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ETHNOLINGUISTICS HIGHLIGHTS



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ОСНОВНІ АСПЕКТИ ЕТНОЛІНГВІСТИКИ

**Навчально-методичні матеріали
для студентів спеціальності
„Мова та література (англійська)”**

Луцьк – 2016

УДК 811'27(075)
ББК 81.001.2я73
К 17

*Рекомендовано до друку науково-методичною радою
Східноєвропейського національного університету імені Лесі Українки
(протокол № 7 від 16. 03. 2016 року)*

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Ethnolinguistics Highlights = Основні аспекти етнолінгвістики : навч.-метод. матеріали для студ. спец. „Мова та л-ра (англ.)”. – Луцьк : Вежа-Друк, 2016. – 32 с.

Навчально-методичні матеріали підготовлено з метою систематизації й удосконалення знань у сфері етнолінгвістики. Видання містить тематичний огляд основних аспектів етнолінгвістики, термінологічний словник, залікові питання для комплексної перевірки знань студентів, зразок підсумкового тесту, завдання для науково-дослідної роботи слухачів теоретичного курсу “Етнолінгвістика”.

Для студентів третього курсу інституту іноземної філології спеціальності “Мова та література (англійська)” денної та заочної форм навчання.

УДК 811'27(075)
ББК 81.001.2я73
К 17

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1. INTRODUCTION (ВСТУП)

The increasing interest to the role of human factor in language testifies the important methodological shift in linguistics. The attention of linguists transferred from collecting information about language units to the study of language in close connection with human beings, their consciousness, thought, spiritual, practical and social activity. This process caused the appearance of new directions in Linguistics as its separate discipline – **Ethnolinguistics**.

While there are many disciplines that focus on language – and so participate in some more general endeavor called “linguistics” – ethnical approaches to language embrace the boundaries of perception created by language and show how this is linked to different cultures and societies.

Within the bounds of the given theoretical course “Ethnolinguistics” the following **main aspects** are marked out: (1) the scope of Ethnolinguistics: general issues, Ethnolinguistics and other sciences, main theoretical and methodological perspectives; (2) language, culture and society: language and identity, social variables, culture categories and features, social culture, language and culture transmission and acquisition, bilingualism and multilingualism; (3) language variation: standard languages, dialects, dialect varieties, change and diffusion.

The **objectives** of the given course are:

(1) to provide a framework for understanding the nature and scope of Ethnolinguistics;

(2) to enlighten main ethnolinguistic concepts and to examine main ethnolinguistic aspects;

(3) to give an integral idea about language, culture and society interaction;

(4) to represent the specificity of language variation.

Theoretical course materials are based on the up-to-date information derived from the textbooks, manuals, articles and Internet publications in Ethnolinguistics and correlated disciplines.

2. TOPICAL OUTLINE (ТЕМАТИЧНИЙ ОГЛЯД)

1. Language and the Construction of Ethnic Identity

There are a number of types of linguistic resources available in multi-ethnic communities for speakers to use in indexing ethnic identity. In research on the connections between language and ethnicity, the following resources often emerge as important to the construction of ethnic identity:

– **A heritage language**. A separate language tied to ethnic identity can play the important role in defining an ethnic group, and in a sense of ethnic pride. In the local language ideology, speaking a language makes people members of a particular ethnic group. At the individual level, language acquisition can be a complex process. Commitment to maintaining an ethnic language is not a one-time event, but rather a series of choices individuals make over the course of their

lifetimes. Just as identity can be fluid and changing throughout an individual's life, so can a person's relationship to the minority and dominant languages.

– **Code-switching.** One benefit of code-switching in constructing ethnic identity is its inherent voicing of multiple identities - for example, the ability to index an affiliation with the local community as well as with one's ethnic heritage.

– **Specific linguistic features.** Linguistic features within a variety are a key element in the indexing and reproduction of ethnic identity, just as they are for other aspects of identity, such as gender or social class. Different types of variables (phonetic, syntactic, or lexical items) may play completely different roles in the construction of identity at the individual and community levels. Some features are so closely tied to ethnic identity that a single use of that feature can serve to identify a speaker as belonging to a particular group.

– **Suprasegmental features.** For many ethnic varieties, suprasegmental features are part of the signaling of ethnic identity, either in conjunction with linguistic features or independently. For example, intonational patterns reveal and index ethnicity.

– **Discourse features.** In addition to the structural elements of language, ways of using language may be crucial to the performance and recognition of ethnic identity..

– **Using a borrowed variety.** By “borrowed” variety, we mean a code that originates outside the ethnic group, but is appropriated by individuals or entire communities for use in constructing their own ethnic identity.

2. How is an individual's ethnicity co-constructed by the community?

Ethnic identity is negotiated in a social context where ascription by others in the community can be a critical factor. But how do community members make these decisions about individuals, particularly with respect to the role of language in ethnic identity? To begin with, phenotype, is crucial and often deeply intertwined with expectations about both ethnicity and language. One interesting aspect of this account is the way in which phenotype and language are presented as so completely interconnected. Phenotype has direct effects on ideologies about language and ethnicity. For example, a mixed-race-descent South African woman commented that she had decided that if her children were light-skinned, she would raise them as English speakers.

In addition to phenotype, each community has a repertoire of language ideologies that come into play in the ascription of ethnicity. The linguistic features used by her listeners in making decisions about the ethnicity of speakers are very revealing, in terms of ideologies of language and ethnicity. Among other things, non-standard dialect features were strongly associated with African-American ethnicity (and never with European-Americans. In a number of communities, particularly in the USA, speakers expect minority ethnic group members to use non-standard forms, and members of the dominant ethnic group to use a standard dialect.

In cases where the heritage language is being lost, however, the strong tie between language and ethnicity may be lost also. As a result, their status as a separate group has been questioned by outsiders, including the government,

which gives them only partial recognition. These situations highlight another crucial point: language ideologies are constantly in flux. As the context of a particular community changes historically, views about the value and use of particular codes may also change.

Not only the code used but also the norms for interaction can be crucial in the community's ascription of ethnicity. This process is illustrated in the study of the Osage tribe and the ideas about how real Indians should behave in interethnic contact with European-Americans. The following behaviors are the ones they list that particularly focus on language: 1) reticence in interacting with strangers; 2) razzing: ritualized teasing of others; 3) harmony in face-to-face relations, maintaining an appearance of agreement; 4) modesty, not bragging about personal achievements or putting; 5) forth personal expertise in an area; 6) appropriate use of silence, in the many situations where this is culturally appropriate; 7) public speaking, participating appropriately in certain types of (spontaneous or somewhat planned) public speeches.

One final factor relevant to how the community co-constructs identity with the individual is the amazing power of language to transform, in this case specifically to transform ethnicity.

3. Social Variables

Each culture has its expectations of us according to various role areas or social variables, such as gender, health or disability, occupation, social class, age, ethnic group, etc. which are reflected in our language.

Age roles. One obvious example of how culture determines role relationships centers on views toward the aged. Japanese students show respect for the elderly in various ways, including the use of greeting terms that show respect. The numerous examples demonstrating respect for the elderly and ancestral generations are well documented in many cultures. By contrast, global cultures in the western world are often said to lack respect for the elderly. Sometimes a senior person is perceived as nonproductive, an intruder in the lives of a busy, younger generation. This attitude is changing, but these role expectations have enormous emotive qualities, and contribute to acting out societal conceptions.

Occupational roles. Occupational role behaviors are also culturally defined. The consequence is that a person in a certain occupation is expected to perform in a role-prescribed manner. Police officers, lawyers, doctors, and sales persons play certain roles congruent with social expectations. For instance, a police officer usually does not tell jokes, not because of lacking a sense of humor but because of the social role.

Friendship roles. Even our relationships with friends, professors, family, and strangers are mediated by societal expectations. We usually communicate in full accordance with those unspoken but expected cultural rules for each role. For instance, bowing in certain Asian cultures correlates with the perceived social relationship: the higher the status of the person, the lower one should bow.

Gender roles. Role differences also involve the differing expectations of males and females. Not only are gender roles organizing factors for a culture, they also widely vary from culture to culture. Almost every culture, for example,

has a division of labor decisively determined by the individual's gender. Among the herdsmen of Kenya, women are expected to complete all household duties, gardening, and milking while the men tend to the herds. Traditional Vietnamese women are expected to eat smaller quantities of food than men at each meal, no matter how hungry they are. Family expectations and individual differences become additional sources for gender role expectations beyond one's culture.

Roles serve in three ways. First, roles help guide personal and social behavior. Second, they serve as standards in a stabilizing function, allowing members to predict certainty about what otherwise would amount to ambiguity in role relationships. Third, they give identification, as if to satisfy a need to know self and others. However, roles can be a source of stress, especially if the person does not fit a cultural role, or there appears to be no adequate role model or if the guidance is too ambiguous, or if a person is attempting to play multiple roles.

4. Language, Culture and Society Interaction

The part played by variations within a language in differentiating social and occupational groups in a society is known. In language transmission this tends to be self-perpetuating unless deliberately interfered with. Children are in general brought up within the social group to which their parents and immediate family circle belong, and they learn the dialect and speaking styles of that group along with the rest of the subculture and behavioural traits and attitudes that are characteristic of it. This is a largely unconscious and involuntary process of acculturation, but the importance of the linguistic manifestations of social status and of social hierarchies is not lost for personal advancement in stratified societies. The deliberate cultivation of an appropriate dialect, its lexical, grammatical, and phonetic features, has been the self-imposed task of many persons wishing "to better themselves". Much of the comedy in George Bernard Shaw's *Pygmalion* turns on Eliza's need to unlearn her native Cockney if she is to rise in the social scale. Persons desirous of moving up or down in the social scale have to learn what words to use and what words to avoid if they are to be accepted and to "belong" in their new position. It testifies the social role of language variation within a society.

The same considerations apply to changing one's language as to changing one's dialect. Language changing is harder for the individual and is generally a rare occurrence, but it is likely to be widespread in any mass immigration movement.

The same sort of self-perpetuation, in the absence of deliberate rejection, operates in the special languages of games and of trades and professions (these are in the main concerned with special vocabularies). Game learners and professional students learn the locutions together with the rest of the game or the job. The specific words and phrases occur in the teaching process and are observed in use, and the novice is only too eager to display an easy competence with such phraseology as a mark of his full membership of the group.

Languages and variations within languages play both a unifying and a diversifying role in human society as a whole. Language is a part of culture, but culture is a complex totality containing many different features, and the boundaries between cultural features are not clear-cut, nor do they all coincide.

Physical barriers such as oceans, high mountains, and wide rivers constitute impediments to human intercourse and to culture contacts, though modern technology in the fields of travel and communications make such geographical factors of less and less account. More potent today are political restrictions on the movement of people and of ideas.

The distribution of the culture components differs, and the distribution of languages may differ from that of non-linguistic cultural features. This results from the varying ease and rapidity with which changes may be acquired or enforced and from the historical circumstances responsible for these changes.

5. The Characteristic Features of Culture

Culture has several distinguishing characteristics. (1) It is based on symbols - abstract ways of referring to and understanding ideas, objects, feelings, or behaviours - and the ability to communicate with symbols using language. (2) Culture is shared. People in the same society share common behaviours and ways of thinking through culture. (3) Culture is learned. While people biologically inherit many physical traits and behavioural instincts, culture is socially inherited. A person must learn culture from other people in a society. (4) Culture is adaptive. People use culture to flexibly and quickly adjust to changes in the world around them.

(1) Culture is symbolic. People have culture primarily because they can communicate with and understand symbols. Symbols allow people to develop complex thoughts and to exchange those thoughts with others. Language and other forms of symbolic communication, such as art, enable people to create, explain, and record new ideas and information.

(2) Culture is shared. People living together in a society share culture. All the people of a society collectively create and maintain culture. Societies preserve culture for much longer than the life of any one person. They preserve it in the form of knowledge, such as scientific discoveries; objects, such as works of art; and traditions, such as the observance of holidays.

(3) Culture is learned. People are not born with culture; they have to learn it. For instance, people must learn to speak and understand a language and to abide by the rules of a society. In many societies, all people must learn to produce and prepare food and to construct shelters. In other societies, people must learn a skill to earn money, which they then use to provide for themselves. In all human societies, children learn culture from adults. Anthropologists call this process enculturation, or cultural transmission. Enculturation is a long process. Just learning a human language, a major part of enculturation, takes many years.

(4) Culture is adaptive. Culture helps human societies survive in changing natural environments. For example, the end of the last Ice Age, beginning about 15,000 years ago, posed an enormous challenge to which humans had to adapt. But people survived. They developed new technologies and learned how to subsist on new plant and animal species. Eventually some people settled into villages of permanent, durable houses and farms.

Cultural adaptation has made humans one of the most successful species on the planet. Through history, major developments in technology, medicine, and nutrition have allowed people to reproduce and survive in ever-increasing

numbers. The global population has risen from 8 million during the Ice Age to almost 6 billion today.

6. Culture Categories

A common practice is to divide all of culture into three broad categories: material, social, and ideological. A fourth category, the arts, has characteristics of both material and ideological culture. Material culture includes products of human manufacture, such as technology. Social culture pertains to people's forms of social organization – how people interact and organize themselves in groups. Ideological culture relates to what people think, value, believe, and hold as ideals. The arts include such activities and areas of interest as music, sculpture, painting, pottery, theatre, cooking, writing, and fashion.

(1) Material culture. All societies produce and exchange material goods so that people can feed, clothe, shelter, and otherwise provide for themselves. This system is commonly known as an economy. Anthropologists look at several aspects of people's material culture. These aspects include (1) the methods by which people obtain or produce food, known as a pattern of subsistence (e. g. hunting, gathering, gardening, agriculture and industry); (2) the ways in which people exchange goods and services (e. g. gifts, barter, trade); (3) the kinds of technologies and other objects people make and use (e. g. shelters, brick houses); (4) the effects of people's economy on the natural environment (industrial societies may someday exhaust important supplies of natural resources, the mass production of goods is often wasteful and polluting).

(2) Social culture. People in all types of societies organize themselves according to (1) kinship and marriage, (2) work duties and economic position, and (3) political position. Important factors in family, work, and political relations include age and gender (roles associated with men and women).

(3) Ideological culture. Ideology can be broken down into at least three specific categories: beliefs, values, and ideals. People's beliefs give them an understanding of how the world works and how they should respond to the actions of others and their environments. Particular beliefs often tie in closely with the daily concerns of domestic life, such as making a living, health and sickness, happiness and sadness, interpersonal relationships, and death. People's values tell them the differences between right and wrong or good and bad. Ideals serve as models for what people hope to achieve in life. Many people rely on religion, systems of belief in the supernatural, to shape their values and ideals and to influence their behavior. Beliefs, values, and ideals also come from observations of the natural world, known as secularism.

(4) Art. Art is a distinctly human production, and many people consider it the ultimate form of culture because it can have the quality of pure expression, entirely separate from basic human needs. The material arts include painting, pottery, sculpture, textiles and clothing, and cookery. Nonmaterial arts include music, dance, drama and dramatic arts, storytelling, and written narratives.

7. Social Culture

People in all types of societies organize themselves according to (1) kinship and marriage, (2) work duties and economic position, and (3) political position.

Important factors in family, work, and political relations include age and gender.

1. Kinship and family. In smaller societies people organize themselves primarily according to ties of kinship (blood relation) and marriage. People who share ties by blood and marriage commonly live together in families. In band societies, people know their relationships to others in their band, which usually includes only a few families. People living in tribes belong to clans, which are large kin groups that trace their descent to a common ancestor. Kinship and family relations are both important in agricultural societies, as well as for many people in industrial and commerce-based societies.

2. Work life. A smallest unit of economic production in any society is a household. A household consists of a group of people, usually a family, who work collectively to support each other and often to raise children. In small, independent band and tribal societies, individual households produce their own food, clothing, and shelter. Men and women commonly divide work duties; men hunting and building shelters and women gardening, cooking, and caring for children. In chiefdoms and civilizations, households have to produce enough to support themselves and their leaders. On the whole, men in these societies have higher status than women. In civilizations, many people specialize in offering a variety of services and producing a variety of goods. Each occupation is commonly associated with a different level of status, usually referred to as an economic class. In industrial societies, few households are self-sufficient. For instance, most people could not build their own houses, grow and cook all of their own food, and make all of their clothes. Most people also depend on technologies, such as cars, refrigerators, and computers.

3. Leadership and political power. Groups of people living in bands have no formal leadership, and all people have input in making group decisions. Most decision-making in tribes occurs within households. Within most tribes, all groups commonly have about equal status. Since every person belongs to a descent group, no one person ranks too far above or below another. In some tribes, however, people known as big men might earn a degree of higher status and respect than others by demonstrating bravery or bravado. Chiefdoms consist of at least two very large descent groups organized under rulers known as chiefs, who are born into their positions of leadership. Chiefs have the power to collect some of the goods people produce, such as food, and redistribute them in times of need or use them in ceremony. Civilizations have powerful autonomous bodies of authority managed by formal bureaucracies. This political structure is formally known as a state. States have distinct social and economic classes, and higher classes have greater political influence or power than do lower classes. Many states today have elected governments not based on family lines.

8. Language and Culture Transmission

Language is transmitted culturally; that is, it is learned. To a lesser extent it is taught, when parents deliberately encourage their children to talk and to respond to talk, correct their mistakes, and enlarge their vocabulary. But it must be emphasized that children very largely acquire their mother tongue (i. e. their first language) by “grammar construction” from exposure to a random collection of utterances that they encounter. What is classed as language teaching in school either relates to second-language acquisition or, insofar as it concerns the pupils’

first language, is in the main directed at reading and writing, the study of literature, formal grammar, and alleged standards of correctness, which may not be those of all the pupils' regional or social dialects. All of what goes under the title of language teaching at school presupposes and relies on the prior knowledge of a first language in its basic vocabulary and essential structure, acquired before school age.

If language is transmitted as part of culture, it is no less true that culture as a whole is transmitted very largely through language, insofar as it is taught. The fact that mankind has a history in the sense that animals do not is entirely the result of language. So far as researchers can tell, animals learn through spontaneous imitation or through imitation taught by other animals. This does not exclude the performance of quite complex and substantial piece of cooperative physical work, such as a beaver's dam or an ants' nest, nor does it preclude the intricate social organization of some species, such as bees. But it does mean that changes in organization and work will be the gradual result of mutation cumulatively reinforced by survival value; those groups whose behaviour altered in any way that increased their security from predators or from famine would survive in greater numbers than others. This would be an extremely slow process, comparable to the evolution of the different species themselves.

Through the use of language, any skills, techniques, products, modes of social control, and so on can be explained, and the end results of anyone's inventiveness can be made available to anyone else with the intellectual ability to grasp what is being said. Spoken language alone would thus vastly extend the amount of usable information in any human community and speed up the acquisition of new skills and the adaptation of techniques to changed circumstance or new environments. With the invention and diffusion of writing, this process widened immediately, and the relative permanence of writing made the diffusion of information still easier. Printing and the increase in literacy only further intensified this process. Modern techniques for almost instantaneous transmission of the written and spoken word all over the globe, together with the rapid translation services now available between the major languages of the world, have made it possible for usable knowledge of all sorts to be made accessible to people almost anywhere in the world in a very short time. This accounts for the great rapidity of scientific, technological, political, and social change in the contemporary world.

9. Language and Culture Acquisition

First-language acquisition is a complex process. Children have certain innate characteristics that predispose them to learn language. These characteristics include the structure of the vocal tract, which enables children to make the sounds used in language, and the ability to understand a number of general grammatical principles, such as the hierarchical nature of syntax. These characteristics, however, do not predispose children to learn only one particular language. Children acquire whatever language is spoken around them, even if their parents speak a different language. An interesting feature of early language acquisition is that children seem to rely more on semantics than on syntax when speaking. The point at which they shift to using syntax seems to be a crucial point at which human children surpass apes in linguistic ability.

Although **second-language acquisition** literally refers to learning a language after having acquired a first language. Whereas children experience little difficulty in acquiring more than one language, after puberty people generally must expend greater effort to learn a second language and they often achieve lower levels of competence in that language. People learn second languages more successfully when: 1) they immerse in the culture of the communities that speak those languages; 2) in cultures in which acquiring a second language is expected, e. g. in most African countries, in most English-speaking countries.

Second-language learning takes time, effort, and organization, e. g. in the Roman Empire, the western half used Latin as a lingua franca, and the eastern half used Greek. In Western Europe during the middle Ages, Latin continued as the international language of educated people, and Latin was the second language taught in schools. Later, the cultural, diplomatic, and military reputation of France made French the language of European diplomacy. This use of French as the language of international relations persisted until the present century. Since World War II the dominance of the English-speaking peoples in science and technology and in international commerce has led to the recognition of English as the major international language in the world of practical affairs, with more and more countries making English the first foreign language to be taught and thus producing a vast expansion of English-language-teaching programs all over the world. Those whose native language is English do not sufficiently realize the amount of effort, by teacher and learner alike, that is put into the acquisition of a working knowledge of English by educated first speakers of other languages.

As an alternative to the recognition of particular natural languages as international in status, attempts have been made to invent and propagate new and genuinely international languages, devised for the purpose. Of these, Esperanto, invented by the Polish-Russian doctor L. L. Zamenhof in the 19th century, is the best known. Such languages are generally built up from parts of the vocabulary and grammatical-apparatus of the better-known existing languages of the world.

10. Bilingualism at the Personal, Societal, Interaction Levels

The term **bilingualism** (of bi – “two”, lingua – “language”) can refer to rather different phenomena. Linguists distinguish bilingualism at the personal, societal and interaction levels.

Personal bilingualism. A bilingual person is, in its broadest definition, anyone with communicative skills in two languages, be it active or passive. In a narrow definition, the term bilingual is often reserved for those speakers with native or native-like proficiency in two languages.

Bilingual speakers have acquired at least one language during childhood, the so-called by the American linguist Noam Chomsky L1. Bilingual speakers have got an extra language at their disposal. In the narrow definition of bilingualism, this is a second L1, in the broader definition; it can also be an L2 (a second language), a language that has been learnt at a later age.

Bilingualism at the societal level. In bilingual societies, not all speakers need to be bilinguals. When all speakers are bilinguals, linguists classify the community according to the functional distribution of the languages involved:

Diglossia: if there is a structural functional distribution of the languages involved, the society is termed “diglossic”. Typical diglossic areas are those areas in Britain and on the Continent, where a regional language is used in informal, usually oral, contexts, while the state language is used in more formal situations, e. g. Wales (with Welsh and English), Frisia (with Frisian and German/Dutch).

Ambilingualism: a region is called ambilingual if this functional distribution is not observed. In a typical ambilingual area it is nearly impossible to tell which language is used when in a given setting. True ambilingualism is rare. Ambilingual tendencies can be found in Luxemburg, or in border regions with many cross-border contacts.

Bipart-lingualism: if more than one language can be heard in a small area, but if the large majority of speakers are monolinguals, which have little contact with speakers from neighboring ethnic groups, an area is called “bipart-lingual”. The typical example is the Balkan.

Bilingual at the interaction level. Whenever two people meet, negotiations take place. If they want to express solidarity and sympathy, they tend to seek common features in their behavior. If speakers wish to express distance towards or even dislike of the person they are speaking to, the reverse is true, and differences are sought. This mechanism also extends to language, as has been described by Howard Giles’ Accommodation Theory.

Various, but not nearly all, bilinguals tend to use code switching, a term that describes the process of “swapping” between languages. In many cases, code switching is motivated by the wish to express loyalty to more than one cultural group, as holds for many immigrant communities in the New World. Code switching may also function as a strategy where proficiency is lacking.

11. Types of Bilingual Competence

Bilingual speakers, as it is common among people, have acquired at least one language during childhood, the so-called L1. L1-type languages are acquired without formal education, by mechanisms heavily disputed. A rather broadly held, yet nearly as broadly criticized view, is taken by the American linguist Noam Chomsky, whose professional life has so far mainly been dedicated to the description of man’s language module, the mechanism that enables him to correctly recreate the rules that speakers around him apply to the language they speak. This language module, according to N. Chomsky, wears out over time, and is not normally available by puberty, which explains the relatively poor results adolescents and adults have in language learning, as compared to children.

Bilingual speakers have got an extra language at their disposal. In the narrow definition of bilingualism, this is a second L1, in the broader definition; it can also be an L2 (a second language), a language that has been learnt at a later age.

Even if someone is a highly proficient bilingual at the performance or output level, his so-called **bilingual competence** may not be so balanced. Linguists distinguish various types of bilingual competence, which can roughly be put into three categories:

Coordinate bilingualism: the linguistic elements (words, phrases) in the speaker’s mind are all related to their own unique concepts. That means, a French-English bilingual speaker of this type (as can be found in large numbers

in Quebec) has different associations for “chien” and for “dog”. This type of bilingual speaker usually belongs to different cultural communities that do not frequently interact. These speakers are known to use very different intonation and pronunciation features, and seldom assert the feeling of having different personalities attached to each of their languages.

Compound bilingualism: speakers of this type attach most of their linguistic elements to the same concepts. For them, a “chien” and a “dog” are two words for the same concept. Those speakers are reported to have less extreme differences in their pronunciations. Such speakers are often found in minority language communities, or amongst fluent L2-speakers.

Subordinate bilingualism: the linguistic elements of one of the speaker’s languages are only available through elements of the speaker’s other language. This type is typical of, but not restricted to, beginning L2-learners.

Coordinate and compound bilinguals are reported to have a higher cognitive proficiency, and are found to be better L2-learners at a later age, than monolinguals. The early discovery that concepts of the world can be labeled in more than one fashion puts those bilinguals in the lead. There is, however, also a phenomenon known as **distractive bilingualism**. When acquisition of the first language is interrupted and insufficient, or unstructured language input follows from the second language, as often happens with immigrant children, the speaker can end up with two languages both mastered below the monolingual standards.

12. Multilingualism in the World

The question of how to define bilingualism or multilingualism has engaged researchers for a very long time. Recently researchers who study bilingual and multilingual communities around the world have argued for a broad definition that views bilingualism as a common human condition that makes it possible for an individual to function, at some level, in more than one language. The key to this very broad and inclusive definition of multilingualism is ‘more than one’.

From the perspective of this framework, a bilingual individual is not necessarily an ambilingual (an individual with native competency in two languages) but a bilingual of a specific type who, along with other bilinguals of many different types, can be classified along a continuum. Some bilinguals possess very high levels of proficiency in both languages in the written and the oral modes. Others display varying proficiencies in comprehension and/or speaking skills depending on the immediate area of experience in which they are called upon to use their two languages.

According to this perspective, one admits into the company of multilinguals, to whatever degree, comprehend or produce written or spoken utterances in more than two language. Persons able to read in a second language but unable to function in the spoken language are considered to be bilinguals. They are said to have receptive competence in a second language and to be ‘more bilingual’ than monolinguals who have neither receptive nor productive abilities in a language other than their first.

Because there are very different kinds of bilinguals and multilinguals, much effort in the study has gone into developing categories which might make the measurement and description of these differences possible. The categories used to

describe different types of multilinguals reflect different researchers' interests in focusing on specific aspects of multilingual ability or experience. Researchers concerned about the age of acquisition of multilingualism, for example, classify multilingual individuals as either early or late multilinguals and further subdivide early multilinguals into simultaneous (those who acquired more than two languages simultaneously as a first language) or sequential (those who acquired the second, etc. language (L2, L3...) after the first language (L1) was acquired). Researchers, on the other hand, concerned about the differences between persons who choose to study a second, third, etc. language and those who grow up in communities where several languages are spoken have used the terms elite, academic, and elective bilinguals for the former and natural, folk, and circumstantial bilinguals for the latter.

The usefulness of these categories clearly depends on the specific interest a researcher has. Meaningful comparisons cannot be made unless attention is given to the differences and similarities between these individuals in terms of a number of key dimensions such as age of acquisition, circumstances, surrounding community, formal education and degrees of proficiency.

13. Standard Language

A **standard language** is a particular dialect of a language that has been given either legal or quasi-legal status. It is said to be the most correct language of a nation. Usually, but not always, based on the tongue of a capital city, a standard language is defined by the selection of certain regional and class markers, and the rejection of others. This is the version of a language that is typically taught to learners of the language as a foreign language, and most texts written in that language follow its spelling and grammar norms.

Some of the features that identify a standard language include:

- a recognized standardized spelling and vocabulary;
- a recognized grammar;
- a standard system of pronunciation;
- an institution promoting the use of the language;
- statutes or constitutions giving that language an official legal status in a country's system of law;
 - the use of the language in public life;
 - a canon of literature;
 - translations of important sacred texts such as the Bible into that language;
 - the teaching of the language's standards of grammar and spelling in schools;
- the selection of this particular dialect of a language as being especially appropriate to be taught to learners of foreign languages.

The creation of a standard language represents the triumph of a certain variety of linguistic prescription; its selection means that the speech of areas with features that vary from the standard so upheld are devalued or "deprecated". This means that in some countries, the selection of a standard language is a social and political issue. The act of seeking to define a language standard can be an act of nationalism or support of political devolution.

In Norwegian, for example, two parallel standard languages exist, one called Bokmål, based partly on the local pronunciation of Danish back when Norway

was ruled by Denmark; and a second, called Nynorsk, based on a mixture of dialects from western Norway. While Italian contains dialects that vary from each other even more than the two versions of Norwegian do, there remains a single standard Italian; curiously, standard Italian is not based on the speech of the capital, Rome, but on the speech of Florence. Standard Iberian Spanish is likewise not based on the speech of Madrid, but on the historically more northerly province of Castile. People say that Standard German is based on the language of Hanover.

In British English, the standard Received Pronunciation is based on the language of the upper classes in the London area, and is based on the dialect that comes out of the British private boarding schools. In the United States, the standard of American English is based on the speech of the upper Midwest.

14. Varieties of Dialects

A **dialect** is a variant, or variety, of a language spoken in a certain geographical area. The number of speakers, and the area itself, can be of arbitrary size. It follows that a dialect for a larger area can contain plenty of (sub-)dialects, which in turn can contain dialects of yet smaller areas.

The most widespread type of dialectal differentiation is geographic. As a rule, the speech of one locality differs at least slightly from that of any other place. Differences between neighbouring local dialects are usually small, but, in travelling farther in the same direction, differences accumulate. Even dialectal feature has its own boundary line, called an isogloss (or sometimes heterogloss). Isoglosses of various linguistic phenomena rarely coincide completely, and by crossing and interweaving they constitute intricate patterns on dialect maps. Frequently, however, several isoglosses are grouped approximately together into a bundle of isoglosses. This grouping is caused either by geographic obstacles that arrest the diffusion of a number of innovations along the same line or by historical circumstances, such as political borders of long standing, or by migrations that have brought into contact two populations whose dialects were developed in non-contiguous areas. Geographic dialects include local ones (e. g. the Russian of Moscow or of Smolensk) or regional ones, such as Australian English or Tuscan Italian.

The concept dialect is distinguished from **sociolect**, which is a variety of a language spoken by a certain social stratum. In many localities, dialectal differences are connected with social classes, educational levels, or both. More highly educated speakers and, often, those belonging to a higher social class tend to use more features belonging to the standard language, whereas the original dialect of the region is better preserved in the speech of the lower and less educated classes. In large urban centres, innovations unknown in the former dialect of the region frequently develop. Thus, in cities the social stratification of dialects is especially relevant and far-reaching, whereas in rural areas, with a conservative way of life, the traditional geographic dialectal differentiation prevails.

An **idiolect** is a variety of a language unique to an individual. It is manifested by patterns of word selection and grammar, or words, phrases or idioms that are unique to that individual. That is, every individual has an idiolect. An idiolect can easily evolve into an **ecolect** – a dialect variant specific to a household.

Varieties, such as dialects, idiolects and sociolects, can be distinguished not only by their vocabulary, but also by differences in grammar, phonology and

prosody. The difference between language and dialect is the difference between the abstract or general and the concrete and particular. From this perspective, no one speaks a “language”, everyone speaks a dialect of a language.

15. Dialectal Change and Diffusion

The basic cause of dialectal differentiation is linguistic change. Every living language constantly undergoes changes in its various elements. Because languages are extremely complex systems of signs, it is almost inconceivable that linguistic evolution could affect the same elements and even transform them in the same way in all localities where one language is spoken and for all speakers in the same locality. At first glance, differences caused by linguistic change seem to be slight, but they inevitably accumulate with time (e. g., compare Chaucer’s English with modern English or Latin with modern Italian, French, Spanish, or Romanian). Related languages usually begin as dialects of the same language.

When a change (an innovation) appears among only one section of the speakers of a language, this automatically creates a dialectal difference. Sometimes an innovation in dialect A contrasts with the unchanged usage (archaism) in dialect B. Sometimes a separate innovation occurs in each of the two dialects. Of course, different innovations will appear in different dialects, so that, in comparison with its contemporaries, no one dialect as a whole can be considered archaic in any absolute sense. A dialect may be characterized as relatively archaic, because it shows fewer innovations than the others; or it may be archaic in one feature only.

After the appearance of a new dialectal feature, interaction between speakers who have adopted this feature and those who have not leads to the expansion or the curtailment of its area or even to its disappearance. In a single social milieu (generally the inhabitants of the same locality, generation, and social class), the chance of the complete adoption or rejection of a new dialectal feature is very great: the intense contact and consciousness of membership within the social group fosters such uniformity. When several age groups or social strata live within the same locality and especially when people speaking the same language live in separate communities, dialectal differences are easily maintained.

The element of mutual contact plays a large role in the maintenance of speech patterns: that is why differences between geographically distant dialects are normally greater than those between dialects of neighbouring settlements. This also explains why bundles of isoglosses so often form along major natural barriers - impassable mountain ranges, deserts, uninhabited marshes or forests, or wide rivers - or along political borders. Similarly, racial or religious differences contribute to linguistic differentiation because contact between members of one faith or race and those of another within the same area is very often much more superficial and less frequent than contact between members of the same racial or religious group. An especially powerful influence is the relatively infrequent occurrence of intermarriages, thus preventing dialectal mixture at the point where it is most effective: namely, in the mother tongue learned by the child at home.

3. GLOSSARY (ТЕРМІНОЛОГІЧНИЙ СЛОВНИК)

Anthropology is the study of all aspects of human life and culture. It is a very broad field of study, that is divided into four subfields: cultural anthropology, linguistic anthropology, archaeology, and physical anthropology.

Code is actualized in language through registers, since it determines the semantic orientation of speakers in particular social contexts.

Communicative competence includes our knowledge or ability of how to use linguistic forms appropriately.

Cultural anthropology studies social networks and behavior, kinship patterns, politics, beliefs, patterns in production, exchange, and consumption, and other expressions of culture. It involves the study of people living in present-day societies and their cultures.

Cultural linguistics is the study and description of the correspondence of language and culture in their synchronic interaction.

Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other features and habits acquired by man as a member of society.

Dialectology is the study of a non-standard language.

Ethnic group:

– is a group of people who identify with one another, or are so identified by others, on the basis of either presumed cultural or biological similarities, or both;

– is largely biologically self-perpetuating, shares fundamental cultural values, makes up a field of communication and interaction, has a membership which identifies itself, and is identified by others, as constituting a category distinguishable from other categories of the same order;

– is a modern social construction undergoing constant change, an imagined community too large for intimate contact among its members, persons who are perceived by themselves and/or others to share a unique set of cultural and historical commonalities.

Ethnicity:

– is a basis for social categories that are rooted in socially perceived differences in national origin, language and religion;

– is a set of descent-based cultural identifiers used to assign persons to groupings that expand and contract in relation to the scale of inclusiveness and exclusiveness of the membership;

– is the cultural characteristics that connect a particular group or groups of people to each other.

Ethnography – a description of custom, or of a specific culture, that is, a local way of life, e. g., the “ethnography” of the Blackfoot Indians, or of the Hawaiians.

Ethnolinguistics:

– it is the study of language in relation to ethnic types and behavior with reference to social interactions;

– it is a branch of linguistics that studies language and the part it plays in the life and culture of minority (often immigrant) communities;

– it is a field of linguistic anthropology, which studies the language of a particular ethnic group, in other words it studies the use of a minority language

within the context of the majority population, e. g. Cremlan tatar;

- it is a branch of linguistics, which studies the language in its connection with ethnicity and is closely linked with Sociolinguistics;

- it studies the boundaries of perception created by language and shows how this is linked to different cultures and societies;

- it is the part of anthropological linguistics concerned with the study of the interrelation between a language and the cultural behaviour of those who speak it;

- it is the study of the relation between language and ethnology, which is the science of the subdivisions and families of men, their origin, characteristics, distribution, and physical and linguistic classification;

- is the branch of anthropology, which is concerned with the study of language in its sociocultural context;

- it studies linguistic communication between various human communities such as social groups, ethnic groups and nations.

Ethnolinguistic variation refers to language used by a group of persons, called a linguistic community and has unique features of pronunciation, vocabulary, or style usage. It includes dialect and accented speech.

Ethnology – the science of the subdivisions and families of men, their origin, characteristics, distribution, and physical and linguistic classification.

Language field is the range of languages within which a person's knowledge of forms of speech enables him to move.

Language variety is a set of linguistic items within similar social distribution.

Linguistic anthropology studies variation in language across time and space, the social uses of language, and the relationship between language and culture. Linguistic anthropology focuses on how people use language in particular cultures.

Linguistic variable is a class of variants which are ordered along a continuous dimension and whose position is determined by an independent linguistic or extralinguistic variable.

Norm is a rule which defines normal behaviour for the society concerned without being associated with any specific sanctions against those who do not follow them.

Onomastics is the study of proper names of all kinds, their origins and their meanings.

Physical anthropology studies animal behavior, human evolution, and population genetics, it is also sometimes called biological anthropology.

Race is a social category based on the identification of (1) a physical marker transmitted through reproduction and (2) individual, group and cultural attributes associated with that marker. Race is, then, a form of ethnicity, but distinguished from other forms of ethnicity by the identification of distinguishing physical characteristics, which, among other things, make it more difficult for members of the group to change their identity.

Social group is an entity that consists of interacting people who are aware of being bound together in terms of mutually linked interests.

Social structure:

- is a term used by sociologists to describe the ordering of everyday behaviour and social relationships in a relatively predictable way. It describes the ways in which values, beliefs, attitudes and behaviour are patterned to produce

various relationships;

- the distribution of a population on various parameters asserted to be pertinent to interaction;

- a structured distribution of property, wealth, status;

- stably patterned sets on social relations.

Social roles are social functions an individual can perform through the medium of language.

Social variables are those social dimensions on which an individual's socio-economic characteristics can be located: social status and origin, age, generation, education, sex.

Social varieties are those speech connections of groups that are frequently subjected to a large prestige evaluation by other social groupings and can become the subject of conflict between them.

Sociolinguistics:

- is the study of language in relation to society;

- is the study of correlation between language facts and facts of social life;

- a branch of linguistics that studies social differentiation of languages;

- is the study of the functioning of languages in ethnic communities, and language situations;

- studies correlations between languages and societies and between particular linguistic and social phenomena;

- is the study of the effect of any and all aspects of society on the way language is used;

- it also studies how languages differ between groups separated by certain social variables (e. g., ethnicity, religion, economic status, level of education, age, etc.) and how creation and adherence to these rules is used to categorize individuals in social class or socio-economic classes.

Speech community:

- is a necessary, primary concept in that it postulates the unit of description as a social, rather than linguistic ability;

- a whole set of people who communicate with each other, either directly or indirectly via the common language;

- a group of people sharing one or more ways of speaking;

- groups in society which have distinctive speech characteristics as well as other social characteristics;

- community sharing knowledge of rules for the conduct and interpretation of speech.

Speech field is the range of communities within which a person's knowledge of forms of speech enables him to move communicatively.

Speech stereotype is the features which have become associated with and expected of representatives of some social groups marked by a number of sociolinguistic variables.

A **standard language** is a particular dialect of a language that has been given either legal or quasi-legal status. It is said to be the most correct language of a nation.

Toponymy is the study of place names, their origins and their meanings.

4. TEST QUESTIONS (ЗАЛІКОВІ ПИТАННЯ)

1. What is the origin of the word “Ethnolinguistics”?
2. Give the definition of Ethnolinguistics.
3. What approaches to the study of Ethnolinguistics do you know?
4. What is the subject of Ethnolinguistics?
5. What is the goal of Ethnolinguistics?
6. How is Ethnolinguistics divided according to the attitude of time?
7. Who introduced the terms Slavonic and German Ethnolinguistics?
8. What is the state of Modern Ethnolinguistics investigation in Europe and the United States?
9. Who are the main representatives and theoretical directions in Ukrainian and Russian Ethnolinguistics?
10. What disciplines is Ethnolinguistics related to?
11. Give the examples of the boundary disciplines containing ethnic aspects.
12. What are the main methods of research in Ethnolinguistics?
13. Give the definition of culture by Edward Tylor.
14. What six main conceptions of culture do you know?
15. What does culture consist of?
16. What is subculture?
17. What are the well-known universalist approaches to culture?
18. What is prior: language or culture?
19. What is the essence of relativist approach to culture?
20. What are the distinguishing characteristics of culture?
21. Clarify the following statement: Culture is symbolic.
22. Culture is shared. In what ways?
23. Explain the process of acculturation.
24. Clarify the term “enculturation” or “cultural transmission”.
25. Clarify the following statement: Culture is adaptive.
26. What are the four main categories of culture?
27. Give the example of material culture.
28. What is the structure of social culture?
29. What is the structure of ideological culture?
30. What is secularism?
31. The arts – is it ideological or material culture?
32. Is culture a part of language or vice versa?
33. What is the relationship between language and culture?
34. How is language transmitted?
35. Is culture transmitted only through language?
36. What ways of culture/language transmission do you know?
37. What barriers for language and culture transmission can occur?
38. Enumerate the ways of developing skills in language and culture.

39. What does language differentiate in society?
40. What is assimilation?
41. What aspects of social organization are influenced by language?
42. What social factors influence language?
43. How are the social features affecting language divided?
44. How to develop skills in intergroup communication?
45. What is the first-language learning?
46. What is the second-, third-language learning?
47. What international languages do you know?
48. What is code-switching?
49. What are the reasons of code-switching?
50. Name the levels of code-switching.
51. What are monolingualism, bilingualism, and multilingualism?
52. What levels of bilingualism do you know?
53. What are the types of bilingualism?
54. Specify the kinds of bilingualism and multilingualism.
55. What is ethnicity?
56. Give the definition of ethnic group.
57. Polyethnic society – what does it mean?
58. What Ukrainian ethnic groups do you know?
59. Name the ethnic groups in the UK and USA?
60. What is the universal approach to the study of language and thought relation?
61. What aspects of language might affect cognition?
62. What are two main approaches to connection between language and thought in psychology?
63. Name two main directions in philosophy concerning language and thought relation.
64. What are the points of behaviorism and mentalism?
65. Who developed the theory that is known as the “World View Hypothesis”?
66. What is the essence of the World View Hypothesis?
67. What is the well-known hypothesis that represents the interrelation between language and thought?
68. Show on example the Sapir-Whorf Hypothesis.
69. What is linguistic determinism?
70. What is the difference between weak and strong determinism?
71. What is linguistic relativity?
72. How do you understand the concept of translatability?
73. Explain the concept of codability.
74. Clarify the term “language variation”.
75. What is a variety of language?
76. What variants of English do you know?
77. What is sociolect?
78. What is the difference between ecolect and idiolect?

79. What does Dialectology study?
80. What is a standard language?
81. What features of a standard language do you know?
82. Give the definition of a dialect.
83. What types of dialects can one define?
84. What is the difference between languages and dialects?
85. Give the examples of the dialects.
86. What is jargon?
87. What is the difference between jargon and technical terminology?
88. What is the essence of argot?
89. What is slang? Give the examples of slang.
90. Who creates slang words?
91. What are the characteristic features of slang?
92. Why are the slang words used?
93. What are the types of language contacts?
94. What are the aims of language contacts?
95. Give the definition of Lingua Franca.
96. When are Pidgin and Creole languages used?
97. Give the examples of Pidgin and Creole languages.

5. FINAL TEST EXAMPLE (ЗРАЗОК ПИДСУМКОВОГО ТЕСТУ)

1. Sociolinguistics studies relation between language

1) and culture;	2) and thought;
3) culture and society;	4) and society.

2. Ethnolinguistics studies relation between language

1) and culture;	2) and thought;
3) culture and thought;	4) culture and history.

3. Sociolinguistics is a branch of linguistics that studies social ... of languages.

1) development;	2) differentiation;
3) description;	4) deformation.

4. Ethnolinguistics is a branch of linguistics, which studies the language in its connection with

1) ethnicity;	2) nationality;
3) education;	4) culture.

5. The subject of Ethnolinguistics is the ... in its correlation with ethnicity, its place and function in society.

1) linguistics;	2) ethnicity;
3) language;	4) culture.

6. Individual performs social roles through the medium of

1) thought;	2) speech;
3) society;	4) language.

7. The term “communicative competence” includes our knowledge or ability of how to use ... forms.

- | | |
|----------------|-------------|
| 1) language; | 2) social; |
| 3) linguistic; | 4) society. |

8. Social attitudes stem from ... input.

- | | |
|---------------------|------------------|
| 1) linguistic; | 2) ethnological; |
| 3) ethnolinguistic; | 4) logical. |

9. The terms “Germanic” and “Slavonic” Ethnolinguistics were introduced by

- | | |
|---------------------|--------------------|
| 1) M. P. Kochergan; | 2) R. V. Boldyrev; |
| 3) M. I. Tolstoy; | 4) A. S. Gerd. |

10. Communicative competence involves four areas of knowledge: grammatical, sociolinguistic, discourse and

- | | |
|---------------|-------------|
| 1) strategic; | 2) social; |
| 3) specific; | 4) textual. |

11. People use ethnolinguistic speech for

- | | |
|--------------------|-------------------|
| 1) identification; | 2) demonstration; |
| 3) idealization; | 4) deactivation. |

12. Language is transmitted

- | | |
|----------------|--------------------|
| 1) completely; | 2) simultaneously; |
| 3) culturally; | 4) lingually. |

13. Features of society affecting language use and response may be:

- | | |
|-----------------|--------------|
| 1) dynamic; | 2) cultural; |
| 3) distractive; | 4) lingual. |

14. Static social variables include: ..., gender, class background.

- | | |
|---------------|-------------|
| 1) education; | 2) culture; |
| 3) ethnicity; | 4) age. |

15. ... is used to emphasize the distinctness from other ethnic groups.

- | | |
|---------------------|-------------------|
| 1) ethnic origin; | 2) ethnic symbol; |
| 3) ethnic identity; | 4) ethnicity. |

6. НАУКОВО-ДОСЛІДНА РОБОТА СТУДЕНТІВ (STUDENTS' RESEARCH WORK)

Науково-дослідна робота студентів із теоретичного курсу “Етнолінгвістика” – це самостійна робота слухачів теоретичного курсу. результатом якої є виконання таких завдань: реферування статті, написання тематичного реферату, виступ із презентацією. Основна мета самостійної роботи – поглиблення і систематизація знань студентів із дисципліни.

Самостійна робота складає питому частку в підсумковій оцінці із залікового кредиту й включає:

– опрацювання матеріалу лекцій із теоретичного курсу, підготовку до усного опитування за матеріалами лекцій;

– систематизацію вивченого матеріалу для написання поточних модульних тестів;

– огляд основної й додаткової літератури, електронних джерел для самостійного опрацювання тем із наведеного нижче переліку, матеріал яких буде включено до поточних модульних тестів та підсумкового тесту;

– конспектування статті для доповіді, яку студент за бажанням може вибрати із поданого нижче переліку, попередньо узгодивши із викладачем;

– написання тематичного реферату;

– підготовку і виступ із презентацією.

Завдання для самостійної роботи виконуються студентом у позааудиторний час і перевіряються лектором за розкладом лекційних, консультативних та індивідуальних занять.

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Робота над рефератом передбачає поглиблене вивчення обраної теми, а також засвідчує володіння навиками логічного аналізу та узагальнення й системного викладу теоретичного матеріалу.

Вимоги до написання реферату

Реферат обов'язково повинен мати **титульну сторінку**, на якій вказано назву вищого навчального закладу, назву кафедри, тему реферату, відомості про студента, місце й рік виконання реферату. Структурними елементами реферату є *план, вступ, основна частина, висновки*, а також *список основної та додаткової літератури, Інтернет-джерел*, використаних під час підготовки й написання реферату.

Обов'язковим є наявність **плану** реферату із вказаними сторінками усіх пунктів. Зазначені у плані пункти мають бути виділені у тексті реферату. План реферату міститься на першій сторінці (після титульної сторінки) і, звичайно, включає декілька обов'язкових розділів.

Вступ, у якому обґрунтовується актуальність теми, стан вивчення проблеми на сьогодні, охоплює одну-дві сторінки.

Основна частина, в якій проводиться критичний аналіз літератури за темою дослідження – 15–20 сторінок. Основна частина поділяється на декілька пунктів, кількість яких визначається автором.

Висновки, в яких підсумовується проведений аналіз літератури,

вказуються перспективи подальших досліджень із обраної проблематики – одна-дві сторінки.

Література. Список джерел подається в алфавітному порядку згідно з вимогами бібліографічного опису і повинен містити не менше п'яти позицій.

Зміст основної частини реферату має відповідати його темі та ґрунтовно висвітлювати пункти плану. Написання реферату не може зводитися до набору положень та цитат з опрацьованої літератури. Під час викладу матеріалу студент повинен виділяти основні положення, порівнювати та аналізувати різні думки, робити узагальнення і висновки. У тексті основної частини повинні бути посилання на джерела, звідки взято ту чи іншу думку (у квадратних дужках номер відповідного пункту літератури до реферату, а при цитуванні, крім того, вказується сторінка (сторінки), звідки наведена цитата).

Реферат готується у друкованому та електронному варіанті обсягом 12–15 сторінок. Текст друкують на папері формату А4 шрифтом Times New Roman 14 пунктів з полуторним міжрядковим інтервалом. Поля: ліве – 30 мм, праве – 10 мм; верхнє і нижнє – 20 мм. Реферат має бути зшитим (скріпленим), вчитаним, акуратно та грамотно оформленим із застосуванням чинних вимог до наукового текстового викладу, правильно складеним списком літератури, звіреними цитатами.

Перелік тем рефератів

1. Aspects of Dialectology.
2. Bilingual and Multilingual Education.
3. Bilingualism at the Personal, Societal, Interaction Level.
4. Computer-assisted Studies of Language and Culture.
5. Crosscultural Differences in Modern World.
6. Cultural Adaptation and Change.
7. Cultural Cosmopolitan Alternatives.
8. Culture and Language Interaction.
9. Culture and Personality.
10. Dialect Contact and Ethnic Boundaries.
11. Dialectal Change and Diffusion.
12. Dynamics of Language Contacts.
13. English as an International Language.
14. English Language Varieties.
15. Ethnic Identification Process.
16. Ideological, Social and Material Culture.
17. Intelligibility vs. Comprehensibility in Communication.
18. Intercultural and Itergroup Communication.
19. Interethnic Communication and Language Prejudice.
20. Interpreting Language Variation and Change.
21. Jargon and Technical Terminology.

22. Language and Culture Relations.
23. Language and Education in Modern World.
24. Language and Social Assimilation.
25. Language and Social Differentiation.
26. Language and the Construction of Ethnic Identity.
27. Language and Thought Relations.
28. Language as a Guide to the World.
29. Language Classification Problems.
30. Language Complexity and Interlinguistic Difficulty.
31. Language Extinction and Revitalization.
32. Language Policy and Planning.
33. Language Use and Ethnicity.
34. Language Variation in Modern Society.
35. Lingua Francas and Trade Languages.
36. Linguistic Change and Diversification of Languages.
37. Linguistic Variation in Multiethnic Settings.
38. Multilingualism in the World.
39. Pidgin and Creole Languages.
40. Popular Culture, Ethnicities and Tastes.
41. Researching Ethnicities and Cultures.
42. Second Language Acquisition.
43. Simplicity of Creoles in a Cross-linguistic Perspective.
44. Slang: Development, Characteristics, Uses.
45. Society and Language Interaction.
46. Speech Communities in Modern World.
47. The Problem of Code-switching.
48. Transculturation and Assimilation.
49. Transmission of Language and Culture.
50. Varieties of Dialects in Modern Society.

Перелік тем для презентацій

- Code-switching
- Contact and Displacement
- Cultural Anthropology : the Science of Custom
- Culture, Ethnicities and Tastes
- Dialect Contact, Ethnicity, and Language Change
- Dynamics of Intercultural Communication
- Ethnicities and Language Use
- Idiolect, Dialect, Language
- Intercultural Competencies and Effectiveness
- Interethnic Communication and Language Prejudice
- Language and Ethnicity
- Language Variation

- Languages, Dialects and Varieties
- Microcultures of Social Identification and Group Relations
- Multilingualism in the English-speaking World
- Pidgins and Creoles
- Relations of Culture to Society, Individuals, Environment and Artifacts
- Roots of Diversity
- Social Interaction, Language and Society
- The Ethnography of Communication
- The Myth of Monolingualism
- Theories Relating to Culture, Society and Personality
- Varieties of Language

7. REFERENCES

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(А - основна література, В - додаткова література)

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