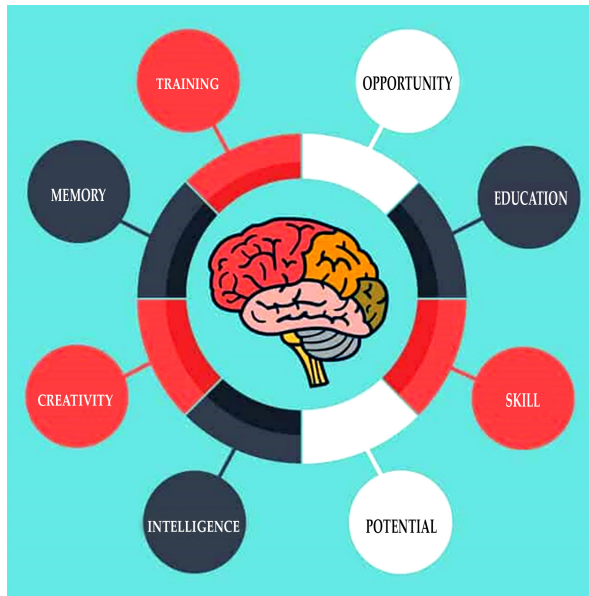
Figure 7.1. Piaget's theory of cognitive development.

Source: https://www.cleverism.com/piagets-theory/.

Social knowledge is another form of knowledge important for students (i.e., applying cognitive skills to understand and participate in social situations). Cognitive psychology has suggested hypotheses to clarify and describe the cognitive process. Piaget's concept of growth-period and Vygotsky's theory of cognitive development are two widely found in school contexts and is an important component of social intelligence. Mind theory (i.e., understanding other people's sensations, thoughts, and perception) (David and Stephen, 2004).

7.2. COGNITION PRODUCTION

In normal cases, in the first few years of infancy children grow simple brains, such as the perception of cause and effect (e.g., when father hits the button by pushing the toy on himself, the child learns why the toy is lit) and object length (e.g., if the child does not see it its beloved toy always persists, to more complicated (e.g., remembering a set of instructions for an art project). These abilities inevitably develop as children engage in age-appropriate playing activities. For children traditionally growing up, very little direct teaching in these skills is needed.

Cognitive capabilities must be remembered for improving in the sense of other gifts and abilities. For example, a child who reaches for a light doll with a button is a mixture of semantic abilities (cause and effect of understanding) and engine domain (reaching and pointing). If the motor coordination is sluggish or where severe vision disorder prevents the child from seeing the toy, the cognitive ability to grasp the cause and effect of the meaning can be reduced or decreased. Similarly, language disorders that impair vocabulary comprehension and principles used to carry out the task could be limited to the following guidelines for an artistic project (Bennardo, 2009).

The child's context is also influenced by input and feedback from parents and peers. For example, if an infant has limited experience with a nurse or needs sensitivity to developmental experiences, learning skills can be delayed or challenged. Issues or distinctions in one domain can cause a child's D/HH to develop through domains. This condition should be detected early and overcome to reduce the long-term impact.

In children who are D/HH, different variables can affect cognitive abilities. The analysis is carried out separately and in parallel on the individual effects of these factors. However, the relevance of these two factors to general growth and in particular cognitive progress is vital to

the collaboration of deaf teachers with young children. Hearing deficiency prevents the child's access to a sensory environment that negatively influences the learning process of languages. How quickly and how well your hearing loss is handled will depend on how much hearing loss is impacting your development. In the first few years of childhood, researchers have shown that the loss of auditory cortex development will change the growth of the brain. Variations of neuron sensitivity to sound in children with and without auditory dysfunction are caused by a lack of sensory responses. When children who are D/HH receive auditory input from a cochlear implant at the age of 3.5 years following a period of sensory feedback, their response to sound is close to that of children with natural hearing (Ralph, Ralph, and Jeffrey, 2006).

Audio-visual integration is another important mechanism that can be interrupted by a lack of early audit feedback. Viewed speech is a way of audio-visual hearing and seeing a speaker's face to incorporate visual and audio cues in a spoken language.

Children who listen often rely on hearing and sensory feedback to understand their home language (s). Thinking and saying terms suggest differences in the capacity of people with hearing disabilities to integrate auditory and visual signals. It was hypothesized that problems may have a long-term effect on language acquisition and progress in these specific processes. The loss of language availability is attributed not only to a decreased level of learning but also to developmental delays. If students who are D/HH have appropriate communication skills in line with their audience, they also show social development.

All developmental mechanisms will be further influenced by the presence of such sensory or cognitive problems. In addition to hearing loss, auditory disability may have a major effect on audiovisual adaptation learning to understand speech and how children communicate with the environment in general. Further development can be affected by neurological deficiency with intervention, such as cerebral paralysis, in which motor disorders affect cognitive and verbal development, or autism spectrum disorder, which affects the ability to interact with the community (Figure 7.2).
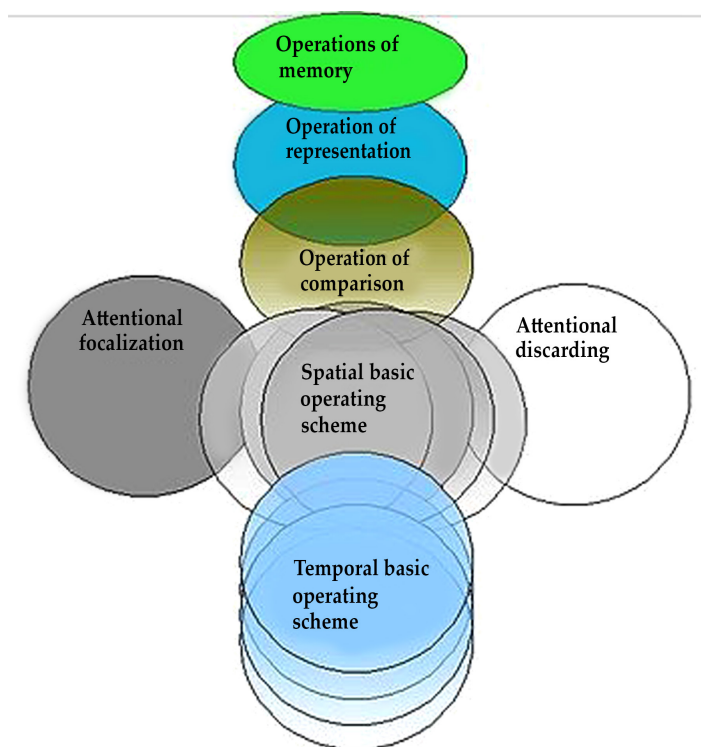
Figure 7.2. Mental operations.

Source: https://en.wikipedia.org/wiki/Mental_operations.

In addition to the characteristics of children, the characteristics of careers and environmental environments affect social performance. Children's growth in the realms is influenced by the child's experiences and contributions. Consistency and quantity of linguistic content can influence the development of child language. Children who do not give bad scores and/or material often have the low vocabulary. Children with D/HH typically get less language feedback depending on how consistently they use their hearing aids and/or cochlear implants (Ralph, Ralph, and Jeffrey, 2006).

Also, limited feedback could be obtained for other reasons such as lack of parents' willingness or lack of knowledge to get rich input or to reside in a deprived environment where access to developmentally acceptable behavior is minimal. In other words, children who are D/HH often have insufficient opportunities for a variety of reasons to improve their social skills. Consistency and amount of input in children who are D/HH may also

be limited by the child's language skills. It should always be the object of action to learn about objects and actions. Such lessons or discussions will not be enough so the child does not need to understand and respond in the proper language. However, activities that encourage understanding may also foster vocabulary development. Strategies for age-specific cognitive and linguistic development will be addressed later in this segment.

7.3. EMOTIONAL DEVELOPMENT HEARING DEFICIT

In the past few decades, neurocognitive performance and psychosocial development have been subject to increased research as a result of hearing and language loss. It has commonly been recognized that age-specific language skills do not guarantee age-specific skills in other fields. The issues with social skills may be due to previous hearing and language deprivation and not to the boy's current verbal ability. Deaf teachers can enjoy the awareness of core social systems, the issues raised by D/HH children and how they can communicate by study and activity (Ralph, Ralph, and Jeffrey, 2006).

Researchers would like to know how and when auditory disruptions affect structures that are language-dependent and non-verbal (e.g., repeated words, practicing word lists, and not only verbal) but also language-specific in diverse domains (general domain) that are "leading organization-integrative processes."

Due to the complexity of repeating sequences of numbers in the reverse order given by the child throughout the digit, job memory has also been tested as well as the ability to collect, retain, and track results. Any studies have found that those with cochlear implants suffer in the same manner as their hearing counterparts.

Responses to the parent questionnaire, such as the Executive Task Evaluation Inventory, are consistent with the results of laboratory exercises that often suggest difficulties with working memory. Since hearing loss has a detrimental impact on language comprehension, numerous tests have tested memory with non-verbal stimuli, including engine sequences and grid light sequences, and shown that children with D/HH have difficulties with non-verbal stimuli, which reinforces the hypothesis that memory sequencing in children's w/HH areas is compromised. The consequence is a detrimental influence on the acquisition of languages.

The difficulties of working memory and understanding sequences lead to impaired language outcomes. It's easy to understand how a student who has difficulties understanding and retrieving information can cope with classroom activities such as hearing comprehension, resolving behavioral math problems, and following complex orders. The present research is being conducted to test methods that could promote the development of working memory (Lawton, 2006).

The fluidity and speed of information processing are other fields being studied. Children with cochlear implants were less professional than their listeners as they practiced works such as verbal fluidity (name words), visual fluidity (identifying or matching images) and motor fluidity. Anecdotal research from parents and teachers also suggests that D/HH children require more time to respond or answer a question. We may speculate that these fluidity problems can help to make data processing more time-consuming.

The third field where problems have been established is executive control-specifically restraint, which means the capacity to suppress the emotional reactions that conform to certain rules. The Strop Word Color Test is often used to determine if a standard or over-rehearsed answer, such as the name of the color or the number, can replace another response. Kids using cochlear implants had difficulties preventing reactions (i.e., override an automatic response). We could speculate that the difficulty of interpreting the knowledge previously acquired needs to be clarified to address this deficiency. In contrast, preventive problems can hurt social ties (Figure 7.3) (Lawton, 2006).
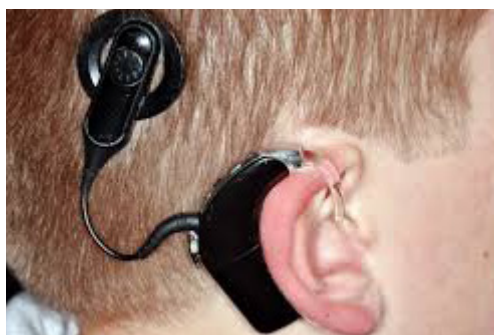
Figure 7.3. Hearing impairment in children's health issues.

Source: https://www.msdmanuals.com/home/children-s-health-issues/ear-nose-and-throat-disorders-in-children/hearing-impairment-in-children.

Briefly, hearing loss during early childhood affects the child's sensory awareness and can affect domain capabilities, including vocabulary, grammatical development, as well as domain-wide skills such as sequence and memory. Executive defects and information processing and transmitting difficulties have been reported in children with D/HH. His problems are often viewed as low academic performance. The next move is to explore how teachers can promote teaching and overcome cognitive difficulties (Toohey, 2000).

7.4. ENCOURAGE EARLY INTERVENTION AND COGNITIVE EDUCATION

Deaf teachers collaborate in diverse D/HH children's culture. Any kid may have had a right and effective intervention and "closing the gap," although others have had difficulties, such as late diagnosis, poor parenting, additional impairment or delayed intervention. The mental role of the infant under charge may be at a different stage, depending on the intervention of the parent. Unfortunately, the way teachers assess and encourage the growth of cognitive ability is not clear. Teachers can, however, help students develop their thinking skills or find countervailing strategies that also promote better listening and speaking skills.

7.5. THE PHILOSOPHY OF CULTURE SEMANTIC

Overview of the developmental shifts that people have undergone over the years in the course of their lives has been proposed by several theories. These theories differ in their principles and their considerations of the root causes and mechanisms of human desire and behavior. They're based on the human experience. The chapter analyzes human development from the point of view of social cognitive psychology, as development is a lifelong process, and discusses the advancement of psychosocial functions in both maturity and childhood. Manufacturing is not monolithic.

Human skills vary in their psychobiological origins and the experience needed for their development and maintenance. There are also a variety of various ways and models of transition in human development. Differences in social contact generate major individual differences in the abilities that are cultivated and that remain underdeveloped (David and Stephen, 2004).

7.6. MUTUAL DETERMINATION OF THE TRIAD

Until the study of the development of different human abilities, the causal mechanism on which social cognitive theory is based is briefly checked. The human nature was also explained in one-sided determinism. Operations in some types of unidirectional cause are characterized as being affected and controlled by both external forces and internal provisions. Functional cognitive psychology prefers a paradigm of association with triadic collective determinism. Conduct, awareness, and other personal and environmental factors all act as simultaneous determinants that influence each other in two ways in this mutual trigger model. The mutual cause does not mean that different PowerPoints have similar leverage over each other. Any person may be stronger than the others. Not all group influences occur in the same way. It takes time for a causative agent to affect and influence each other (David and Stephen, 2004).

Let us briefly consider the key interactions between the different effect subsystems. The association between emotions, affect, and action is expressed in the P ø B of the reciprocal stimulus. Expectations, beliefs, self-perceptions, goals, and intentions offer a mode of action and direction. What people think, feel, and experience decide their actions? The nature of their behavior is that they partly assess the natural and extrinsic influence of their thoughts and emotional reactions. The personal factor often refers to the biological properties of the organism. Behavior and ability limitations of the physical system and the sensory and neural systems. Essentially, human experiences may affect sensory processes and brain systems.

The Mutual Causation section of E ø P involves the interpersonal interaction between personal and environmental characteristics. External stimuli that convey information and emotional responses are created and modified by human expectations, beliefs, emotional bowing and cognitive capacity through training, teaching, and social commitment. Many individuals react independently from their social environment, far from what they say and do, regardless of their physical features such as age, height, color, sex, and physical appearance. In the same way, individuals are interested in diverse social reactions based on their socially entitled position and status. For example, children considered to be hard attackers can receive separate advice from their peers than their doctors. So people, under their social status and noticeable attributes, have an impact on their social environment before they say or do anything. Thus the social reactions have created outcomes in ways that strengthen or change the environmental

pre-conditions of the conceptions of the beneficiaries themselves and those of the beneficiaries.

The reciprocal causation aspect of B ø E in the triad structure shows the two-way effect between actions and the environment. In routine transactions, operations control ambient variables and are effectively modified under the same terms and conditions as they are generated. The setting is not a fixed power that has a profound effect on people. Individuals can be encroached on certain physical and social aspects, whether they like it or not if mobility is restricted. But most atmospheric components do not function as an effect until they are activated by sufficient activity. The lecturers don't influence the students as they join their classes, the stoves don't flame when they are hit, and the parents don't generally congratulate their children until they know. The aspect of the future environment that forms the physical world depends on how people act (Figure 7.4) (David and Stephen, 2004).
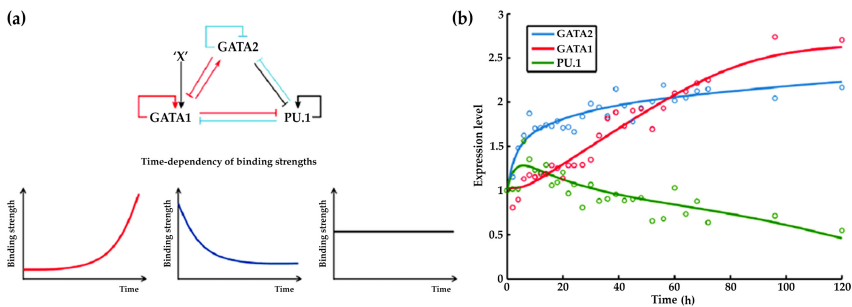
Figure 7.4. The triad interaction circuit.

Source: https://www.researchgate.net/figure/The-triad-interaction-circuit-depicting-the-most-likely-architecture-from-fitting-to-gene_fig2_324550071.

The degree of influence between behavior and environmental conditions shows that both users and the producers of their atmosphere are human beings. They regulate the nature of their living environment by choosing and nurturing circumstances. People prefer to select habits and partners from a wide spectrum of possibilities in terms of their acquired preferences and skills. People are establishing and determining the standards for their actions. Wherever they go, aggressive people create a hostile environment, while peaceful people create a social atmosphere. As a result, the action will determine which of the many potential environmental causes are involved and what forms they will take. Environmental impacts are determined in part by the form and activation of the modes of action. How socialization

is perceived has changed the understanding of the common cause. The transactional study of the relationship between parents and children has led to unilateral developmental studies on the influence of parents on their children.

7.7. DETERMINANTS OF LIFE PATH

Psychological theories of progress depend heavily on the development of skills, particularly in the early years of schooling, where changes are made quickly. However, no attention has been extended to the fundamental question of what divides human lives.

The knowledge of the degree of which various talents have developed does not itself alert us to how personal lives are to be followed. Influential factors include a complex variety of life experiences that vary from a lifetime perspective through their ability to affect the course of life. Many of these triggers include age-based, traditional societal pressures at home, education, and other communities. Any of them have biochemical causes that influence people's future. Other events in the human world are unintended. Others include unforeseeable events of life, such as career transition, breakup, relocation, accident, and sickness (Fairclough, 2003).

Economic and technological advances also have a major effect on the modes of social life experience. In reality, technical developments have led to many important changes in social and economic life. For people who encounter them at various stages of their lives, life experiences can at times shift under the same socio-cultural circumstances. For example, the economic crisis would affect those who grow differently from those who live under unfavorable circumstances at a young age.

Global socio-cultural changes that make life fundamentally different, such as economic adversities that alter livelihoods and chance systems, wars of military nature, industrial upheavals, emerging technologies, and political transitions that change the meaning of civilization, can have a significant effect on life.

It is also a battle to explain the diverse directions of personal life, regardless of social circumstances. This suggests that there is a need to research intimately the course of life and the social way. In addition to the dominant socio-cultural factors, the study of patterns of life activity suggests that chance situations often have significant impacts throughout life. There are also fortuitous elements of situations in their daily lives. They are both

joined together in a fortuitous constellation of events, otherwise, their paths may never have been met. The various networks through which individuals travel at such chance meetings have their own set of causal determinants, but their convergence occurs randomly rather than by an organized strategy. In the profusion of various chains of occurrences, there are endless opportunities for an opportunity to cross. These casual experiences often have an important role to play in shaping the pursuit of work, in personal relationships and in changing the possible trajectory of other aspects of human life. The editor comes to talk about the essence of a casual experience and sits next to a lady to provide an example (Fairclough, 2003).

The lecture hall will quickly fill up as a psychologist. The opportunity meeting eventually led to their marriage. Seating constellations would only have shifted slightly at the time of admission, and there would certainly be no strange social intersection. Thus a romantic partnership was falsely established in a debate of chance determinants of the course of life! As this case illustrates, some of the key determinants of life paths exist in the most trivial contexts.

Many random encounters only have a gentle effect on persons, some have longer-term effects, and others take people in different directions. Psychology, while it has a sophisticated understanding of human actions, cannot be predicted by sometimes unintended encounters. The predictability and branching capability of the by-products make it impossible to depend on or monitor the human way of life. Power of influence does not mean that it has to function. The strength of consequences can be unpredictable, but like prearranged factors, they add to the causal chain as obvious triggers.

The nature of fortuitous intersections is not evident in the science of psychology, but human traits and social circumstances make some forms of meetings more frequent. Unwanted experiences with diverse classes of people could involve delinquent gangs and everyday college students.

Psychology can also offer a basis for assessing how such events will influence the nature, size, and significance of human life. The cumulative influence of personal inclinations and social factors determines what fortuitous influences are likely to have a bearing on ongoing change. A thorough analysis of these digital determinants has been carried out elsewhere.

Co Naissance of the causes, whether intended or unforeseen, which can affect the path of life, is a guideline for promoting beloved future. To

exercise personal self-management, it helps to develop skills. This includes enhanced awareness, confidence to assert control, and the capacity to track your motivation and behavior. Such personal instruments promote freedom of action and enable people to serve as causal contributors to their lives by collecting, regulating, and defining situations. People are best prepared to support and guide their behaviors with these abilities, to capitalize on planned or fortuitous times, to avoid social crises that lead to risky paths, or to disengage (Anthony and Richard, 2008).

In addition to the required hiring agencies, a great deal of social support is needed to exercise a degree of autonomy over one's development path. Social services are especially important in the preparation years in which preferences and personal values are enabled and a variety of conflicting power sources need to be discussed. They need social support to give motivation, meaning, and value to what they are doing to overcome the obstacles and stresses they encounter on the road to life. While social ties are weak or unfinished, the susceptibility to unintended negative influences is heightened. The essence of social reward systems can be decided in part for life paths that are realistically open to people. They expand the possibilities to the point that social institutions have essential resources and means for people to control their lives. In the social cognitive theory, people are or are specifically affected and controlled by internal influences. As we have shown, they are part of a network of interactive forces that lead to their inspiration, behavior, and development. In this theoretical context, entities are represented in a set of special abilities to which we turn next (Anthony and Richard, 2008).

7.8. CAPACITY OF SYMBOLISM

The excellent ability to use symbols is an important means for people to understand and regulate their environment. Many external factors influence the activity of the neuronal pathway. Cognitive influences partially define the phenomena, the relevance of environmental events, whether it has a lasting influence, its moral meaning and its motivational effects, and how the information they share will be viewed in the future. Moving experiences through cognitive interpretations of fact that serve as a guide for decision-making and action through verbal, imagined, and other metaphors. The relationships they had were made relevant by symbols, order, and continuity. Icons are seen as a rational vehicle. Semantic meanings offer a basis for the content of information structures. Cognitive activities for the use of

knowledge are governed by rules and procedures for several purposes. People get acquainted with cause and extend their viewpoints through the symbolic use of the specifics of personal and vicar experiences. Awareness and power of thought are the substances and methods used to overcome cognitive problems. Instead, people typically analyze possible solutions to justification and discarding or retaining them based on the estimated effects, rather than coping only with actions and the outcomes of mistakes. The exceptional versatility of symbolization is often used to generate concepts that transcend the sensory perception of individuals and individuals. Even if these accomplishments are technically unlikely, you can believe the cows float on the moon and elephant ride over the wings. You can connect to someone at any distance with the aid of symbols. The symbolic ability is the doorway to other distinctive human characteristics, which will soon be discussed. It does not mean that everything is intellectually logical and that those decisions are based on feeling. Rationality depends on logical characteristics that are not clearly specified or automatically convenient to use. And if people know how to act, they make misunderstood findings or fail to consider the full consequences of certain choices if their choices are based on inaccurate or wrong assumptions. They often misread perceptions in ways that give rise to false conclusions about themselves and the world around them through latent prejudices. Others believe it to be unwise or foolish because it works based on their ignorance, which is subjectively fair to them. People often know what to do in comparison, but they are inspired by compelling circumstances or personal motivation for concrete behavior (Holtgraves, 2013).

Although rationality significantly enhances human ability, it can also be a significant source of emotional distress if it is misused. Many human diseases and torments are caused by vision problems. This is how people also concentrate on their thinking about the unpredictable movements of their innovation and the daunting future. They're overwhelmed by the stressful thrill of a rumor that triggers fear. By self-defense and other ideals of self-defense, you hinder your efforts. Their lives are constrained and degraded by phobias of thought. They cause themselves to be helpless through strict self-examination and self-examination of modes of thought. They do, however, use theories that make them complicated. Thus, knowledge may be the source of human failure, pain, and human accomplishment.

Study of the basis for action decision impacts on fundamental connectivity problems between mind and body. Thoughts in social cognitive psychology are not autonomous conceptual structures, nor brain processes.

Due to visual experiences as brain processes, the neural rules for cognitive neurophysiological treatment should not be simplified. Quite the other way around. Cortical systems must be separated from individual and social processes from which they can be coordinated for different purposes. Mapping human-like neural circuits do not explain external factors that shape those abilities or their functional applications. For example, it is unknown how cortical neurons behave while learning how information can be interpreted and organized, how information is programed to recall, and how students are motivated to participate process and rehearse what they learn. Understanding how brain works cannot however be influenced by how successful parents, instructors, pupils or decision-makers can be made. Neuronal diseases that underlie complex actions may be foreign to the body or may work through cognitive enhancement. Psychological theory urges one to organize external influences and to enlist emotional behaviors to attain these objectives (Mesthrie, 2011).

The interesting subject, like imagination, is to see cognitions as brain functions, which is how the person becomes the maker of concepts that are novel, innovative, imaginative or completely aware of reality. Many new actions can then be formulated and one will be carried out. Cognitive production aims to organize, schedule, and exercise people on an individual basis. The matter of interest is not how the mind and the body function as separate agents on each other but how persons create cognitive or cortical productions and conduct their activities by performing a personal organization.

7.9. INTERNATIONAL DISCREET FRAMEWORKS OR ADVANCED REASONING CAPABILITIES

Virtually all human growth hypotheses suggest that children are more experienced in critical thinking as they get older. The problem in question is the nature of cognitive development. Speaking of transformations in the invariant sequence of steps, according to the Piagetian theory, from one uniform to another. Cognitive stress, which arises from the contradictions of observed internal schemes and events, serves to motivate the change from more abstract forms of thought to concrete forms of thinking. Each characteristic of cognitive development is strikingly distinguished through development from realistic to abstract reasoning. However, neural changes are much more diverse than intrapsychic rivalry. "However much we may wish it to believe otherwise, human cognitive growth may simply be too

contingent, multiform, and heterogeneous—too variegated in developmental mechanisms, routes, and rates—to be accurately categorized by any stage theory of the Piagetian kind" Cognitive learning is calculated instead of a discreet, formal way of thinking in terms of specialized cognitive abilities. Knowledge, many of which are sophisticated and perceptual, requires cognitive functioning. The learning of field-related expertise and decision-making laws applicable to the field of operation also involves cognitive achievement (Ralph, Ralph, and Jeffrey, 2006).

Chapter 8

Research on Language and Social Interactions

CONTENTS

8.1. INTRODUCTION

Language is considered to be a vital component in everyday interactions. It is considered to be fundamental in performing the everyday rituals and events in society. However, the role of language is taken for granted by the members of society despite the important role it plays. Language helps the members of society interact with each other by the use of words or signs. Language is responsible for interactions between two individuals and many members of the community. The process by which the members of the community converse and understand each other is what is considered to be social interactions. With language and social interactions, it involves dealing with language to negotiate relationships, events, and even actions in everyday life.

8.2. SOCIAL INTERACTIONS

Society, as is understood by many, refers to the social activities that are made up of different kinds. But what makes such activities considered to be social? This is because of the fact that these activities are done in relation to other members of the society or rather with other members of the society. Some activities may involve a single individual, but most of them are collective activities. Collective activities are done by many or rather several individuals in the society, especially when these individuals are working together. Such collective activities may include having a family meal together, a football match, and even a business meeting. Other activities may be done by a single person but maybe with reference to other members of the society. An example of such an activity involves an individual getting dressed in the morning. When an individual is getting dressed in the morning, what he puts in mind is the fact that the dressing code should be convenient to the group of people one is going to interact with (Figure 8.1) (Christine and Kevin, 2006).

For instance, when one is going to their jobs, they are going to dress according to the policies of the company they are affiliated to. When one is going to meet up with friends, then they are going to dress casually to meet the occasion, whether it is going out for dinner or going for a mountain hike. All this enables a good interaction between the members of the society. For instance, when an individual is meeting their in-laws, they should be dressed in a manner that is considered to be decent by those he/she is visiting. Such an activity is considered to be an individual activity as long as individuals remember that, just like collective activities, what is considered is how it is

done and what is done that shapes the activity that is done. It should be put in mind that the activity done is considered to be part of a shared social life that is led alongside other members of the society.

Figure 8.1. Having a meal with family and friends is a collective activity considered to be a social interaction.

Source: somi-Wordpress.com.

What will confirm this is the fact that, when performing such activities, how it affects the person performing it is not really considered but rather how the activity affects other members of the society. Ideally, what this means is that when an activity is performed by an individual or rather a group of individuals in most cases acting together, for it to be described as an activity (take for instance, waiting on a bus, reading a newspaper or rather eating in a restaurant) it means that the actions performed form part of a grammar that is considered and rather recognized by the members of the society. Furthermore, if an action is performed by a single individual, it does not make it less social than other activities that are performed by a group of persons. Even though an activity is performed by a single individual, it is nonetheless considered to be a social activity as long as it one that is recognized by the members of the society. When it comes to the various activities done by the members of the society, it is considered to be interactional in character. What is meant by this statement is the fact that interactions do not only involve those that are experienced face-to-face. Other things are even done through mediated interactions which include, having a communication by use of a mobile phone, sending an SMS (short message service), or even by sending an email (Figure 8.2) (Christine and Kevin, 2006).

Figure 8.2. Communication can involve digital platforms such as social media and SMS to converse with others.

Source: Econsultancy.

What this information is trying to pass is that even those activities that are done when one is alone are informed by the members of the society and rather the social relations that members of the society share with each other. It should be understood that the membership of an individual in a society is very important as it is the basis for how individuals behave or rather interact with other individuals. This shows that the activities that are performed when we are alone are socially recognized, and the things that individuals are entitled to do by themselves are sanctioned by the society in which they belong to. Members of the society tend to do things that are societal, like for instance, speaking the native language or when one learns to use the internet in order to interact with other individuals. Other members of society can hold you accountable for how one does things. Whether the things that one does are considered to be socially acceptable or whether they are considered to be considered to be inappropriate by all the members of the society. This means that from the actions that are considered to be collective to the most individual ones, all these are made possible by the interactional nature of the social lives of the members of the society. This shows that it is not incidental that we belong to a society but is rather fundamental to that fact, especially when considering who we are and what we do.

Social interactions normally takes place in different settings in the society, from the streets to the comfort of our homes. Since in every situation or rather at whatever point in our life, it is considered that one is socially interacting with the members of the society. This means that even when one is walking or when one is watching TV then there is some form of social

interactions. This is because, when one is in those settings, then they enable social interactions to be done. Furthermore, in these settings, more and more individuals can be able to interact with each other while enabling social activities to take place (Christine and Kevin, 2006).

8.3. THE STRUCTURED CHARACTER OF INTERACTION

It is believed that interaction between individuals can be ideally explained in terms of the individual and the characters that they portray. This can be easily explained by the history and nature of human beings since the dawn of time. Most individuals believe that social interaction involves what an individual says or does. However, this is not the case. It can only be excused since only a handful number of individuals have studied about social interactions. If one thinks in that direction, then it means that the social activities that individuals portray in their interactions depend entirely on individual desires, predispositions, and their intentions. In most cases, the belief or rather what happens is that social interactions occur between persons and therefore becomes tempting to think that there is nothing more to it than what individuals happen to do. With this belief, it is easy to say that interaction is simply a product rather than an individual and the choices they make when it comes to what they decide to do. It may include, how they dress, how they speak to other members of the society, how they eat (is it with family or alone?) among many other actions. After all, it is not easy for one to know what the other person is going to say or do until they actually say it or rather do it. On this view, what makes an interaction to be categorized as being social refers to simply what transpires between individuals but does not consist of the organization of what is actually done (Fairclough, 2003).

In the history of sociologists, the sociologists have gone out of their way to try to understand what social interaction really entails. They are trying to understand the individualism when it comes to accounting for human behavior. It is believed that sociologists disagree with all the facts given with regard to individual's behavior, and they claim that it is nowhere near individualistic. They insist that how individuals act among each other is constrained in many different ways, especially through their membership in the society. While most individuals believe that individualist theories tend to locate determinants of behavior inside the individual, the sociologists claim that this is not the case. What is believed by sociologists is that

the determinants of individual behavior are rather located outside in the structure of the society. The conclusion of the above facts is the fact that social interaction between individuals is considered to be an arena in which the social forces that limit the behavior of members of the society and that which shape their behavior are carried out (Figure 8.3).

Figure 8.3. Most members of the society claim that individualistic theory locate the traits of an individual, but sociologists claim that this is not the case.

Source: Verywell Mind.

Other researchers of the society, however, argue differently. They differ with how individuals understand the concepts of individualists and traditional sociological interactions. They claim that they should indeed be rejected since each of the concepts treat the interactional concept of human behavior as a product of various basic factors and therefore considered to be of secondary interest. Under the above concepts, they both claim that whatever is to be found under social interaction is explained as being the result of something else. It states that the origin and character of social interactions happen entirely because of the inner make up of individuals or rather from the outer determinants of the society. In its own right, social interaction is considered to have no intrinsic orderliness, but it has orderly features that are posed upon it by the inner factors of individuality and the outer aspects of society. As such, it can be easily argued that all the social interactions tend to be intrinsically socially structured. What is rather considered to be social interaction involves that behavior of individuals in which the action performed is addressed or rather directed to an individual, or that which invites response from the members of the society. In such circumstances, the actions performed by a person, say A, conditions the response that will be provided by the other person say B. If, for instance, Person A says "Hi, my name is Mary," most probably the answer from Person B will be "Hi,

my name is Peter." Another example is, if Person A says "Thank you," the answer by Person B will probably be, "You are welcome." It can be easily noted that there are links between the utterances of the first person and the second one. The utterance by the first person triggers the words to be said by the other person. In the first example, for instance, the first person introduces themselves, and in return, the second person also introduces themselves because they feel obliged to do so. In some cases, the actions of an individual person, say D, can influence or rather bring about a response from the other party say F. For example, if person D was on his phone and then suddenly curses, says "SHIT!" Person F will react by asking "What is wrong?" This shows that an action by another can trigger a response from the other party. Even if F is not obliged to speak, his response is considered to be appropriate given the circumstance. In most situations, when a person close to us gets hurt or gets in an accident, it is totally normal for individuals to grant a response as a way of showing concern for the other party. The fact of the matter is that, if a person does not react to a situation when the other person is hurt, then they would be considered to be rude for having ignored what the other person is going through. This is also considered to be a kind of an action where the other member is doing nothing.

Figure 8.4. Individuals react according to the actions of others. For instance, when a baby cries, the mother is obliged to sway him.

Source: Parents.

When an individual claim that interaction is intrinsically socially structured, what should be noted is that in an interaction between individuals, the action of the participants of a conversation are tied together in an appropriate manner. This means that an action by one person triggers what is to be done by the other person and is recognized as a response of an action and should rather fit what has been projected by the other person. Such structures are not invented on the spot by the individuals that happen

to be involved in the interaction process. Furthermore, the structures are not invented mechanically by individuals. It should be noted that the social competence of an individual consists of their ability to make use of the structures when producing and making sense of the social interactions (Figure 8.4) (Fairclough, 2003).

8.4. CONTEXTUAL AVAILABILITY OF MEANING

What is actually understood by the above explanations is that every individual that is involved in an interaction or rather a conversation should have some form of intelligence that would help them understand what the other person is saying. Furthermore, they can be able to provide the required response to the utterances of the other party. For example, for Person B to respond to Person A, then he should first understand what Person A is saying before providing an appropriate response. For an appropriate interaction between individuals to take place, then each of individual should have the ability to grasp what the other person is saying. As a result, the meaning of the phrase individualistic person may be considered to be problematic. What is actually assumed and perceived to be true is that the only person that can understand what is being said is the individual saying it. In modern society, it holds that all meaning to something, especially when it comes to social interactions, common understanding is considered to be at best arbitrary and at worst situations, it is considered to be impossible. When it comes to common understanding, especially in a society, sociologists claim that it comes about as a result of leaders of the society exercising their power in making individuals understand. It can be easily put into context that the actions, words, and behavior of individuals in society can be largely problematic. It is with no doubt that at one point or another, an individual has been able to have a conversation with another where the degree of understanding what the other person is saying has been very minimal. It is also inclusive of the actions of the other party where one does things that are not easily explained by the other. However, in most cases, it becomes plainly clear about the actions of the other party and what they are saying. It is very clear that in most cases of social interactions, most members of the society have the ability to converse with each other whilst there is mutual understanding between them (Christine and Kevin, 2006).

Any adequate account of such a mutual understanding is considered to be a role played by context when comprehending a meaning in an interaction. When putting this context into use, it should be observed that

the phrases and sentences that are used by the members of the society are considered to be in some way ambiguous or rather puzzling. However, in most cases, when an individual is conversing with his/her counterpart, there is some form of transparency. Even in situations when the meaning of conversations are considered to be very plain and clear, they can rather be rendered as being problematic. This especially when the person passing the information, removes the contextual specifics that tend to make the conversation clear. In most cases, philosophers and sociologists claim that the conversations between individuals tend to have an individualistic meaning. They rather make such conclusions without considering how members of the society actually comprehend the meaning of what is said or what is done. Furthermore, in most cases, it is only within the confines of academic discourse that individuals tend to question the meaning or rather the context of what is meant during the process of learning (Figure 8.5).

Figure 8.5. Open communication creates transparency between the parties involved.

Source: Entrepreneur.

Ideally, in normal discourse of social life, one is not allowed to question the meaning of what is said. Furthermore, how the members of the society behave when they are conversing can be enough to guide an individual in understanding what his/her counterpart is saying. Also, individuals have no license to question the meaning of the various words that are spoken. The character of individuals in the members of the society and the radical reflexivity tend to have little relevance to how members of the society understand each other in everyday social life (Christine and Kevin, 2006). The individualistic view of interaction between individuals in the society

is considered to be associated with the mentalist view of meaning. In this view, meaning is something that is created in the mind. Proponents of this mentalistic view of meaning argue that that since an individual does not in any way know or understand the mind of another person and it is impossible to fully understand why they are doing a certain action. In most cases, when an individual experiences problem about what the other person means, it is almost never considered to be an open-ended difficulty. In most cases, the problem of understanding is considered to be quite specific. This means that one is not sure what is meant in that context is this or that. In most cases, there is always a way of dealing with the problem of understanding what is meant. This is done by asking the individual what they mean by requesting an explanation or a clarification. For example, in a conversation between two individuals, mother, and son. Mother asks her son, "Who else is going to the party?" the son then answers "What do you mean?" in this case, the son is asking the mother what she means when she is talking about the party. There may be many possibilities with regard to what exactly the son is asking the mother with regard to the party. As such, the mother is required to explain what her entire question means. When one has the motive of understanding what the other person is saying, then it paves the way for him/her to understand. In most contexts, mothers tend to be overprotective of their children. In this case, the truth of the matter may be that the son understands exactly what the mother is saying but is trying to show the mother the problematic nature of her involvement in the son's life. When one is tolerant of what the mother means, there are broad categories of questions that one can ask. One can come up with various possibilities with regard to the various possible motives of the mother. One reason could be the fact that the mother is overprotective of the son, or does not want the son to be affiliated to any gang members that he may meet in the part (Figure 8.6) (Michael, Catrin, and Jane, 2009).

When there is the absence of any actual context, supporting these interpretations may amount to groundless and idle speculations. For most participants in social interactions, members rarely have the freedom to in the various kinds of idle speculations when it comes to their motives towards the action of other members of the society. This shows that when it comes to the actions of individuals or what they are saying, individuals should take the facts at face value. This means that one should interpret the action of other individuals as they seem to be. If for instance, one asks a question or says something that seems to be quite obvious, then the respondent should be able to respond as it is rather than asking numerous questions. This should

also hold when it comes to the meaning of exactly what one says. If the meaning of the question asked by the other person is clear, then one should respond to it on that basis.

Figure 8.6. Mothers tend to be insecure with regard to some children and asks questions that need not be asked. In other circumstances, they try to show concern.

Source: Working Mother.

In the mentalistic theory, it is suggested that there seems to be no problem when it comes to interpreting the meaning of various things that are said or the meaning of interactions. As such, it means that in general theory, there is nothing that needs to be explained. In most circumstances, the problems of understanding are not frequent. They rather arise in specific situations, and they tend to exist by virtue of the context. When there are situations in which meaning seems to be problematic, understanding their implication can be easily conceptualized. It is known that in most cases, what others are doing tends to be transparent. However, this does not mean that that person does not make any sense since, in most cases, the process of making sense tends to be a massive routine and is considered to be unproblematic.

8.5. INTERACTION AND LANGUAGE

As it is well-known interaction is always done most of the time using language. During these interactions we endeavor to ask and answer questions, request someone else for help, as a manager or person in charge of something give instructions, when in trouble or encounter a problem we report a problem, while having fun we make jokes on each other, when we meet someone new

we explain who and what we are. In a society where people tend to always interact with each other, we tend to talk to and with others. Some social interaction which will include answering questions in an interview, when one wants to propose marriage to their partners. People are not the only ones that use language to interact or communicate to or amongst each other there are institutional structures such as political, educational structures, the legal system, and/or economic organizations. In these institutions they have activities of different king which include interaction and language, these activities include; business meetings, classroom lessons or lectures, parliamentary debates and campaigns, courtroom trials, etc., (Figure 8.7) (Michael, Catrin, and Jane, 2009).

Figure 8.7. A football manager giving instruction to a player during a match. The manager uses language to describe what he wants or expects from a player.

Source: Ladders.

In our day-to-day lives, we have social interactions and language is involved in every level. In all this, the interaction between language and the social life of a people or individuals is mutually constructive. Simply to say that if there were no language, people wouldn't have their social life, and without a social life, there would be no language; this then means that at the heart of any communication, there is a language. During social interactions, language is seen as a vehicle or tool of communication, in that case, it means that people or people might not be able to speak in grammatically correct sentences but they will end up communicating with each other. Some scientists such as Chomsky believe that language as an individual and mental phenomenon but to the contrary language when in use is a social phenomenon which means that there exists a communicative relation between individuals which means that you might not necessarily

understand what they mean by what they are saying even though you might speak the same language.

As language is essential and paramount in our social lives, sociology took little interest in language because it is easy to overlook language. In essence, what sociologists tend to forget is how language is used to accomplish a certain task rather than how an activity is accomplished. In many instances, the sociologists have data to back up their research into different fields, and this data came about as a result of communication, and this was made possible because of language. Before counting or deciding what to record or not, the event if it is to be a case study or a statistic, a decision has to be made. Language is most of the time seen as a "mediating variable" and is seen to provide a link between the fate of people and the general features and interactions of a society (David and Stephen, 2004).

This then can be seen in two ways, i.e., first as socially distributed aspects which include the dialect, vocabulary, and idiom which can be explained by social factors such as social class, gender of an individual or sometimes the race. Second, the life of an individual involving things such as marital patterns and the occupation and career paths of a person.

For example, the relationship between language and educational achievement, a crucial factor in determining the class differences in children's school performance include the linguistic code also known as style of speech which the children might have acquired as a result of the family background. For children who come middle income earners, also known as the middle class, arrive in school with a good code of speech that augers well with the teachers' expectations and communication demands that formal education requires from a child. On the other hand, children from lower class earners arrive in school with a restricted code which tends teachers to view them as less able, and this makes them have difficulties to come up to terms from the school demands (Figure 8.8) (David and Stephen, 2004).

Apart from language and education, there's also a relation between language and gender, i.e., there's a difference in style with how both males and females communicate with each other and with the opposite gender. In their interactions, males tend to head towards hierarchy and competition for support, while females tend to head towards solidarity and mutual benefit and support. With this view, the differences that can be seen and tend to have an impact and on how their life chances are. With this, the linguistic patterns then make women be at a disadvantage, and when they enter the world of work where it is male-dominated, this then makes it become inequality.

Figure 8.8. A teacher in a classroom educating learners. A teacher communicates by use of language and sometimes uses questions and answers.

Source: Education.com's teacher voice.

From the above examples, it can then be seen that the social classes and educational background can be seen to influence the language that an individual use. The interactions among individuals of the same educational background and gender will not be the same as when it from their different fields. This then makes the language used become different. This then does not mean that language is a variable in our day-to-day social lives, but rather this means that language is a very vital constituent of our lives and plays a very important role and can never be left out. In the case, such as schooling, language cannot be a basis for judging a child's ability, but it is through language then that a teacher understands the fundamentals and importance of schooling. With this then we understand that without language there would be no lessons, the teacher wouldn't ask questions or the pupil wouldn't answer any questions or vice versa. For the instance of gender then it can be observed that males and females do not share names, hence, the name then gives an inference which is made when come in contact with a persons' name (Figure 8.9) (David and Stephen, 2004).

In recent years, sociologists have come to appreciate the importance of language; they view language as fundamental and constitutes representations and signs which explain every aspect of our social lives. In all this, it can then be seen that in society, the structures can be seen be expert or authoritative. The more authoritative a structure appears then, the more it dominates how social phenomena are thought about and how members of the society will act towards them. The language approach to society has now started becoming

more popular as compared to media, health, education, work, crime, and family. The studies tend to be more into trace the influence of language on how they treat social issues and problems.

Figure 8.9. Males and a female interacting. Gender interactions vary from male to male, male to female, and female to female.

Source: The New Republic.

From different social interactions, it can therefore be seen that ordinary people in the society, the discussions in terms of phenomena is perceived or viewed and how it is understood is natural. With all these, it can be seen that a person is able to perceive and conceive phenomena that is available to them, and it is hard for them to step outside of what is available to them. From this, it can be seen and noted that members of a particular society think can be seen from their language analysis and the structure of their language and reflect on the conduct of that society (Robinson, 2008).

As seen from all these, how people actually use language is subject to too many random factors for them to be generalized, and this means the structure of a language will correspond to how a person thinks.

8.6. LANGUAGE IN USE

Language defines human behavior. Every activity conducted by a human being ought to entail both the art of voice and the art of physical body movement. This encompasses influence by the surrounding human environment, pressure from the inner and outer circle and the human mind, the art of thinking. Interaction in the traditional and even in modern societies encompassed the involvement of activities to be conducted by the society as a whole. This brings in the instance whereby members of a society would use language as a means of sending messages and making sure that they rhyme in the process of making the activity a success. It is the theory behind

language in use. As much as modern society appreciates the use of robots and artificial intelligence, language still fills the gaps. But then, how would robots and computers communicate by language is the only factor that binds them together. Both our pasts and the future is and will be dependent on interaction which can only be achieved through language, the key behind success in the activity.

While performing different activities, every language has got its own set of vocal and physical means. This is dependent on the nature of the situation and the urgency in interaction. In the traditional world, the interaction was very important, and various sets of ceremonies had different ways or rather forms of language that could rhyme with the mood of the people and suitable to the occasion. The words used were dependent on the happenings. With there being the existence of different languages, it was almost impossible for individuals from other communities to interact with others from different communities speaking different languages. This has been solved in modern society as more people have embraced the learning of one language to make social interaction the elephant of the century (Yule, 2010).

Chapter 9

The Field of Social Forces

CONTENTS

9.1. INTRODUCTION

Social force. Any effective urge or impulse that leads to social action. Specifically, a social force is a consensus on the part of a sufficient number of the members of society to bring about social action or social change of some sort. In the plural, the social forces are the typical basic drives, or motives, which lead to the fundamental types of association and group relationship.

9.2. THE CONCEPT OF FIELD

We are a powerful field of requirements, mentalities, conclusions, feelings, desires, and insights; an abstract field inside which the world has given a novel translation; a point of view through which the truth is changed. However, in our day-by-day adjustments we as afield identify with other separate fields. We cooperate with our family at breakfast, add to the smash of subordinates, have espresso with our associates, and at night may participate in giving a shout out to our number one football crew (Teichman, 2012).

We are likewise individuals from existing together as fields. In buying lunch, we are individuals from a market economy; in our perspectives and convictions, we are individuals from a social field; in our obligations and conduct, we are individuals from a social field. What's more, in our citizenship we are an individual from the global field.

These are altogether handles that are not dynamic, yet with substance, with means, and power. A field is felt solidly. We experience its capacity. Consider, for instance, the field related to group rivalry. Viewing our ball group for a title we become impacted by the wrapping socio-psychological field, the gestalt binding together groups, mentors, officials, onlookers, and the skirmish of commotions, sights, and scents. We become incorporated sincerely and psychologically with the others; we raise as one to cheer a significant play; we boo, murmur, and shout over an uncalled for the foul call; we are happy or crestfallen together.

We are important for a group enraptured a particular way, moved by powers outside our ability to control. Sharing the implications and estimations of the occasion, accordingly embedded in the field's medium, we conduct ourselves as disengaged eyewitnesses. We feel the charged environment, the soul of the play, the powers running to and fro. To stay unaffected requires a concentrated demonstration of will, and the force consequently required is a proportion of the field. Who in such a setting can deny feeling these field powers at work?

One more model may help. The family is the most impressive sociological field. Regardless of whether an all-encompassing one including grandparents, aunties, and uncles as in customary social orders, or the atomic one as is regular in monetarily created and urbanized nations, a family is in excess of an assortment or amount of its individuals, material belongings, and region (Teichman, 2012).

A family is an exceptional design of shared desires, standards, implications, and qualities. It is a typical viewpoint on the world, common psychological planning of the real world, a coordinated perceptual system. It includes a bunch of powers adjusting and keeping up the rights and obligations, advantages, and commitments, status, and pecking order of its individuals. It is causal-useful solidarity.

9.2.1. Types of Field

So far, the term field has been used in such various ways as to deny it of valuable and explicit substance. However, "field" can be made positive, for sure, numerically so. What's more, the idea and its inverse, "antifield," will enlighten the different multifold sociocultural setting and significance of contention and savagery.

Likewise, with ideas of framework, society, gathering, or culture, the field has no commonly acknowledged importance. In this manner, the most ideal approach to build up an underlying calculated agreement is to analyze logical utilization, and afterward decide whether any shared characteristics exist.

To begin with, the term. Frequently implies a continuum of energy spread through some medium and involving likely powers. Electromagnetic and gravitational fields are of this sort, where power, attraction, or attraction produces the field, the four components of room time structure the field, and actual articles are the components in the field. In this manner, setting an iron bar inside an attractive field actuates its power possibilities, which pull the bar towards the field's source.

The field in this sense has not exclusively been applied to depicting actual nature, yet too understanding our mental and social qualities. Gestalt therapists (Köhler, 1942) have conceptualized a mystic energy field under pressure and with powers inclining toward tangible and psychological solidarity and adjusted straightforwardness (Pragnanz).

Affected by Gestalt brain research, Kurt Lewin (1951) in his mental field hypothesis considered clairvoyant energy confined in frameworks of

pressure and powers. Our requirements produce the field inside which our possible exercises and objectives become shown. Following Lewin, Edward Tolman (1951) considered tactile and intellectual mental components as influenced by need-push powers initiated in an energy framework. Sociologists additionally have utilized the field in this importance. B. F. Earthy colored (1936), an understudy of Lewin's, considered social conduct a consequence of individual necessities confined in energy frameworks of strain and powers (Teichman, 2012).

The field is as important an area of likely powers, and it is called a dynamic field, regardless of whether physical, mental, or social. A second significance of the field is as an equilibrium or balance between different components, interests, or powers. In this manner, Harold (1972) has conceptualized people and gatherings as shaping a semi balance of pressures, powers, and powers. The energy in the field results from the interpenetration of living spaces, covering job sections, and changing force. What's more, Karl Mannheim (1940) accepted that people shaped a field of associated exercises cutting across gatherings, including unconstrained change per pressures.

The third significance is a social field, of reliance between components, an entire that rises above or is more than the number of its parts. In these terms for Walter Coutu (1949), people, and gatherings from a field of interrelated implications, inclinations in-circumstances and necessities. For Yinger (1965), there is an association of character, society, and culture; of individual and circumstance. What's more, for Quincy (1955), the relations between countries, people groups, states, and governments are a field of proportional impacts.

Dynamic, balance, and social fields are the significant expansive and logical implications of "field." They are not elite, for the three offer the thought of reliance, and both dynamic and harmony fields conjure powers. In any case, they vary in their working standards: energy frameworks creating powers for dynamic fields; powers in equilibrium for harmony fields; and association for social fields.

Dynamic fields are particular. They persistently spread energy frameworks containing power possibilities are reliably called fields. Be that as it may, equilibria or association among numerous different components are conceptualized from multiple points of view, for example, overall influence, exchanges, framework, and space. Indeed an arrangement of social and political origins that are field speculations in a balance or social

sense would incorporate most hypotheses, for example, those of Karl Marx, Pitirim Sorokin, Talcott Parsons, George Gurvitch, David Easton, and Karl Deutsch.

9.3. SOCIAL FORCE

Social powers are any human-made methods of doing things that impact, weight, or power individuals to carry on, associate with others, and think specifically. Social powers are viewed as far off and indifferent because generally, individuals have no hand in making them, nor do they realize the individuals who did. Individuals can grasp social powers, be cleared along or avoided by them, and in particular test them.

Social power can be perceived with numerous models, for example, the use of the general Visa to concede installment for items and administrations. This human-made development turned into a "social power" that supported extraordinary groups of individuals to go through cash in front of their profit. While Mastercards managed the cost of the individuals who could procure them occasions to postpone paying for things they required or needed, it required exceptional exertion, discipline, and additionally an advantaged position in life to oppose utilizing them (Steiner, 2008).

In the late 80s in the USA, another social power arose when banks moved away from a framework in which they had made advances and given Visas to borrowers simply subsequent to doing cautious credit checks reporting genuine pay, work soundness, and record. Banks moved to a framework in which they intentionally gave advances to those with helpless financial records, gave advances bigger than numerous borrowers could sensibly bear to reimburse, and expanded spending limits on Mastercards to levels that numerous customers discovered hard to stand up to.

The cellphone is an innovation that was designed to liberate them from landline telephones and to permit them to speak with others while progressing. Without a doubt, this social power has changed the manner in which individuals convey (Steiner, 2008).

9.4. SOCIAL FIELD AND ANTIFIELD

For an individual, insight, conduct auras, social distances, etc., structure a consistent entirety. We partition this entirety into scientific parts, for example, distance, status, and force, just to help our cognizance of social conduct. It is reasonable, thus, that a few sections will be reliant to the point

that sufficient explanation of one requires the assessment of others. Along these lines, to consider antifields, gatherings, and class requires depicting the cycle of contention. However, explaining this cycle needs comprehension of antifields, gatherings, and class. An answer for this is to mesh them all into a typical conversation. However, this loses clearness, for then the particular parts of, state, gatherings or class can't be explained. My answer will be to consider first antifields, gatherings, and class, making brief references that were important to the components inside the cycle of contention (Steiner, 2008).

9.4.1. The Antifield

The sociocultural field is a continuum of powers produced by our common fields of articulation. These powers are the different social and social distances among individuals and mirror their inclinations, abilities, believability, values, standards, statuses, class, etc. On the off chance that individuals are allowed to react to these powers, their social connection is a common change by these powers and their wills.

Note that the conduct impacts of the field require a shared opportunity to react to powers. This is the way into the importance of antifield, which is a locale of the sociocultural field where free change is hampered or forestalled.

A few analogies may help at first. On the off chance that a magnet is moved underneath iron filings spread on paper, they will commonly change themselves to the attractive field of powers. A wire matrix on the paper, nonetheless, will oblige the development of the fillings inside the lattice's cells. All things considered, the network has cut the attractive field of powers into isolated districts, and it is just inside those locales that the filings can change. The matrix is an antifield.

The matrix just compartmentalized the field. Think about it now as a watch set in an attractive field. It is a structure whose pieces are interconnected by mechanical methods. The screws, hands, faceplate, spring, etc., have separate personalities, yet are connected into a framework to play out a particular reason that is keeping time. In an attractive field, these pieces have no actual opportunity to commonly conform to the powers of the field. The watch is subsequently an antifield, however, it is unique in relation to the lattice: as opposed to apportioning the attractive field's impact inside that area of the room it fills the watch kills the field (Teichman, 2012).

At last, think about a rectangular sheet of copper with one comer over a fire and the corner-to-corner inverse one pressed in ice. The sheet is a field

whose heat (powers) at any one point is a nonstop capacity of the length and width of the sheet. Presently, if an enormous square shape is removed from the sheet and supplanted with a square of wood of a similar size, the district on the plate containing the wood is an antifield.

It doesn't direct the warmth or cold, as does the sheet, nor is its warmth a component of the directions of the sheet. For sure, it upsets the encompassing field, for parts of the sheet adjoining the wood don't produce heat as they should be given their directions. The wood includes demolished the field inside its space and balanced the field in neighboring areas. To sum up, antifield segments or demolishes a field. It controls, forestalls, or restricts the free change of components to handle powers (Teichman, 2012).

9.4.2. Authoritative Role and Coercive Power

The standards and desires outgrowing social connection can get formalized to the point of determining those included, their legitimate jobs, and their privileges and commitments-to the point of framing a group.1. A definitive job is a conventional position conveying with it the ability to order certain individuals. The job, not the individual, conveys this force. The individual has the privilege of order to the extent that he can fulfill certain job necessities (political decision by a larger part, arrangement by the director, upheld by the military commandants, etc.). Presently this authority is legitimated by the gathering and is a right. Furthermore, in this lies a wellspring of conceivable disarray.

Beforehand, two types of intensity had been characterized: coercive force dependent on a danger inseparably interfacing two negative interests, and legitimate force dependent on authenticity. One complies with the definitive force since it is appropriate to; one obeys intimidation to maintain a strategic distance from what is compromised. At that point what is the intensity of a legitimate job? Three levels are answering. To begin with, there is the individual level, where the definitive intensity of a job occupant relies on his authenticity (Teichman, 2012).

His position may allow him the power to order, yet those whom he orders may feel that he holds the position misguidedly or that he is accepting forces not conceded by his position. Richard Nixon, during the high point of the Watergate outrage, was seen by numerous individuals to have lost individual authenticity, and his influence to order was in this way debilitated notwithstanding his being President. Where individual authenticity, and subsequently definitive force, is lost, compulsion is the last plan of action.

What's more, a definitive job gives an officeholder coercive instruments. Second, there is simply the authenticity of the job, free of the occupant. One may accept that the occupant should not follow orders due to individual failings, but rather not inquire about the option to order given the job itself. Even though Nixon had lost authenticity for some, a couple of people scrutinized the authenticity of the administration.

The authenticity of a definitive function inside a gathering is a different wellspring of intensity. If the job is felt to be ill-conceived, if different specialists feel its creation includes the suspicion of remarkable powers or disregards perceived methodology, at that point even though its officeholder fulfills the job necessities his orders might be viewed as ill-conceived. What's more, once more, compulsion might be turned to.

At last, the third level concerns the authenticity of the legitimate function inside society. A job, for example, "back up parent" might be legitimate for the Mafia, yet ill-conceived inside society. Then again, the state may force a definitive part on specific gatherings. An administrator or leader of a partnership is a job needed for corporate legitimization in most American expresses, the function of association agent is legitimately characterized for modern gatherings in numerous aggregate haggling laws, and the Communist faction delegate is a job expected of numerous gatherings in Communist social orders. Authenticity at that point relies upon a complex of inquiries, including one's perspective on society's entitlement to force legitimate functions on its subgroups and the equity of making a specific job. All things considered, if the legitimate job conveys little authenticity, its officeholder has responded to approvals and hence to compulsion (Teichman, 2012).

Hence the genuine intensity of a legitimate function in a specific circumstance is an exact inquiry. Regardless of whether the force is founded on authenticity or danger, power or pressure relies upon the solid case. We can anyway show inclinations; we can exhibit bunches as types relying upon whether authority or pressure will in general rule. We can say, for instance, that the legitimate parts of a college will, in general, depend on definitive force; and those of jail on pressure. In any case, paying little mind to kind of gathering, we should perceive the twofold powers of every definitive job: legitimate and coercive.

9.4.3. Authoritative Roles and Antifields

Conduct coordinated and diverted by legitimate order involves an antifield; definitive jobs structure associations and decide their course to the extent

that the gathering is concerned. In the sociocultural field, antifields fragment connections along lines of power and pressure. Field measures are as yet conceivable in the lacunae between legitimate parts, in the zones immaculate by order, yet these cycles inside certain gatherings, for example, the work camps of the Soviet Union, or jails are detached into little square shapes of association.

Antifields may spot the sociocultural field, as in open and free social orders, or parcel the entire field into fragments, as in extremist social orders. Between the ideal sorts of field and antifield lies a continuum of blended fields and antifields. These can be best observed by arranging bunches on this continuum. Before doing this, nonetheless, some further explanations are vital.

Organizing of connection by definitive order is an antifield. Dyadic pressure, as in a burglary, or the dyadic, definitive interest, as when a police officer asks a speeder to pull over, are not antifields in themselves, despite the fact that they add to them. In disengagement, the collaborations among burglar and casualty and cop and speeder are field measures, since individuals are not directed by an outsider. Individuals working one next to the other mining coal have their activities definitively decided and are consequently obliged in their cooperation; detainees are compelled by order in their shared connection while working out; understudies going to a necessary talk are obliged in their collaboration by the educator's legitimate job.

Subsequently, those in an antifield lose a portion of their distinction: they are needed to explain with one another a specific way for some reason. It doesn't make a difference whether they share the allure of this reason. Nor does it make a difference for their association what their specific contrasts, interests, and powers are. Such, for instance, is the employment required association of laborers on a vehicle mechanical production system (Steiner, 2008).

Antifields may include an entire society or be restricted to locales inside a field. Regardless, field measures breed their antifields which thus contain the seeds of their disintegration into fields. A persisting antifield is nevertheless a specific kind of formalized standards and desires, what will later be referred to as a structure of desires. It is a gathering showing specific qualities. Its set of experiences lies in a battle of forces and equilibrium of common interests and desires, in a cycle of contention. Fields and antifields are hostile. They are opposing alternate extremes whose lines of contact characterize the significant clash in front of society. For a structure of desires

will in general rigidify, the related gathering keeps an eye on government: to very much characterized places of order by a couple. This "iron law of oligarchy" freezes out field measures and progressively accentuates compulsion as separated from the legitimate force.

The little school turned enormous state-funded college, the political conversation bunch turned an effective ideological group, and the private venture turned huge industry show this cycle, as verified by understudies of tip-top force and managing classes. At a broader level, the thought order power breeds order power. It is in the idea of such capacity to glorify, to develop until restricted by other powers. This is an exemplary perspective on the force, one that underlies the governing rules arrangement of the American government (Steiner, 2008).

Fields tend towards antifields. In any case, antifields tend towards fields, for with the development in order power dividing the field comes an attending development in pressure and an expanding opposition of those so dominated. For qualities and interests are assorted, multifold, and abstract. Order structures can't in any way, shape, or form acclimate to this variety, can't fulfill such different interests and qualities.

Progressively, those whose requirements stay unsatisfied, whose interests are denied, whose qualities are disregarded-become brought together contrary to the structure of order; progressively, a circumstance of contention develops between those for and against this business, as usual, progressively the structure gets defenseless to interruption, to add up to disintegration into field measures-a show battle of intensity (Steiner, 2008).

9.5. SOCIAL-CULTURAL DISTANCE VECTOR

The sociocultural space characterizes a field of interfacing people and the connections between their fields of articulation. Are there powers at work here? Is this, truth be told, a dynamic or harmony field? The appropriate response is that it is a unique field inside which the common insights and conduct of people are an equilibrium of vector powers or powers.

One bunch of powers are the forces toward signs commonly applied on one another by the fields of articulation. A field of articulation is an individual or a district of energy and powers to another; it is a part of reality endeavoring to be determinate, explicit, inside a percipient's viewpoint. In the sociocultural field, these powers are then the fields of articulation changed to the method of intensity (Kevin, David, Dongwon, and Nathaniel, 2016).

For instance, when we banter, the other individual's words, gestures, pose, outward appearances, eyes, etc. Comprise determinable and attitudes bearing upon us with different forces to be shown. On the likelihood that he is alluring and invigorating his field of articulation will decree substantial custody over our insight; in the case that he is a drag we should practice conscious energy to keep in touch.

Since these sign languages bear a similar communication style, we can see them all as one vector of force signaling the other force and with an impact equaling the significance of manifestation. This is shown in Figure 9.1 below for two individuals i and j where their force vectors are described.
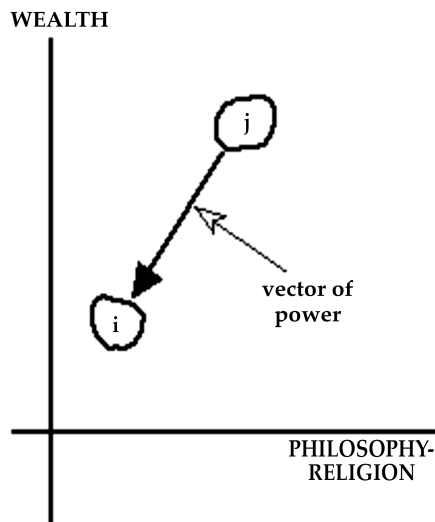
Figure 9.1. Represents two individuals I and J.

Source: https://www.hawaii.edu/powerkills/TCH.CHAP14.HTM.

The territory of each field in this two-dimensional space is a component of the relative wealth and philosophical-severe ramifications these fields manifest. These general positions thus measure the shrouded points, characteristics, and power usually shown in these fields. It isn't the situation that their spatial position portrays their real objectives, characteristics, and force, yet that which each observes. The real of an individual is an enthusiastic endeavor that we can never genuinely know how to initiate from his field of enunciation (Kevin, David, Dongwon, and Nathaniel, 2016).

The heading of j's vector of force is toward i in Figure 9.1, since i is the recipient. Holding consistent the obvious occasion, which can explode or hose fragments of the vector of power, the length of this vector shows the power toward the manifestation of the other's field. That is, the more essential the from us in bounty and hypothesis religion, the more these qualifications are compelled upon our acumen. Considering the sociocultural space by and large, our thought will all in all be pulled in to the untouchable, the vividly dressed individual, an outstanding contender, a supposed punk, and so forth. The more others contrast from ourselves, the more their social reality impacts on our acumen.

Hence, distance in sociocultural space isn't comparable to separate in actual space. In the last mentioned, gravity, attraction, and different powers become constricted with distance, as in the law that the power of fascination between two actual bodies is the result of their masses separated by their squared distance. In sociocultural space, distances between singular fields measure their contrast in goals, qualities, and strength. What's more, the separation from singular i to j may not be equivalent to from j to i.

Since this vector of power towards manifestation in sociocultural space is a distance, henceforth the term sociocultural distance, vector, or distance is used. One can do so without ambiguity, to refer to this power. Later this will be discussed in more detail, since the idea of social distance has played a useful role in sociological thought.

9.5.1. The Perspective Vector

As brought up beforehand, reality's capacity to be shown is stood up to by our own point of view change of the real world. That is, we go up against reality with our own vector of change. Nonetheless, this point of view is not steady, yet an incomplete capacity of the specific event. For instance, our point of view on our life partners will shift as we are sleeping together, tuning in to a show, eating with our kids, or confronted with risk.

An event, in this manner, is a lot of a piece of the sociocultural space. It is comparative with singular fields of articulation and has sociocultural area as far as its importance, worth, and standard, class, and status significance. An occasion, therefore, is very much a part of the sociocultural space. It is relative to individual fields of expression and has sociocultural location in terms of its meaning, value, and norm, class, and status relevance (Robert, Christopher, Ayaz, and Halil, 2018). Figure 9.2 shows an event in a typical socio-cultural space of two individual fields. The vector from I to the event

is that of point of view change from I. This goes up against the distance (vector of intensity) "from j. Subsequently, I's genuine impression of j is the harmony between the result of- the point of view and distance vectors.
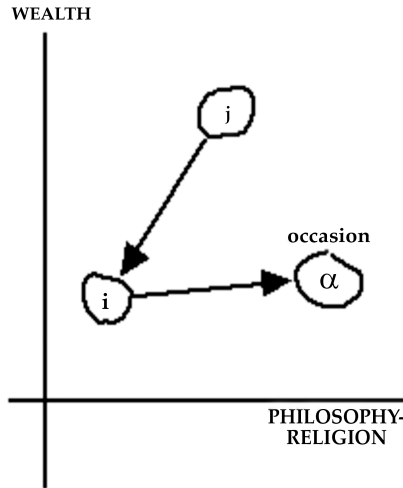
Figure 9.2. A typical socio-cultural space of two individual fields.

Source: http://www.hawaii.edu/powerkills/TCH.CHAP14.HTM:~:text=In%20 the%20sociocultural%20field%20these%20forces%20are%20then,upon%20 us%20with%20various%20powers%20to%20be%20manifest.

To be more explicit about this connection, allow us to investigate the event. This itself is a mind-boggling field of articulation, a mosaic of appearances, attitudes, etc. We intuit an event through the significant examples required by figuring it into important parts. In this way, an event may show both strict and stylish implications and values, or be pertinent to our esteem.

Presently, the event as a feature of the sociocultural space is accordingly characterized on all the spatial segments, even. In the event that some have no significance (similarly a one-dimensional line or two-dimensional bit of paper can be situated in the three-dimensional space of a room). Additionally, at that point, the viewpoint vector from I to the event will be characterized on all the parts, as will be the distance vector (Robert, Christopher, Ayaz, and Halil, 2018).

The product of the perspective and distance vectors is then the weighting of each component of the sociocultural distance vector by the corresponding

component of the perspective. That is, the manifest aspects of another relevant to our wealth and philosophy-religion will be weighted by those parts of an occasion associated with these components for us.

A condition may help explain this weighting. Allow Pi to represent I's discernment, d for a segment, (e.g., riches or reasoning religion) of the distance vector among i and j, and alpha (α) for the part of the point of view vector from I to the event. At that point, for Figure 9.2:

Pi = $_\alpha$1d1 + $_\alpha$2d2   (1)

where; the primary addendum represents the way of thinking religion part and the second for wealth.

Plainly, alpha can be given or take. This is to state that our point of view on an event can expand, push down, or invert the force towards the appearance of another. For instance, we may see somebody like us in actual size more promptly than somebody more modest if the event proposes that the other undermines us. Accordingly, despite the fact that the vector of capacity to be shown is very powerless, the event may amplify it for us; regardless of whether the vector is very solid, the event may kill it (we may not hear a shout for help on the off chance that we ourselves are battling for our lives).

9.5.2. Expectation and Behavioral Disposition Vectors

Sociocultural distance and viewpoint are just one side of the social coin; the opposite side includes social cooperation with its hidden conduct and desires. A similar space characterizing two fields of articulation comparative with one another additionally finds their social association. Allow us to investigate this association.

As a result of another's sociocultural separation from us and our own character, needs, jobs, assumptions, perspectives, interests, etc., we are arranged to carry on towards another in a specific style. As far as i and j, i has a demeanor to carry on towards j as exemplified in Figure 9.3 by the vector Wi_j. The vector is the social aura of I towards j (along these lines the image ij) in the collaboration space characterized by the familistic and legally binding segments; it is the propensity of I's conduct to be familistic and authoritative. The field of articulation of i is at the beginning of the space, since the conduct manner vector began with i.5.
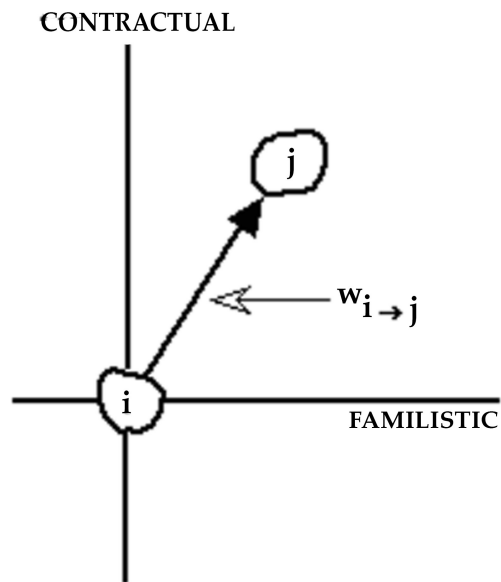
Figure 9.3. The demeanor i has towards j.

Source: http://www.hawaii.edu/powerkills/TCH.CHAP14.HTM:~:text=In%20
the%20sociocultural%20field%20these%20forces%20are%20then,upon%20
us%20with%20various%20powers%20to%20be%20manifest.

Our conduct aura is weighted, notwithstanding, by the event. The other may ask us an inquiry, shake his clenched hand, look tragic, or whatever. This event, nonetheless, it is important for the social space as appeared in Figure 9.4, for it creates our assumption regarding the comparing result or results of our conduct; its area in the space depicts the idea of this conduct result fitting to the event. These desires are portrayed by the vector beta from the event to i's field (Robert, Christopher, Ayaz, and Halil, 2018).
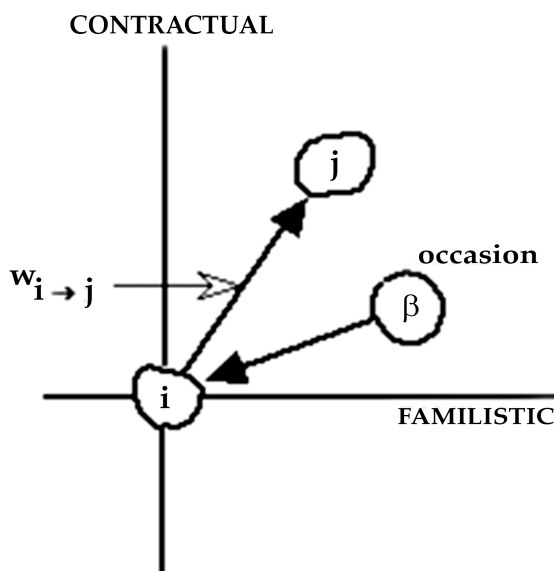
Figure 9.4. Aura weighed against an event.

Source: http://www.hawaii.edu/powerkills/TCH.CHAP14.HTM:~:text=In%20
the%20sociocultural%20field%20these%20forces%20are%20then,upon%20
us%20with%20various%20powers%20to%20be%20manifest.

All things considered, this desire vector is a capacity to show in i's point of view a specific expected social result with respect to the particular event. We not just act towards others as we are arranged by our perspective on them and our character, however, we likewise act towards them based on what we think will occur on a specific event because of our conduct.

Demeanors and expected results commonly underlie our genuine conduct. Regardless of how familistically arranged towards another, we are not really slanted to act solidarity in the event that we anticipate an affront. Then again, regardless of whether the event calls for close agreeable exertion, we are unwilling to help our adversary except if the event is one straightforwardly compromising our security, as in a tremor or unfamiliar intrusion.

Events, for example, club gatherings, interviews, family picnics, class reunions, talks, and presentations, structure examples of social propensities. They produce a desire vector which itself is a force towards showing explicit desires in I's mental field. Along these lines, being in a young lady's loft after a date is an event with much capacity to show certain desires.

Thus, this vector of power (expectations) shown as beta ($_\beta$) in Figure 9.4, is itself confronted by i's perspective on reality. And this perspective is the behavioral disposition of i towards j, since this disposition involves i's personality and perception of j. Behavior is then the product of dispositions and expectations.

In particular, as represented in Figure 9.4, the area of the event vector in conduct space characterizes the normal result, for this situation, what mix of authoritative and familistic conduct can be envisioned. Accordingly, the connection among desires and miens can be placed in condition structure. On the off potential for success that Bi_j has for i's real conduct towards j, at that point.

$$Bi\_j = {}_\beta 1W1 + {}_\beta 2W2 \qquad (2)$$

where; the primary addendum alludes to the familistic part, the second to the authoritative, and w is the comparing aura of *i* towards *j*.

Chapter 10

Relevance of Social Interaction in Second Language Learning

CONTENTS

10.1. INTRODUCTION

Since time immemorial, human beings have been known to communicate verbally. Communicating verbally means that human beings have to use a certain language for them to share information with each other. The languages used do differ depending on the different location in which human beings reside in. However, with time, human beings manage to master more than one language in order to help them communicate with people from other locations. The mastery of more than one language has been brought about by the increasing interactions due to the need of jobs, intermarriages among others.

10.2. GENERAL IMPORTANCE OF SOCIAL INTERACTION

Social interaction is known to be of great importance to every living creature; from animals to human beings. To us human beings, social interaction is known to improve all areas of our lives, from mental health to physical health, among others. For instance, in children, social interaction helps in improving their speech skills; from pronunciation of words they hear being pronounced by their friends as they play to developing their skill in construction of sentences, among others.

As for adults, social interaction helps in improving their cognitive ability in that; from their experience from interacting with people from different backgrounds, they are more alert in their environments. Some individuals tend to have a low self-esteem; however, as they interact with people more and more, their confidence levels are build up, and their self-esteem is boosted.

Mental health is also boosted with social interactions. For instance, an individual who has been depressed for quite some time; will spend most of their time alone; but once they get a chance to interact with other people; the conversations they engage in, distract them from the issues stressing them hence improving their mental health by relieving them from stress for a little while.

In the world we live in, there exist different kinds of people; some of them are generally shy in life, others are extroverts, and others are ambiverts. As for shy ones, frequent interaction with people from different backgrounds kind of challenges them to try and get out of their cocoon and try and be outgoing. The fact is, the more one interacts with people, the more they

learn new things and are tempted to try them out. By trying them, their communication skills are improved in a way.

With social interaction, human beings learn about the importance of setting boundaries so as to maintain a certain status in their relationships. Some of the boundaries which are set develop the sense of independence in an individual.

With interactions, human beings tend to learn more about different perception different individuals have about their fellow human beings and also about life in general. A perfect illustration of the importance of social interaction when it comes to physical health has to do with people's perception of each other. Someone who has been planning on losing weight for quite some time; could be encouraged to sign up for gym activities and get back in shape hence improving their physical health.

To young children, social interaction from a young age improves their interaction skills with other people. For instance, a child will be able to learn more about empathy by interacting with other children who need empathy from others. A child will also be able to improve their creativity level; this is because, with each passing day, the child interacting with people from different backgrounds and with different levels of creativity. From each one of them, a child manages to master some skills which generally improve their creativity level.

10.3. SECOND LANGUAGE

As stated earlier, human beings communicate with each other verbally with the help of a certain language. The first language to be known by a person is referred to as the native language. Native language differs from one individual to another depending on the location which they have been brought up from and, more so, the tribe in which they belong to.

As people grow and are enrolled into schools; they meet other people from different backgrounds with different languages. In an attempt to find a way of socializing with their new friends, they end up learning a different language which will ensure there is mutual understanding among them. The new language they learn is the one referred to as the second language (Robinson, 2008).

The second language, as the name suggests, is the language learned after the first language so as to help a child or even an individual is interacting with people from a different tribe or even location. The second language

can be learned from school or from the environment in which a child has been brought up. For instance, a child who is born of parents of a certain tribe, who reside in a location dominated by a different tribe other than theirs, ought to learn two different languages at once; one of the languages which are known to the parents, and the second language to help the child in interacting with other children within their locality.

10.3.1. Second Language Acquisition

As stated earlier, a second language can either be acquired from home or from school. The main difference is that, acquisition of a second language from home is by a natural process; whereby a child or an individual masters the concepts of the second language naturally without much effort being put into place. By acquiring a second language from school, an individual ought to learn all the rules of a certain language; from grammatical rules to basic rules of use of certain words in a language. With the learning of a second language; an individual ought to be corrected when a mistake has been made. Pronunciation of words in that language ought to be specific, which is different from the natural process of learning a second language whereby pronunciation is not specific for it does differ slightly from one individual to another.

When it comes to comparison of the first language and the second language of an individual; fluency is one of the main factors which differentiates the two. This is because the fluency which an individual has in their first language is completely different from their fluency in their second language. A person will be more fluent in their first language as compared to their second language. However, there is an exception, in that, a certain individual can turn out to be in the same fluency level in both their first and second language.

10.4. FACTORS AFFECTING THE ACQUISITION OF SECOND LANGUAGE

Acquisition of first language is the most natural way as compared to acquisition of second language. With first language, a child will be more excited to learn about their first language, more alert to each and every word they hear being pronounced out here and their minds will be quick in capturing their newly learned words (Bennardo, 2009). However, with the learning of a second language, there are factors which might affect the rate at which a child or even an adult understands their second language.

10.4.1. Age

One of the factors is age. Age is known to be one of the main defining factors which distinguish the first and second language to an individual. An individual who learned his or her second language at an earlier age will be more fluent in it as compared to an individual who learned at an older age. This is because, at a young age the brain is known to be more willing to master new concepts without much struggle but at an older age; the brain tends to be a bit slow in mastering new concepts; not that it will not master, but it will require a lot of repetitive efforts for it to permanently master the concepts of the new language.

When it comes to languages, there exists different accents depending on the location and individual learned the language from. An individual who learns a second language at a young age, masters the basic words in a language, their basic pronunciation and their basic rules. However, at the age of puberty, the issue of accent comes in. An individual who learned a second language at a young age, will try to bring out the accent of that language at the age of puberty depending on the location they learned it from. Still, an individual who learns a second language at the age of puberty, tends to have a lot of mastery to do. This is because he or she has to master; the rules of the language, pronunciation of words in a certain language and the accent of the language.

One of the main issues affecting the age factor when it comes to second language acquisition is that of belonging. As stated earlier, an individual who learned a second language from an earlier age will be fluent in both the native and second language. Same level of fluency in both language brings out the issue of confusion in belonging for an individual might confuse other people when it comes to their place of origin; this is because fluency in a certain language is known to be one of the factors which determine the origin of an individual (Bennardo, 2009).

With the age factor, there is always a confusion in second language acquisition. Some researchers say that it is quite easy for a child to master a second language as compared to adults; whereas others say it is quite easy for an adult in the mid-30s to master a new language as compared to an adult in the early 20s.

10.4.2. Differences and Similarities Between Native Language and Second Language

Both native and second language do have their own similarities and their own differences depending on different factors.

One of the main factors which bring out a clear difference between native and second language is the speed factor. An individual will be fast in spelling out words in their native language as compared to their second language. This is because, with native language, all the rules are naturally part of an individual's mind; but with the second language, an individual has to take time in remembering the rules of that language in order to help them in constructing a good sentence with no or minimal grammatical errors. Still, when it comes to speed, a child will learn a second language faster as compared to an adult who tries to learn their second language. The fluency of the second language will come at a faster rate to children as compared to adults. This is because, the mastery of the basic rules of a second language will be quite easy for a child as compared to an adult.

The other difference when it comes to the mastery of both the native and second language is the number of corrections done. With the native language, correction will be minimal; for as stated severally in the previous arguments, the native language is learned through a natural process that does not require much effort in mastering the rules of that language. With the first language, correction of errors is not considered as the main factor to consider since the child is only trying to master their first way of communicating with other individuals. However, with time, a child naturally learns to differentiate the errors they make in their first language and naturally find a way of correcting them without the help of any individual. However, with the second language, corrections will be multiple, for an individual ought to put much effort in mastering the rules of the language; and chances are, he or she might forget or even confuse some of the rules hence making some grammatical errors while speaking in their second language. Corrections are dominant in second language learning for an individual ought to perfectly master the grammatical rules, pronunciation rules, among others, so as to avoid pissing off the natives of the second language when talking to them (Bennardo, 2009).

The third factor is the depth of knowledge. During the learning of any language, there exists two phases of learning; the input phase and the output phase. The input phase is what the learner hears from the teacher; or in the situation of learning native language; what the child hears the parents

say or the society say. As for the output, it is what the learner manages to grasps, process it, store it in their memory and then say it when the time is appropriate. For the native language, there exist no specific rules which are taught to children like in second language learning. This means that a child can be exposed to too much information or minimal information when it comes to the learning of the native language. As for second language learning, a child who masters it from a classroom setup will be exposed to just the right amount of information to help them in mastering the second language. For instance, a child will be taught about the grammatical rules of a certain language, the correct pronunciation of words, among others. The main difference between native language and second language in terms of depth of knowledge is that; it is a bit easier to learn native language as compared to second language, for with second language, the depth of knowledge is just enough for the learner whereas for the native language; the learner has to figure out which information to ingest and which one to ignore. With enough input of information, it will be easier for the learner to learn a language by processing the required amount of input and outputting is during conversation time. Still, with enough input, the fluency of the language is improved, and the speed at which an individual uses a certain language is also improved (Bennardo, 2009).

The other factor differentiating native and second language is emotionality. When it comes to emotion, an individual will feel at ease expressing themselves in their native language as compared to their second language. This is because they mastered their native language at an earlier age as compared to their second language; and that they got a chance to express their emotions easily using their first language. With the second language, is not that they do not know the right words to use in expressing their emotions; but their mind pushes them to express themselves in their native language, which is a bit easier and comes naturally to them. The relationship between emotionality and the language to use has led to the use of direct translation in expressing emotions among individuals more so individuals who managed to master their second language at an older age.

The success in mastering a certain language differs from native to second language. During the learning of a first language, a child is said to be extremely excited in mastering their first language for they will use it to communicate with other people. This excitement guarantees complete success in the mastering of a second language. However, with a second language, not that an individual is not excited in mastering it, but the excitement is not enough to guarantee complete success in learning a second

language. This is one of the main reasons why fluency in a native language is high as compared to fluency in second language. The success in mastering a second language is not affected by the age factor. This is because, even if the child came to learn the second language at an earlier age; before then, they had already mastered their first language (Bennardo, 2009).

10.5. DIFFERENCE BETWEEN FOREIGN LANGUAGE AND SECOND LANGUAGE

Most individuals confuse between foreign language and second language. With the foreign language, as the term foreign suggests, it has to do with nationality. A foreign language is mastered to help an individual in effectively communicating with individuals from foreign countries. A second language can be a foreign language to an individual but a foreign language is not a guarantee that it will be a second language to an individual. The main difference between a foreign language and a second language is that; a second language is based on the perspective of an individual, whereas a native language is based on the nationality of an individual.

In some situations, a foreign language can be a third or a 4th language to an individual. This is because, in most nations, there exist at least one or two languages which are considered to be the national language. In situations where there are two national languages, one of them tends to be the official national language to be used in official events and the other tends to be just a normal national language which can be used by individuals from different communities in communicating with each other due to their differences in tribes which means difference in native language. This means that an individual from a nation with two national languages, ought to learn at least three languages; that is, their native language depending on the tribe they come from, their second and third language, which are both the official national language and the socializing national language. If anyone from such a nation is interested in learning a foreign language or more than one foreign language; that language will be his 4th or 5th language and not his or her second language (David and Stephen, 2004).

10.6. BENEFITS OF BILINGUALISM

Bilingualism is the term used to refer to the mastering of more than one language. With bilingualism, there come more benefits to an individual, more so in terms of interacting with other people.

One of the benefits is that an individual becomes smarter. This is possible in that, an individual will be engaging his or her mind in multiple processes of thinking while using a second language or a third or even a 4th language for communication purposes. The frequent process of having to challenge oneself in speaking fluently in either a second or a third language sharpens the mind of an individual making them smarter (Mesthrie, 2011).

Mastering more than one language develops the skill of multitasking in an individual. This is because the use of more than one language means that an individual has to frequently switch from the use of one language to the use of another language from time to time. This improves the ability of their mind to be ready to perform several tasks which are completely different simultaneously. The improvement of the mind ensures that an individual can also perform more than one task simultaneously.

With the knowledge of more than language, it means that an individual will have increased their memory capacity. This is because with the mastery of more than one language, and individual ought to have mastered the vocabulary of all those languages for effective communication in either of the languages. More vocabulary mastered leads to improved memory and the ability to remember each vocabulary and how it can be used appropriately in a certain language (Mesthrie, 2011). With the study of more than one language, the ability to address diverse issues is improved. This is because, for an individual who is mastering his or her second language; chances are they will learn new things more so when it comes to culture, which will increase their knowledge in different areas. With increased knowledge, it will be easier for bilinguals to solve challenges as compared to monolinguals (individual who have only managed to master only one language). Improved cognitive ability is of great benefit to children, more so learners for in the course of their classwork; chances are they will be faced with different challenges which require enough skills and knowledge in order to master them.

10.7. ROLE OF SOCIAL INTERACTIONS IN COMMUNICATION

As stated earlier, social interactions are of great benefit when it comes to learning ways of communicating and more so in the mastery of a second language. Among children, there exist different ways of social interaction, which were discussed briefly earlier; however, in the section below, those ways will be discussed in depth.

10.7.1. Play

Playing is one of the ways in which children get to interact with each other and learn more about themselves and the learning of their second language. For instance, before a child is enrolled to the first level of school, they are known to have mastered at least most of the basics of their native language. On enrollment to school, they get a chance to learn their second language. Since they are at a junior level, most of the learning which they do is through experimentation, which works best through play. Children are taught basic vocabularies in a second language with the use of toys. After mastering the names of the toys, they are given a chance to play with the toys and try using some basic grammar words in constructing simple sentences while playing. With time, continued playing ensures that they slowly master more and more vocabulary in their second language.

Playing also improves their ability to resolve conflicts amongst themselves using the second language, their ability to share things with each other while playing, and it also builds their creativity level by giving them a chance to enhance imagine new ideas using their newly learned second language.

10.7.2. Social Skills Development

With the learning of a second language, children are more exposed to the outside environment, for most learning of the second language is learned in schools. This is because, with the learning of the native language, children are mostly confined indoors, for they learn their native language from their parents and guardians. The interactions which are associated with the learning of the second language ensures that a child gets are chance to learn the rules of living in harmony with other children. Such rules are the use of polite words, being cautious in one's speech, the right greetings to use depending on the age factor, among others. These rules develop the ability of a child to associate with other people using the second language in the most respectful way avoiding the existence of conflicts among people.

10.7.3. Use of Appropriate Language

With continued interaction during the phase of learning a second language, the skill of using appropriate language is developed. This is because the way a native language is used to express emotions is totally different from the way a second language is used to express emotions. Direct translation from native language to second language in expressing emotions might bring out the use

of inappropriate language, which could be offense hence cause conflicts. However, interactions help individuals in mastering the appropriate ways of expressing their emotions and ideas to people. Appropriate use of language ensures that communication is effective.

The other advantage of social interactions in the phase of learning a new language is that; a child who is exposed to more people who are fluent in their second language will be more encouraged to communicate more with them perfecting his or her communication skills. This does also apply to adults.

10.7.4. Setting of Boundaries

As an individual, more so children, continue to learn a second language through interaction with other people; chances are they will note the differences between the learning of their first language and the learning of their second language. They will note that, in the learning of their first language, they had more personal space at home as compared to the learning of their second language in school. The leaning of their second language will help them understand the importance of setting boundaries. This is because interactions do lead to limited access to personal space, and unless an individual learns to master ways of setting boundaries; chances are they will never have personal space.

Learning of second language with the help of social interactions allows a child to understand the importance of having a personal space and the appropriate ways of setting boundaries without stirring up conflicts.

10.7.5. Improvement of Listening Skills

The learning of any language requires one to listen so as to understand and learn ways of using the skills mastered from listening. With the learning of the first language, a child will learn to listen to mostly his or her parents. However, with the learning of a second language, more so from a school setup, a child will be exposed to listening to both adults and peers. At this stage, a child learns the importance of listening to both adults and peers with respect and avoiding the habit of ignoring either the adults or peers. Learning of the second language through interactions helps a child understand that, even their peers could correct them. This develops the ability to respect everyone despite their age and the ability to listen effectively without ignoring some of the words being said by the speaker or the person uttering the words.

10.7.6. Buildup of Confidence Levels

Learning of second language through the exposure to social interaction does boost the confidence of an individual, be it a child or an adult. For instance, a child learning a second language from school will interact with children from different backgrounds; some of which encourage a child to stand up for themselves and others which discourage a child from standing up for themselves. A child who has been brought up to be shy will be challenged by children who believe in themselves to learn how to stand up for themselves. This will also build their confidence in using their newly learned language without any fear of judgment whatsoever.

10.8. BRAIN IMAGING IN SOCIAL INTERACTIONS

One of the main reasons why second language learning is made easier through social interactions is because of brain imaging. Research has shown that human beings capture things easier through visuals as compared to listening. With social interactions, people will be able to observe with their eyes how natives of their second language or experts in their second language use their language by interacting with them and listening to them.

Brains are known to capture the visuals observed by an individual and then store them exactly as they were captured. This improves the rate at which an individual understands the concepts mastered with the help of brain imaging.

A perfect example where brain imagery is helpful learning a second language through social interaction is that of young children in school. New vocabulary will be written on the board for them by a teacher. The children will be able to capture what was written on the board as visuals and then store them in their brains. Storage of information as visuals will help them easily remember the correct spellings of the words. As for the pronunciation, children are able to observe the movement of the lips of the tutor while pronouncing certain words. The visuals of the movement of lips will help them in remembering the correct pronunciation of words.

Apart from the capturing of the visuals of the movement of lips and the visuals of what is written on the board; the concept of imagining the situation in which an individual was in while learning a new language, is a great way of mastering the concepts of a second language.

For instance, a child could learn some new vocabulary in their new language through play. While playing, more so in a set up whereby the children

take up the roles of different characters; they have the chance of practicing some new vocabulary which perfectly fit with their roles. This improves the mastery of new vocabulary in the learning of their second language; for whenever they are faced with a difficult challenge of remembering the new words they learned, most of them will opt for imaging about the play the participated in, and it will be easier to remember the words and their appropriate use.

10.9. SOCIALITY AND SECOND LANGUAGE LEARNING

Sociality is known to be the way in which different individuals interact with each other. Sociality is mostly affected by the age factor. This is because the way in which children interact is totally different from the way adults interact. The way a child associates with an adult or an adult interacts with a child is also different due to the age factor. This is because, when it comes to peer-to-peer interactions, children or adults will be less official in their interactions; however, when it comes to the interaction between a child and an adult or vice versa; a child ought to be more respectful and adults tend to be more authoritative to children (Agha, 2007).

In terms of learning a second language, sociality plays a very important role in that; the vocabulary used amongst peers is totally different from the vocabulary used amongst people of different age groups. For instance, conversation amongst children who are still learning their second language will require a lot of correction for they are yet to master a new language. As for adults who still in the process of learning their second language, errors will be present; however, the adults will be more careful before using certain vocabulary, for depending with their age; they ought to be more responsible in language usage.

The other scenario is that of a child interacting with an adult, and both happen to be learning the same second language. It will be easier for the adult to correct a child of any grammatical errors they make; whereas as for the children, it will be a bit difficult for a child to correct an adult if he or she makes any grammatical errors due to the age factor and the requirement that a child ought to be respectful towards an adult. In this scenario, there exists a bias in that an adult is termed to be always correct, whereas a child is termed to be less knowledgeable as compared to an adult. This plays as a great disadvantage when it comes to the learning of the second language to adults. Still under this scenario, a child interacting with an adult who is more

of an expert in their second language has high chances of mastering more vocabularies as compared to when interacting with a child of the same level of knowledge in their second language (Agha, 2007).

10.10. SOCIAL COGNITION

The term social cognition is used to refer mostly to the ways in which human beings master, process, and store information obtained through social interactions. With social cognition, it is more of which is the most effective way of mastering information faster via social interactions and less of what the type of information to be mastered. This means that, with social cognition, more attention will be paid to how people interact with each other while learning a new language as compared to how they interact during normal activities.

The process of social cognition is divided into different stages to help understand ways in which individuals interact with each other in an environment where they are all trying to master new concepts of a few of them a trying to master some skills from others who are experts in that area. Briefly, the stages are four and they are; the encoding stage, the storage stage, the retrieval stage, and lastly, the processing stage. With social cognition, each of the stages is scrutinized thoroughly so as to understand how social interactions affect each one of them.

10.10.1. Encoding Stage

The encoding stage is known to be the process which the sender of information transforms a pictorial perception in their mind to a written or verbal idea. Exposure to social interactions is known to shape the way in which an individual transforms a pictorial idea to verbal information. This is important more so when it comes to the learning of second language. With social interaction, an individual will learn from other people on the most effective way of transforming an idea in their mind to words which are cautious and respectful if by any chance they are spoken out in public.

10.10.2. Storage Stage

The storage phase is not that different from the encoding stage. The main difference is in the fact that, with encoding, an idea is transformed into words; whereas with the storage stage, words are temporarily stored in the brain of an individual before they are actually spoken out. The storage phase

is enhanced through social interactions in that; an individual gets the chance of learning the perfect time to express their ideas using second language. This stage is quite crucial when it comes to second language learning because; when it comes to expressing one's idea in a second language, some interruption ways may come out to be very rude if an individual uses the interruption format mastered in the learning of their native language.

10.10.3. Retrieval Stage

The retrieval stage is known to be the time an individual speaks out their idea. Social interactions develop the retrieval stage by helping individuals learn the appropriate ways of speaking out their ideas to the public. With social interaction, and individual will be exposed to the many ways in which they can speak out their minds in the second language in the most respectful and cautious way.

10.10.4. Processing Stage

The processing stage can further be divided into two stages; however, the second stage is the same as the encoding stage, with the only difference being that it will come from a second or a third party. Basically, the processing stage is the phase in which an individual listens to a reply to their statement by a third party or an idea being presented by another party. The processing phase is very crucial for an individual ought to be very alert and attentive to what is being said by the other party to ensure that they understand the words properly. In situations where an individual is learning a second language, the processing stage is of uttermost importance, for it is by listening and trying to understand new words that an individual learns to speak a second language.

The second subdivision of the processing stage is the figuring out which is the perfect response to a certain question or a statement.

With social interactions, individuals trying to learn their second language are presented with the platform of learning from others the importance of the processing phase and the best ways to interpret information well before thinking of the response. This avoids the garbage in garbage out scenario for; if an individual has processed the information shared with them well, their response will definitely be perfect or close to perfect when it comes to the use of a second language.

10.11. NEGATIVE EFFECTS OF SOCIAL INTERAC-TIONS IN LEARNING OF A SECOND LANGUAGE

Just like a coin has two sides which are completely different from each other, so does social interactions when it comes to the learning of a second language. However, the fact is that, with social interactions, the positive effects are dominant as compared to the negative effects.

One of the negative effects of social interactions when it comes to the learning of a second language is that it brings in confusion on which contents to master and which ones to ignore. For instance, a child might learn certain rules about the construction of sentences in a language from school; but on interacting with other individuals who have mastered the second language, they note the use of different rules in sentence construction. This brings in confusion on which is the most appropriate way to construct a sentence; is it the school way or the way they have learned while interacting with individuals from the school environment.

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INDEX

Language and Social Relations

The link between language and society is very tight and deeply rooted. This volume discusses how language performs different functions in society and their relationships. Society determines language by giving people acceptable and unacceptable standards because everyone has their own opinions or beliefs. Some people may willfully accept a language, but for others, it may be offensive or insulting. Individuals must determine how, when, and the particular purpose of language before adopting it.

Social changes create language changes. This can affect the value in a way that has not been truly understood. Language is integrated into social values. Nevertheless, social value is similar to language value only whenever the society is steady and unchanged. When society begins to change, language changes will have a special impact. The social environment is interesting, fascinating, and full of challenges. There are almost no clear answers to things. What is required is to understand how language changes, which relies on people's identities, the work they perform, and their attitudes towards language.

The chapters discussed include Chapter 1: "Introduction to Language;" Chapter 2: "The Evolution of Language;" Chapter 3: Language and Culture;" Chapter 4: "Social Class and Language;" Chapter 5: "Psychology of Language Development;" Chapter 6: "Social Interaction;" Chapter 7: "Social Explanation of Cognitive Development;" Chapter 8: "Research on Language and Social Interactions;" Chapter 9: "The Field of Social Forces;" and Chapter 10: "Relevance of Social Interaction in Second Language Learning."

The social environment will consider the diversity of languages. Everyone who speaks a language has a wide range of language resources, unless they have very serious learning difficulties or are learning the language as a second language. This means that they can utilize language in many unique ways depending on their situation. The type of language they use also depends on their social context and social identity.

The social context mentioned in this volume will focus on the connection between language and control and attitudes towards language. The language one person uses may affect other individuals' attitudes towards them. People fight and struggle for languages (e.g., in the middle ages, people were accused of practicing heresy for saying the Bible should be interpreted from Latin to English). In some nations around the world, one may be arrested for talking in a prohibited language).

In addition, people who lack language skills or are deaf and mute are often deprived of the right to engage in various jobs or roles in the society (such as serving on a jury) because they do not use English. These are good examples of language being impacted by power. Many languages across the world are the same, such as the minority languages of India. People may believe that their language does not matter because it is not taught in schools or used in business, but no language is greater than another. Language may affect people and society in various ways. Nevertheless, it is also true that when discussing the impact of people and society on a language, power will also appear. With power, it is easier to manipulate a language to suit a particular condition.

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