PREFACE

In the curricular structure introduced by this University, apart from the two year Postgraduate Degree programmes, a number of Advanced Diploma Courses of shorter duration (one year) have been introduced for learners for whom time is a constraint. Equally relevant and useful as the Postgraduate courses, are the Advanced Diploma Courses, which are designed for advancing the latent abilities of the learners. Since the University does not believe in artificial differences of learning abilities, opting for various courses is viewed from the perspective of need and orientation of the learners rather than from their ability and aptitude. Therefore, in the course of the learning process, the learners' receptivity of the course component remains the primary concern.

Keeping this in view, study materials of the Advanced Diploma level in different subjects are being prepared on the basis of a well laid-out syllabus. The course structure combines the best elements in the approved syllabi of Central and State Universities in respective subjects. It has been so designed as to be upgradable with the addition of new information as well as results of fresh thinking and analyses.

The accepted methodology of distance education has been followed in the preparation of these study materials. Co-operation in every form of experienced scholars is indispensable for a work of this kind. We, therefore, owe an enormous debt of gratitude to everyone whose tireless efforts went into the writing, editing and devising of proper lay-out of the materials. Practically speaking, their role amounts to an involvement in invisible teaching. For, whoever makes use of these study materials would virtually derive the benefit of learning under their collective care without each being seen by the other.

The more a learner would seriously pursue these study materials the easier it will be for him or her to reach out to larger horizons of a subject. Care has also been taken to make the language lucid and presentation attractive so that they may be rated as quality self-learning materials. If anything remains still obscure or difficult to follow, arrangements are there to come to terms with them through the counselling sessions regularly available at the network of study centres set up by the University.

Needless to add, a great part of these efforts is still experimental–in fact, pioneering in certain areas. Naturally, there is every possibility of some lapse or deficiency here and there. However, these too admit of rectification and further improvement in due course. On the whole, therefore, these study materials are expected to evoke wider appreciation the more they receive serious attention of all concerned.

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Advance : Diploma in English Language Teaching [ADELT]

Paper – I

Modules – 1 - 3

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PAPER – I

Module 1 ❏ ELT in India : A brief historical and current over view

Module 2 ❏ Linguistics

Module 3 ❑ Theories of Communication

Unit 1 ❑ Historical Perspectives of English Education in India - An Introduction

Structure

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1.1 ❑ Objectives

In this unit we will learn about

- The English Education in India in the 18th century, 19th century and in the first 50 years of the 20th century.

- Missionaries and Missionary schools and colleges during that time and how and why they came into existence.

- Individuals, who independently established educational institutes.

- The Anglicist and Orientalist differences on English Education in India.

- Macaulay's minute on education.
- How the Indian Universities came into existence.

1.2 ❑ Introduction

English education in India had slow and tentative beginnings. In the first 200 years (1600-1800) of their stay, the British had not really ventured extensively into education. Once the plunge was taken, English education proliferated in leaps and bounds and by 1900, almost all educational institutions in India used English as the medium of instruction. When we trace the history of English education in India, we find three recurring aspects - the content of such education, its extent or spread and its use as the medium of instruction. All these questions remain very relevant even today. This is why you need to have some understanding of the historical processes that have shaped the frame work of English Language Teaching in contemporary India.

In this unit you will get an idea of the landmark events and main issues related to the teaching of English in colonial India. For more detailed information on this subject, you may refer to the books listed in the bibliography given at the end of the unit.

1.3 ❑ Beginning of English education

In the early educational activities (1600-1765), the East India Company had restricted its attention to the education of European and Anglo-Indian children. Even in its early days the Company realized the vital role that might be played by the missionaries in aid of their commercial and political activities. In 1659, the court of Directors made it clear that they earnestly desired to spread Christianity in India and permitted missionaries to embark on their journey to India. It is interesting to note that Portuguese was the lingua franca among the lower employees of the Company factory then. Thus there was a need to learn Portuguese and conduct schools in that language. The oldest charity school to be established on this new model was **St. Mary's Charity School** at Madras founded by Rev. W. Stevenson in 1715. This was followed by others in Bombay (1719) and Calcutta (1720). These schools were encouraged by the Company, but mostly survived on subscriptions and donations.

After 1765, when the company became a political power in India, there was a shift in its Educational Policy. With the object of winning over the 'natives', the Company now placed a check on the missionaries as it became conscious of the political importance

of maintaining strict religious neutrality. The Company found it convenient, under the circumstances, to pose as the champion and preserver of Hindu and Muslim culture, education and traditions.

The company's Supreme Council in India, under the leadership of Warren Hastings (1772-1785) adopted a distinctive policy to increase British influence with the people and find access to the masses. They squarely opposed any hasty attempt to impart western knowledge and chose, rather, to support traditional learning. The Company wanted to educate sons of influential Indians for higher posts under Government and thereby win the confidence of the upper classes and consolidate its rule in India. So the Calcutta Madrassah and the Benaras Sanskrit College came into existence.

Warren Hastings established the Calcutta Madrassah in 1781 with Islamic Theology, Law, Logic, Grammar, Geometry and Arithmetic as curricular subjects and Arabic as language. Jonathan Duncan emulated this example to establish the Benaras Sanskrit College (1791) with Hindu Theology, Law, Grammar, Medicine etc. as subjects and Sanskrit as language. This marks the beginning of the **Orientalist School of Education Policy.** The educational policy of the Company was to encourage traditional Oriental learning in Sanskrit and Arabic.

> Review Questions
> 1. What was the name of the oldest Charity School in India?
> 2. What marked the beginning of the Orientalist School of Education Policy?

1.4 ❑ Parallel drive of English Education

a) Missionary Activities (Christian Missionaries)

The missionary institutions are of great importance in the history of English education in modern India as pioneers of private enterprise in education. The primary objective of the missionaries was to convert people to Christianity. Opening educational institutions or working as teachers was not really on their agenda. They had to start schools as an important means of proselytising. Schools would help them to educate the minds of the people so that they could understand and appreciate the Scriptures better. It would provide them with the means to access larger sections of people, children and parents and thereby provide greater opportunities of preaching to them. They had to introduce the printing press and print the Bible in the Indian languages since reading the Bible was essential for salvation. Thus the missionaries found that schools were both the

cause and effect of proselytisation, and educational and missionary work had to be taken side by side. From this realization the mission schools of modern India were born.

Two such missionary establishments in India of that time are the Danish Mission in Madras and the Serampore Trio. From its days of inception, English enterprise in India was closely associated with the Danes. The reason for this could be that both the English and the Danes were Protestants, and the Danish has no imperial aspirations unlike the French. Ziegenbalg and Plustchau, the pioneers of the Danish missionary movement arrived at Tranquebar in South India in 1706. They set up a printing press in Tamil (1713) and a teacher-training institution (1716). In the following year two charity schools with Portuguese and Tamil as medium were opened in Madras. Other missionaries such as Kiernander and Swartz followed them. Kiernander founded charity schools for Eurasians as well as Indians in Fort St. David in 1742. His work became so famous that Robert Clive invited him in 1758 to open a charity school in Calcutta. Kiernander thereafter stayed on to do pioneer service in Bengal. As European educational activities in India flourished, there started to emerge the problem of choice of a medium of instruction - an Indian or a Western language?

Swartz meanwhile founded an English-medium school for European and Eurasian boys at Trichinopoly (1772) and an English Charity School at Tanjore with the help of Haider Ali of Mysore. He was also instrumental in persuading the Rajas of Tanjore and Marwar to establish schools for teaching English to Indian children (1785). These are said to be the **earliest schools for teaching the English language to Indians**. At this time, John Sullivan, the resident at Tanjore actively encouraged the establishment of English-medium schools. He said that they would help "the company and the people to understand each other" and "facilitate dealings of all kinds between them." Sullivan's observations are significant since, this was the earliest expression of the **Occidental School of Educational Policy**.

> 3. What was the reason for choosing English as the medium of instruction by the missionary establishments?
> 4. Did girls get a chance to go to school then?

After Kiernander had set up school at Mission Church Lane in Calcutta in 1758, there was a spurt of establishment of missionary schools in Bengal. This included the first girls school - Hedges Girls' School in 1760. In 1791, Ramjoy Datta became the first Bengali gentleman to set up an English school at Colootola. Then in 1800 the Fort William College was established, where worked such stalwarts as Carey, Colebrooke

and Gilchrist. Dr. William Carey of the Baptist Missionary Society joined up with William Ward (an expert printer) and Joshua Marshman (a teacher) to establish the Serampore Mission at Serampore, a Danish settlement. They were not in favour of English education for the 'natives'. They were instrumental in translating and publishing numerous books in Bengali and other Indian languages. In 1801, Carey translated the New Testament into Bengali and also published his Bengali Grammar. One of his singular achievements was the preparation of an Anglo-Bengali dictionary in 5 volumes with 80,000 words (1818). By 1817, there were 115 schools established by the trio, Carey, Marshman and Ward. In 1818, the Serampore College was established to instruct Christian and non-Christian Indian youth in Western arts and sciences and to train teachers. This was the **first English Missionary College in Bengal**.

Slowly but surely the socio-historical context for the dominance of English was taking shape. The first book to teach English was produced in 1797 (Howatt 1984: 67). The book "*The Tutor: Or a New English and Bengali Work, Well Adapted to Teach the Natives English*" was written by John Miller and published in Serampore. The only extant copy of this book is in the library of the University of Calcutta.

After 1813 the missionaries did extremely valuable pioneering work in the field of women's education by opening day schools for Indian girls and arranging for domestic instruction in the families of the middle and upper classes. Rev. Robert May's Girl's School at Chinsurah began this movement for women's education during 1812-18. William Carey founded a girls' school at Serampore the following year and others soon followed. Such schools were established in Madras, Benaras, Mirzapur, Allahabad, Bareilly, etc. By 1853 a strong foundation for womens' education in India had already been laid.

At this time the missionaries were from United Kingdom and the Charter Act of 1833 brought missions from Germany and America as well. The missionaries focused on schools and colleges teaching through English. Boys and girls from upper classes crowded into these institutions to learn English and thus gave the missionaries an excellent opportunity to preach the Gospel to them. A lead in this direction was given by Alexander Duff, the Scottish missionary who ran the General Assembly Institution from 1830-43. Duff's faith in the potential power of English education to secure converts soon inspired many other missionaries to conduct English schools. 1830-57 can be called the **age of the mission school**. Between 1833 and 1853, the missionaries set up colleges in Calcutta, Madras, Bombay, Agra, Nagpur, Masulipatam etc.

5. Why 1830-57 can be called the age of the mission school?

b) Private organization / Reforming societies

The missionaries' was not the only non-official enterprise in education in India during this period. A pioneer British gentleman who tried to build up a new educational system for India was a retired watchmaker and jeweler from Calcutta, David Hare (1775-1842). He was keenly interested in the spread of education. Similar to missionary views, he believed that a knowledge of the English language and literature was essential for the regeneration of the Hindu society. But being a secularist he could not support their views on the subject of religious instruction. Hare established a junior school at Pataldanga, which subsequently came to be known as Hare school. A few Indian and European gentlemen got together to establish the Hindu Vidyalaya or College (Naik and Nurullah, 1995: 122) in 1817. Hare became associated with it in 1819 and thereafter worked zealously to make this attempt at imparting secular Western collegiate education a success. The Vidyalaya was later handed over to the Company due to financial difficulties and was renamed the Presidency College in 1854.

J. E. D. Bethune (1801-51) was a Law-member of the Executive Council and the President of the Council of Education (1848-1851). He was keen on educating women but as the Company's official stand was contrary to it, he decided to establish a secular school for girls in his own individual capacity. Instruction was to be given in Bengali but English was offered as an option.

1.5 ❑ Debate between Anglictists and Orientalists

Towards the end of the 18th century missionary activities had become considerably curtailed due to policy changes of the East India Company (post 1765). The acquisition of sovereignty prompted it to maintain religious neutrality and to lose all its former sympathy for missionary enterprise. The adoption of the Orientalist policy in education between 1781 and 1791 lessened the importance of the mission schools. Missionaries did not like these changes and criticized the new policies and pleaded for a return to the old practices.

There was a great resentment amidst the missionary circles in England and the Clapham sect, consisting of Charles Grant, William Wilberforce and Zachary Macaulay started agitating for freedom for missionary work in India. Wilberforce in 1793 proposed to insert a clause in the Company's Charter empowering the Court of Directors of the Company to appoint schoolmasters, missionaries, to achieve the moral and religious improvement of the inhabitants of British India.

The Court of Directors opposed this violently. They could see by now the benefits of religious neutrality and were wary of the missionary zeal for conversion that created trouble with Indian people. The conflict between the Company and the missionaries grew more acrimonious with each criticizing the other's policies. Between 1793 and 1813 the Company did not ordinarily issue a permit to any missionary work within its territories and expelled several missionaries as soon as they became active. The foremost among those who thus agitated was Charles Grant, who is sometimes called 'the father of English education in modern India'.

Charles Grant, who as Commercial Resident lived in Malda, Bengal, from 1783-1790, lamented the moral, social and intellectual decline of India. In 1792 he wrote an important treatise titled "Observations on the state of society among the Asiatic subjects of Great Britain, particularly with respect to morals and the means of improving it." He gave a description of the utterly immoral, depraved and wretched condition of Indian society, analysed its causes and suggested a remedy. According to Grant, the causes of the miserable condition of the Indian people were — ignorance and lack of a proper religion. He therefore felt that the situation could be improved only if the Indians were first educated and finally converted to Christianity. Now the question arose in what medium should this education be communicated to the Indian people? Grant foresaw the use of English in all administrative, judicial and educational spheres and emphasized the need for English education to foster greater understanding between the ruler and the ruled which would lead to greater expansion of British commerce in India. He also suggested that special emphasis be laid to bring agricultural and industrial development of the country. The most precious subject of instruction, according to Grant was the Christian religion.

Whatever may be the veracity of Grant's opinions regarding the condition of the Indian people, his treatise is significant historically because of the prophetic nature of his suggestions. His proposal that English be adopted as the language of Government was taken up forty years later by Lord Bentinck and his suggestion of adopting English as a medium of instruction was made a reality by the famous Minute of Macaulay in 1835. His view on the possibility of Indians becoming English teachers was also not a misplaced one as history has proved.

6. Who was called 'the father of English education in modern India'?
7. What were his suggestions?
8. Was Oriental education promoted by the officials of the Company?

While the missionaries were agitating in England, the officials of the Company in India proposed expansion of Oriental education and asked for more funds to revive and improve classical Indian learning. Lord Minto (Governor-General of India, 1806-1813), in his Minute dated 6th March, 1811, extolled the worth of Oriental literature and felt that Government support should be extended to promote its study and open up its literary riches to the Western world.

At this point in time, there were three options available as the medium of instruction: (a) classical languages (Sanskrit and Arabic), (b) Indian 'vernacular' languages (Bengali, Tamil, Hindi etc.) and (c) English. The first option was the choice of older officials of the Company in the tradition of Warren Hastings and Minto. The second option was the choice of men like Munro and Elphinstone who believed that encouraging education through the medium of modern Indian Languages was the only way to reach the masses. The third option was favoured by Anglictists like Macaulay who drew support from a few enlightened Indians like Raja Rammohan Roy.

1.6 ❑ The English Education Act (1835) and Official Educational Policy (1833-1853)

When Macaulay came to India in 1834 as the newly appointed Legal Adviser to the Supreme Council of India, the battle between the old and the new was already in full swing. The people desired education and being unable to get it from the Company, quenched their thirst in the missionary schools. The General Committee of Public Instruction could not resolve the dispute and the matter was placed before the Executive Council of which Macaulay was a member. In his famous **Minute (2 February 1835)** regarding the new educational policy, referring to Section 43 of the Charter Act (1813), Macaulay unequivocally stated that 'literature' could only be interpreted to mean English literature and that 'a learned native of India' could also refer to a person well versed in Milton and Locke. Macaulay dismissed the regional languages as being 'poor and rude' and lacking in any literature or scientific information whatsoever. All the wealth of Indian and Arabic literature, he said, could not equal that which was contained in 'a single shelf of a good European library'. Western learning alone could reawaken and morally regenerate the Indians. As regards medium of instruction, he felt English 'stands pre-eminent even among the languages of the West' and accordingly recommended English as the language 'best worth knowing' and 'most useful to our native subjects'. At the same time Macaulay recommended a policy of restricted educational facilities.

It is impossible for us with our limited means to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern - a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population. (Macaulay in Agarwal 1983: 11).

Lord William Bentinck (Governor-General of India, 1828-35) immediately accepted Macaulay's recommendations and the **English Education Act** was passed in **1835**. It clearly stated that the objective of state aid to education would be to promote the study of English literature and sciences and henceforth all funds would be devoted to the spread of English education. Bentinck did not, however, go so far as to abolish any institution of Oriental learning, but stopped all future stipends to students. This was the **second major policy decision of the Government regarding education**, the first having been taken in 1813 by introducing state interest in education. The landmark resolution of 1835 meant that state resources would patronise only Western education through the English medium. This firmly established the beginning of the process of producing English-knowing bilinguals in India.

Incidentally, Lord Bentinck had commissioned Rev. William Adam in 1835 to report on the state of the indigenous education in India at that time. Unfortunately, Bentinck did not even wait for Adam to submit his report before concurring so precipitately with Macaulay. Bentinck was succeeded by Lord Auckland (Governor-General of India, 1836 - 42) who further strengthened the official mandate in favour of English by making English the language of the law courts.

Macaulay did succeed in creating an 'interpreter' class of Indians who were given a 'good' English education by the Company. It was expected that these educated persons would educate the masses through the modern Indian languages in what is known as the **Downward Filtration Theory**. Unfortunately, the theory did not quite work out as expected as almost every person educated in English schools got employment under Government. Lord Hardinge (Governor-General of India, 1844 - 48) strengthened this tendency through his **Proclamation in 1844** whereby he decided to offer employment only to those who were trained in English. Ultimately however the theory did work out in the desired way, but these results were slow in coming and did not become very conspicuous till the early years of the twentieth century.

9. Was English retained as the medium of instruction in the later years?

1.7 ❑ Wood's Despatch (1854)

By 1853, it was found that a comprehensive survey of the whole field of education in India was indispensable. The need to establish a complete system of education was becoming apparent. A select committee of the House of Commons held a thorough enquiry into education developments in India and on the basis of this the Court of Directors sent their **Educational Despatch on 19 July 1854**. This is an important educational document under the Company and is referred to as the Magna Charta of English Education in India. The Despatch was named after Charles Wood, the President of the Company's Board of Control. According to the Despatch, English was to remain the medium only for higher branches of instruction, particularly of the new Universities the Despatch envisaged. For mass education, the vernacular languages were to be preferred.

10. When was the University education established?

1.8 ❑ Consolidation of English Education in India (1854-1904 ; 1904-1947)

Fifty years from the Wood Despatch (1854) was a period of consolidation for western education in modern India. A significant aspect of the Despatch was that it removed the obstacles to English education and created the scope for its expansion. The influence of University education firmly established by the Despatch still holds sway. The mother tongue was accorded recognition in the Despatch. The monopoly of English in Universities created a pressure on the secondary schools to anglicize them. A gulf appeared between primary education in the vernacular languages on the one hand and secondary education on the other. In consequence of the Despatch, Departments of Public Instruction were established in the Provinces in 1855-56 and a Central Committee was appointed in 1855 to plan the universities. In **1857** the **first three Indian Universities in Calcutta, Bombay and Madras** came into existence. This was also the time when the Government set up Presidency Colleges in the provinces. In Calcutta the senior of the Hindu College was merged into the Presidency College. The Madras Presidency College was established in 1857. In Bombay the Elphinstone College was set up in 1856. After the Revolt of 1857, the East India Company ceased to be a political power

and the Government of India came directly under the Crown in 1858. The events of 1857 prompted the Queen to declare in her Proclamation of 1858 a policy of strict neutrality in religious maters. As a result the Govt. was extremely unsympathetic to mission schools between 1858 and 1882 and this led the missionaries to conduct agitation in England about the educational system of India not being conducted in accordance with the Despatch of 1854. Even though the Despatch had announced a policy of patronage to primary education, nothing substantial was immediately done. Available resources were mostly spent on secondary education in the towns, to the neglect of primary, vocational, rural and indigenous education.

The **Indian Education Commission** was appointed in **1882-83** by Lord Ripon (Viceroy of India). The commission was named after its president Sir William W. Hunter. It submitted its recommendations on primary and secondary education in 1883. It recommended that priority be given to primary education and the responsibility for this would be taken up by the Local Self-Govt. bodies. It recognised the vitality and need for indigenous institutions and their languages. It decided that missionary educational enterprise would have to occupy a secondary position in Indian education and Government would not withdraw in favour of missionary managements. Therefore the missionaries concentrated on running efficiently a few educational institutions only. Till 1882 missionary institutions had dominated the private educational effort in India but gradually they were overtaken by private Indian enterprise in education.

There was also a growth of Universities during this period. By 1902 there were 5 universities in India. In addition to the three earlier ones (1857), Punjab University (1882) and Allahabad University (1887) were established by special Acts of Incorporation. All the 5 universities were merely affiliating and examining bodies and did not direct teaching work themselves.

11. The five universities in India which came into existence by 1902 are:
Calcutta University in ……………   Punjab University in …………..
Bombay University in ……………   Allahabad University in ……….
Madras University in ……………

In the post 1854 era, there was an option of either English or mother tongue at the Middle school level. English continued to be the medium at the collegiate level. In **1902**, Lord Curzon appointed the **Indian Universities Commission** to examine the condition and prospects of Indian universities and suggest ways of improvement. The commission recommended the assumption of teaching functions by the Universities. Curricula and standards of teaching (particularly English) were to be improved and

examinations reformed. In pursuance of these recommendations, the **Indian Universities Act (1904)** was passed. This act determined territorial jurisdictions of each University, reformed University administration and gave the Govt. veto power regarding decisions taken by the Senates of Universities. The last provision ensured tight state control over University and college administration.

In the Government Resolution on Educational Policy, 1904, Curzon reiterated that the mother tongue of the pupil should be used as the medium of instruction both at the primary and middle stages and English should not take the place of the mother tongue. English should have no place in primary education, but **some** mastery over English at the middle stage was necessary so that the pupil could cope better in the High School stage where English was the **medium of instruction**. He encouraged the study of the vernacular throughout the secondary course and the application of the Direct Method in the teaching of English.

The final phase of education under British Rule (1905-1947) was the beginning of nationalistion of Indian education. Gopal Krishna Gokhale tabled his bill on compulsory Primary Education in the Central Legislative Assembly in 1910. Although this motion was rejected in 1912, the **Government Resolution on Educational Policy** was passed in **1913** endorsing increased Government responsibility for the expansion of primary education. Meanwhile the resolutions passed at the Calcutta convention of the Indian National Congress in 1906 began what is now know as the **National Educational Movement (1905 - 1938)**. The resolutions clearly mentioned that education through the mother tongue was all-important. As a consequence of this growing trend, the **National Council of Education** was established in **1906** and it gave a clear directive that education would be imparted ordinarily through the medium of the vernacular with English as a compulsory subject. The demand for Indian control of education became persistent. Several new universities, some with an indigenous bias were set up during this period. Mysore University (1916), Benaras Hindu University (1917), Patna University (1917), Osmania University (1918), Aligarh University (1920), Poona S N D T(1920), Dacca University (1920) and Lucknow University (1920). **The Calcutta University Commission or Sadler Commission (1917 - 1919)** named after its president Michael E. Sadler, the Vice-Chancellor of the University of Leeds, England, recommended that intermediate classes should be separated from universities and a curriculum spreading over three years was prescribed for the B.A. degree. It also said that the mother tongue should be used as the medium of instruction in intermediate colleges and efforts should be made to promote the study of vernaculars in secondary schools, intermediate colleges and universities.

Even though this final phase had other commissions and reports on education, the question of retention or abolition of English as the medium of instruction at the high school stage was left undecided. The mother tongue as the medium of instruction was strengthened by **Mahatma Gandhi's Basic Education Scheme** in **1937. The Zakir Hussain Committee Report (1938)**, prepared under the influence of Gandhi said that "the proper teaching of the mother tongue is the foundation of all education." Rabindranath Tagore also rejected the manner and content of English education at his experimental school set up at Santiniketan in 1901.

The last major educational document of the British period was the **Post-War Plan of Educational Development (1944)**, also known as the Sargent Report after John Sargent, the then Educational Adviser to the Government of India. The object of this plan was to create in a span of 40 years, the same standard of education as was present in England. The report focused on universal, compulsory and free basic (Primary and Middle) Education for all children between the ages 6 and 14. It reiterated earlier views endorsing the use of the mother tongue as the medium of instruction. It also suggested that English be not introduced as an optional subject in basic schools. High Schools, it suggested, should be of two types: i) academic, and ii) technical. The medium of instruction in all High Schools should be the mother tongue. English should be a compulsory second language. The Sargent Report also made a thorough survey of University, Technical and Vocational Adult Education and teacher training and presented a comprehensive plan for the complete educational reconstruction of India. But hardly had the first steps of this plan been taken for implementation by the Government when the British period came to an end with India becoming independent on 15th August 1947.

1.9 ❑ Summary

In this unit, we have presented the historical development of teaching English in British India. The first attempts were made by the missionaries who contributed immensely to the establishment of the modern Indian educational system. During its early years the East India Company was rather reluctant to take the responsibility of educating Indians. After it gained political power however, it became administratively expedient for the British to take a more active interest in Indian education. Gradually, western education with English as the medium of instruction became very widespread. Towards the end of the 19th century there grew a demand for education in the vernacular medium and by 1940 this became the norm in most primary and secondary schools with English being taught as a compulsory subject. The English bias at the University level, however, continued and would be addressed properly only in independent India.

1.10 ❑ Review Questions

1. Discuss the contribution of the missionaries to the spread of English education in India.
2. Trace the development of English education in India from 1800-1900.
3. How did the relationship of English with the vernacular languages change in British India and what was its position in the educational system?
4. Would you say that the Minute submitted by T. B. Macaulay in 1835 was a turning point for English education in India? Discuss.
5. What changes in the educational system were effected in consequence of the Wood's Despatch of 1854?
6. Where were the earliest Presidency Colleges established?
7. Write short answers on :
   - Significance of the educational clauses of the Charter Act, 1813
   - Private enterprise in Education (1813-1853)
   - The Anglicists - Orientalists controversy and its impact on English education
   - Grant's observations and its effect on English education in India
   - Importance of the English Education Act 1835.

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Unit 2 ❑ English education in Independent India- its features (commission based)

Stucture

2.1 ❑ Objectives

English was the first language in the Missionary schools in India as well as in purely English Medium schools where English was the medium of instruction. In the early 20th century, the notion of English as a second language (ESL) emerged and out of necessity was adopted as the intra-national medium of official and social communication in India. This unit will focus on:

- The developments in English education after Independence

- Noted Government Policies and Commissions

- The status of English as second language.

2.2 ❑ University Education Commission (1948-49)

The first education commission to be appointed in independent India was the University Education Commission, also called the Radhakrishnan Commission after its chairman Dr S. Radhakrishnan. The Commission was set up in 1948 and submitted its

report in 1949. The decision to give attention to the tertiary level first, was taken, because it was realised that a reconstruction of university education would provide the basis for the scientific, technical and socio-economic development of the country. It made recommendations regarding the expansion of higher education, the need to emphasize research and the formation of the University Grants Commission. The Commission made the following recommendations on medium of instruction and the role of English:

- The federal language be developed through the assimilation of words from different sources.

- For the medium of instruction for higher education English be replaced as early as practicable by an Indian language which cannot be Sanskrit …

- The regional language should be the medium of instruction at the higher level.

- International technical and scientific terminology be adopted with appropriate Indianisation of pronunciation and spelling and uniform technical and scientific terms should be used in all the Indian languages.

- The Devanagari script be adopted with necessary modifications.

- Pupils at the higher secondary and university stages be made conversant with three languages - the regional language, the federal language and English (in order to acquire the ability to read books in English).

- English be studied in high school and in the universities in order that we keep ourselves in touch with the living stream of ever-growing knowledge.

As far as the role of English was concerned, the report says:

Now it is true that the English language has been one of the potent factors in the development of unity in the country. In fact, the concept of nationality and the sentiment of nationalism are largely the gifts of the English language and literature to India.

> … English has become so much a part of our national habit that a plunge into an altogether different system seems attended with unusual risks. It appears to us, however, that the plunge is inevitable. English cannot continue to occupy the place of state language as in the past. The use of English as such divides the people into two nations, the few who govern and the many who are governed, the one unable to talk the language of the other and mutually uncomprehending. This is the negation of democracy (Radhakrishnan :316 in Kachru :91). Ultimately it concludes, 'English will disappear from the scene' (Radhakrishnan 325).

Again taking our *Yugadharma* into account the Report recommends, that "English be studied in High Schools and in the universities" and that no university student be allowed to take a degree unless he acquires the ability to read English fluently and with comprehension (ibid: 325).

Thus, the Report's opinions and recommendations on the choice of medium of instruction and the role of English seem to swing between extremes. On the one hand it wants to replace English as soon as possible at the higher education level and on the other insists that English should continue to be studied in high schools and universities. It says that a federal language be developed through assimilation of words from different sources. But a language cannot develop by assimilating words from different sources. The transition from English to the regional languages was to be made within a period of five years. But by and large the universities failed to respond. In 1962, no more than four Indian universities were using languages other than English as the chief media of instruction. With regard to the fourth recommendation it may be noted that there is no uniformity in Indianised pronunciation and spelling of technical and scientific terms in the Indian languages. The original (native) pronunciation and spelling of those terms adopted in Indian languages only have uniformity. So, the conclusions one can draw from the report is the Commission was in favour of the future role of English in the Indian education scene.

1. Was the University Education Commission for or against English education?

2.3 ❑ Secondary Education Commission – the Mudaliar commission (1952-1953)

The Mudaliar Commission made important and extensive recommendations regarding the structural pattern and curriculum for the secondary level. The suggested curriculum would include English and the mother tongue at the lower secondary stage in addition to other compulsory subjects. At the higher secondary stage, the compulsory 'core' subjects would include a) the mother tongue or regional language, and b) two or more elective languages including English in addition to other subjects.

The Report also made valuable recommendations on teaching methodology and the examination system, which though applicable to all subjects, has particular relevance for the study of English. On the methods the Commission insisted that:

The emphasis in teaching should shift verbalism and memorizations to learning through purposeful, concrete and realistic situations and for this purpose the principles of 'Activity Method' and 'Project Method' should be assimilated in school practice … or well-thought out attempt should be made to adopt methods of instruction to the needs of individual students as much as possible so that dull, average and bright students may have a chance to progress at their own pace.

The Mudaliar Commission recommended a three-language formula for secondary education i.e. i) Mother tongue or the regional language, ii) English, and iii) Hindi. A classical language might also be taken on an elective basis. As far as the language curriculum was concerned, the Commission mentioned that the following five distinct groups of languages had to be taken into consideration for inclusion in any curriculum:

a) the mother tongue
b) the regional language
c) the official language of the Centre
d) the classical language
e) English.

For those whose mother tongue is Hindi it was suggested to learn another language. For the high and higher secondary stages it recommended only two languages— i) the mother tongue or the regional language, and ii) one of the following options: Hindi, Elementary English, Advanced English, a modern Indian language (other than Hindi), a modern foreign language (other than English) or a classical language. The Commission observed that "in those areas where mother tongue and the regional language are the same, the number of languages to be taken into consideration will be limited to four and in those areas where the regional language, the mother tongue and the language of the Union are the same, the number of languages to be taken into consideration will be limited to three." (Mudaliar: 58).

This formula was in general terms applied with slight amendments in different States. In West Bengal the formula became i) mother tongue all through the school stage, ii) English from class V all through, iii) Hindi at the Junior Secondary stage only, and iv) Sanskrit (compulsory) in the two upper grades of junior secondary education.

The report of the Mudaliar Commission was, in the main, accepted by the Govt. of India and the new scheme was launched in 1956 and continued till the Kothari Commission Report (1964- 66) was implemented.

2.4 ❑ The Kothari Commission (1964-1966)

The Educational Commission appointed in 1964 is more popularly known as the Kothari Commission after its chairman, D. S. Kothari, an eminent scientist and educationist. The Radhakrishnan Commission had mainly focused on University education while the Mudaliar Commission focused on the secondary level. But the terms of reference of this commission were, for the first time, comprehensive. It dealt with all aspects and sectors of education and was required to advise the Government on the evolution of a national system of education for the country. The Commission submitted its report in June 1966.

The recommendations of the commission are:

- All modern Indian languages should be developed and used as media of instruction at the university stage and as the languages of administration in the States concerned.

- Hindi should be developed as the lingua franca for the country as a whole for purposes of internal communication, and as the official language of the Union.

- English should continue to be studied as the most important library language and as a channel of internal communication.

- Side by side, the study of other library languages like Russian, German, French, Chinese or Japanese should be encouraged.

2. What was the focus of the Mudaliar Commission?

It also recommended that the three-language formula be adopted in a modified form:

- At the lower primary stage one language should be studied compulsorily - the mother tongue or the regional language, at the option of the pupil, and the medium of instruction should be the mother tongue.

- At the higher primary stage only two languages should be studied on a compulsory basis: i) the mother tongue or the regional language, and ii) the official (Hindi) or the associate official (English) language of the Union.

- At the lower secondary stage a study of three languages should be obligatory; in non-Hindi areas these would be - the regional language, Hindi and English, and in Hindi areas the pupils would study - Hindi, English and a modern Indian language.

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- At the higher secondary stage, only two of the above 3 languages would be compulsory. However the students could study one or more additional languages on an optional basis.

- No language would be compulsory at the university stage.

The findings and recommendations of the Kothari Commission provided the basis for the formulation of the National Policy on Education in 1968. During the period (1947-66) it was stated that English should not begin before class V and the three language formula came into existence. This formula was given concrete shape in the Kothari Commission report and this is what is followed even today. Controversy about the official status played a very significant role in national affairs and ultimately legislation was passed in favour of the retention of English.

> 3. Why did the Kothari commission recommend Hindi to be developed as the lingua franca of the country?

2.5 ❑ English education in India from 1967 to the present

After independence, there was no attempt to define the goals of an English Education in Post-colonial India, which resulted in an aimless drift; the absence of proper language planning in a multilingual and multicultural country, the lack of potential will to implement policies outlined by various Commissions and the lack of co-ordination amongst educational agencies added to the drift.

English Education however continued in the midst of the drift and reports continued to be written. The National Policy on Education 1968 was formulated to implement the recommendations of the Kothari Commission. The Policy noted that the regional languages were already in use as medium of instruction at the Primary and Secondary levels and proposed that urgent steps should now be taken to adopt them as media of instruction at the University level too. The policy suggested that efforts should be made to promote the development of Hindi as a link language, and at the same time the study of English deserved to be specially strengthened. The report stated "world knowledge is growing at the tremendous pace especially in science and technology, India must not only keep up with this growth but should also make her own significant contributions to it."

National Policy on Education and the Programme of Action (1986) recommended the establishment of rural institutions, with the objective of identifying and promoting excellence. The Report of 1968 also proclaimed, 'concomitant with de-linking, an appropriate machinery such as a National Testing Service will be established in appropriate phases to conduct tests on a voluntary basis to determine the suitability of candidates for specified jobs and to pave the way for the emergence of norms of comparable competence across the nation.' This has been criticised for creating another form of elitism and for widening social and educational gaps.

The **Achharya Ramamurti Commision's** report in 1990 mentioned that whatever the difficulties or the unevenness in the implementation, the Three-Language Formula had stood the test of time and it was not desirable or prudent to re-open it. About the learning of Hindi and English, the Ramamurti Commission also made the pertinent observation, reiterating a statement made by the Education Commission Report (1964-1966), that the criteria should be, not years of study, but hours of study and even more importantly, levels of attainments. In view of these considerations this Commission suggested that the KHS (Kendriya Hindi Sansthan), CIEFL (Central Institute of English and Foreign Languages) [now named as EFLU, English and Foreign Languages University] and CIIL (Central Institute of Indian Languages) charged respectively with the development of Hindi, English and modern Indian Languages should come together, and in consultation with CBSE (Central Board of Secondary Education) and NCERT (National Council of Educational Research and Training) and the State Governments spell out modalities of ensuring uniformity in the matter of acquisition of language competency by the students in the school system. The Ramamurti Commission also stated the need for a fresh linguistic survey of India.

An important report with regard to the place of English Education in India is the **report of the Curriculum Development Centre (CDC)** which was set up by the UGC (University Grants Commission) in 1987. In its recommendation 'A Note on the New Curriculum' in 1989, it says, that the new Undergraduate curriculum comprises a General English Course and a Special English Course. It adds: "to cater to the heterogeneous tertiary level student population (the range of linguistic competence is extremely varied since students from both English medium and Regional medium schools come together at this level), the General English Course is conceived as comprising different units and modules suited to different levels of learners." The CDC thus recommended learner-oriented teaching and some tests to administer to the teachers. It argued that not all teachers can teach the gifted, the average and below average students. The report said, 'methodologies will be developed for evaluation of teacher performance through self-

appraisal, through peer groups and also by students.' It also mentioned that 'if Education was to be viewed as an instrument of human resource development, then why an MA programme in English Literature (and that too chiefly British Literature) only. It was felt that we should introduce a multiplicity of MA in Comparative Literature, MA in Creative Writing in English, MA in Modern English Language, MA in English Language Teaching and so on as several universities in Britain and America currently do. While there was a broad agreement on this view it was felt none the less that the time was not yet right for such diversification - chiefly because we do not have the human resources necessary to implement it."

The **Ashok Mitra Commission** observed that dissatisfaction persisted concerning the state government's decision to discard English at the primary stage in West Bengal. It was felt that unless students learn English from the primary stage, the prospect of their being able to hold their position in competitive examinations and in other spheres at the national level seemed to be bleak. The Commission recommended that the teaching of English in Government and Government aided institutions might commence from Class V where the learners would be introduced to the English alphabet and learn simple words and expressions. Specialists in language teaching should be appointed to recast the textbooks and the method of teaching demanded reviewing and rethinking.

The **Pabitra Sarkar Commission** recommended the teaching of English from Class III with the aid of an appropriately devised text. The Committee found the beginning of English from Class I untenable in rural West Bengal. Most of the children have a home language, a dialect of Bengali which is more or less distinct from the Standard Colloquial Written Bengali at school. For tribal students, it is a language wall that they have to cross. English for many of them is a third-language. The Committee felt that the Government should pay more attention to teacher-training and orientation programmes for effective teaching. In addition to this, there should be interaction between the Primary and Secondary school teachers to break the comparmentalisation and language-cum-literature education might be regarded as a single process which will enrich the teaching-learning process.

The Annual Report 2007-2008, of the Department of School Education, Government of West Bengal mentioned that the Govt. of West Bengal decided to introduce the teaching-learning of English as a second language from Class I from the academic session 2004-2005. A text book on English for Class I has been developed and prepared in tune with a new approach and technique. A set of classroom practices are included in the text book to promote oral fluency through rhymes, action rhymes and sentences which pupils can recite. The children would have Access English from the beginning of

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their schooling and would understand and produce it fluently and correctly in speech and writing.

> 4. What are your experiences of learning English at primary and secondary school levels?

2.6 ❑ Summary

It is established that there is a need for an English education in India to keep pace with other countries competing at the international level where English reigns supreme. We have come across different educational policies regarding the teaching of English. We have switched from introducing English at Class VI (1983), at Class III (1996) and subsequently at Class I (2006). We have also shifted from syllabus to syllabus, from method to method, from material to material to prove and confirm that an English education is indispensable in the country. A major consideration is quality teaching and orientation programmes for teachers in the perspective of teaching English in the Language class or English in the Literature class. In the ESL setting English has five main functions:

1. Instructional: As a medium of instruction

2. Regulative: As a language of law and administration

3. Interpersonal: As a means of interpersonal, interstate communication

4. Commercial: As a language of trade and commerce

5. Creative: As a medium of creative writing in various genres.

2.7 ❑ Review questions

1. Discuss the terms of reference and major recommendations of the

a) Radhakrishnan Commission

b) Mudaliar Commission

c) Kothari Commission - with respect to English education.

2. How did the three-language formula come into being? Trace its development from initiation to crystallization.

3. What is the most important issue according to you, that should be considered and given attention to in imparting an English education in India?

4. Comment on the role of English as second language in India.

5. Write short notes on:

- Recommendations regarding the medium of instruction at the university level
- Report of the National Policy on Education 1986
- The Acharya Ramamurti Commission Report
- The recommendations of the Curriculum Development Centre.

6. Worksheet - Historical Perspectives (post independence)

A. Read Unit 2 and list - the major issues in language education.

B. Name three major education commissions appointed in the Post Independence period.

C. Fill in the appropriate information about the University Education Commission.
   Chairman:

   Also called:

   Set up in: Report submitted in:

   Why was it set up ………………………………………………….

   Areas of major recommendation 1)   2)

Recommendations about tertiary level education:

i) Meduim of instruction: ii) Other languages?
   ………………………

iii) Technical terminology?   iv) Role of English?
   ....

D. Complete the chart below about:

a) The Secondary Education Commission   b) The Kothari Commission

Chairman	Date of appointment and report submission	Areas of enquiry	Recommendations	
			Languages to be taught	Level

E i) What do these acronyms stand for:

CIEFL, EFLU, UGC, CIIL, NCERT, KHS, CBSE, CDC?

ii) What is the importance of each of these acronyms in the history of English education?

F. What are the main functions of English in an ESL setting?

G. What is the status of English education in West Bengal today?

H. What have been some of the major recommendations in respect of primary education in West Bengal?

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Unit 3 ❑ ELT : Materials, Ideas and Techniques

Structure

3.1 ❑ Objectives

This unit surveys materials, ideas and techniques that you can use in one-to-one teaching. Listed are some of the teacher resources that have worked out well. Teachers in continual development will amass many more as their experience grows. After you read this unit you will be able to:

- Choose and develop teaching materials in language teaching
- Plan schemes of work
- Understand the methods of ELT
- Know about the challenges of teaching a second language.

3.2 ❑ Students as primary material

With adult learners one-to-one is rarely an imposed language learning situation. It is usually chosen by the student, and as such is a display of self-directed learning, while in a pre-constructed course it is already decided what, in what order and how the student is to learn. A good teacher needs a wide grasp of different methodologies, whereas the conventional classroom teacher has to adapt to each student's different needs and desired method of learning.

The acceptance that the learner possesses the specialist knowledge of the content while the tutor has the specialist knowledge of language study techniques can lead to a collaborative approach to learning and help to accelerate the trend towards autonomy (Dickinson, 1987).

The key to planning lessons in one-to-one teaching is looking at each individual student and soliciting their input as to **what** and **how**. This implies not only doing a needs-analysis but a how-analysis with the student (Allwright, 1982).

Keep in mind that this discussion of materials is two sided: i) materials for the teacher that provide options for exercises and activities to use with the student, and ii) materials already designed for the student's direct use. There has been a very popular explosion of teacher resource books which provide different ways to use students as the primary material in any teaching situation.

> 1. Why does a teacher need materials that provide options for exercises and activities to use with the student?

3.3 ❑ Commercial ELT materials

Much of what is already done in mainstream language teaching can be used by the one-to-one teacher. The wealth of material is practically endless, but their applicability to any one person in the form in which they exist is usually small. In other words, the

teacher can and should tap the immense amount of resources available, but at the same time realise that they can be used in part and need to be adopted to be relevant to any one student. It is necessary to particularize teaching materials in a classroom and that is the heart of teaching.

3.4 ❑ **Authentic materials**

In addition to published ELT materials, a plethora of authentic material exists which teachers can find or get from their students. Once you know who your students are, you can begin collecting possible materials from magazines, newspapers, and other sources. (In fact, it's as if you can't avoid them - you find your students in everything you read!)

These materials may be used in a lesson, given to the students to read on their own, or sent by email with a short note. Depending on the level of the student and interest in the particular topic, such materials may be exploited completely or only in passing to bring out the use of a few terms to reinforce something that was discussed.

Individual students may react differently to different materials. So it is important to be continually open to adjusting to the student.

2. What is the difference between commercial materials and authentic materials?

3.5 ❑ **Concrete referents**

Concrete referents are actual objects to hold on to, to use and talk about. They help to give otherwise abstract language an immediate reference. They help to provide comprehensible input (Krashen, 1985). These may be anything from the actual products of a company to soft balls and cuisenaire rods, model ships to family photo album. Especially for students at beginning levels where speaking about the here and now is easier, having concrete referents to refer to is a great aid. Of course the choice of actually doing something during a lesson (e.g. visiting a museum) presents its own natural concrete referents.

3.6 ❑ **Adapting and creating materials**

Many of the commercial and authentic materials can be improved by a bit of

adapting. The teacher can take good ideas and apply them to the particular situations of the students, taking into account their interests and levels. There is actually a continuum between using a text directly and the individual creation of materials, with many intermediate possibilities from simply changing place names to restructuring the whole content (Murphy, 1985). The ideas and techniques can be used again, but to make them intensely relevant, they may need to be adjusted to each student in how they are written or how they are used. This keeps teachers on their toes and keeps them from stagnating into always repeating the same things instead of showing students for example, how to adjust while communicating.

> 3. Can you cite an example where you need to adapt teaching materials according to student needs?

3.7 ❑ The individual text book

Teachers normally collect dozens of files of handouts that they have produced and adapt to work in their particular situation. Those are essentially the raw materials that authors use to create text books. Teachers can do the same; create texts for their own particular situation. Wilberg (1987) carried this one step further, and proposed that the teacher and student in one-to-one can create a personalized file that may become the student's 'text' and a record of the course. The individualized textbook also becomes a valuable resource for the student in the future.

3.8 ❑ The tape recorder

In one-to-one with beginning students, the recording technique works very well. The student utterances may be recorded taken on topics from the teacher's notes or something the student wants to tape. If the student is secure enough, she or he may record her or his own voice as it will be more reinforcing when listening later. The tape is concrete proof of the student's ability in a second language to get meaning across as it is played. Upon subsequent listening, the tape also has the power of positive reinforcement as the student hears no corrections from the teacher, only the communicative message said by the student. This approach and technique of Community Language Learning (CLL) reflect self directed learning and mirroring. An important aspect of it is the total acceptance of all messages by the teacher, without judgment. This promotes security in

the students and encourages self-exploitation of what they really think, want and can do. It implicitly forces them to take responsibility of the **what** in language learning.

3.9 ❑ Video

Like any teaching material, video can be used to keep the student interactively involved. This is done by getting the students to construct messages that are meaningful for them. The action in the video can be freezed where it is and the students can be asked to describe the image. (What has just happened? What do you think will happen? What is your opinion so far about …?)

And the teacher can let the film with no sound (Describe in present progressive what is happening. What do you think they are saying?). It is an extremely rich medium. Filming students with video can be very positive when they hear and see themselves performing adequately in English. Taping them on day one and then again at the end can be excellent evidence of their progress and facilitates the teaching of communication skills.

3.10 ❑ The syllabus as a guide

The teaching of English includes both the linguistics and pedagogical aspects. There are a number of teaching techniques from the theories that have proved effective when applied to available materials. The syllabus is divided into many topics and at the introductory stage must be described as separate topics by the teacher. As the course progresses, there should be an increasing synthesis of different topics, so that students can see how closely they are related to each other. It would probably be very useful at a certain stage to introduce some diagrams to illustrate these relationships. For example, the objectives of the ELT curriculum are represented in the following diagram:
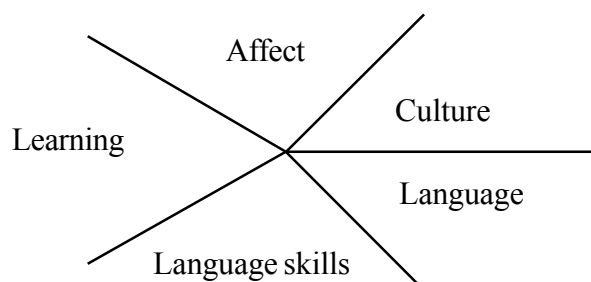

Diagram 1

And then one can show why adequate knowledge of language is necessary to develop language skills. This facilitates the learning process, but the process is roughly dependent on culture. Adequate knowledge of language and language skills affect the learner performance.

Divisions within the syllabus

Within the school curriculum, the core of the course consists of two main areas A: the English language, and B: the methodology of teaching it. We may, for example, represent the connection between these two areas in detail as they appear in the syllabus as follows:

Topic No.	A	Topic No.	B
2.	What language is and how it is learnt	3.	General Principles of language learning and teaching
4	English Pronunciation	5	Teaching English Pronunciation
6	English Grammar	6	Teaching English Grammar
7	English vocabulary	7	Teaching english vocabulary
8	English Writing	8	Teaching the mechanics of reading and writing (This topic refers to all other levels mentioned above, since reading and writing depend on knowledge of these levels)

After topic 8 we have completed a survey of the English language both from linguistic and pedagogical points of view, and can consider more advanced questions of methodology. These may be silent reading or reading comprehension, writing coherently and learning integrated skills.

Reading and writing

Topics 9, 10 and 11 refer to the main objectives of teaching English, reading or reading comprehension, writing coherently and integrating language skills. These are the ultimate skills to be mastered by the end of the course, and none of them is a 'method' of teaching a language in general. The easiest way for any learner to master a language is by learning to understand and use its spoken form. The significance of silent reading is that when we read something in everyday life, we do not read it aloud. Most of the

reading practice in school is in reading aloud. This is one of the reasons why so many students are not able to read lengthy material in a reasonably short time - they are still trying to 'pronounce' every word, though not necessarily speaking it. Thus learners will have to be taught how to progress from reading aloud to reading 'silently'. For advanced learners the target may be reading 100 pages per day.

One of the purposes of teaching English in India is to read various kinds of books. But it would be a mistake to rush the early stages without training in the 'mechanics' of reading English.

The ability to write coherent passages is again vital, and must likewise be taught gradually from the stage of writing down single sentences, which have been learnt first in speech and then in reading. The language learners cannot write any letter, word or sentence unless they had seen it first. The relationship between reading and writing is more complex than listening and speaking. From the question of linking sentences together in a coherent way, learners can gradually progress to the stage where they should be able to express themselves quite independently in writing.

3.11 ❑ Planning schemes of work

It is necessary to have an awareness of the whole range of objectives that the teaching of a course is directed towards. The teacher should have a grasp of the syllabus and how to make the best use of it, and any other materials available including the text book.

There can be a framework of methods which will show how a balance can be established in a span of five or six lessons between all the necessary skills and suggest the range of techniques and activities which are available at each stage. Individual lessons can be given the stages of Presentation, Practice, Application and Testing in classroom terms. Lesson planning takes all of the above into consideration and reflects a coherent set of methods and techniques. You will learn about lesson planning in Papers V and VI.

4. How can a teacher develop teaching materials?

3.12 ❑ Materials Development

This section is about the issues surrounding the selection, adaptation and creation of teaching materials. The focus is also on teacher-developed materials. Materials, whether

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teacher-produced or commercially-developed are an important element within the curriculum. Teaching materials define the goals of the syllabus and the roles of teachers and learners within the instructional process. Some are designed to be used by the inexperienced or poorly trained teachers, while others replace the teacher completely. The best materials, if used in the author-intended ways, can be a useful professional development tool.

When selecting commercial material it is important to a) match the materials with the goals and objectives of the programme, and b) ensure that they are consistent with one's beliefs about the nature of language and learning, and also with one's learners' attitudes, beliefs and preferences. 'Designing appropriate materials is not a science; it is a strange mixture of imagination, insight and analytical reasoning, and this in fact must be recognized when the materials are assessed' (Low 1989: 153). According to Littlejohn and Windeatt (1989), commercial materials can be evaluated from six different perspectives:

1. The general or subject knowledge contained in the materials.

2. Views on the nature and acquisition of knowledge.

3. Views on the nature of language learning.

4. Role relations implicit in materials.

5. Opportunities for the development of cognitive abilities.

6. The values and attitudes inherent in the materials.

3.13 ❑ Methods

Materials have played important roles in language teaching methods in the last forty years. Richards and Rogers (1986) have pointed out that different methods imply very different roles for and role relationships between teacher and learners. The same also holds for materials. The role of instructional materials within a functional/communicative methodology might be specified in the following terms:

1. Materials will focus on the communicative abilities of interpretation, expression and negotiation.

2. Materials will focus on understandable, relevant, and interesting exchanges of information, rather than on the presentation of grammatical form.

3. Materials will involve different kinds of texts and different kinds of media, which the learners can use to develop their competence through a variety of different activities and tasks.   (Richards and Rodgers 1986:25)

Rossner (1988) focuses on the role of materials in communicative language teaching. In Rossner's view, teachers look to materials to provide new information on how language works at a formal level, to provide focused practice in manipulating language forms and in practicing sub-skills, to provide 'comprehensible input', grammatical and communicative 'consciousness-raising' on the part of learners, to provide opportunities for stimulating and rehearsing communicative situations to be encountered outside the language classroom, for testing and self-assessment, and for increasing motivation and interest in learning. The provision of comprehensible input, consciousness-raising and rehearsal are roles which have been particularly enhanced by communicative language teaching.

3.14 ❑ Materials design

Materials design exists at the interface of syllabus design and methodology. Consider, for example, the following sequence of activities.

Read a short passage and dialogue based on the passage.

Answer comprehension questions about the passage.

Repeat the dialogue based on the passage.

Work with a partner. Ask questions about the passage and complete a form based on the content of the passage.

Study a diagram related to the passage and describe it.

Look at a map related to the passage and answer a series of comprehension questions.

Unless the lesson based on such a sequence of activities is carefully structured and sequenced, the learners are likely to perceive the lesson as confusing, unprincipled and piecemeal; although, of course, this very much depends on the skill of the teacher in linking the various activities in the lesson.

The activities can be based on topic solution, text solution and storyline solution. The topic solution is probably the most common. Topics can reflect the needs of the learners and general interests. Having selected a topic, the materials writer collects or

creates texts and tasks around the topic. The following are topics which reflect learner needs.

Unit 1 First lesson	Unit 9 Sightseeing
Unit 2 Getting about	Unit 10 News and weather
Unit 3 Entertainment	Unit 11 Jobs
Unit 4 Meeting people	Unit 12 Communication
Unit 5 Money	Unit 13 Eating out
Unit 6 Housing	Unit 14 Education
Unit 7 Health	Unit 15 Holidays
Unit 8 Transport	

An alternative approach is to begin not with a topic, but with a text. In the beginning of the language course units of work are organised around 'narratives', 'descriptions', 'expositions', etc. The learners are taught the generic structure of these text types, as well as the way the texts are realised linguistically. One of the advantages of beginning with authentic written or spoken texts is that classroom work is referenced against the type of language which learners will encounter outside the classroom. The procedure for developing a unit of work from a set of draft materials based on topic, text and task are the following:

Step 1 : Selection of topic - Finding accommodation

Step 2 : Data collection
Recorded conversation
Newspaper advertisements
Pictures/ illustrations
Reading passages.

Step 3 : Learner task specifications - Determine what the learners will need to do. For example,
Reading
Making queries
Talking
Gathering information from other sources.

Step 4 : Creation of pedagogical activities/ procedures. For example,
Listening for gist
Role play
Information gap.

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Step 5 : Analysing texts and activities to determine the language elements. For example,
Cohesion: I'm ringing about a semi. Is it still available?
Adjectives: big, close, cheap, small, new, expensive
Present continuous: I'm looking for a flat
Wh- questions: Who, what, where, how much/ many
Existential 'there': There is/ are.

Step 6 : Creation of activities focused on language elements. For example,
Cloze passage
Sentence sequencing exercise
Match question and answer exercise.

Step 7 : Creation of activities focused on learning skills/ strategies. For example,
Think about the tasks in this unit and in small groups.
Decide which were useful/ not useful.
Discuss your answers with the rest of the class.

Step 8 : Creation of application tasks. For example,
Think about a place you would like to rent.
What area is it in? ...
Find the classified advertisements in a newspaper.

(Adapted from Nunan and Lockwood 1989).

5. In what ways is materials design different from materials development?

3.15 ❑ L1 interference in ELT

Our aim is to impart a practical command of the four basic skills for use in the widest possible range of situation[1], which can be achieved only through intensive controlled practice in using the language in appropriate situations. The learner cannot independently use the language until its basic pattern of phonology, grammar, and lexis become established. Thus in teaching the English phonemes, the interference of L1 has to be avoided. As far as formulating ideas into words are concerned, the learner's English utterances must be directly associated with the situations and contexts in which they normally occur, not with supposed 'equivalents' in the mother tongue.

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Every item in a language is part of a unique and immensely complex 'system' - phonology, grammar, and vocabulary. A word in one language hardly ever means the same, as one from another language, for they operate within quite different systems or relationships and groups. To break the habit of mental translation and establish a direct association between the item and the contexts in which it is used, the language should, whenever possible, be taught 'situationally', using pictures, actions, verbal contexts, etc. to establish use and meaning and stimulate meaningful practice. An energetic teacher with plenty of time at his disposal can explain to a bright class almost anything without resorting to the vernacular. Many words, like abstract nouns, are exceptions and should sensibly be accompanied by vernacular explanations or appropriate equivalents.

3.16 ❑ Summary

Materials are an important component within the curriculum. In this unit we have looked at the issues surrounding locating, developing and use of language teaching materials. We have also learnt about the different kinds of teaching materials and the roles of materials in language teaching methods. And as mentioned by Nunan, the development or evaluation of materials should be based on the collection and analysis of classroom data.

3.17 ❑ Review questions

1. What are the criteria by which materials can be developed?
2. What is the relationship between materials and methods?
3. What are the principles for materials design?
4. How can different task and activity types be integrated into work units?
5. Frame tasks on the following:

A. [Oscar Wilde, *A Woman of No Importance*] [Second Act]

Scene
Drawing-room at Hunstanton, after dinner, lamps lit.
Door L.C. Door R.C.
[Ladies seated on sofas.]

Mrs Allonby: What a comfort it is to have got rid of the men for a little!
Lady Stutfield: Yes; men persecute us dreadfully, don't they?

Mrs Allonby: Persecute us? I wish they did.

Lady Stutfield: My dear!

Mrs Allonby: The annoying thing is that the wretches can be perfectly happy without us. That is why I think it is every woman's duty never to leave them alone for a single moment, except during this short breathing space after dinner; without which I believe we poor women would be absolutely worn to shadows.

[Enter Servants with coffee.]

Mrs Allonby: But what is their proper place, lady Caroline?

Lady Caroline: Looking after their wives, Mrs Allonby.

Mrs Allonby [*takes coffee from servant*]: Really? And if they're not married?

Lady Caroline: If they are not married, they should be looking after a wife. It's perfectly scandalous the amount of bachelors who are going about society. There should be a law passed to compel them to marry within twelve months.

Lady Stutfield: [*refuses coffee*]: But if they're in love with someone who, perhaps, is tied to another?

Lady Caroline: In that case, Lady Stutfield, they should be married off in a week to some plain respectable girl, in order to teach them not to meddle with other people's property.

Mrs Allonby: I don't think that we should ever be spoken of as other people's property. All men are married women's property. That is the only true definition of what married women's property is. But we don't belong to anyone.

B. Frame tasks on the subject matter of the following poem

The Advantage of the outside

There is a way, that sages tell,
Of sitting on the inside, looking out.
Like an Esquimau without an avalanche
All heaven is a warm circularity.

It is the supposition of content.
Well-haled in hospitalities
Each gives a little, each takes a little.
Niether would suppose the other to outrage.
[Richard Eberhart, *The New Pocket Anthology of American Verse*]

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C. *Conjunctions*

These are either co-ordinating or subordinating. Co-ordinating conjunctions connect two clauses or phrases or words; the two elements are of the same grammatical function (i.e. substantival, adjectival, etc). *The horse kicked and reared **but** he could not unseat his rider/ pogroms are generally spontaneous **or** are organized by popular tribunes/ Philip of Spain had his differences with the Pope on the rival claims of royal **and** papal inquisition.*

Co-ordinating conjunctions can only stand between elements they connect; thus they differ, in the case of connected clauses, from subordinating conjunctions, which can also introduce the first of the two clauses. A subordinating conjunction introduces its clause, joining it to a principal clause, of which the subordinate clause constitutes 1) a substantival, 2) an adjectival, or 3) an adverbial member:

1. ***Whether** to pay the price demanded was a question that worried us for a long time.*
2. *The idea **that** I will give my consent is ridiculous.*
3. *I'll finish the letter **before** I leave.*
[Kund Schibsbye, *A Modern English Grammar* 290]

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Module -2 — Unit 1 ❑ An Introduction to Linguistics

Contents

1.1 ❑ Objectives

This unit introduces you to language and linguistics. From this unit you will learn about

- How language is studied
- The ways by which the traditional linguists in ancient India and in Europe studied and explained language
- How are language and religion connected.

Other than these you will also learn about the fallacies of traditional grammar.

1.2 ❑ Introduction

As part of the DELT course you will be introduced to various important theoretical notions which will be of great relevance to you. This module will introduce you to various approaches to linguistics. But before these different approaches are discussed it

is necessary to tell you very clearly about i) what we mean by language, and ii) what is meant by linguistics. Usually these notions are taken for granted and not clearly defined. We will, therefore, try to define or describe them in clear and unambiguous terms to steer clear of any confusion or vagueness. Then we will pass on to three major approaches to linguistics - the traditional, the structural and the cognitive. Our objectives will be to help you understand the nature of the differences among these different approaches to language and language study. We will discuss the theoretical postulations and practical frameworks within which they operate. This module, therefore, proposes to familiarize you with the complex and fascinating world of language and linguistics.

1.3 ❑ Language

The term 'language' in your course has been used in a restricted sense. It refers to natural languages like Bangla, English, Hindi, French, Sanskrit etc. which are (or were) spoken by human beings at one time or another, Gesture languages, like the language of the deaf, and artificial languages like the Morse code or the traffic system etc. are not natural languages and, are therefore outside the scope of our discussion.

It will perhaps be easier for you to understand the entity called 'language' if we talk about some of its salient features. Language is primarily a means of communication. By using language, members of a speech community can communicate between themselves. And this act of communication becomes possible as language uses vocal symbols.

Language is internally structured. For example, the word 'tip' derives its meaning from the way its sounds are arranged - [t] first, [i] next, and [p] finally. If this structure of the sounds is changed, then we would get either a different word 'pit' or a few nonsense strings. This principle of patterning is used not only at the level of sounds making words but also at the higher level of words making sentences. This feature of language is called **'structure dependence'**.

The feature of internal structuring with the possibility of combining a fixed set of words in different ways by using the grammatical rules of a language leads to what we call 'creativity' or 'productivity' of a language. And it is this feature of creativity that distinguishes human language from animal communication systems.

Language is a unique possession of man. Though animals, birds and insects also have their own system of communication, there is a whole world of difference between language and these animal communication systems. No animal communication system is 'creative' or 'open ended'. They are closed systems where no new message can be created

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or communicated. But in a language, by creatively ordering and reordering the words in different structures, an infinite number of messages can be communicated.

Language is conventional and non-instinctive. It is a set of conventions shared by the members of a speech community. Language learning is learning these conventions. On the contrary, animal communication systems are instinctive and genetically programmed. Moreover, human language is extendable and modifiable and there is scope for acquiring new items or words. Animal communication systems are static, beyond any modifications.

Review question

1.Language can be defined as

....

2. An important function of language is

……………………………………………………………………………………...

1.4 ❑ **Linguistics**

Linguistics is usually defined as 'a scientific study of language.' Now, what is a scientific study?

A study is an investigation or careful observation. So studying a language is investigating the mechanism of that language. In other words it is looking into how that language operates. A study becomes scientific if it works within the rigid set of principles of a science. For instance, every science has a clearly defined subject matter and the scientist follows a rigorous procedure for observing and recording data for his subject matter. The scientist's objective or goal is to offer scientific explanation by constructing a theory. An effective scientific theory explains data already observed and predicts potential data. Newton's theory of gravitation provides us with not only an explanation of observed data (the apple falling down rather than going up) but also a prediction of potential data (how far a stone will reach when it is thrown upwards with a certain speed, etc.).

As a science, linguistics has language as its subject matter. Like any other science it follows a set of scientific methods to observe, record and explain matters related to language. A linguist, therefore, constructs a theory on language that explains data already observed and predicts potential data. Linguists are continually improving and modifying

their principles of observation and constructing better theories. Thus linguistic theories, like other scientific theories, continually change. A theory which is found inadequate in its predictive and explanatory ability is superseded by a better theory with greater explanatory power. You will later see in this course how one linguistic paradigm differs from another in fundamental ways (the traditional paradigm, the structuralist paradigm and the generative paradigm).

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3. What is the connection between language and linguistics?

1.5 ❑ Traditional Linguistics

The term 'traditional' in linguistics today is used as almost a blanket term covering about two thousand five hundred years of language study beginning with the pre-Socratic philosophers till the 20th century, i.e. the time of Ferdinand de Saussure. During this vast span of time we had the Greeks, the Romans, the thirteenth century scholastic philosophers/ speculative grammarians, the seventeenth century Port Royal grammarians in France, the eighteenth century grammarians Leibniz and Sir William Jones, due to whom we had the famous 19th century brand of linguistics known as Comparative Philology. Alongside this scholarly tradition of linguistics we also had a very rich tradition of school grammars which tried to capture the structural essence of linguistic configurations in human languages. When we refer to traditional linguistics we refer to both the scholarly tradition and the tradition of school grammars. On the one hand, the school grammars had a number of intrinsic limitations and weaknesses which are now known as fallacies of traditional grammar and on the other hand, the scholarly tradition of linguistics did have a principled approach to language study which, down the centuries, has shaped our way of looking into language as a human phenomenon and linguistics as a science.

Linguistic studies in Ancient India

The inspiration for linguistic study in Ancient India was the need to preserve the language of the Vedic text as it was spoken, Yaska, one of the earliest scholars, who lived sometime between 700-500 B.C. composed two books *Nirukta* 'that has been uttered' which deals with etymology and *Nighantu* which lists words occurring in the Vedic Literature. Panini in the 4th century B.C. wrote *Astādhāyī*, one of the most well-known works on linguistics ever composed. In it there are 3987 *sūtrās* i.e. closely packed rules for the correct use and understanding of the Sanskrit language. Later on in the

7th century A.D. Bhatrihari composed *Vākyapadīyam*. It introduces the **sphota theory** (sphut = 'bursting, opening') which deals with how the mind orders linguistic unit into coherent discourse and meaning.

4. What can you say about linguistic studies in ancient India and in Europe?

1.6 ❏ Language and Philosophy

It has been mentioned that for more than two thousand years language has been an object of interest and inquiry. From the earliest days of human civilization scholars and philosophers have noticed a philosophical and religious association of language. In many cultures God or a divine being is believed to be the creator of language. According to Egyptian mythology the god Thoth created speech and writing; the Hindus owe their gift of writing to Lord Brahma; the Icelandic sagas refer to Odin as the creator of runic script; a god-sent water turtle brings the gift of writing to the Chinese. And, according to the Book of Genesis, the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for what so-ever Adam called any living creature the same is its name. …

In many religions there are sacred texts occupying a central position which are deemed to be protected from any linguistic change, modification and corruption. In some religions, introduction to literacy takes place through religious scriptures. The relation between language and religion, therefore, is as old as religion itself. Here is a list of the sacred texts of some of the major religions of the world.

Buddhism: The Pali Canon contained the teachings of Lord Buddha and was based on oral tradition.

Hinduism: The Vedas were written in Sanskrit and preserved through the oral tradition (Shruti).

Judaism: The Old Testament in Hebrew is traditionally believed to have been written by Moses.

Christianity: The Bible consists of 39 books of the Old Testament written in Hebrew and 27 books of the New Testament written in classical Greek.

Islam: The Quran is written in classical Arabic and is believed to have been dictated to the Prophet Mohammed by Allah during the month of Ramadan.

Zoroastrianism: The Zoroastrian hymns written in Avestan were orally transmitted initially.

From the early times scholars and thinkers have tried to understand and interpret not only the relation between language and religion but also the relation between language and other branches of knowledge, like philosophy, logic, art, literature, mathematics, etc.; even various issues of language analysis were addressed and aspects of language structure, like pronunciation, vocabulary and grammar were studied with great introspection.

> 5. Why did different religions have written texts?

1.7 ❑ Structuralist criticism of Traditional Grammar

i) **The Latinate Fallacy :** The traditional grammarians borrowed the framework of Latin grammar for describing English and other languages. As a result, the English version of Latin grammar passed on as English grammar. And, therefore, there was no support of linguistic evidence from English to prove that English has six Cases (English has two Cases for Nouns and three for Pronouns) or three Tenses (English has two). This proves that the Case system or the Tense system was borrowed from Latin instead of an in-depth study of English. This fallacy of using the grammatical model of one language for the description of another is known, therefore, as Latinate fallacy. Modern linguists would say every language is a unique system and therefore, it has to be studied in its own right and merit.

ii) **The Semantic Fallacy :** The traditional grammarians used meaning in the definition or description of grammatical categories. This use of meaning as a tool or criterion in linguistic description makes grammar unscientific because meaning itself cannot be scientifically captured. Meaning is vague, context-bound and subjective.

Let us consider the definition of an interrogative sentence in traditional grammar. "An interrogative sentence is one that asks a question." Now, a sentence like "Could you pass me the salt?" is an interrogative sentence as we all know. But does it ask a question? Of course, not. It is actually making a request. The point is that such meaning-based definitions are misleading, fallacious and, therefore, unscientific. The definition of an interrogative has to be form-based or structure-based and not meaning-based. This is true of many definitions in traditional grammar which are meaning-based and thus fallacious.

iii) The Logical Fallacy : The traditional linguists held that the rules of grammar should be governed by laws of logic. This belief they inherited from the speculative grammarians of the Middle Ages who thought that human language mirrored the universe and because the principle of logic governed the universe, they governed language also.

But we find that in every human language there are expressions/ utterances which may not be considered valid from the point of view of logic. Expressions like 'rounder' or 'more perfect' are very common for the speakers of languages (as in English) though they are not logically valid (as something can be either round or not/ either perfect or not). Therefore, such expressions by the native speakers of a language are linguistically well formed and acceptable, irrespective of their logical validity. In English, the traditional grammarian's observation that it has three tense forms - past, present and future - is an example of logical fallacy. As there are three times - past, present and future - there has to be three tenses. But we know that English has no future tense; futurity is expressed with the help of various linguistic devices, like the use of modals, like shall or will, etc. Tense is an inflection and there is no future tense marked on an English verb.

In Bangla, for instance, we have three tenses -

Poṛi - read (I read)

Poṛlam - read (I read [past])

Poṛbo - (I shall read)

And all the tenses are marked on the root verb poṛ- as inflections. But in English we have only the present and the past tense. The logic that three times will have to be represented by three tenses is not linguistically validated for English.

Please note here that this traditional statement regarding three tenses in English is also an illusion of Latinate fallacy as well as semantic fallacy.

In modern linguistics we say that there need not be always a one-to-one correspondence between tense and time. Time is a semantic category and Tense is a grammatical category and there may not be a logical one-to-one correspondence between the two. This is true of sex and gender and countability and number.

iv) **The fallacy of 'lack of explicitness':**

Many definitions or descriptions in traditional grammar are not explicit. In other words, they are not clearly, precisely and unambiguously stated. For example, let us take Jesperson's definition or description of subject (and also predicate) in his well-known book *Essentials of English Grammar:*

"In such a simple sentence as *the dog barks* - and naturally also in clauses like *that the dog barks or when the dog barks* - we call the dog subject and barks predicate."

The grammarian's description of the notion 'subject' is inexplicit and yet he assumes that the reader/ learner understands what a 'subject' is.

v) **The fallacy of mixing up different criteria :**

The traditionalists mixed up various criteria in their description of grammatical items and structures. Sometimes they used semantic criteria, sometimes formal and sometimes functional. Depending on the context, they would describe the same item in different ways and assign it different categorical status. For example, they would describe 'science' as a noun, let us say, in a structure like *He's studying science* and would call it an adjective in a structure like *He is studying in science college* because in the latter sentence science functions as a modifier of the noun *college*. Thus they mixed up different criteria leading to a descriptive framework which does not remain scientific. Modern linguistics, therefore reject such a framework and they are in favour of a consistent and formal set of criteria for defining different word-classes.

vi) **The written form fallacy :**

The traditional linguists used the written form of the language as their data and, therefore, their description of a language was the description of the written form of the language. The spoken form was completely ignored. From the modern linguist's point of view, this is a fallacy because speech is primary and the written form is only a codification of speech. This fallacy led to the neglect of phonology in traditional grammar. You will perhaps remember that we have already said that the traditional linguists dealt with two basic units in language - *word and sentence.*

You may note that the earliest grammars, for example Panini's composition on the Sanskrit language, *Aṣṭhādhāyī* and Dionysius Thrax's Greek grammar, *Hế Téchnế Gramatikế* deal with the rules of the language at phonological and morphological levels. The syntactic operational rules were not there then.

vii) **The Prescriptive Fallacy :**

The traditionalists prescribed, in many cases, the norms of language use for the native speaker. For example, many grammarians had suggested that in English split infinitives should be avoided. But many native speakers of English use this structure; they would prefer 'to kindly grant me' to 'kindly to grant me.' A grammarian's job is to

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observe data i.e. the native speaker's speech and then describe it faithfully and scientifically instead of prescribing norms for the speaker. In other words, linguistics, according to the modern linguists, should be descriptive and not prescriptive.

viii) **The fallacy of ignoring language variations :**

The traditional grammarians considered language 'monolithic.' They ignored different varieties of the same language - dialectal and register varieties - and paid attention to only one variety, the written language of great literary writers of the past. This is a huge fallacy because language is what people speak and all varieties of a language need to be scientifically studied.

1.8 ❑ Summing up

We have learnt about language and linguistics and some of the major fallacies in traditional grammar. This we did in order to make you understand why this model of linguistic description was later discarded by the structural linguists of the twentieth century.

The traditional grammarians gave us a model of linguistic description. They described the parts of speech, grammatical form and functions of a word in a particular sentence. Then divided sentences into parts (different constituents, phrases, clauses etc.) and described their grammatical forms and functions by capturing their syntactic interrelations. Though they came under severe criticism form the structuralists (1920-1960) they presented a model which, in spite of the intrinsic limitations and the fallacies in practice, did have insights that were used by the Transformational Generative linguists after the structuralists.

The traditional grammarians used meaning and intuition in their descriptive framework as a tool but later linguists like Chomsky and the Chomskyans did utilise the native speaker's intuition as data, though not as a tool in their framework.

1.9 ❑ Review Questions

1. What is the internal structure of language?
2. What are the features of a natural language?
3. What is an artificial language? Find out the features of Esperanto.
4. What is linguistics?

5. Why do we consider linguistics as a science?

6. What is meant by a 'fallacy'?

7. Answer in one or two sentence(s) what you understand about the following
   i. Latinate fallacy
   ii. Written form fallacy
   iii. Logical fallacy.

8. What fallacies of traditional grammar would you associate with the following statements?
   a. Noun is the name of a person, place or thing.
   b. 'I don't find none' - this sentence means 'I find someone because two negatives make an affirmative.'
   c. Shall and will are markers to prove that English has a future tense.
   d. A speaker of English says 'It's I' in place of 'It's me'.

9. What role does meaning play in traditional grammar?

10. Why some of the insights of Traditional Linguists are used by the Transformational Generative Linguists?

1.10 ❑ Glossary

Aṣṭhādhāyī : Also known as Panini's grammar, is the earliest grammar of Classical Sanskrit. It consists of 3987 sutras or rules, spread over eight chapters. Each chapter is subdivided into four sections or padas.

Comparative Philology : It is a combination of literary studies, history and linguistics. Comparative Philology is concerned with comparing languages to establish their historical relatedness. For example, similarities between Sanskrit, Greek and Latin were first noted in the early 16th century. This led to speculation of a common ancestor language from which all these descended. It is Proto-Indo-European.

Hế Téchnế Gramatikế : [The Art of Grammar] Composed by Dionysius Thrax in 2nd Century B.C. It is a small book of 400 lines consisting of 15 pages. A grammar of the written language, deals with reading and writing the Greek language correctly.

Language : A language is a system of complex communication. It also refers to human capacity for acquiring and using a system of communication. The scientific study of language is Linguistics. There are roughly 6500 spoken languages in the world today.

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Linguistics : linguistics is the study of human language. It is broadly categorised into three subfields of study. They are language form, language meaning and language in context. Language form is the study of language structure or grammar. This focuses on the system of rules followed by the speakers (or hearers) of a language. It includes morphology (the formation and composition of words), syntax (the formation and composition of phrases and sentences from these words) and phonology (sound systems).

The study of language meaning is concerned with how languages employ logical structures and real world references, assign meaning and resolve ambiguity. It includes semantics (how meaning is inferred from words and concepts) and pragmatics (how meaning is inferred from context).

Language in context includes language acquisition and discourse analysis, which involves the structure of texts and conversations.

Morse Code : is a method of transmitting textual information as a series of on-off tones, lights or clicks that can be directly understood by a skilled listener or receiver without special equipment.

Nighantu : is a Sanskrit term for a traditional collection of words, grouped into thematic categories, often with brief annotations. It was compiled by Yaska who lived sometime between.700-500 B.C.. Such collections share characteristics with glossaries and thesauri. The Nighantu was a collection of rare or difficult words gathered by earlier sages for easier understanding of Vedic texts that perhaps they may not have fully understood themselves. The collection comprises five *adhyāyas* or chapters, in three *kāṇḍas* or books: *naighaant*uka *kāṇḍa*, naigama *kāṇḍa*, daivata *kāṇḍa*.

Port Royal Grammarians : In the 17th century France, a group of grammarians from Port-Royal were interested in the idea of Universal Grammar. They claimed that common elements of thought could be discerned in grammatical categories of all languages.

Runic Script : The letters of the runic alphabet are known as runes to write various Germanic languages before the adoption of the Latin alphabet and for specialized purposes thereafter.

Speculative Grammarians : The Modistae (Modists, also called speculative grammarians) were a school of grammarians of the 13th century. They were in northern France, Germany, Britain and Denmark. According to them, grammar is the study of rules governing the use of language. The set of rules governing a particular language is the grammar of that language; thus, each language can be said to have its own distinct grammar.

Sutras : A sutra is a thread or line that holds things together, and more metaphorically refers to an aphorism (or line, rule, formula) or a collection of such aphorisms in the form of a manual. It is derived from the verbal root *siv-*, meaning to sew.

Zoroastrianism : is a religion and philosophy based on the teachings of prophet Zoroaster, also known as Zarathustra, in Avestan. It was probably founded some time before the 6th century BC in Persia, Iran.

Module -2 — Unit 2 ❑ 20th Century Linguistics – (1)

Contents

2.1 ❑ Objectives

This unit discusses Structural Linguists and structural linguistics. In this unit you will learn about

- Important notions of structural linguists
- Structuralist analysis of language
- How Applied Linguistics emerged
- Skinner's Verbal Behaviour
- Cognitive linguistics.

After structuralism, Linguistics in the 20th century developed into three main fields. The Transformational Generative Grammar, Stratificational Grammar and Cognitive Linguistics.

2.2 ❏ Structural Linguistics

Linguistics in the 20th century started with a movement called Structuralism. It is an approach to linguistics which treats language as an interwoven structure, in which every item acquires identity and validity only in relation to the other items in the system. This approach stands in contrast to much work in the 19th century, when it was common to trace the history of individual words. Insight into the structural nature of language is due to Ferdinand de Saussure, who compared language to a game of chess, noting that a chess piece in isolation has no value and that a move by any one piece has implications for all the others. An item's role in a structure can be understood by examining those items which occur alongside it and those which can be substituted for it.

On the basis of the observation of the weaknesses in traditional grammar the structuralists arrived at certain conclusions:

i) Every language is a unique system and the grammar of a language should be the actual description of the linguistic *facts* of that language.

ii) The grammatical description of a language should be the description of the spoken form of that language (because language is primarily speech).

iii) The linguistic description has to be made rigorously scientific and therefore, a mindless, mechanistic procedure ('discovery procedure' as they call it) has to be evolved for the analysis and description of unknown languages using native speakers of these languages as informants. And this linguistic description has to be given at different levels of linguistic representation - phonology, morphology and syntax. And

iv) Meaning should be banished from the domain of linguistics. It has to be so because meaning is subjective, context-bound and, therefore, cannot be captured scientifically. As a result, it cannot be used as a criterion in science.

2.3 ❏ Ferdinand de Saussure

Ferdinand de Saussure (1857 - 1913) was a Swiss linguist whose ideas laid a foundation for many significant developments in linguistics in the 20th century. Saussure's most influential work, *Course in General Linguistics* (*Cours de linguistique générale*),

was published posthumously in 1916 by his former students Charles Bally and Albert Sechehaye on the basis of notes taken from Saussure's lectures in Geneva. This text became one of the key texts in linguistics, and ushered in the era of structuralism. In the *Cours*, among a number of important statements and illuminating comparisons, Saussure made a number of fundamental distinctions which are still basic to linguistic thinking. These are outlined below.

Langue versus parole

Saussure says there are two sides to language: langue and parole. He believed that linguistics is fundamentally the study of langue, although some later scholars have suggested that there might also be a linguistics of parole. He suggested that when an orchestra plays a symphony, the symphony exists externally to the way in which it is performed: that existence is comparable to langue in language study. The actual performance, which may contain idiosyncrasies or errors, is to be compared to parole.

The langue/parole distinction is overtaken by other, similar distinctions. Chomsky (1965: 4) introduces the distinction between competence and performance. Performance is very like Saussure's parole. It is prone to error, to memory lapse and the like. Competence, however, is unlike Saussure's langue in that it has no social side to it; it is a mental construct in the individual. According to Saussure 'It [langue] is something which exists in each individual', and 'yet is common to all of them'.

Synchrony versus diachrony

We can study a given language in two ways, Saussure maintains. The first is, we can look at the language as it is (or was) at any particular point in time. Thus we might study the syntax of English in the early twenty-first century, or the phonology of seventeenth-century Bangla or the patterns of compounding in Classical Sanskrit. These are all Synchronic studies (syn- 'alike', chronos 'time').

The alternative is to look at the way in which a language develops or changes over time. In this way we might consider the development of the English verb system, or changes in Arabic phonology from the classical period until today. These are Diachronic studies (dia- 'through', chronos 'time').

Paradigmatic versus syntagmatic

When we speak, language is produced in time, so that some bits of our utterance precede or follow other bits. When we write, this temporal aspect of language is replaced by a spatial aspect: the words are set out on the page in a conventional way such that linear

order corresponds to the temporal order in speech. Thus English is written from left to right, with elements further to the left corresponding to elements produced earlier than elements further to the right. So in (1) *cat* precedes *mat* in linear order, corresponding to temporal structure in speech: we would say *cat* before we would say *mat*. The elements are established and defined in view of their relations with other constituents at the same level.

      (1) The cat sat on the mat.

The elements in (1) are said to be related to each other syntagmatically. Together they form a syntagm or construction. We can say that the verb sit (or sat in this particular sentence) determines what it will be related to syntagmatically in that it demands something in the position of the cat in (1) and allows, but does not demand, an equivalent phrase after it (as in *They sat the dog on the mat*). So a linguistic unit enters into syntagmatic relations at the linear level. That is with which it occurs and which constitute its content. In /pet/, /p/ stands in syntagmatic relations with /e/ + /t/.

      Linguistic units are in paradigmatic relations if they are comparable elements at particular places in the structure e.g.,

Initial consonants	/teik/	'take'
	/meik/	'make'
	/beik/	'bake'
Post verbal nouns	Take care	
	Take pains	
	Take thought	
	Take counsel	

Paradignmatic and syntagmatic relationships are also relevant at the word level and at every level of linguistic description.

E.g. A pint of milk

      cup

      bottle

Signifier (signifiant) and signified (signifié)

      Saussure insisted that the linguistic sign has two aspects to it: a sound side and a meaning side. The two are tightly linked within a speech community, and these two aspects of the sign are separate from each other in the way in which language functions. The concept of a table may be carried by the sounds /table/, but that concept is not to be

equated with that series of sounds. The sign unites the physical set of sounds (the signifier, or signifiant) with a particular mental image (the signified or signifié). Note those real-world tables do not feature here. The sign links our mental image of a table with a particular set of sounds, not a real table. The real table has a very indirect relationship with the sound sequence /table/. The same argument could be repeated for the series of hand-shapes and gestures in sign-languages and their link to a particular meaning.

Reflect and act

1. The four dichotomies of Saussure are

i)………………………………….. ii) ………………………………….......

iii)………………………………… iv) …………………………………....

2.4 ❏ Leonard Bloomfield

The structural approach developed in a strong form in the US in the second quarter of the 20th century. Leonard Bloomfield (1887-1948) was the central figure in the American structuralist school, also known as Bloomfieldian school. For the linguists during the four decades from 1920 to 1960 Bloomfield was the final authority and his *Language* (1933) their Bible in language analysis. As Bloomfield had been under the influence of Behaviourist Psychology the theoretical basis for Bloomfieldian linguistics was Behaviourism and his notions of language acquisition and language function were behaviouristic in character. For the Bloomfieldians language was a form of behaviour - they called it *verbal behaviour* - and they did not believe in anything cognitive or mentalistic about language. They interpreted language function in terms of a stimulus-response network of activity.

The objective was to make linguistics a science and therefore whatever could not be captured scientifically was kept outside the scope of linguistics. Therefore, as we have mentioned already, meaning was banished from linguistics in the structuralist paradigm. In fact, meaning could come back into the field of linguistics only in the late fifties with what is known as the Chomskian revolution. For about forty years during the heyday of American structural linguistics meaning could be used neither as a tool nor as a category in linguistic description. Its only use was in finding out whether certain structures were similar or different.

The structuralists formulated their three-tier frame work for linguistic description under the basic assumption that language was a structured entity and it exhibited layers

of structuring. They had the Saussurean view that language was a system of various subsystems. They thought that it would be scientifically more valid to begin linguistic analysis at the lowest level of speech sounds (phonology). After identifying, describing and classifying the speech sounds in terms of their categorical and functional properties they would move up to the next higher level of morphology and morphophonemics. And after words and compounds they would move up to the highest level - the level of syntax. And at this level they would find out how words, phrases and clauses are interrelated with each other in the structure of sentences/ utterances. The three-tier frame work is presented in the form of a pyramid in the following diagram:
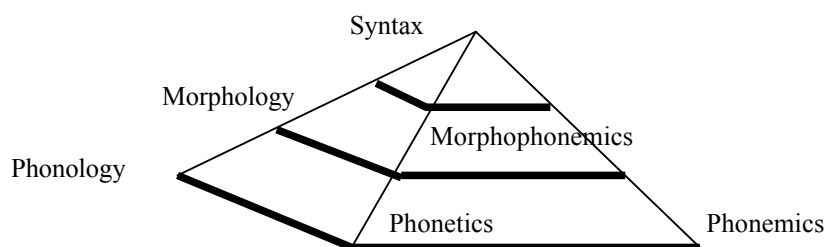
Diagram 1

Thus the Bloomfieldian method of linguistic investigation was such meticulously organized into a rigorous scheme that almost nothing was left to the individual linguist's imagination. There were various stages through which this investigation was to be undertaken and there were specific sets of objectives that had to be achieved. The operation began with the collection of linguistic data and ended in giving a complete and explicit description of the language. However, the structuralist method of linguistic investigation, in its early days, did not account for the suprasegmental features. They were interested in the segmental features only. There are languages where the suprasegmental feature is phonemic, and languages with suprasegmentals as non-phonemic. This kind of linguistic investigation was, however, found in the ancient linguistic studies (e.g. Thrax's grammar), where the rules for spoken form of the language was the only concern for linguistic investigation.

> 2. Name the author and the book which was the American structuralist's 'Bible' in language analysis during the four decades from 1920 to 1960.

Collection of data

For collection of data the structuralists evolved a fieldwork methodology. The linguist presumably is not a native speaker of the language that he is working on. He

collects the data at random through his informants who are native speakers of the language. This data is processed at the language laboratory for a detailed phonetic transcription. And the phonetically transcribed version of this 'representative' sample of native speaker's speech becomes the 'linguistic corpus' for the linguist to work on.

Discovery procedure

Central to the structuralist framework is their concept of 'discovery procedure'. This procedure or technique was formulated in such a manner that once applied on the corpus it would identify and discover the linguistic elements of the language at various levels and capture their interrelations. In other words, it is a set of principles to be applied mindlessly on the data with a view to giving an adequate scientific description of the language at the levels of phonology, morphology and syntax.

Various Bloomfieldians continued to refine and experiment with this approach until the 1960s. But from the late 1950s onwards, structural linguistics has started losing its focus, because scholars of Generative Linguistics (initiated by Noam Chomsky) have regarded the work of the American structuralists as too narrow in conception. They have argued that it is necessary to go beyond a description of the location of items to produce a grammar which mirrors a native speaker's intuitive knowledge of language. (See also section 2.6 and Unit 3.)

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3. Why was Structural Linguistics out of focus from the late 1950s ?

4. Did Structural Linguistics influence language teaching?

2.5 ❑ Relevance of structural linguistics to English language teaching

You must be wondering why you need to know so much about structural linguistics or what its relevance is to English Language Teaching. The answer to that is that structural linguistics, directly or indirectly has brought about a phenomenal change in the field of language teaching. In fact, the very concept of language teaching has been transformed as a result of the developments in structural linguistics. For instance, it is now recognised that the teaching and learning of a language means the acquisition of its spoken form rather than its written form. In other words, the very aim of language teaching has changed. This shift of focus had led to a change in syllabus or curriculum design (=content),

the writing of text books and teaching materials, the methodology of teaching and classroom techniques.

For instance, during the Second World War, ulitising insights from linguistics and psychology, exotic languages like Japanese were taught to ordinary American soldiers with remarkable success within a short time, so that they were able to take part in normal everyday communication with native speakers. In the process, the so-called audio-lingual method, pattern practice, mimicry and memorisation, the use of audio-visual aids etc. were utilized.

The success of the Army Programme demonstrated the practical relevance of linguistics. Since then, the application of linguistics has exercised the minds of many scholars. Especially in language teaching hopes have been raised that better, more efficient and quicker results can be achieved if the insights of linguists are applied properly. Such a quest has resulted, first in the search for and development of the so-called 'best method' (e.g. the audio-lingual method right through to the communicative approach in recent times), and emergence of an entirely new interdiscipline, Applied Linguistics.

2.6 ❑ B. F. Skinner

B. F. Skinner (1904-1990) was famous for his theory of Operant Conditioning. He believed that behaviour and languages are learned through reinforcement. He invented the Skinner box, which was used to control and measure learned animal behaviour. He believed that behavioural changes resulted from responses of the individual to environmental stimuli. His conviction was so strong that he thought that the cognitive revolution was a backward, rather than a forward step in the history of psychology. Skinner's main idea is that language is verbal behaviour. Language evolves from reinforcement. It is a matter of selecting the right enforcement to create learned associations.

His main scientific works were *The Behavior of Organisms* (1938) and *Verbal Behavior* (1957). Behaviourism as propagated by Skinner caused the study of mental events to be put aside. The behavioural revolution in America with the leadership of Skinner wanted psychology to be concerned with external behaviour only and "should not try to analyse the workings of the mind that underlay this behavior" (Anderson, 1995). Scholars today feel that the behaviourist programme and the issues pursued by it delayed any serious research in cognitive psychology by 40 years. But undoubtedly the most important contribution of behaviourism is a set of sophisticated and rigorous

techniques and principles developed by the behaviourists for experimental study in all fields of psychology, including cognitive psychology.

Behaviourism was the dominant school within psychology for a considerably long period from 1920-1960. Skinner's *Verbal Behavior* did not have a cognitive approach to language and linguistics. But, it is well-recognised that had there been no Skinner, the field of linguistics would not have got scholars like Chomsky, Lakoff and Lamb.

5. To which school did Skinner belong?

6. What were the fundamentals of this school?

2.7 ❑ Chomsky and Transformational Generative Grammar

The major architect of Transformational Generative grammar is the American linguist and political writer Noam Chomsky. He replaced the mechanistic and behaviouristic view of language (based on the work of Bloomfield) with a mentalistic and generative approach. His definition of grammar differs from traditional and structuralist theories, in that it is concerned not only with a formal descriptive system but also with the linguistic structures and processes at work in the mind. To him, such structures are universal and arise from a generative predisposition to language. Transformational rules, proposed in 1957, were a means by which one kind of sentence could be derived from another kind. Thus, of the two sentences:

Active: Someone wrote the letter.

Passive: The letter was written by someone.

The second sentence is derived from the first by the passivization transformation. We will learn more on this in the next unit.

2.8 ❑ Sydney Lamb (1929-) and Stratificational Grammar

Sydney Lamb's stratificational grammar developed in the 1960s is a significant alternative to Chomsky's transformational grammar. It aims to provide an account of the structure of language, the relationship between meaning and speech. The framework is called *stratificational* because one of its chief features is its treatment of linguistic structure as comprising several structural layers or strata. In its earlier form, in the late 1950s and early 1960s the tradition of structural linguistics was followed in treating the

structure as composed of linguistic elements and their relationships. The notion of "sememe" as a semantic object, analogous to the morpheme and phoneme was developed during this period.

In the mid 1960s work on the relationships among linguistic units revealed that when the relationships are fully plotted, the units actually disappear, so that the entire structure consists of a network of relationships. Lamb's work led to innovative designs of content-addressable memory hardware for microcomputers.

2.9 ❑ Cognitive Linguistics

Cognitive linguistics, a new approach to the study of human language emerged in the 1970's as a reaction against the generative paradigm which was following a view that language is an autonomous system. According to the generativists, human beings' perception, interaction and conceptualization are extra-linguistic factors. The language faculty, is itself an autonomous component of the mind and it is independent of other mental faculties. It has a device which can generate the sentences of a language through a set of rules. These rules are recursive; they are applied on structured strings of symbols, co-ordinating between syntax and semantics. Some of the assumptions of this dominant generative view were not in accordance with the experimental data in the fields of linguistics and psychology. As a reaction to this, the new approach of Cognitive Linguistics was introduced.

The main task of Cognitive Linguistics is to show how language relates to human cognition and behaviour in natural ways. It questions the Saussurian claim that language is arbitrary. It also rejects the other dichotomies standardised by Saussure, such as langue/ parole, synchronic/ diachronic. Cognitive Linguistics also rejects the Chomskyian claim that language competence is separate from other aspects of human perception and behaviour. In contrast, Cognitive Linguistics claims that language is an integral part of general human cognition and hence there is no need to hypothesize that there is a separate language faculty. Cognitive Linguistics approaches linguistic faculties as integrated and not as modular. According to Cognitive Linguistics, grammar is a conventional symbolization of semantic structure. It does not propagate any clear distinction of lexicon, morphology, syntax and pragmatics. A number of issues in contemporary Cognitive Linguistics are based on the Sapir-Whorf hypothesis, which insists that language and human cognition are related in non-arbitrary ways.

George Lakoff, Paul Deane and Terry Regier are cognitive linguists. Deane is the author of a very impressive book called *Grammar in Mind and Brain*. He has also

worked on the effects of aphasia and on neurological support for Cognitive Linguistics. Regier has shown that special relations as expressed in language have no objective existence in the world. They depend directly upon the structure of the human brain.

> 7. What is the main approach of Cognitive Linguistics?

2.10 ❑ George P. Lakoff /'leikbf/ (1941 -)

His research involves questions traditionally pursued by linguists, such as the conditions under which a certain linguistic construction is grammatically viable, and is known for his ideas about the centrality of metaphor to human thinking, political behaviour and society. He is particularly famous for his concept of the "embodied mind", which he has written about in relation to mathematics. Lakoff's original thesis on conceptual metaphor was expressed in his book with Mark Johnson entitled *Metaphors We Live By* in 1980. The essential thrust of Lakoff's work has been the argument that metaphors are primarily a conceptual construction, and indeed are central to the development of thought. He says, "Our ordinary conceptual system, in terms of which we think and act, is fundamentally metaphorical in nature." Non-metaphorical thought is for Lakoff only possible when we talk about purely physical reality. For Lakoff the greater the level of abstraction the more layers of metaphor are required to express it. People do not notice these metaphors for various reasons. One reason is that some metaphors become 'dead' and we no longer recognise their origin. Another reason is that we just don't "see" what is "going on". For example, in intellectual debate the underlying metaphor is usually that argument is war (struggle):

- He *won* the argument.
- Your claims are *indefensible*.
- He *shot down* all my arguments.
- His criticisms were *right on target*.
- If you use that *strategy*, he'll *wipe you out*.

For Lakoff, the development of thought has been the process of developing better metaphors. The application of one domain of knowledge to another domain of knowledge offers new perceptions and understandings. Lakoff's theory has applications throughout all academic disciplines and much of human social interaction. Lakoff has explored some of the implications of the embodied mind thesis in a number of books, mostly written with coauthors.

8. What is the essential thrust of Lakoff's work ?

2.11 ❑ Review Questions

1. What were the basic principles of the structuralist school?
2. What are the processes for a structuralist investigation on a language?
3. Work out the structuralist analysis of the following:
   a) The students of linguistics [Eng]
   b) amader visvavidalay [Bangla].
4. In what ways did structural linguistics influence English Language Teaching?
5. What are Saussure's dichotomies? Discuss.
6. How did Cognitive Linguistics emerge? What is its main task?
7. In what ways Cognitive Linguistics differs from Transformational Generative Grammar?
8. What is Stratificational Grammar?
9. In what ways did Skinner's Verbal Behaviour influence cognitive linguists?
10. Mention George P. Lakoff's important contribution to cognitive linguistics.
11. What is 'poverty of stimulus' in language learning?

2.12 ❑ Glossary

Agrammatic aphasia : Agrammatism is a form of expressive aphasia that refers to the inability to speak in a grammatically correct fashion. People with agrammatism may have telegraphic speech, a unique speech pattern with simplified formation of sentences, in which many or all function words are omitted.

Artificial Intelligence : Is the science and engineering of making intelligent machines, especially intelligent computer programs. It is related to the similar task of using computers to understand human intelligence.

Cognitive Linguistics : Refers to the branch of linguistics that interprets language in terms of the concepts, universal or specific to a particular tongue, which underlie its forms. Cognitive linguistics is characterized by adherence to three central positions. First, it denies that there is an autonomous linguistic faculty in the mind; second, it

understands grammar in terms of conceptualization; and third, it claims that knowledge of language arises out of language use.

Cognitive Psychology : Cognitive psychology is the branch of psychology that studies mental processes. The core focus of cognitive psychology is on how people acquire, process and store information. There are numerous practical applications for cognitive research, such as ways to improve memory, how to increase decision-making accuracy, and how to structure educational curricula to enhance learning. As part of the larger field of cognitive science, this branch of psychology is related to other disciplines including neuroscience, philosophy, and linguistics.

Corpus : a corpus (plural corpora) is a large and structured set of texts (now usually electronically stored and processed). They are used to do statistical analysis and hypothesis testing, checking occurrences or validating linguistic rules.

Generative Linguistics : Generative linguistics includes a set of explanatory theories developed by Noam Chomsky in the 1960s. It opposes the behaviourist theory and structuralism.

Generative theory distinguishes competence and performance. Under this approach, each speaker has a linguistic organ specialized in the analysis and production of complex structures forming the speech. In other words, every language form is an observable structure, which results from an innate system and is universally shared. According to this school of thought, it is necessary to understand the structure of this system and its behaviour.

Language faculty : Language faculty is our biological ability to use language. Human beings are the only creatures on earth that use language, and many linguists and others have concluded that we must therefore have some kind of specific biological endowment for language, one which is totally absent, or nearly so, in all other living species.

Metaphor : A metaphor is a literary figure of speech that uses an image, story or tangible thing to represent a less tangible thing or some intangible quality or idea. For example: 'Her eyes were glistening jewels'. Metaphor may also be used for any rhetorical figures of speech that achieve their effects via association, comparison or resemblance.

Neurocognitive Linguistics : The ability of humans to speak and to understand speech requires an enormous amount of brain resources. These resources have to manage information about many thousands of words and many syntactic constructions and their interconnections, not just to one another but to meanings and to the structures that allow us to recognise the sounds of speech and to move the muscles of our mouths to

produce speech. This complex combination of brain structures can be called the brain's linguistic system.

Operant Conditioning : Operant conditioning is a form of psychological learning where an individual modifies the occurrence and form of its own behavior due to the association of the behaviour with a stimulus.

Sapir-Whorf hypothesis : The Sapir-Whorf hypothesis theorizes that 'thoughts and behavior are determined (or are at least partially influenced) by language.' Edward Sapir and Benjamin Lee Whorf drew attention to the relationship between language, thought, and culture. Neither of them formally wrote the hypothesis nor supported it with empirical evidence, but through a thorough study of their writings about linguistics, researchers have found two main ideas. First, a theory of linguistic determinism that states that the language you speak determines the way that you will interpret the world around you. Second, a weaker theory of linguistic relativism that states that language merely influences your thoughts about the real world.

Stratificational Grammar : Stratificational Grammar is a structural framework developed by Sydney Lamb in the 1960s that aims to provide an account of the structure of language, the relationship between meaning and speech. The framework is called *stratificational* because one of its chief features is its treatment of linguistic structure as comprising several structural layers or strata.

Structuralism : Structuralism is an intellectual movement that developed in France in the 1950s and 1960s, in which human culture is analysed semiotically (i.e. as a system of signs). Structuralism originated in the structural linguistics of Ferdinand de Saussure and the subsequent Prague and Moscow schools of linguistics. The most famous thinkers associated with structuralism include the linguist Roman Jakobson, the anthropologist Claude Lévi-Strauss, the psychoanalyst Jacques Lacan, the philosopher and historian Michel Foucault, the Marxist philosopher Louis Althusser, and the literary critic Roland Barthes.

Verbal Behaviour : Verbal Behavior is a 1957 book by the psychologist B. F. Skinner, in which he analyses human behaviour, encompassing what is traditionally called language, linguistics, or speech. For Skinner, verbal behaviour is simply behaviour subject to the same controlling variables as any other operant behaviour, although Skinner differentiates between verbal behaviour which is mediated by other people, and that which is mediated by the natural world. The book *Verbal Behavior* is almost entirely theoretical, involving little experimental research in the work itself.

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Module -2 — Unit 3 □ 20th Century Linguistics – (2)

Structure

3.1 □ Objectives

In this unit you will learn on

- Chomsky and his theories in TG
- Systematic Functional Grammar
- Social aspect of language.

3.2 □ 20th Century Linguistics

Studies in the recent trends in linguistics, show that in a global scenario, the investigations in linguistics are carried out in two major directions, culminating into two major schools of thought. We may note that the main objective of one school is to understand language as a psychological reality, a product of the human mind. The other

school directs its investigations in studying language as a social phenomenon, a product of the interactions in human society.

The so called Chomskian Revolution in linguistic study started with the publication of a book, *Syntactic Structures* by Noam Chomsky in 1957. This publication opened up a new territory of linguistic research - nature and scope of involvement of human mind in processing and producing linguistic data, primarily the syntax or the structure of sentences. Though Chomsky himself and his followers are engaged in developing theories of Universal Grammar, their work has had a tremendous impact on other branches of study, especially Psychology. In fact, the branch of study called Psycholinguistics has been enriched mostly by the followers of Chomsky who are popularly known as Transformational Generative grammarians. We must keep in mind that all psycholinguists are not generative grammarians.

The second school of thought focuses mainly on social aspects of language. The leading figure in this school is M.A.K. Halliday. To a teacher of language Halliday's Functional Grammar has a lot of importance. Many scholars are examining the application of Halliday's theories to sub-fields of linguistics - that of child language acquisition and development of meaning, discourse analysis, conversational patterns etc. Halliday's followers, known as Functional Grammarians, belong to the field of Sociolinguistics.

> Reflect and act
> 1. How did the Chomskian Revolution of linguistic study start?

3.3 ❑ Transformational Generative Grammar

Syntactic Structures

In *Syntactic Structures* (1957) Chomsky argued that existing theories of language could not explain the ability of native speakers of a language to deal with its underlying structures. In the backdrop of Behaviouristic account of language, a totally different conception of language was needed. Since the 1960s that new approach to language the Transformational Generative approach has been developed, expanded, modified, and reformulated. As it has been mentioned earlier, the position of Chomsky and the Transformational Generative grammarians is a mentalistic one. They define linguistics as a subdivision of cognitive psychology. This psychological approach to grammatical structure of language naturally aroused the interests of psychologists, and their attempts to investigate language behaviour with the Transformational Generative (TG) paradigm. This can be considered as the beginning of modern Psycholinguistics.

Aspects of the Theory of Syntax

According to Chomsky, previous grammars involved only phrase-structure rules. They specified how sentences are structures out of phrases and phrases out of words. But they had no way of relating sentences with different structures (such as active and passive). Such earlier grammars were also concerned only with actual attested sentences and not with all the potential sentences in a language. An adequate grammar, however, in Chomsky's view, should generate (that is, explicitly account for) the infinite set of acceptable sentences of a language, rather than the finite set to be found in a corpus of texts. *Aspects of the Theory of Syntax* (1965) presented what is known as his 'Standard Theory'.

Standard Theory

Standard theory added the concepts deep structure and surface structure: deep or underlying forms, which by transformation become surface or observable sentences of a particular language. A passive was no longer to be derived from an active sentence, but both from a common 'deep structure' which was neither active nor passive. Comparably, sentences with similar surface structures were shown to have different deep structures. For example, consider the following pair of sentences:

John is easy to please.

John is eager to please.

These two sentences look the same regarding their organization in the surface structure. But they have different deep structures. The standard theory distinguishes between a speaker's competence (knowledge of a language) and performance (actual use of a language). Generative Grammar is mainly concerned with competence, not performance.

3.4 ❑ Changes in Transformational Grammar

In the field of theoretical linguistics, there have been many changes in the descriptive apparatus of TG since 1957. From the very early stage of its history, TG has posited two

levels of syntactic structure: a) a deep structure, and b) a surface structure. The deep structure is an abstract underlying structure that incorporates all the syntactic information required for the interpretation of a given sentence. Surface structure is the one that incorporates all the syntactic features of a sentence required to convert the sentence into a spoken or written version. Roughly speaking, what we say or write is in surface structure, but what we understand is in deep structure. In psycholinguistic models, the early distinction made was that between deep and surface structures. Basically, the surface structure of a sentence is close to what is spoken and heard; it is similar to the sentence as performed. Deep structure, however, represents the meaning elements and their relationships and is a level of the sentence that is postulated to account for a wide variety of language phenomena. To understand the point, consider these two sentences:

The child hit the ball.
The ball was hit by the child.

Although on the surface they look quite different, the sentences mean essentially the same thing. The sentences differ in surface structure but not in deep structure: they differ in form rather than in meaning. Now consider another sentence:

They are painting clothes.

This sentence can have more than one meaning, depending on whether painting is taken as a verb or as an adjective. If painting is a verb, then the sentence means "these people are painting pictures of clothes" or "these people are putting paint on clothes"; but if painting is an adjective, then the sentences means "these clothes are used for painting" or "these are the clothes that painters use". This sentence has two possible deep structures, each corresponding to one of the two possible meanings, but with only one surface structure.

Later models have challenged the original assumptions and even Chomsky altered his views to some extent. The newer models theorize the following:
a. surface and deep structures may be closer in meaning than previously thought;
b. more levels of structure may be involved in language processing;
c. the context in which a sentence is communicated may be more important to meaning than structures; and
d. deep and surface structures may not have any basis in reality; they are simply theoretical constructs.

The process of transformations links deep structure with surface structure, for example, take a typical transformation: the rule for forming questions. It requires the

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normal subject-verb order to be inverted. Look at the following sentences:

He can go to the market.

Can he go to the market?

The surface structure of 'Can he go to the market?' differs in order of sentential elements from that of 'He can go to the market'. The theory says that the two sentences have the same order in deep structure, but the question transformation changes the order to that in surface structure. The tree diagrams of the two sentences are :
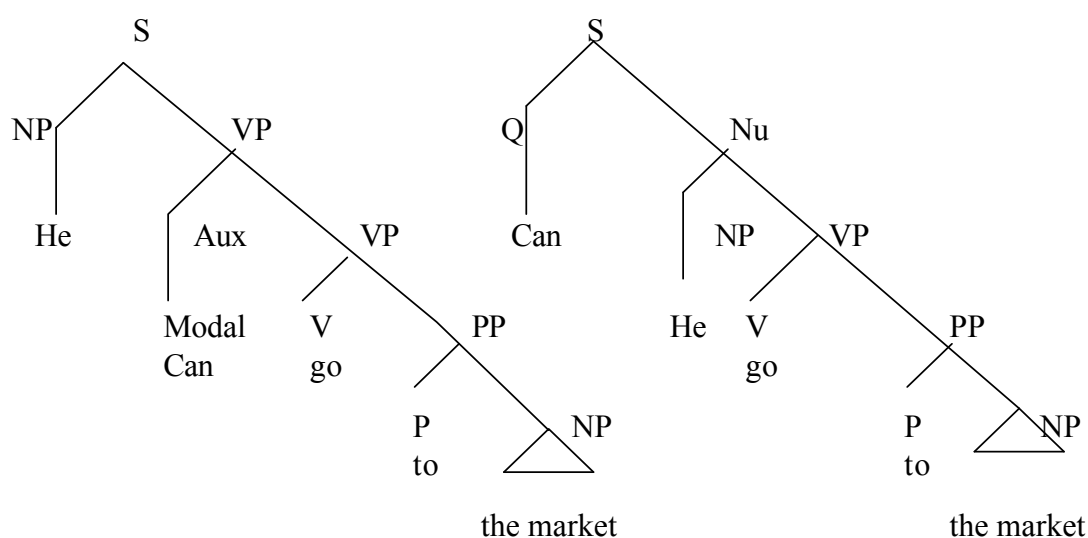
You will learn more on tree diagrams in Paper II.

Sentences that are syntactically ambiguous have the same surface structures but different deep structures; take for example the following sentence:

Visiting relatives can be a nuisance.

The sentence is ambiguous in that the subject Visiting relatives may correspond to "To visit relatives" or to "Relatives who visit". The ambiguity is dissolved if the modal verb can is omitted, since the clausal subject requires a singular verb in the following sentence:

Visiting relatives is a nuisance.

But in the other case, the phrasal subject requires the plural:

Visiting relatives are a nuisance.

Subsequent work in Generative Grammar has concentrated less on rules that specify what can be generated and more on constraints that determine what cannot be generated.

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A statement of Chomsky's recent views is available in his *Lectures on Government and Binding* in which the theory is called the GB theory. Government is an extension of the traditional term whereby a verb governs its object, but for Chomsky prepositions may govern and subjects may be governed. Binding is concerned with the type of anaphora found with pronouns and reflexives, but the notion is greatly extended. The traditional notion of case is similarly used, though modified in that it need not be morphological. Such devices can be used to rule out ungrammatical sentences that might otherwise be generated. *Barriers* 1986 further extends GB theory.

Generative Linguistics maintains a distinction between a person's knowledge of language (competence) and the use of it (performance). Performance contains slips of the tongue and false starts, and represents only a small sample of possible utterances: 'I have too many proposals to consider' is a good English sentence, but is unlikely to occur in any collected sample. The terms were proposed by Noam Chomsky in *Aspects of the Theory of Syntax*, when he stressed the need for a generative grammar that mirrors a speaker's competence and captures the creative aspects of his linguistic ability. In *Knowledge of Language*, 1986, Chomsky replaced the terms with I-language (Internalized Language) and E-language (Externalized language). A similar dichotomy, langue and parole, was proposed by Ferdinand de Saussure (1915), who stressed the social aspects of langue, regarding it as shared knowledge, whereas Chomsky stressed the individual nature of competence.

Chomsky is widely considered to be the most influential figure in linguistics in the later 20th century and is probably the linguist best known outside the field of language studies. His views on language and grammar are controversial and responses to them have been multifarious. They range from extreme enthusiasm from his supporters to overall rejection by some traditionalist, structuralist, and other critics. But even though some scholars do not accept his hypotheses, no one can deny the merits of his work since it asks some basic questions about the relation between human mind and linguistic structures.

5. What does Chomsky's work mainly address?

3.5 ❑ Halliday and Functional Linguistics

Another linguistic school of thought that developed simultaneously with Generative Linguistics is Functional Linguistics. The chief exponent of this school is M. A. K. Halliday,

English linguist and grammarian. His famous contributions are *Intonation and Grammar in British English* (1967), *Cohesion in English* (1976, with Ruqaiya Hassan), and *An Introduction to Functional Grammar* (1985). His theory is currently known as Systemic Grammar and Systemic Linguistics. According to him, the value of a theory lies in the 'use' that can be made of it. This approach emphasizes that the functions of language in use should be studied on the basis of the following :

- Social setting
- Mode of expression
- Register.

It is important to see the kind of influence the above factors leave on the system of a language. According to this approach, meaning, the primary content of language, is a product of the relationship between the system and its environment. Halliday's approach has one radical difference from that of the generative grammarians. To a generative grammarian, there are two components in a language: syntax and lexicon. But Halliday has proposed to unify the syntax and lexicon in 'lexicogrammar'. He has minimized the usual distinction between grammar and dictionary. In his system, meanings are expressed through three interrelated functions :

- the ideational
- the interpersonal and
- the textual.

Systemic functional grammar is basically sociological in its orientation. It attempts to understand how the structure of a language is shaped by the different ways it is used for different purposes and in different situations. The main aim of Systemic functional grammar is to understand linguistic meaning through appreciation of the function of items in a structure. The theory centers around the notion of language function. By 'function' we mean *what* language does and *how* it does that. In other words, the approach is concerned with the contextualized practical uses to which language is put. Systemic functional grammar takes off from the 'social context' and observes two things: how this social context constraints language and how language acts upon the social context. According to this system, a language can be analysed in terms of four strata. Each stratum involves several items. The four strata are:

- Context,
- Semantics,
- Lexico-grammar,
- Phonology-graphology.

I *Context* is related to the following:

Field: The field of discourse refers to what is going on. It reflects the nature of the social action that is taking place. To be specific, it shows the action that the participants are involved in, in which language is an essential component.

Tenor: The tenor of discourse refers to the social relationships between the participants and the roles played by them. In other words, it shows who is taking part in the speech action, what is the nature of the participants, what are their statuses and roles. It also considers what kinds of role relationships exist among the participants, for example, whether there is a permanent and temporary relationship among the participants or whether they are formal or informal when they participate in the socially significant dialogue.

Mode: The mode of discourse refers to aspects of the communication channel, involving issues such as whether it is a monologue or a dialogue, whether it is spoken or written or whether the participants have visual contact or not. It also includes the rhetorical mode, what is being achieved by the text- is it persuasive, expository or didactic etc.

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6. What does 'function' mean in Systematic Functional Grammar?

II *Semantics :* Systematic functional grammar views language as a social semiotic system that can relate grammatical structures to three types of meaning: ideational, interpersonal and textual. Semantics or the study of meaning in this grammar is concerned with the variations of Context - Field, Tenor and Mode in the following ways:

(a) Ideational Semantics: It studies how ideational meanings realise Field. It interprets the world experience of the speaker. For example, 'time' is an experience; its lexico-grammatical tool is tense or transitivity. Ideational semantics would see how clauses are put in a sequence to maintain a logical serial of time through the use of tenses.

(b) Interpersonal Semantics: It studies how interpersonal meanings realise Tenor. It takes into account the speech function, exchange structure, expression of attitude etc. The lexico-grammatical tools here are the systems of Mood and Modality. The system of Mood establishes and maintains an ongoing exchange between participants in a speech action. It assigns a speech role to an exchange. The roles are such as giving or asking for information or giving or demanding a thing etc. Each role has a lexico-grammatical correlation. For instance, the speech role of giving information is lexico-grammatically correlated to a 'statement' whereas that of asking for information is correlated to a

'question'. Modality shows the domain of negotiation between the participants in terms of probability, usuality, obligation or inclination.

(c) Textual Semantics: it studies the structure of the message by looking at the theme, rhetoric, information etc. Textual meaning is created out of ongoing interface of interpersonal and ideational information as text in a given context.

> 7. In what ways content and semantics are interrelated?

III *Lexico-grammar:* The Lexico-grammar takes care of how the words are syntactically arranged to form utterances. Then the functions of the utterances are analysed in terms of Actor, Agent/ Medium, Theme etc.

IV *Phonology-grammar:* Phonology includes phonemic and syllabic articulation, intonation and rhythm. It is a resource of realizing abstract wordings through them. Graphology is an alternative level to the Phonology. Here, abstract wordings are realised through the writing systems and conventions of a language. Functional grammar is useful to a teacher of language since it provides a description of how the structure of a language relates to the situational variables (namely Field, Tenor and Mode) of the social context in which the language is in operation. It is an effective educational resource for teaching how various grammatical forms of language are structured to achieve different communicative purposes in a wide range of social context.

> 8. Why is functional grammar useful to a language teacher?

3.6 ❑ Language, Mind and Society

Language works internally as well as externally. Internally it depends on the mind and consciousness, physiologically on the nervous system. Externally it depends on the speaker's environment with which he/she is in constant touch. Language ability is believed by generative linguists to be genetically in-built at least in its broad outlines. The nature and extent of the innate contribution however, are controversial. The mental aspects of language are the concern of Psycholinguistics, which deals primarily with the acquisition, comprehension and production of language.

The link between language and thought is another contentious issue. Very few linguists accept the claim that language determines thought, but many consider that

language has some influence on the way a person thinks. The social aspects of language are the concern primarily of Sociolinguistics and Anthropological Linguistics. There have been various attempts to define the socio-cultural notion of a 'language'. Political and geographical boundaries do not necessarily coincide with linguistic boundaries. Many Belgians, for example speak French. Different varieties of the 'same' language may be mutually incomprehensible even within the same country. For example, in England, a Cockney accent may not be understood by someone with a Scottish accent. Linguists usually therefore regard a language as being defined by those who speak it. The many varieties of English spoken around the world are all defined as English because this is the language the speakers agree that they are speaking.

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9. How can you link thought and language?
10. What are the social aspects of language?

3.7 ❑ Summary

Linguistics in the 20th Century has four major schools of thought. They are the Structuralists (cf. Unit 2), the Transformational Generative Grammarians, the Functional Grammarians, and the Cognitive Linguists (cf. Unit 2). In this century, there were changes in the original assumptions in the Transformational Grammar. It was for the first time, a theory of the kind was based on some of the basic questions about the relation between human mind and linguistic structures. Systemic Functional Grammar centres around the notion of language function. Cognitive Linguistics shows how language relates to human cognition and behaviour in natural ways.

3.8 ❑ Review Questions

1. What are the differences between the Chomskian linguistics and Halliday's approach to linguistics?

2. How does Chomsky explain ambiguous sentences?

3. What is the distinction between competence and performance?

4. What is the main contribution of Chomsky?

5. What is Halliday's contribution to the study of English?

6. What is the aim of Systematic Functional Grammar?

7. Discuss, how language can be analysed according to the four strata of Systemic Functional Grammar.

8. **Identify the Context** (Field, Tenor and Mode) from the following:

a) We should not, therefore, imagine that just because all the parts of a machine have been taken to pieces and listed separately, the training of teachers to use it can also follow such a listing procedure. What is aimed at is a balanced and integrated course which will reveal to student-teachers that, while the various areas of knowledge and techniques needed by a language teacher can be described in isolation, they must all operate together in the classroom.

Thus, the features of the language to be taught are described under the various classifying headings - Syntax (+Morphology), Phonology and Lexis - and the linguistic skills in which the learner must be trained are described under separate headings. This can be expressed in the following two-dimensional diagram:

	Listening	Speaking	Reading	Writing
Syntax + Morphology	X	X	X	X
Phonology	X	X		
Lexis	X	X	X	X

This is, of course, only an abstraction of what actually happens, and to this diagram we must add another dimension, that of the stages of development through which the learner must pass:

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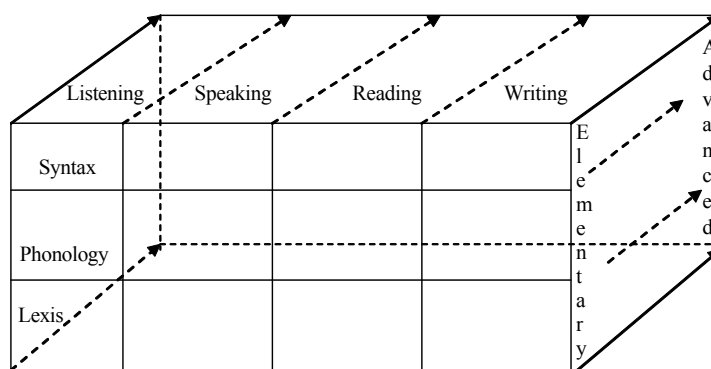
This illustrates how, right from the beginning of teaching, the language teacher has to combine the following elements within the overall teaching process: on the one hand all three language levels, and on the other the particular modes of practicing these in combination. [*Teaching English: Notes for Teachers in Training; Regional Institute of English, Chandigarh 1973*]

b) A : As it was out of season the rooms were supposed to be really cheap … that's what they told me … it was too cold to swim and most of the things were closed around there so really I was just there for a bit of peace and quiet.

B : When was that then?

A : Oh … about three years ago, I think. Anyway, trust me, I caught the 'flu, would you believe it, not surprising as all the heating was off …

B : You're joking … even in winter?

A : They put me into the bridal suit … which was empty but it was heated. ... I sort of got better, but they charged me double the price for the room.

B : Didn't you complain?

A : No …I was too weak… I just paid up and left.

9. **State Textual Semantics from the following :-**

i) Knowledge:

Knowledge is power. - Francis Bacon

All that we know is, nothing can be known. - Byron

All our knowledge brings us nearer to our ignorance. - T.S. Eliot

Never think that you already know all. However highly you are appraised always have the courage to say to yourself I am ignorant.   - Ivan Pavlov

Life is only error. And death is knowledge. - Schiller: Cassandra

No man is the wiser for his learning. - John Selden.

ii) Speaker: Well voices are ... are important to us, obviously, because it's our primary tool really, it's our primary tool of expression, and if you look at all the different facets of our work, nearly all of them rely on our command of our voices, on our ability to erm … to express emotion and thought through the way we use our voices. Erm … and it's … it's also one of the pleasures of our work in using our voices in the most creative way we can. Obviously, bodies and facial expressions are important too. … I really like my job, I think because … of the style of life, … when it's going well that is, of course … er … When it's going well I don't think you can beat it, because you're constantly meeting new

people, and going to different places and … and meeting new kinds of challenges all the time.

3.9 ❑ Books Recommended

1. Chomsky, N. 1965. *Aspects of the Theory of Syntax*. Cambridge, Mass: MIT Press.

2. Chomsky, N. 1986. *Knowledge of Language: Its Nature, Origin and Use*. New York: Praeger.

3. Halliday, M. A. K. 1978. *Introduction to Functional Grammar*. London: Edward Arnold.

4. Halliday, M. A. K., and R. Hasan. 1985. *Cohesion in English*. London: Longman.

3.10 ❑ Reading List for Module 2

1. Bloomfield, L.1933. Language. New York: Henry Holt.

2. Gleason, H.A.1965. Introduction to Descriptive Linguistics. New York: Holt, Rinehart and Winston.

3. ---. 1955. Workbook in descriptive linguistics. New York: Holt, Rinehart and Winston.

4. Hocket, Charles F. 1958. A Course in Modern Linguistics. New York : The Macmillan Company.

5. Hymes, Dell. 1974. Foundations in Sociolinguistics: An Ethnographic Approach. 'Language and Culture in Society. Philadelphia: University of Pennsylvania Press.

6. Jones, Daniel. 2002. An Outline of English Phonetics. Leipzig: Teubner.

7. Labov, William. 2004.Sociolinguistic Patterns. Philadelphia: University of Pennsylvania Press.

8. Lyons, John. 1962. Prosodic Phonology. Cambridge: Cambridge University Press.

9. Leech, Geoffrey. 1974. Semantics. Harmonds worth : Penguin.

10. Robins, R. H. 1997. A Short History of Linguistics. London: Longman.

11. Sapir, Edward. 1921. Language: An Introduction to the Study of Speech. Googlebooks.com.

12. Skinner, B.F. 1957. Verbal Behavior. Acton, Massachusetts: Copley Publishing Group.

13. Trudgill, Peter. 2001. Sociolinguistics: An Introduction to Language and Society. New York: Penguin.

14. Verma, Krishnaswamy. 2000. A Course in Modern Linguistics. Delhi: Oxford University Press

3.11 ❑ Glossary

Cohesion: Cohesion is the grammatical and lexical relationship within a text or a sentence. Cohesion can be defined as the links that hold a text together and give it meaning. It is related to the broader concept of coherence. There are two main types of cohesion: grammatical, referring to the structural content, and lexical, referring to the language content of the piece.

I-language and E-language: (I-language) refers to Internal language and is contrasted with External Language (or E-language). I-Language is taken to be the object of study in linguistic theory; it is the mentally represented linguistic knowledge that a native speaker of a language has, and is therefore a mental object - from this perspective, most of theoretical linguistics is a branch of psychology. E-Language encompasses all other notions of what a language is, for example that it is a body of knowledge or behavioural habits shared by a community.

Phrase structures rules: Phrase-structure rules are a way to describe a given language's syntax. They are used to break down a natural language sentence into its constituent parts (also known as syntactic categories) namely phrasal categories and lexical categories (parts of speech). Phrasal categories include the noun phrase, verb phrase, and prepositional phrase; lexical categories include noun, verb, adjective, adverb, and many others. Some examples for the English language are:

$$S \rightarrow NP\ VP \qquad NP \rightarrow Det\ N1 \qquad N1 \rightarrow (AP)\ \ N1\ (PP)$$

The first rule reads: An S consists of an NP followed by a VP. This means : A sentence consists of a noun phrase followed by a verb phrase. The next one : A noun phrase consists of a determiner followed by a noun.

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

Ungrammatical sentence: 'Colorless green ideas sleep furiously' is a sentence composed by Noam Chomsky in his 1957 *Syntactic Structures* as an example of a sentence that is

grammatically correct (logical form) but semantically nonsensical. The term was originally used in his 1955 thesis Logical Structures of Linguistic Theory. The sentence has no understandable meaning, and therefore demonstrates the distinction between Syntax and Semantics. As an example of a category mistake, it was used to show inadequacy of the then-popular probabilistic models of grammar, and the need for more structured models.

Module -3 — Unit 1 ❑ The Communication Process

Structure

1.1 ❑ Objectives

This unit familiarises you with the communication process. In this unit you will learn
- To define communication
- Understand the idea of system
- Know about the nature of communication
- Different types of communication.

1.2 ❑ Introduction

The process of communication is an activity that serves to connect senders and receivers of messages through space and time. The word "communicate" derives from the word "common" - to share, exchange, send along, transmit, talk, gesture, write, put in use, relate.

How often have you heard statements such as these?

- If you want to be promoted, you'll have to improve your communication skills.

- One of the strengths of our relationship over the yeas has been that we communicate so we - in fact, usually I know what she's thinking before she tells me!

- The lightning storm knocked out our communication systems, and since then we haven't handled a single customer call.

- He's really smart, and he knows his stuff, but as a teacher he just doesn't communicate it very well.

- They say they built the product to meet our specifications, but it's not what we asked for - I think we have a communication problem here.

1. Write in one or two sentences a definition of communication in five minutes using the following words:

   a)   information, signals, messages, ideas

   b)   speech, talk, gesture, writing, symbols

   c)   transmitting, giving, exchanging, sending, receiving, expressing.

So an investigation of this subject might begin with the question: what do all studies of communication have in common? What are the shared concepts that make the study of "communication" different from the study of subjects such as "thought" or "literature" or "life?" When someone says "There is a communication problem," what does that mean?

Communication is defined as a system for sending and receiving messages. An investigation of this statement will lead first to the idea of a *system*, and then to the idea of *messages*.

2. How will the communication actually take place in an environment?

1.3 ❑ Systems

A "system" is typically described as a collection of *parts* which are interconnected or *related to* one another and which also relate to the *environment* which surrounds the system. In the picture below, the circles and rectangles represent the parts, the solid lines represent the relationship among the parts, and the arrows show the system's interaction with its environment.

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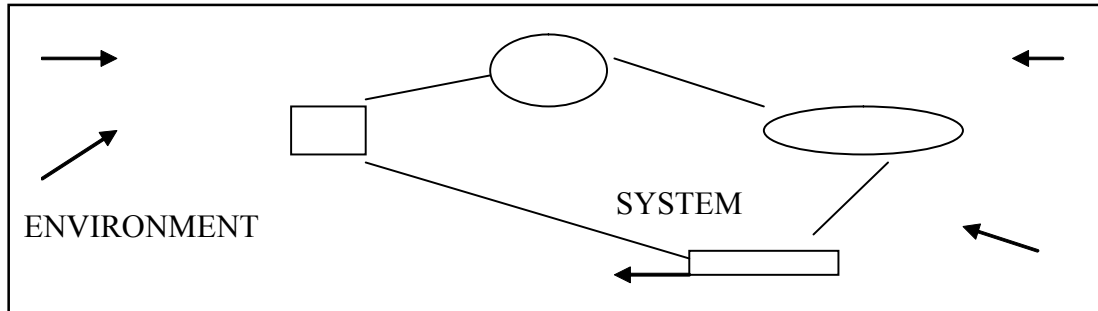
To say that the elements of a system are interconnected implies that if something happens to change one part, then at least one other part must change, too. Naturally, as soon as that second part changes, some other part must then change … and so on. This is somewhat like the effect of touching a bowl of gelatin - a single touch results in a long period of jiggling motion.

Because systems interact with their environments, they are constantly being "touched" from the outside. This means that most systems are constantly changing, and, because these changes take time, a system cannot be described as having one particular shape. It is this property that makes systems useful for studying the kinds of situations that scholars usually refer to as events, or *processes*.

The idea of a system is well illustrated by the device called a "mobile." The parts of this system, or objects as they are often called, are represented in the illustration below as "fishes." The relationships are established by the bars, which maintain a horizontal spacing among the fish, and the pieces of string, which keep the fish at certain vertical depths.
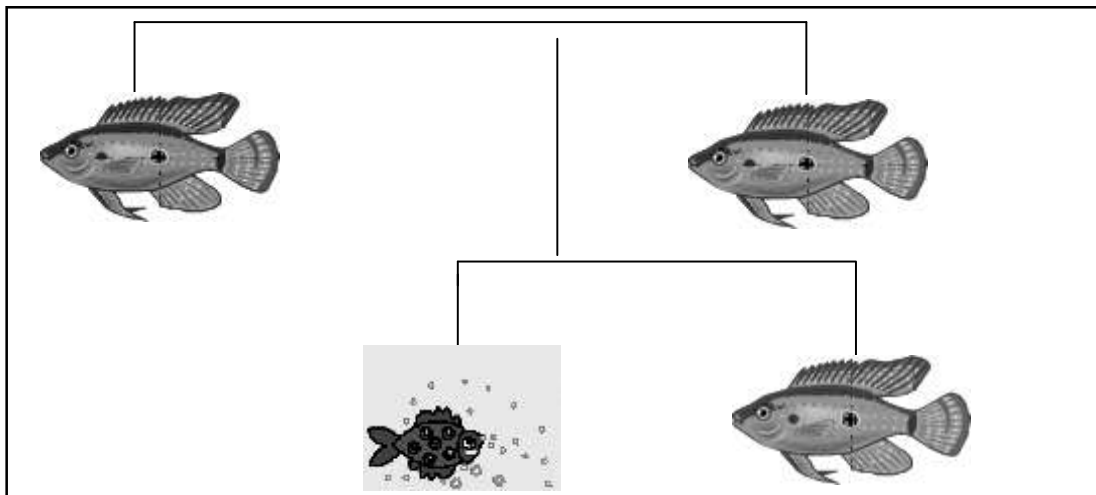
Notice that the strings and bars

- connect every fish with every other fish,
- allow the fish to move around quite a bit, yet confine them to a certain area and keep them from falling apart.

This is an example of how a system works. If any one fish moves, at least one other fish will react by moving too. Thus, the smallest breeze will keep the mobile in constant motion. The following quotation by Stephen Littlejohn provides a more formal definition of the term "system".

> From the simplest perspective, a system can be said to consist of four things:
>
> 1. The first is *objects*. The objects are the parts, elements, or variables of the system. These objects may be physical or abstract or both, depending on the nature of the system.
>
> 2. Second, a system consists of *attributes*, or the qualities or properties of the system and its objects.
>
> 3. Third, a system possesses *internal relationships* among its objects. This characteristic is a crucial defining quality of systems. A relationship among objects implies a mutual effect (interdependence) and constraint.
>
> 4. Fourth, systems also possess an *environment*. They do not exist in a vacuum but are affected by their surroundings. (Littlejohn, 4)

Clearly, the "fish" mobile meets these requirements.
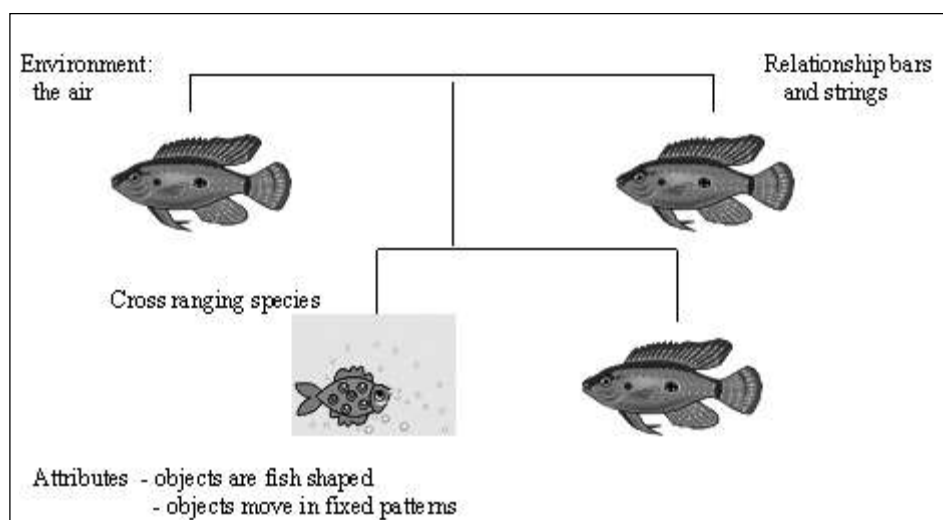
3. Consider each of the systems named here and try to:

- name some of the objects that make up the system
- name of the relationships among the objects,
- describe the environment of the system, and
- describe ways in which the system is constantly changing.

A. The human body's nervous system

B. The legal system of India

C. The traffic/highway system of a city.

1.4 ❑ The role of communication

Notice that these example systems have communication in common.

The nervous system carries messages from the nerve endings in our extremities to our brains and back.

The legal system includes thousands of individuals talking to one another, laws being read and interpreted, forms being filled out and so on.

The highway system requires constant communication among drivers - turn signals, brake lights - and between drivers and their vehicles - as, for example, when you "tell" your car to turn left by pulling on the steering wheel.

In fact, it might be said that communication holds a system together. The following are the nature of communication:

Communication connects

Communication is not only passive connection. It is the process of connecting. It is a collection of renewable actions that work throughout space and over time to form relationships among objects.

Communication happens

Communication is not an object itself. It is not a thing. To understand communication, we must look at relationships among the "things" and at the environments in which the "things" reside.

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For example, consider some common communication "things":

    A. a paperback copy of Charles Dickens's A Tale of Two Cities

    B. a video tape of the DD 6:00 news broadcast on May 5th, 2011

    C. a written invitation to attend my sister's wedding.

In each case the thing - the actual book, the actual video tape, the actual invitation - is not the communication. The communication is the process that -

    A. connects the readers of the book to the story told by the author

    B. connects the watchers of the broadcast to the events of the day

    C. connects my sister and I via the announcement of her wedding.

The book, the tape and the invitation are only a part of the communication process. Thus we can draw the following conclusions:

- communication always happens. It takes at least two to communicate.
- communication involves an exchange - of electrical signals, of sounds, words, pages of print etc.

These exchanges among communicators are 'messages'.

Each of the previous examples contained a sender and a receiver and a message. The book was written by its author to be read by its audience. The video tape was produced by one group of people to be watched by another. The invitation is a message sent from my sister to me.

1.5 ❑ The Shanon/Weaver Model of Communication

Claude Shannon was a research scientist at Bell Telephone Company trying to achieve maximum telephone line capacity with minimum distortion. His intention was a mathematical theory of signal transmission for only telephones. But when Warren Weaver applied Shannon's concept of information loss to interpersonal communication, one of the most popular models of communication was created.

In the late 1940s this was a mathematical theory of communication that gave the first systematic framework to optimally design telephone systems. The main questions motivating this were how to design systems to carry the maximum amount of information and how to correct for distortions on the lines. This approach introduced a simple abstraction of human communication, called the channel. Shanon's communication channel

consisted of a sender (a source of information), a transmission medium and a receiver (whose goal is to reconstruct the senders messages). The diagram below shows a simple version of the model.
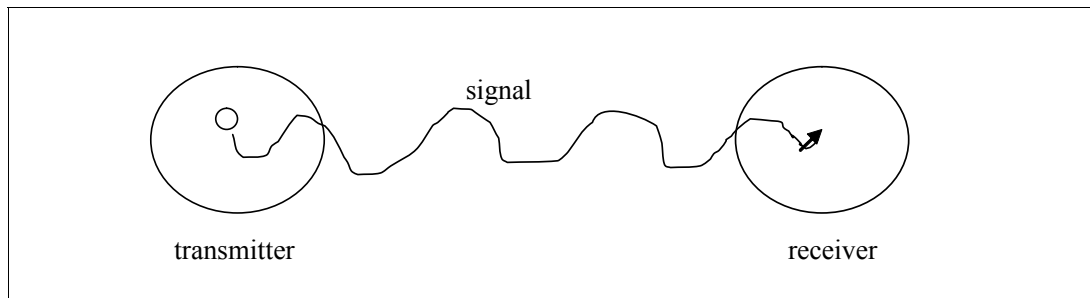
To quantitatively analyse transmission Shanon introduced a measure of the amount of information in a message. To Shanon the amount of information is a measure of surprise and is closely related to the chance of one of several messages being transmitted. For Shanon a message is very informative if the chance of its occurrence is small. If, in contrast, a message is very predictable, then it has a small amount of information - one is not surprised to receive it.

He introduced the *entropy*, a quantity that measured a source's information production rate and also a measure of information carrying capacity, called the *communication channel capacity*. If the entropy rate, the amount of information to be transmitted exceeds the channel capacity, then there were unavoidable and uncorrectable errors in the transmission. And if the sender's entropy rate is below the channel capacity, then there is a way to encode the information so that it can be received without errors. This is true even if the channel distorts the message during transmission. Shanon adapted this theory to analyse ordinary human written language. He showed that it is quite redundant, using more symbols and words than necessary to convey messages. Presumably this redundancy is used to improve our ability to recognise messages reliably and to communicate different types of information.

From the nature of the communication process, the *signal* is generated by the transmitter and 'noticed' by the receiver. The signal represents a pattern, or a disturbance, in some substance that forms part of the environment of both transmitter and receiver. The transmitter and receiver are immersed in this substance, which is usually called the medium of communication.

The transmitter creates a signal by shaping, changing or disturbing the medium, and the receiver notices the signal by recognising these changes. For example,

- In human speech the medium is the air. Signals are patterns or waves formed in the air by the vocal cords of the transmitter and noticed by the ear of the receiver.
- In dolphin communication the medium is water. The signals are patterns or waves formed in the water by one dolphin and noticed by another.
- In computer communication the medium is an electric current. Signals are patterns in a flow of electrons that are produced within the transmitting computer and detected by the receiving computer.
- In skywriting the medium is smoke. The signals are patterns of smoke drawn by a moving airplane and noticed by those on the ground.

When communication is observed, it is often the case that the signal captured by the receiver is not identical to the signal generated by the transmitter. Sometimes, and somehow, the signal changes as it travels from one to another. This behaviour is explained by noticing that there are ways that the signal might be interfered with as it travels through the medium. The Shanon/Weaver Model illustrates this by adding a term called *noise.*
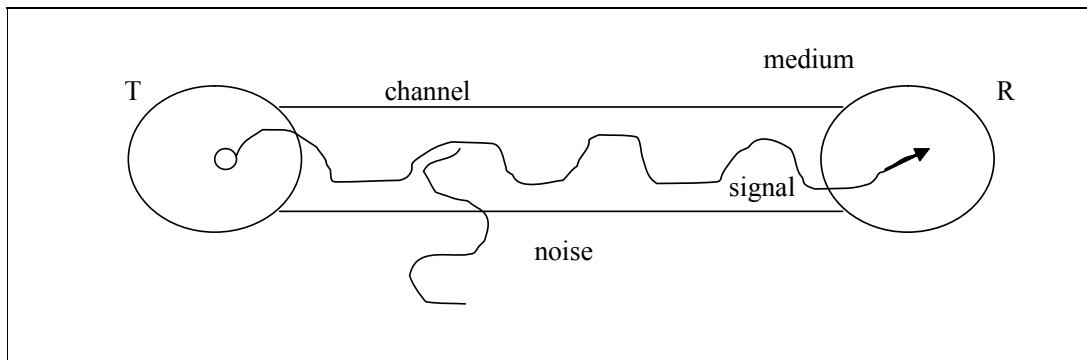
In order to emphasize the path of the signal, this complex version of the model specifies that a certain part of the medium, the channel, directly connects the transmitter and receiver. In a perfect communication process, the signal would travel along the channel with no interference at all, even though other signals might be moving through the same medium outside of the channel. In the real world, however, most signals are subject to varying amounts of noise.

4. What is a channel?
5. What do you understand by a signal?
6. What is noise?

1.6 ❏ Summary

Communication is a process that happens among and acts to connect communicators through space and over time. It involves the creation, transmission and reception of messages.

Communication connects many kinds of senders and receivers, including the ones that are not human. Communication systems make use of simple messages to convey meaning as well as organized complex patterns of messages.

1.7 ❏ Review Questions

1. **State whether communication has happened in the following cases.**

a)   When a truck picks up a cargo in Durgapur and delivers it to Howrah.

b)   The Puri sea beach smells of salt air.

c)   A child having breakfast in his home reads the back of a cereal box.

d)   When a whaling ship in the northern Pacific fires a harpoon gun and connects with a surfacing whale.

e)   A baby sees its mother's face for the first time.

f)   A computer in New York city calls up a computer in New Delhi and transmits a message.

2. **Complete the following paragraphs of how signals flow from transmitter to receiver via well-defined channels.**

a) A telephone cable package consists of bundles of single, insulated wires wrapped together and coated with plastic or similar substances. Each wire in the bundle is a ………………., capable of carrying one ……………. The bundles of wire group these ………………… together so that many signals may travel in the same …………………… The cable is insulated to prevent noise. You may be talking to someone one day when a lightening flash from a nearby thunderstorm generates an electric charge that interferes with the ……………...and adds ………………. to your phone call.

b) In a lecture hall you might notice that only the professor speaks. The fact that all but one person are quiet, creates a ……………….. channel that allows the sound of the professor's voice to flow unimpeded to the ears of the students. However, in the midst of

a particularly uninteresting lecture, some students might begin to whisper among themselves. As these sounds creep into the ……………. and combine with the professor's sound waves, the lecture becomes garbled and …………..to students in the back of the room.

c) In a print medium, such as a book, the ……………. are patterns of ink pressed to a white piece of paper. A ………………. is formed by forcing the print to take on certain forms such as sentences, ……………………, pages and chapters. The channel, known as spelling, may be enforced by a computer programme that checks each word to make sure that it is acceptable. Nonetheless, …………. creeps in. two forms of this noise are

………

…………………………………………………… ………………………………………………………

And they have affected the document because of ……………………………………..

………

1.8 ❏ Works cited

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Module -3 — Unit 2 ❑ Signs and Language, Self and Society

Structure

2.1 ❑ Objectives

This unit introduces you to an important aspect of natural language, pattern recognition. In this unit you will learn about

- Semiotic system
- Concepts and objects
- Human communication.

2.2 ❑ Introduction

Human beings recognise patterns of information and organise them to generate meaning. Collections of these organised patterns form the languages that humans use when they communicate. Human beings possess the ability to notice patterns in their environments. When the perception of these patterns leads to the interpretation of new information in

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the context of previous knowledge, we might say that meaning occurs. The notion of meaning, or the making sense out of one's information, is an important aspect of human communication.

There is little agreement as to how the term 'meaning' should be defined, nor is there agreement as to how meaning is created, preserved and destroyed in the midst of the communication process. Attempts to reconcile these agreements have led to the development of differing points-of-view. Important among these are:

- Meaning is contained in the patterns themselves
- Meaning is created entirely in the minds of the individual senders and receivers
- Meaning arises from the social interactions of the communicators.

One widely used approach to the study of the relationships among patterns of perception and meaning is called semiotics. Central to semiotics is the notion of the sign.

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1. What is semiotics?

A sign is a patterned data which when perceived brings to mind something other than itself. Pause and look at Figure 1 for a moment or two.
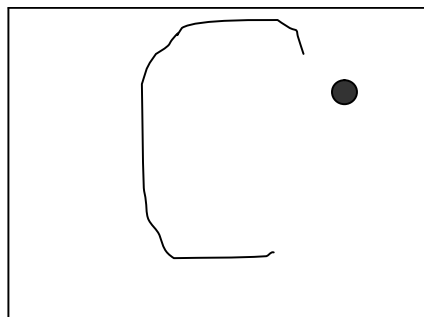
Figure 1

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2. Now briefly describe the thoughts that Figure 1 brought to your mind. It may help you if you write it down.

………………………………………………………………………………………………

This situation illustrates three fundamental points.

- The first is the data or the perceived pattern of dark-on-light in Figure 1. This is called the sign.

- The second is the real-world animal that Figure 1 resembles. This is the object. In the semiotic model, the sign is said to 'refer to' its object. Similarly, the object is called the 'referent' of the sign.

- The third is the thought that forms in the mind of a reader as she or he gazes at Figure 1. This is called the concept.

These three elements relate to one another as a semiotic system. The relationship among them is the following :

```
                                              SIGN
                    perception                sensory data
CONCEPT
in your mind
                    experience
                                              OBJECT
                                              the thing itself
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❑
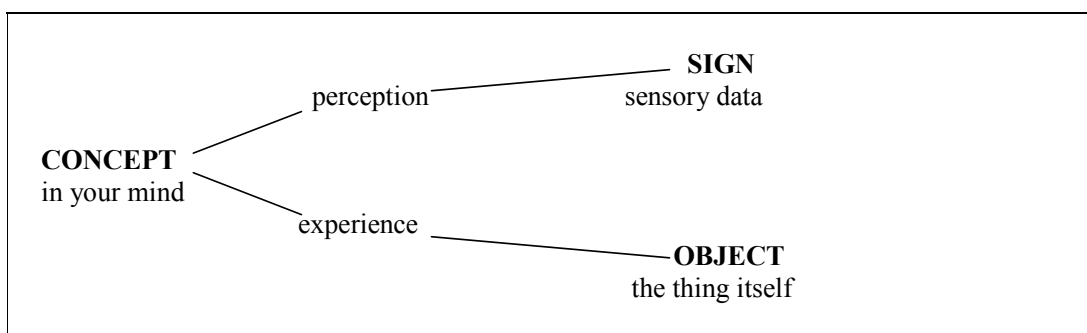
3. What are the fundamental points in a semiotic system?

2.3 Icon, Index and Symbol

Why do a particular sign bring to mind a particular concept? For example, why does [elephant image] bring to mind an animal, while [clock image] does not? In this case, the connection lies in the resemblance of the sign to the object.

It might be that one day during a trip to the zoo, the reader saw a large animal - and so later when he or she sees a printed image that resembles the animal, that earlier experience is brought to mind.

Connection-by-resemblance is one of the three fundamental ways that signs, concepts and experiences relate. This particular kind of sign is called an icon. If a sign is a perception that refers to, or brings to mind, something other than itself, an icon is a

type of sign that resembles the thing that it refers to. Thus ![elephant] is an icon because it resembles the animal that it brings to mind. You may have noticed that in our discussion of ![elephant] , we have carefully refrained from using the word elephant. The reason for this is that the word # elephant # itself is a sign. Though a different kind of sign than ![elephant] .

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4. How does signs, concepts and experiences relate?

This second type of sign is called a *symbol*. Symbols are the objects that they bring to mind and are related in an arbitrary manner. This means that there is no known reason why the symbol and the object are related. For example, there is no reason why the large animal under discussion might not be tagged by a different word - # nordnet # or # barracuda #. # Elephant # is used because over the years, it has come to be so used. A third kind of sign brings a concept to mind by means of a direct, physical connection between itself and its object. For example, if someone is walking down a street and suddenly encounters the smell of freshly baking bread, he or she might find the concept of a bakery coming to mind. This is called an *index*.

Three basic types of signs: the icon, the index and the symbol bring to mind concepts that are related to the perceiver's previous experience with objects in the world. Each operates in a different way.

Icon - a sign that resembles its object. ![smiley] This brings to mind a smiley, it is acting as an icon.

Index - a sign that is physically connected to its object.

If the rain touching your face brings to mind the nearby storm, it is acting as an index.

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Symbol - a sign whose relationship to its object is arbitrary.

This brings to mind the concept of 'recycle', and is thus a symbol.

2.4 ❑ The Semiotic Model

The semiotic model provides a coordinated way of talking about how the thoughts in our minds can be expressed in terms of the world outside of our minds. The model contains three basic entities.

- The sign: something which is perceived, but stands for something else,
- The concept: the thoughts or images that are brought to mind by the perception of the sign,
- The object: the "something else" in the world to which the sign refers.

The model is most often represented as the semiotic triangle.
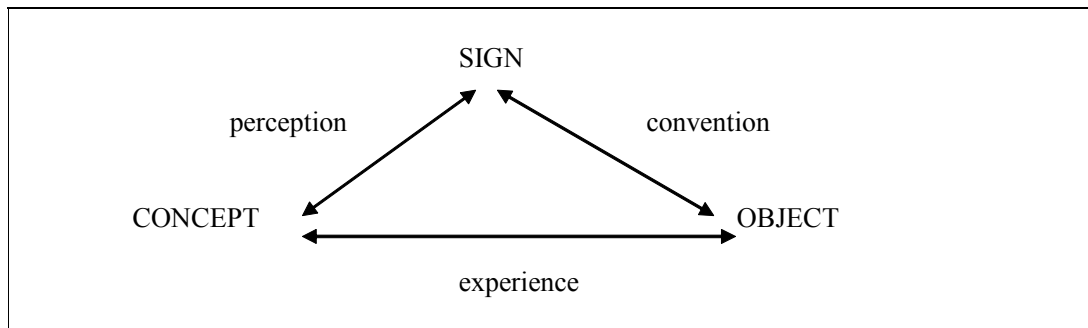
This version of the semiotic model is adapted from the work of the American philosopher Charles S. Pierce. Pierce is generally acknowledged as an important pioneer in the study of signs.

5. On which area did Charles Pierce work?

From the model,
- The sign and the concept are connected by a person's perception

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- The concept and the object are connected by the person's experience
- The sign and the object are connected by the conventions, or the culture, of the social group within which the person lives.

These connections are important to the study of how meaning arises during the daily encounters with the many signs that fill the human environment. Human beings recognise patterns of information and organise them to generate meaning. Collections of these organised patterns form the languages that humans use when they communicate. The following are some of the ways that meaning arises as people make use of signs during the process of communication.

- Denotation and connotation - this section investigates how the semiotic process gives rise to both public and private meanings.
- Paradigm and Syntagm - this section presents the structures and processes by which individual signs are organised into more complicated, grouped signs.
- Abstraction: Metaphor, Metonymy, Myth - this section investigates some of the ways signs help humans overcome the limitations of their perceptions.

6. How does meaning arise during the process of communication?

2.5 ❑ Self and Society

7. How does the process of communication take place?

Human communication occurs among individuals within the context of groups. Thus a complete understanding of human communication must take into account both human psychology and human social interaction. Communication is one of the most interesting aspects of human life. In the words of Kenneth Boulding:

> The speaker has some structure that is perceived in the form of images in the mind and no doubt coded in some energy and matter structures in the brain. This structure is translated to structures in the nerves that run down to the vocal cords, which translate it into air waves, which are partly matter, partly energy. These air waves hit the eardrum of the listener and are translated into patterns of nerve impulses; mostly electrical. These pass into the brain of the listener and are translated there into images that are unlikely to be identical to the images in the mind of the speaker but, if the conversation is successful, will be very similar to them. These images will produce a change in the structures in the mind of the listener, who then becomes

the speaker, and the whole process is reversed, ending in the mind of the original speaker, who may then react. We are so accustomed to conversation that we take it for granted. Actually, it is a process of almost literally inconceivable complexity.

2.6 ❑ Self

Communication always involves at least two entities: one to transmit the message, and one to receive it. However, human communication is more complicated than that:
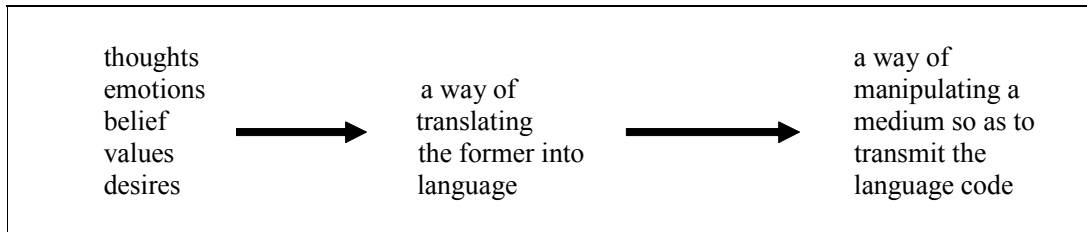
The need to question and be answered, the longing for communication, is our human hunger, and it is evident from that moment after birth when the newborn sees and hears the mother for the first time. Feeling her caress, hearing her voice as she makes some welcoming sound, the baby already begins to know who she is. Martha Heyneman describes that first exchange between mother and child as the beginning of the flow of language, a new kind of nourishment. (Ellen Dooling Draper)

The fundamental Shanon/Weaver model of communication includes a transmitter who creates and transmits a message and a receiver who notices and interprets the message. At first, it seems that there will be little difficulty in applying this model to two people who are communicating.

However, further thought will demonstrate a need to look more closely at what is meant by the terms "transmitter" and "receiver". In human communication the interaction between these two turns out to be far more complex than was first imagined. When humans speak, they speak in a language. But we also know from our own experience that this language is not adequate to express every thought that we might have. (Who has not at one time or another said, "I know what I want to say, but I just can't put it into words!") This leads to the imagination of a division between our awareness of ourselves and the speech by which we express this awareness to others.

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8. What are the two entities of communication?

The study of human communication must consider the process by which inner thoughts, emotions, beliefs and other self-awarenesses are translated into language prior to being spoken.

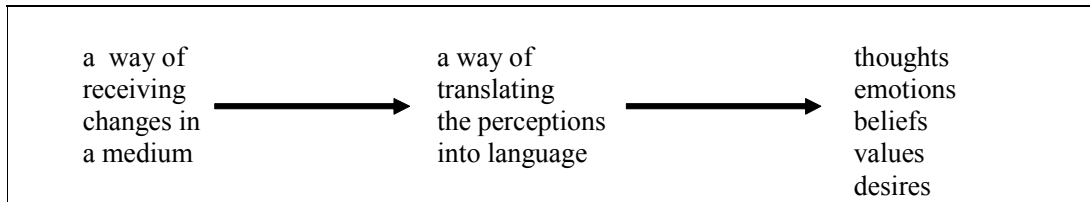|		
thoughts emotions belief values desires	→ a way of translating the former into language	→ a way of manipulating a medium so as to transmit the language code

Similarly, once thoughts have been coded into language, they must be converted into sounds that others can hear. Humans accomplish this by expelling the air in the lungs through the larynx to make sounds which are modified via the mouth and tongue to produce speech.
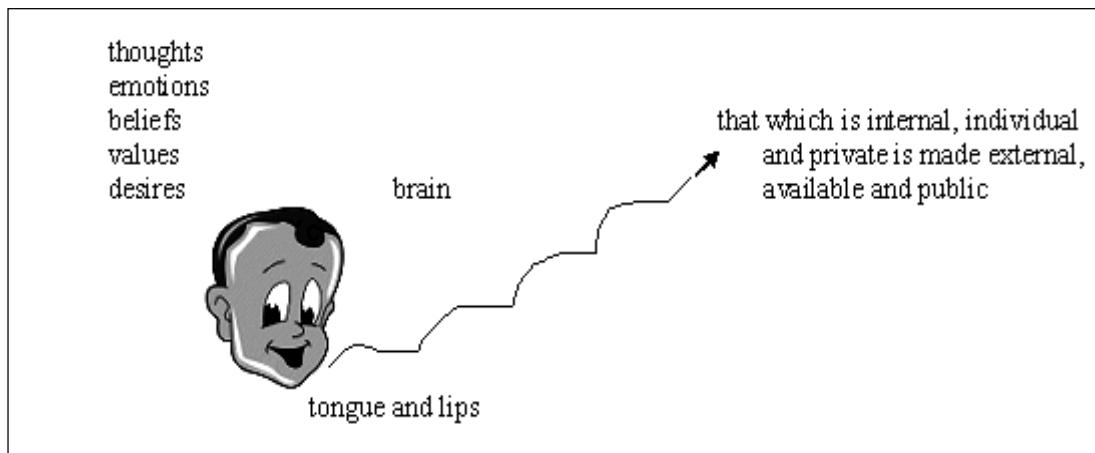
The Shanon/ Weaver Model suggested that these translating and converting steps are common to all communication. But unlike non-human transmitters, the human is self-aware. She or he knows "what's on my mind" and often speaks with the intention of making the private, inner world available to others. This notion of intention, or communication for planned effect, is not common to all communicators and is not contained within the Shanon/ Weaver Model.

The reception of a human message is similarly complex. Human perceptions are never turned off - the ears for example, hear every sound that comes within range, whether these sounds are messages or not. In fact, much of what is perceived by the senses must be categorised as noise.

| a way of receiving changes in a medium	→	a way of translating the perceptions into language	→	thoughts emotions beliefs values desires

Thus, if humans are to communicate with one another, they must be able to separate an incoming message from the noise that surrounds it. It is not surprising, then, to find that the study of listening is as important as the study of speaking.

9. What is the difference between sound and noise?

Once the sounds of the message have been distinguished from the noise, they must be translated into statements of language. Although this seems as if it might be simply the reverse of the process the transmitter went through in creating the message, however it may not be so.

Finally, as might be expected, the language statements that the receiver's mind has derived from the incoming message must be interpreted or merged into his or her existing thoughts, emotions, beliefs, ideas.
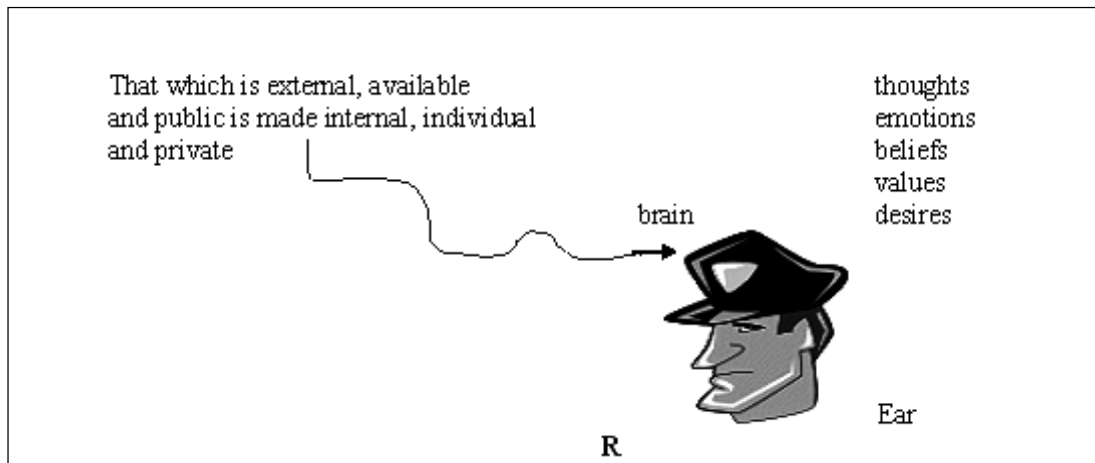

It is clear that acts of speech and hearing use language codes to connect human minds, and although there are many ways of communicating that do not use language, its study provides important insights into the process of human communication.

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2.7 ❑ Feedback and complexity

When viewed in light of the previous discussion, communication between humans would seem to fit the Shanon/ Weaver Model quite well. The next picture summarizes the model.

SPEAKER

LISTENER

T

R

MESSAGE

the content is coded so that it can be sent as a message

the message is received and decoded

decisions are made as to what the content of the communication will be

decisions are made as to what the content of the communication was
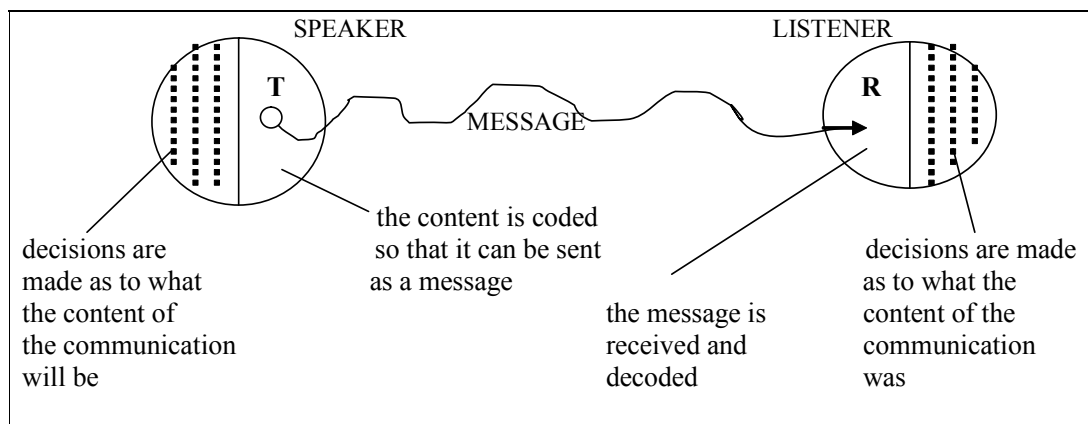
However, observation of actual human communication provides behaviours that do not appear in this model. For example, when people communicate, the receiver often reacts to a message by generating an immediate return message of his or her own. To show this response, often called feedback, it is necessary to extend the model. Because "feedback" is as much a valid signal as was the original message, the terms "transmitter" and "receiver" are seen to be quite arbitrary. Both individuals transmit and receive message, and they may both be doing so at the same time.


R T

R T
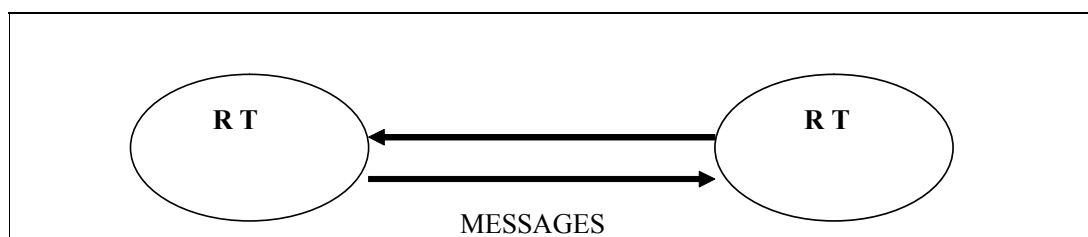
MESSAGES

10. What is feedback in communication ?

In non-human communication this is interesting but not particularly troublesome. Such communication is relatively simple, and feedback usually represents an expected

return message. For example, the typical home heating system uses feedback to control the temperature. The thermostat monitors the temperature of the air and sends an 'on' message if it becomes too cool or an 'off' message if it becomes too warm. The heater monitors the electrical channel from the thermostat and turns the heating unit on or off accordingly. In the last example the number and kinds of feedback messages were strictly limited.

When human communication is intentional, the human receiver is likely to change his or her mind upon the reception of a message. This means that the feedback message may involve something totally new to the former transmitter (now receiver) who consequently may change her or his mind before responding with even more feedback. As this communication flows back and forth, it quickly becomes very complicated and difficult to predict.

Further observation shows that people tend to gather in groups, that they engage in communication almost constantly within these groups, and they communicate on many channels simultaneously. This means that a message may involve any of a number of media: sound waves for speech, light waves for gesture or "body language," even particles of "stuff" for smell. Furthermore, people seem to have the ability to "tune out" perceptions that they deem unimportant, and to "tune in" to messages that matter to them.
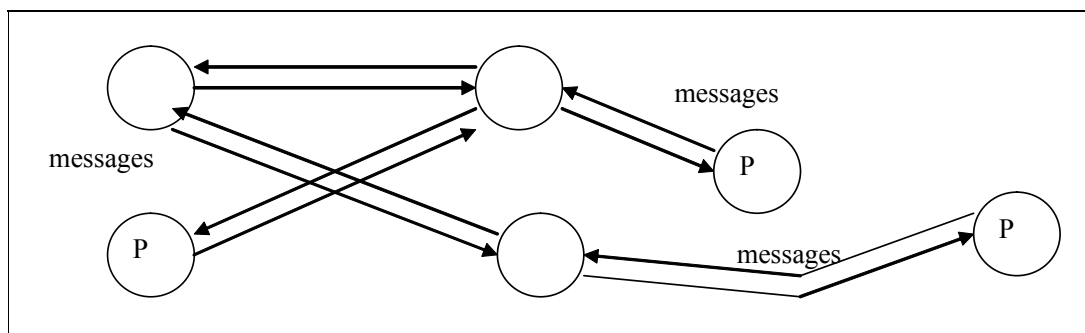

2.8 ❑ **Summary**

Communication occurs among individual human beings. Human communication occurs within the context of social groups. In this unit we have learnt how humans recognise patterns of information and organise them to generate meanings. And we have familiarised

ourselves with the terms icon, index, symbol, and the semiotic model. The second part of the unit introduced the important concepts in human communication.

2.9 ❑ Review Questions

1. If every person is both transmitter and receiver, is there such a thing as an 'original' message?

2. With so many signals criss-crossing one other, how do researchers identify individual messages for study?

3. Do people sometimes interpret noise as if it were a message? Might one person's message be another person's noise?

4. Does the process change when a single message is broadcast to a large number of people?

5. With so many channels and connections, who, exactly, is communicating with whom? And to what effect?

6. What is the unique ability of patterns of information recognition by humans?

7. What is meaning?

8. What is a sign? How is it related to semiotics?

9. Discuss three basic types of signs.

10. What are the three fundamentals of the Semiotic Model of communication?

11. Discuss semiotic triangle according to Charles Pierce.

12. How does meaning arise during the daily encounters with the many signs that fill the human environment?

13. What are the functions of the semiotic model?

14. 'Signs remind us of the things we have perceived in the past, or things we can imagine by combining memories. They serve to develop a characteristic attitude towards objects in absentia.' From the following list identify and name the icons, indexes and symbols.
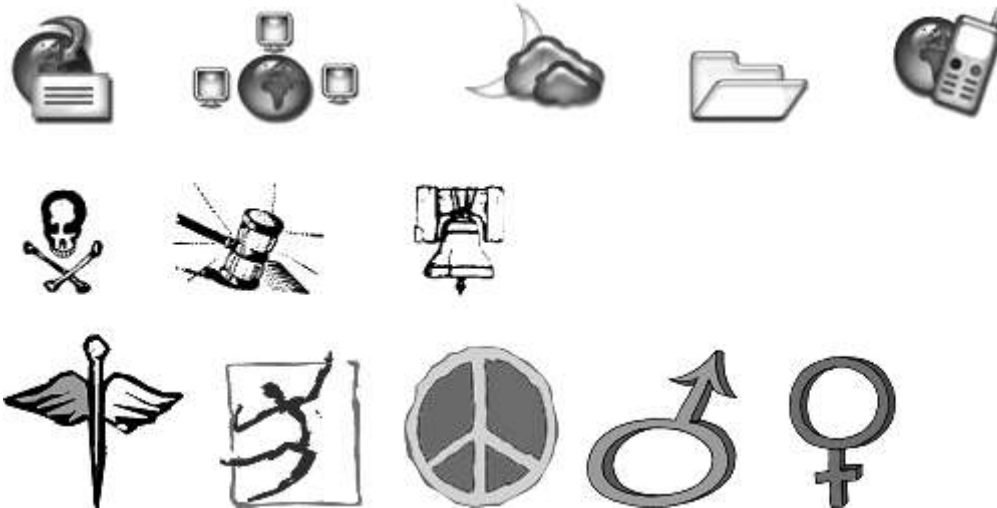
15. What concepts the above signs bring to mind and what is the relationship among the signs and their concepts?

2.10 ❑ Bibliography

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McLuhan, M. 2003. *Understanding media : The extensions of man* (Critical Ed., W. T. Gordon, Ed.). Berkeley, CA : Ginko Press. (Original work published in 1964.)

http://www.rdillman.com / HFCL / TUTOR / Self soc / Self soc1.html

Module -3 — Unit 3 ❑ Mass Communication

Structure

3.1 ❑ Objectives

This unit is on communication through written documents. In this unit you will learn

- How text plays a role in defining social environment
- How text relates to meaning
- Text-centered approach
- The 'how' and 'why' of communication.

3.2 ❑ Introduction

Writing was developed around 3000 B.C. in the Middle East. Earlier speech and body language were the only forms of human communication. The most obvious difference

between wrting and speech is in their media. Speech is carried by sound waves in the air, writing is carried by ink on paper. Even in its simplest form, the invention of writing produced significant changes in human communication. The next major change came with the discovery of printed texts in Europe in the late 15th century, whereas written documents could only be produced by individuals, one document at a time, printed documents could be mass produced. This phenomenon, called mass communication dates from the invention of print.

This 'mass' communication process, which made use of permanent text that could be made available to millions of people at the same time, quickly became an important factor in the lives of many human beings.

By removing words from the world of sounds where they had first had their origin in active human interchange and relgating them definitively to visual surface, and by otherwise exploiting visual space for the management of knowledge, print encouraged human beings to think of their own interior conscious and unconscious resources as more and more thing-like, impersonal and religiously neutral print encouraged the mind to sense that its possessions were held in some sort of inert mental space. (Walter J. Ong)

Some scholars argue that the next great change occurred in or around 1950 with the discovery of the computer. The digital data processing certainly has brought changes to our society.

The fact that writing remains in existence long after it has been created is so remarkable that we give a special name, text, to the visible remains. Humans receive textual messages via their eyes. It has been argued that this visual aspect to text is important in itself and because it shapes the way human beings pay attention to their environment, and this shapes the way they think about themselves.

Text-using societies tend to be visually oriented, whereas speech-using societies tend to be aurally oriented. Thus, when scholars initiated the study of text, they discovered that communication not only helps shape individual relationships, but it also plays a role in defining the social environment. Text is that which is perceived by the reader. However this conceivably could be any data that is taken in by the eye.

Review Questions

1. When did writing develop?
2. When was printing invented?
3. Are the writer and his text interconnected?

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3.3 ❑ Text and meaning

As was shown earlier, the Shanon/Weaver Model describes communication as a process that includes a transmitter who initiates the communication, a signal that moves through a medium, a receiver who notices the signal, and noise that may alter the signal.
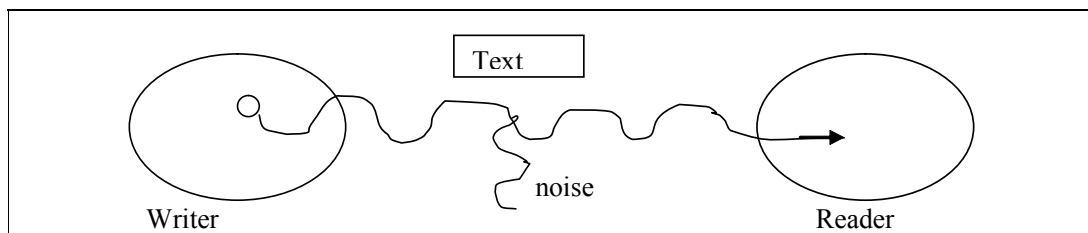
In terms of this model, text can be seen as being created by the writer and then moving through time and space until it is encountered by the reader. The medium is light waves, and the signal is formed as light bounces off of the paper and ink and into the reader's eyes. While the text is in transit, noise may act to make it less understandable - the writing may fade, for example, or pages may be torn or missing.

This is accurate as far as it goes, but it does little to demonstrate how text relates to meaning. However, it is possible to produce a somewhat different model that is more amenable to the discussion of meaning.

| 4. Can text and meaning be interpreted in terms of the Shanon/Weaver model? |
|---|
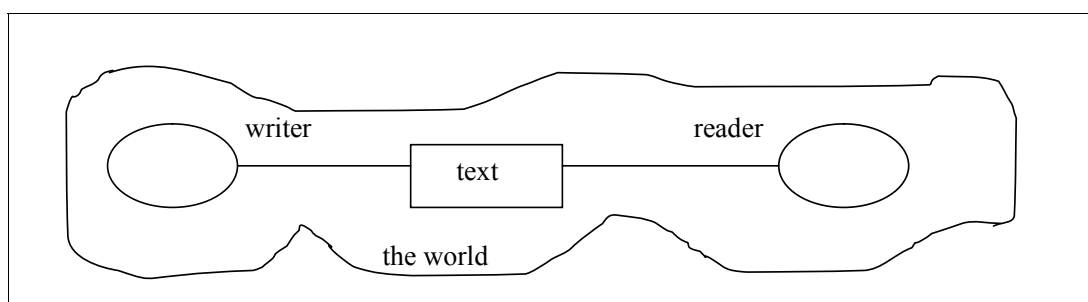
In this model the reader, the writer and the text exist in the world, which is their environment and with which they interact. The reader and the writer interact directly

with the text, and indirectly with one another by means of the text, which itself becomes a medium of communication. Thus reader, writer and text are seen as an interconnected system.

One way to interpret this model is to imagine that the writer, who has thoughts to communicate, expresses them by creating a text. The reader and the writer share a language code, and so when the reader encounters the text, she or he becomes the receiver of the writer's thoughts.

3.4 ❑ The writer's intention

A familiar approach takes the point of view that the writer of the text, who is often called the author, created the text with the intention of communicating meaningfully with the reader. Many of us encountered this approach in our high school literature classes. We were taught, for example, that when Herman Melville wrote Moby Dick, he intended for us to read the book and understand his thinking on the subject.

writer → Expresses certain ideas or thoughts by means of writing
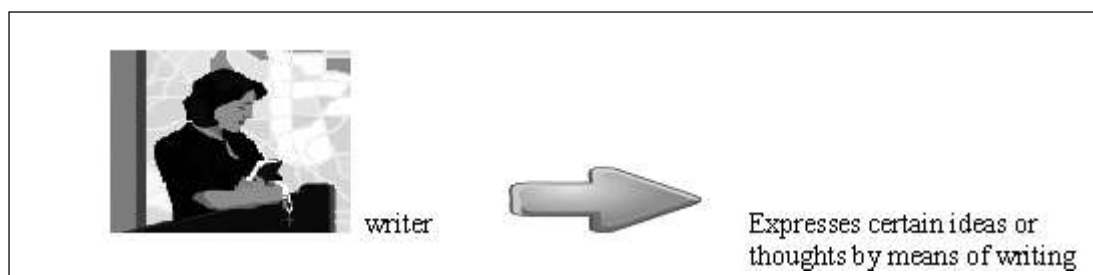
From this point of view, the focus is on what the writer meant to say, and the reader's task is to discern the author's thoughts. Thus, when we consider what it might mean that the protagonist whale in Moby Dick is coloured white, the question we must ask is, "Why did Herman Melville choose to make his whale a white one?"

5. What is a reader's task?

Military orders are an example of a kind of text that is well described by this approach. In a "military order" the intention of the writer is paramount. There is no doubt that he or she intends that a particular meaning is conveyed, and if the reader has any uncertainty of the meaning of the text, that ambiguity must be resolved by attempting to understand what the writer was trying to say. The reader has no leeway for interpreting the text on her or his own.

3.5 ❑ The Reader's Interpretation

Text is composed of symbols, and as we discussed in unit 2, the transmission of symbolic messages requires that the sender and the receiver share a code by which the sender encodes and the receiver decodes the message. In military orders this code is very narrow - the words 'attack' and 'withdraw,' for example, have very specific meanings - in order to insure that the sender will not be misunderstood. But the codes used in literature, and the texts of everyday life such as newspaper and magazines, are very broad and ambiguous, with many words having more than one possible meaning.

Extracts meanings from a written text → reader
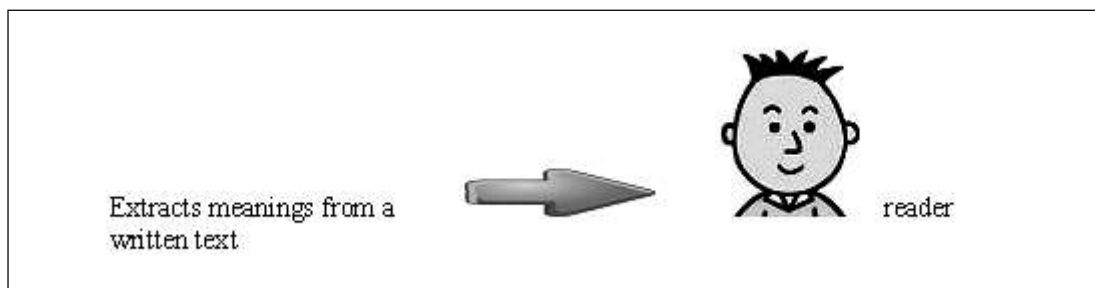
When the reader encounters such a text, he or she cannot be completely certain as to which of these meanings the writer intended. Further, the reader has led a life which contains different experiences than those of the writer. Consequently, the reader is likely to make of the text something other than what the writer might have expected. This is *reader-oriented approach*.

> 6. What is reader-oriented approach?

3.6 ❑ The Text Itself

The *text-centered approach* argues that because the text was brought into the world by a writer who lived in the world, the text must contain essential truths about the world. As these truths are permanently embedded in the text, the reader, who is also living in the world, ought with sufficient effort, to be able to discern them. This approach is adopted most frequently by those who study sacred texts. These, having been created by a deity are taken to be composed entirely of truths, and in fact, it is not unusual for such texts to assert this as a primary fact. For example:

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In the beginning was the Word, and the Word was with God, and the Word was God. - John L.L. Harper *Study Bible, Revised Standard Version*

I may assert Eternal Providence

And justify the ways of God to men. - John Milton, Paradise Lost, book 1, lines 25-26.

If a text is taken in and of itself to contain the truth, then neither the intentions of its human writers nor the interpretations of its readers are relevant. The meaning is in the text, and if two readers disagree, then they must consult the text further in attempting to resolve the disagreement. There is no other authority.

3.7 ❑ Text as Environment

In the previous sections, we have learnt about three approaches, namely, the writer's intention, the reader's interpretation and the text itself. Although each of the previous approaches works well for some varieties of text, none of them works entirely well for all texts. In fact, most of the texts that we encounter was written by someone who intended to say something; most readers extract meanings that the writer did not intend; most texts contain some truth.

A fourth approach attempts to resolve this dilemma by considering text as part of the human social environment. According to this approach, each author adds to the "communication environment," and each reader takes meanings from it. When considered from this point of view, the text is not separate from the world, but is part of it. Writers and readers, who are also part of the world, participate in the 'textual experience.'

For example consider the text called a 'newspaper.' Because many writers and editors contribute to each edition, there is no way to identify a single 'author.' As readers read the paper, they compare what they read to their experiences in the world, and they discuss what they read with other readers. The meanings that readers take from the newspapers become the raw material of other texts, including such as the television and radio news of the day, and the next day's newspaper. The text of the newspaper is stored in libraries and other archives where it can be referenced at any time. Thus, the text becomes part of the fabric of the life of a society.

This goes deeper than the simple thought that 'everyone reads more or less the same text.' Because the codes by which humans communicate are shared by all members of the society, they, too, are parts of the communication environment. This means that

the texts, the people, the interpretations, and the rules that govern the interpretations are all mutually interactive. Let us consider the quote:

And she understood that the hour had come to herself.

While the readers may have no knowledge of the author of this quotation, they are not completely free to interpret the text however they might wish. The language codes that constrain the interpretation insist that the person referenced in the sentence be identified as female; that she be seen as thinking about her personal situation; and that her thoughts be considered as having something to do with time.

The cultural approach points out that these resources are applied in different ways at different times. Sometimes humans express their intention as authors, sometimes they develop unique connotations as readers, sometimes they search for eternal truths. Thus, the common ground of text is found in the two complementary faces of human communication: the society and the self.

7. What are the four approaches in Mass Communication?

3.8 ❑ Data as Text

An even broader definition of the term 'text' arises from considering the maxim that 'you can't not communicate.' And in the words of Anthony Wilden:

Let it be emphasized that the communication of information does not necessarily imply the use of language, nor consciously perceived sending or receiving, nor consciously intended communication, nor consciously noted understanding. As already noted, every act, every pause, every movement in living and social systems is also a message; silence is communication; short of death it is impossible for an organism or a person not to communicate. (Wilden 124)

For example, natural phenomena can be 'read' - a red sunset tells the watcher that it might rain tomorrow; flocks of geese flying south indicate that winter is near, and so on, in terms of this approach, scholars may view the physical world as a large, complex text which communicates a part of reality to its human readers. This notion is similar to the text-oriented approach that was described above - the world is a text whose meaning is 'true,' and as observers, humans must try to puzzle out its meaning.

8. Does social environment impact on the communication process?

3.9 ❑ The Communication Environment

No act of communication occurs independently of its environment. This section investigates the ways in which various aspects of the human social environment impact on the communication process.

The question is do meaning, thought, and reason concern merely the manipulation of abstract symbols and their correspondence to an objective reality, independent of any embodiment?

Or, do meaningful thought and reason essentially concern the nature of the organism doing the thinking - including the nature of its body, its interactions with its environment, its social character, and so on?

Though these are highly abstract questions, there does exist a body of evidence that suggests that the answer to the first question is no, and the answer to the second is yes.

Human beings become informed as they perceive data by means of their senses, and as they organise this information and give it meaning. The development of the *semiotic model* explains this process in terms of signs, or perceptions that bring to mind concepts about the world. Signs can be arranged in elaborate systems of *codes*, including the very complicated codes that are called *languages*, and used as a means of communication.

While much communication takes place in one-on-one, or face-to-face, situations among individual human beings, communication can also take place in groups, including the very large groups that compose the audiences of the *mass communication* media. Thus, no communication is independent of the social environment within which it occurs. In fact, in social situations it can be said that one cannot not communicate.

Environments are not passive wrappings, but are, rather, active processes which are invisible (Marshall McLuhan, 2003).

Most theories of communication envision communication as a process that occurs by means of messages circulated within a system of interrelated senders and receivers.

Although scholars typically focus their attention on the system, the environment is also of considerable importance. A system cannot survive without its environment. And a system's environment is active, and some of that activity necessarily imparts on the system.

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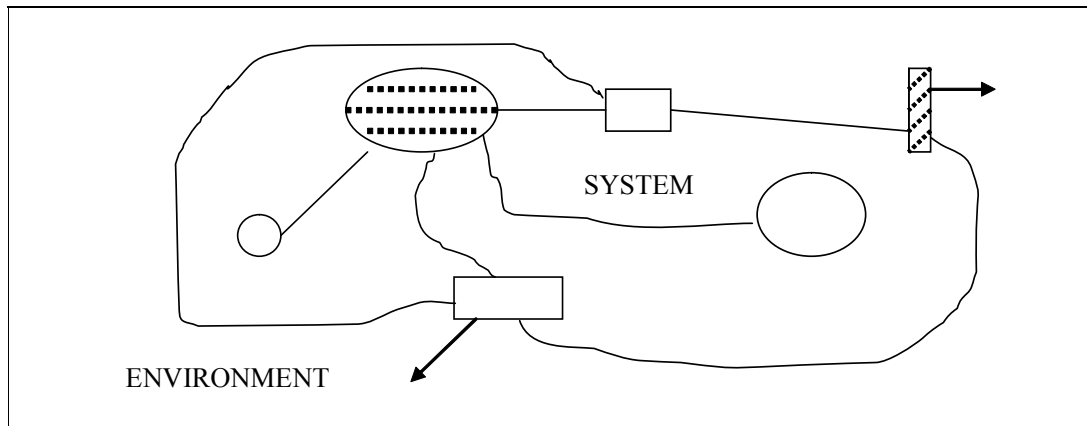
Communication is carried on by individuals within the context of groups and with the use of signs whose meanings are established in part by negotiation among the members of the groups. Thus, human beings:

- continually create their own signs, and
- they continually encounter and make use of signs created by others.

Because of this the members of a society are constantly immersed in a "communication environment" that is rich in potential information. It is the presence of this environment that makes true the statement that it is impossible for human beings not to communicate.

3.10 ❑ Communication and Culture

The boundary between society and culture are the most complex systems on earth. The definition that provokes the least disagreement is that culture is what makes others share with the same kind. This means that culture is symbolic and imaginary, as well as real. There is a general agreement that human communication and human culture are related. There is little agreement as to what that means. According to Denis McQuail, culture must have all of the following attributes.

- It is something collective and shared with others;
- It must have some symbolic form of expression, whether intended as such or not;
- It has some pattern, order or regularity, and therefore some evaluative dimensions;
- There is (or has been) a dynamic continuity over time;
- It can develop, survive, extend and generally succeed for communication.

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In the context used here, the term 'culture' names the entire collection of human artifacts. This means that culture includes everything that might possibly be considered as 'text,' and that it therefore is the 'what' that students of communication study in order to understand the 'how' and 'why' of the communication process.

The artifacts that humans create as they communicate with one another may become public, and in so doing, become part of the reality of others. It is these cultural artifacts, along with their associated meanings, that form the environment of human communication.

THE COMMUNICATION ENVIRONMENT

People produce Artifacts

Artifacts inform people
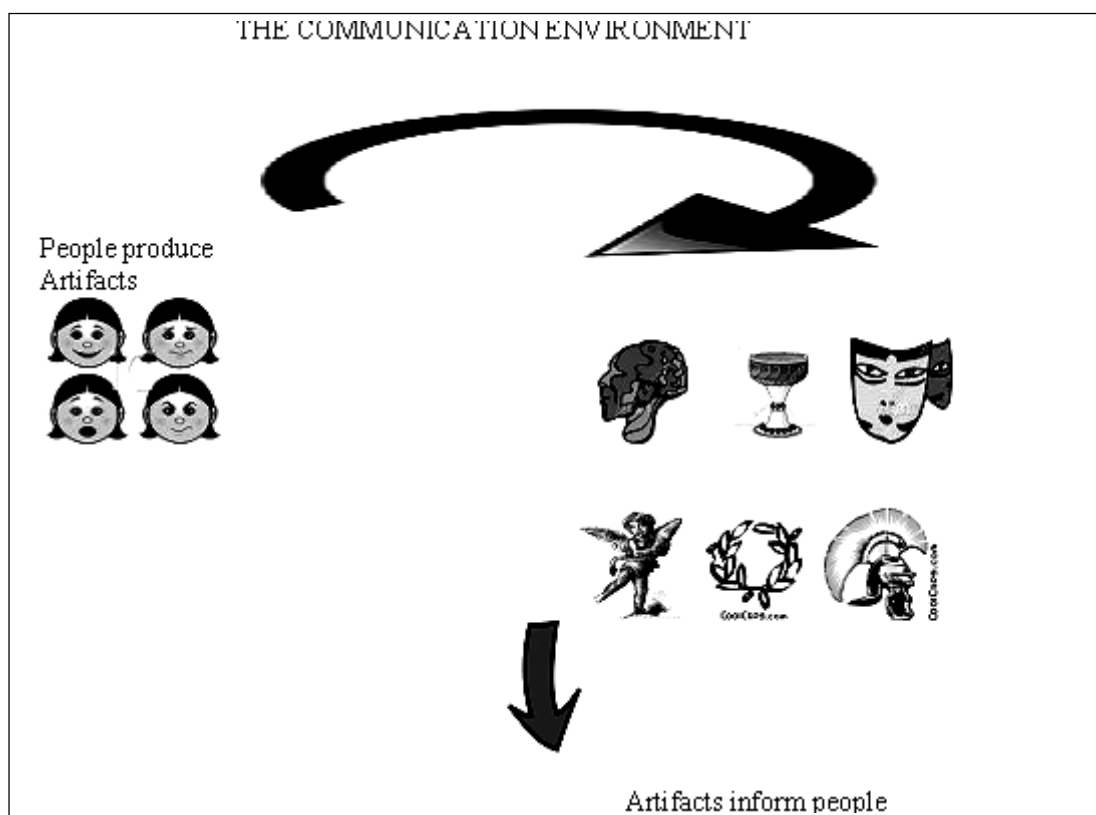
The meaning that one human assigns to a received message is based in part on the meanings that she or he assigned to other messages in the past, and in part on the meanings that other humans have assigned to similar messages previously exchanged. In this way as individuals and their cultures interact, they are mutually responsible for the construction of the social reality of human life.

9. What are artifacts?
10. How do artifacts form the environment of human communication?

3.11 ❏ Summary

Mass communication makes use of permanent communication media. These texts interact with readers and writers and the societies within which they reside. Mass communication media make it possible to deliver messages to millions of people at roughly the same time.

3.12 ❏ Review Questions

1. There are many examples of anonymous text. Who, exactly, is the writer in these cases?

2. While interpreting a text, if the writer is dead, can a dead individual be said to be communicating with the living?

3. If the code is only partially known to the reader, she or he misunderstands the text. Is communication meaningful if it is based on mistakes and errors?

4. Some people point out that the reader need not have any knowledge of the writer nor be concerned about the writer's intentions. When the reader draws meanings from the text, then that meaning is the reader's and reader's alone. Do you agree? Justify.

5. Give the Writer's intention from the following:

"Haroun is miserable, having failed to wish hard enough for the return of his father's storytelling abilities, so Iff, the Water Genie, extracts a story from the water to cheer him up. Haroun drinks the story water and finds himself transported to a virtual landscape in which the story is being played out before him. First he has to dispatch several monsters, which he does with considerable ease; then he finds himself at a white stone tower:

This idea is presented to the reader pictorially in the image of the story sea that Haroun examines only a page before he drinks the princess rescue stories. The story waters, as Haroun observes, are "made up of a thousand thousand thousand and one different currents, each one a different colour, weaving in and out of one another like a liquid tapestry of breathtaking complexity." As Iff explains: Different parts of the Ocean contained different sorts of stories, and as all the stories that had ever been told and many that were still in the process of being invented could be found here, the Ocean of the Streams of Story was in fact the biggest library in the universe. And because the stories were held there in fluid form they retained the ability to

change, to become new versions of themselves, to join up with other stories and so become yet other stories; so that unlike a library of books, the Ocean of Streams of Story was much more than a storeroom of yarns. It was not dead but alive." (Salman Rushdie, *Haroun and the Sea of Stories* 72)

6. State the Reader's interpretation from the following:

"Miss Katy-did sat on the branch of a flowering azalea, in her best suit of fine green and silver, with wings of point-lace from Mother Nature's finest web.

Miss Katy was in the very highest possible spirits, because her gallant cousin, Colonel Katy-did, had looked in to make her a morning visit. It was a fine morning, too, which goes for as much among the Kat-dids as among men and women. It was, in fact, a morning that Miss Katy thought must have been made on purpose for her to enjoy herself in. There had been a patter of rain the night before, which had kept the leaves awake talking to each other till nearly morning; but by dawn the small winds had blown brisk little puffs and whisked the heavens clear and bright with their tiny wings, as you have seen Susan clear away the cobwebs in your mamma's parlour; and so now there were only left a thousand blinking, burning water-drops, hanging like convex mirrors at the end of each leaf, and Miss Katy admired herself in each one." (Harriet Beecher Stowe, *Miss Katy-did and Miss Cricket* 1)

7. Mention the text centered interpretation from the following:

"I have something to tell you, white mouse," she said. "Mr. Behrman died of pneumonia today in the hospital. He was ill only two days. The janitor found him the morning of the first day in his room downstairs helpless with pain. His shoes and clothing were wet through and icy cold. They couldn't imagine where he had been on such a dreadful night. And then they found a lantern, still lighted, and a ladder that had been dragged from its place, and some scattered brushes, and a palette with green and yellow colours mixed on it, and - look out the window, dear, at the last ivy leaf on the wall. Didn't you wonder why it never fluttered or moved when the wind blew? Ah, darling, it's Behrman's masterpiece - he painted it there the night that the last leaf fell." (*O'Henry, The Last Leaf*)

8. Identify three texts for reader oriented approach activities for class X students.

3.13 ❑ **References**

Rushdie, Salman. 1991. *Haroun and the Sea of Stories*. Penguin Books.

Classic Short Stories. A Reader's Digest Selection. 2004. Nectar Prints : Mumbai.