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**Sociolinguistics Study of English Language in context to Class and Culture: A
Psychoanalytical Study**

Abstract

Sociolinguistics is a developing branch of linguistics and sociology investigates the individual and social variation of language. Just as regional variation of language can give a lot of information about the place the speaker is from, social variation tells about the roles performed by a given speaker within one community, or country. There are numerous factors influencing the way people speak which would be investigated by Class and cultural Differences, Geographic Origin Differences, Ethnicity Differences, Nationality Differences, Occupation Differences, Age Group Differences and Gender Differences. Thus, sociolinguistics relates linguistic behaviour with social demands.

To accomplish the goal the current research determines the society's linguistic requirement, gender, level of educations and reveals how groups in a society are separated by social variables like Class, culture ethnicity, religion, gender, age, status, level of education, native and non-native variety of English etc. and how these variables affect the psycho-analysis of sociolinguistics in English language

'Sociolinguistic Paradigms: Class and Culture' focused on aspects of changes within the perspective of class and culture taking place among the various communities in the Indian context. Implicit in the presentation is changing culture pattern resulting from the advancing tenets of globalization. The position of the speaker in the society, measured by the level of education, parental background, profession and their effect on syntax and lexis used by the speaker. An important factor influencing the way of formulating sentences is, according to sociolinguists, the social class of the speakers.

Culture in any society is dynamic, influenced by bi-directional contact through language, education and religious practice. Language encompasses a group's cultural practices, which are complex and varying across social groups. Every individual is bound and attached by birth to kin relationships, religion, language and social practices, as belonging to a collectively and is thus influenced by social norms and social values. The existence of differences in language between social classes is common in English and other languages of

the world. Any native speaker of English would immediately be able to guess the class of a speaker merely by the use of language. Therefore, this research paper aimed at language related change occurring in different classes and cultures in English language. This paper highlights that every phonetic change has its origin in lexical and hence ultimately cultural change.

This study concludes that there are many factors that affect the psychoanalytic dimensions in examining the sociolinguists of English language. People acquire diverse attitudes in occupying social positions and enacting different roles. They are different in their psychology according to their class, gender, age, native and non-native variety of English, culture, register and style. It follows that word connotation cannot be uniform throughout a complex society and also be in agreement with everyone's personal attitudes. If the language is similarly employed by all speakers then some persons must use words whose connotations conflict with their feelings.

Introduction:

Sociolinguistics is a developing branch of linguistics and sociology which investigates the individual and social variation of language. Just as regional variation of language can give a lot of information about the place the speaker is from, social variation tells about the roles performed by a given speaker within one community, or country. It is also a branch of sociology in that it reveals the relationship between language use and the social basis for such use. Sociolinguistics differs from sociology of language in that the focus of sociolinguistics is the effect of the society on the language, while the latter's focus is on the language's effect on the society. Sociolinguistics is a practical, scientific discipline which researches into the language that is actually used, either by native speakers or foreigners, in order to formulate theories about language change. There are numerous factors influencing the way people speak which would be investigated by Class and cultural Differences, Geographic Origin Differences, Ethnicity Differences, Nationality Differences, Occupation Differences, Age Groups Differences and Gender Differences. Thus, sociolinguistics relates linguistic behaviour with social demands.

The overriding purpose of this study was to conduct the Psychoanalytical study of Sociolinguists in English language: An applied perspective. To accomplish the goal the current study determines the society's linguistic requirement, gender, level of education and reveals how groups in a society are separated by social variables like ethnicity, religion, gender, age, status, level of education, native and non-native variety of English etc. and how these variables affect the psycho-analysis of sociolinguistics in English language. Sociolinguistics is the discipline that encompasses its scope for each and every societal change that affects the language behaviour. The Indian socio-cultural and linguistic setting has affected features of the English language in India. Indian English is used as a component of Indian culture to express a culturally determined network of activities that are typically Indian. The study attempts to measure the intensity of these factors in concluding the outcomes of psycho-analysis aspects of sociolinguists in terms of differences based on age, gender, education, status, ethnicity etc. For achieving these goals the sociolinguistics keenly ponder into the psyche of the speaker on the vital issues like modernism, politics, craftsmanship and other issues that contribute to English language variations in the present turbulent world.

Secondly, the social environment can also be reflected in language and can often have an effect on the structure of the vocabulary. A society's kinship system is generally reflected in its kinship vocabulary, and this is one reason why anthropologists tend to be interested in this particular aspect of language. We can assume, for example, that the important kin relationships in English-speaking societies are those that are signalled by single vocabulary items such as *sister and brother*. But in the regional language of India, the same words are differently lexicalized according to different kinship. (Anni, Thankachi, Annan, Thambi etc. in Tamil) As society is reflected in language in this way, social changes can produce a corresponding linguistic change.

One of the main factors that have led to the growth of psychoanalytical study of sociolinguistic research has been the recognition of the importance of the fact, that language is a very variable phenomenon, and that this variability may have as much to do with society as with language. A language is not a simple, single code used in the same manner by all people in all situations, and linguistics has now arrived at a stage where it is both possible and beneficial to begin to tackle this complexity. Sociolinguistics, then, is that part of linguistics which is concerned with language as a social and cultural phenomenon. It investigates the field of language and society and has close connections with the social sciences, especially social psychology, anthropology, human geography and sociology.

Class:

Social class is one of the most highly developed and explored concepts in the social sciences. There is a widespread disagreement as how to conceptualize it and how to study it. There are a number of socio-economic scales devised by sociologists which emphasize primarily such factors as education, occupation, income and which divide a community into anywhere from classes or groups. It would appear that the more stratified the society, the greater is the linguistic differentiation. In India there is a sharp division between social strata such that the great social distance separating the strata in the general consciousness is usually expressed in correspondingly conspicuous caste dialects.

Language is an offshoot of class situations in a given society. In most countries of the world, language use in society is distinguishable, based on certain sociological parameters; the chief among which is the issue of Class and Culture. Most varieties of any language are an offshoot of certain social situations, which resulted in language types. This makes a given class to use language to create linguistic boundaries that isolate them from the general linguistic forms in use by the society. It is examined language codes in social class and language prestige, in order to reveal language use in relation to societal class.

The status of the speaker in the society is examined by the intensity of education, family background, profession and their result of syntax and lexis adopted by the speaker. According to the sociolinguistics an important factor influencing the way of constructing the sentences is the social class of the speakers. Thus, there has been a dissection of social classes suggested in order to make the description precise and authenticate. There are two main groups of language users, mainly those performing non-manual work having an experience of more years of education are the 'middle class', while those who perform some kind of manual work are 'working class'. The social classes are frequently used in order to subdivide into the additional terms 'lower' and 'upper' social classes. Therefore, differences occur between upper middle class can be compared with lower working class. The register of the language

depends on changing situations: formal language in formal meetings, gatherings, seminars, conferences and informal usage during meetings with relatives, friends. It is notable that people are extremely aware of the differences in speech patterns that mark their social class and are often able to adjust their style to the interlocutor. It is particularly true for middle class people who use forms associated with upper class; however, in such efforts, the forms attribute of upper class are often exaggerated by the middle class people. The above mentioned process of adapting own speech to minimize social distance is called *convergence*. Sometimes, however, when people want to emphasise the social distance, they make use of the process called *divergence*, decisively using distinctive forms.

The study of language variation in urban areas was propounded by the Sociolinguistics. Whereas dialectology stringently studies the geographic distribution of language variation, sociolinguistics focuses on general sources of variation, among them. Class and profession are the most important linguistic markers found in society. One of the elemental findings of sociolinguistics, which has been hard to negate, is that class and language variety are correlated. The study has also revealed the inner psycho analysis of the individual that the people belongs to the working class they use non-standard language but those people belong to the upper and middle class they are more aware and conscious about their speech, hence they tend to use more standard language. But when the behavior of the upper middle class people is examined it also found that in varied events or situations they are found to speak unparliamentarily language. This is because of class aspirations. William Labov in his study had shown that social aspirations influence speech patterns. This is also true of class aspirations. In the process of wishing to be allied with a certain class (usually the upper class and upper middle class) people who are moving in that direction socio-economically will adjust their speech patterns to resonance like them. However, not being native upper class speakers, they are often hypercorrect, which involves over correcting their speech to the point of introducing new errors. The same is true for individuals moving down in socio-economic status. On the basis of previous studies on the psychoanalytical study, some codes have been explored for understanding the speech patterns. These are;

A well-known British sociolinguist, Basil Bernstein, revealed in his book, *Elaborated and Restricted Codes: Their Social Origins and Some Consequences*, a social code system which he used to categorize the various speech patterns for different social classes. He claimed that members of the working class have ways of organizing their speech which are fundamentally very different from the ways adopted by the middle class.

A) Restricted Code:

Basil Bernstein refers the restricted code as an example of the speech patterns used by the working-class. He stated that this type of code allows strong associations between group members, who are likely to behave largely on the basis of gender, age, culture, etc. distinctions such as 'male', 'female', 'older', and 'younger'. This social group also uses language in a way which brings unity and strength between people, and members often do not need to be unambiguous about meaning, as their shared knowledge and common understanding often bring them together on such a platform in a way which other social language groups do not experience. The difference with the restricted code is the emphasis on 'we' as a social group, which fosters greater cohesion than emphasis on 'I'.

B) Elaborated Code:

Bernstein also explained 'elaborated code', referring that in this type of speech pattern which is used by the middle and upper classes to expand access to education and career development. People gain their social distinctiveness largely on the basis of individual outlook and character. There is no palpable division of tasks according to sex or age and generally, within this social structure members discuss and achieve their roles, rather than have them there ready-made in advance. Due to the lack of camaraderie the elaborated social language code requires individual intentions and viewpoints to be made explicit as the 'I' has a greater emphasis with this social group than the working class.

High Prestige and Low Prestige Varieties:

Sociolinguistic analysis is very crucial to explain the concept of prestige or status which is the pedestal for social class or groups. Certain speech habits are assigned a positive or a negative value, which is then applied to the speaker. This can operate on many layers. It can be viewed on the level of the individual sound/phoneme, as Labov revealed in exploring the pronunciation of the post-vocalic /r/ in the North-Eastern USA, or on the macro scale of language choice, as realized in the various diglossia that exist throughout the world, where Swiss-German/High German is perhaps most well-known. An important allegation of sociolinguistic theory is that speakers 'choose' a variety when making a speech act, whether intentionally or subconsciously.

Clandestine Prestige:

It is generally believed that non-standard language is low-profile language. However, in certain groups, such as conventional working class neighbourhoods, standard language may be considered objectionable in many contexts. This is because the working class dialect is a powerful in-group indicator, and especially for non-mobile individuals; the use of non-standard varieties (even exaggeratedly so) expresses neighbourhoods pride and group and class solidarity. There will thus be a significant difference in the use of non-standard varieties when going to a *joint* or having a neighbourhood (high) as in English usage.

We can say that higher the social class, the less the linguistic variations. The subsistence of differences in language between social classes is common in English and other languages of the world. Any native speaker of English or any other languages would immediately be able to guess the class of a speaker merely by the use of language. The differences in grammar between two speakers are referred to as differences between social class dialects or sociolects. It is also noteworthy point of consideration that in India the closer to Standard English a dialect gets, the less the lexicon varies by region, and vice-versa. Linguistics is known as the science of language, only first step to setting up scientific generalizations in describing the objects.

To understand and generalize on the linguistic change, it has been observed as part of the wider process of cultural change. Because linguistics is the oldest of the sciences dealing with culture and because its descriptive techniques have gained an objective and a precision far beyond that produced by other sciences of culture. Within the past twenty-five years, however, anthropologists have increasingly turned their attention to the development of concepts which will not only better describe individual cultures taken as whole but will also account for their integration. As a result, it has become clear that a culture is more than a fortuitous assemblage of traits; each culture possesses, in addition to its trait content, a unique organization in terms of which its distinct components are significantly related to each other.

In assigning individuals to social classes, investigators may use any or all of the above criteria (and others too) and assign different weights to them. Accordingly, the resulting social-class designation given to any individual may differ from study to study. It can be observed that how social class itself is a sociological construct; people probably do not classify themselves as members of groups defined by such criteria. Wolfram and Fasold (1974) point out that, 'there are other objective approaches [to establishing social groupings] not exclusively dependent on socio-economic ranking.

The relationship between speaker choice of variant and individual network ; structure adds a further complexity to this pattern, and it is the overall relationship among social class, sex, and network structures of speaker that is of particular relevance here. Extensive statistical analysis of the relationship between language variation and social network has shown that choice of variant correlates with network structure among some inner-city subgroups, these sociolinguistic patterns are quite different for each vowel.

Distinguishing among social classes in complex modern urban societies is probably becoming more and more difficult. We are far removed from the caste system described by Gumperz (1958) in his village of Khalapur in India, or the clearly differentiated societies so often described by anthropologists found that it was the network of relationships that an individual belonged to that exerted the most powerful and interesting influences on that individual's linguistic behavior. When the group of speakers being investigated shows little variation in social class, however that is defined, a study of the network of social relationships within the group may allow you to discover how particular linguistic usages can be related to the frequency and density of certain kinds of contacts among speakers.

Network relationships; however, tend to be unique in a way that social-class categories are not. That is, no two networks are alike, and network structures vary from place to place and group to group. But whom a person associates with regularly may be more 'real' than any feeling he or she has of belonging to this or that social class. This study has answered many questions which may arise among the minds of the socio-linguistics researchers.

1. How would you try to place individuals according to their social position in the community in which you live? What factors would you consider to be relevant, and how would you weight each? What class designations would seem appropriate? Where would you place yourself?

2. Sociolinguists who have looked at variation in children's speech often assign each child to a social class. In doing so, they have almost always used measures pertaining to the father rather than to the mother: his occupation, income, education, and so on. Corresponding characteristics of the mother may be used for classification only if they produce a demonstrably higher rating for the child than those of the father. Would you recommend any changes? If so, what changes and for what reasons?

3. For the study of certain varieties of English spoken in different classes and cultural backgrounds in the Indian, context in the same way differentiated his subjects into social classes. Fries (1940).

4. Is there an upper working class (or any other class) because number of people exhibit similar patterns of behavior, and is this a suitable designation for them within society as a

whole, or because these same people have a particular view of their place in that society and behave accordingly?

This heterogeneous language affects the social class and the setting in India has exposed several languages to Indians at their disposal. There are places in India, as pointed out, where one language may be used in the home, another in the profession(s), another passively for listening or reading, yet another spoken but not uniformly nor in the same combination across the nation. In Mumbai, people may have varying acquaintance with Marathi- the state language of Maharashtra, Hindi- the national official language, English- the national associate official language and an important language of business and culture in the city and Gujarati the language of two important minority groups, the Gujratis and Parsi; in such a setting, a few people are unilingual.

As India has three-language formula as its official language policy in education, every educated Indian can be regarded as a multilingual. The Individual multilingualism of this kind is a consequence of societal or official multilingualism. This does not, however, mean that the uneducated Indians are not multilingual. In all large cities like Mumbai, Kolkata, Delhi and Chennai, individual multilingualism is widespread even among the uneducated people. Sometimes, multilingualism brings problems for the governments, the individuals and the groups of individuals, especially those who are members of the linguistic minorities. Unlike members of the majority language group, the children from the linguistic minorities have to learn to read and write in a language/dialect which is completely different from their own and they also have to acquire proficiency in at least two languages before they can function as full members of the national community in which they live. Sometimes, government regards the linguistic minorities as threat to them as they may react very differently. Their fears, from their point of view, may be justified. In such condition, the language loyalty can be a powerful weapon and has been used to the political advantage. Thus, the societal multilingualism has posed some crucial problems with the central government and the state governments of India. The adoption of lingua franca has been proved to be a good solution to the problems raised in the multilingual countries. A lingua franca is a language which is used as a means of communication among people who have no native language in common. In India, Hindi and English are used as lingua franca. Hindi is used as a lingua franca in many of the northern part of the country. It has the advantage of being a native rather than a colonial and foreign language like English; but it has also the disadvantage of benefitting the native speakers to the detriment of others who have to learn it as a second language.

Culture:

It has been seen from the Indian culture perspective that various cultures and beliefs, customs of life, dress and food habits, ethnicity and social practices, are united. Different Indian religions are like petals of one flower such as; Hinduism, Buddhism, Jainism, Sikhism, Islam, Christianity, a variety of sects, and varying tribal religious beliefs. This diversity extends its impact on the languages as well as the style of speech. The four major language families co-exist in cultural synchronization and multiplicity - the Indo-Aryan, the Dravidian, the Tibeto-Burman and the Austro-Asiatic etc. In a whole the Indian political, economic and socio-cultural contexts occur under conditions of a multi-structural framework. In the pre modern era the economy depends on agriculture wherein feudal, pre-capitalist and capitalist structures co-exist. Its political system is the materialization of the local panchayat system with a

combination of international political systems due to the emergence of East India Company. Its socio-cultural make-up is the combination of Great Traditions with Little Traditions. Its Industry is a gamut, ranging from Information Technology to micro-scale industries. Its legal system ranges from the local panchayat system and tribal customary laws to the district, state, high and supreme courts. The similar notion is given by Taylor(1992)that complex whole which includes knowledge, beliefs, art, morals, law, custom and other capabilities and habits acquired by man as a member of society. It is clear that language is a part of culture; it is one of the many 'capabilities acquired by man as a member of society.

In the Indian context within the perspective of culture, changes are taking place among the varied communities on the basis of demographic traits. With emerging era of globalization cultural patterns are also continuously changing with the inherent trends in the presentation. Culture in any society is vibrant, influenced by bi-directional contact through language, education and religious practices. Language represents a group's cultural practices, which are complex and varying across social groups. The interrelation of language and other aspects of culture are so close that no part of the culture of a particular group can properly be studied without reference to the linguistic symbols in use. It is considered in social organizations, the complex of cultural traits which governs the social relations of individuals and groups in human society. To determine the precise nature of those relations it is always necessary to analyse not only the meanings but often the grammatical form as well as the terms employed to symbolize intra-group relationships.

Despite the obvious and necessary interrelation of language and other facets of culture, little research has been done which would lead to an understanding of this relationship. Yet such an understanding would appear necessary to any study of linguistic change in a particular language or group of languages. If this statement sounds extreme, it is because a linguist is taken as cultural context for granted. To understand and generalize on linguistic change, one must delve into the wider process of cultural change. Because linguistics is the oldest of the sciences dealing with culture and because it's descriptive techniques have gained the objectivity and a precision far beyond that produced by other sciences of culture. Its contributions to the problem of cultural change should be far beyond that produced by other sciences of culture.

Culture is a communal way of life of people. As it is defined that the dichotomy makes difference between culture and nature is not tenable in today's world. The very nature of man is a cultural one. Man is a cultural animal. Therefore, the essential of cultural activity is dynamically changed. Social groups either live in geographic and cultural segregation or because of population explosion, natural calamities and the 'push-pull' factors between the rural and urban, cross cultural flows between different cultural events in different contexts are bound to happen. The intricacy of socio-cultural change in the Indian context is mammoth. Social groups are incorporated in diverse socio-linguistic setting in India.

Culture is not a concrete as well as a visible thing which human beings might find in any static form. Hence it is very complex one. Culture is "the complex collection of knowledge, folklore, language, rules, rituals, habits, lifestyles, attitudes, beliefs, and customs". It is this complexity that gives a common identity to a particular group of people at a specific time. Culture, thus, is an amalgamation of various things within the reach and experience of human beings. For example, 'eastern' and 'western' cultures, suggests two broad divisions of world cultures. Culture is not an abrupt occurring but a process and all the social units help develop

a culture over time. A relationship, a group, an organization or a society can develop a culture over time.

Any two persons in relationship can develop a culture. Likewise groups, organizations also develop cultures. But the most complex cultures are those which are related to a society or a nation. If there is a friendship or romantic relationship between partners can develop a culture. And this culture can have their history, their shared experiences, their language patterns, and, rituals, habits, and customs they follow. Their relationship can have a special characteristic that differentiates it in various ways from other relationships in human society. Friendship or romantic relationship might include several examples like special dates, places, songs, or events that can have a unique or important symbolic meaning for the two individuals involved in friendship or romantic relationship. They may have special dates like their date of births, their date of first meeting when they had their introduction and then their development in friendship/ romantic relationship.

The study has derived from the information that social and cultural phenomena are both effects and causes of powerful psychological forces. The psychoanalysis offers the most effectual and theoretical tools and strategies available for understanding and superseding in these psychological forces and hence in their social outcomes.

The Indian socio-cultural and linguistic setting has affected features of the English language in India. Indian English is used as a component of Indian culture to express a culturally determined network of activities that are typically Indian'. Indian English is expected to function in i) Administration– for interprovincial administration and central administration, ii) Commercial field– commerce and industry, iii) Educational field– teaching scientific, technical and other subjects, iv) Literary field–creative writing, and provincial and national Indian English newspapers, and v) Social field– conversation in sophisticated Indian circles, inter-provincial parties and gatherings. Some of the social contexts in which Indian English is used in India are: a) religion, b) ceremonies and rituals, c) dress and ornaments, d) food and food habits, e) marriage, f) politics (Kachru, 1983).

This research paper highlights that every phonetic change has its origin in lexical and hence ultimately cultural change. There are many phonetic changes which are clearly the result of strictly linguistic factors; for example, a change in one feature of a phonemic system may well set in motion a whole series of shifts representing the integration of the newly developed phoneme to the system as a whole. It is only the initial disturbance of the phonetic equilibrium that is brought about by changes in non-linguistic culture, insofar as these affect the lexicon of a language. It is worth noting in concluding this research that the impact of class and culture on the psycholinguistics and affects all the occurrences of a phoneme in certain clearly definable positions in the utterance. This impact affects all the speakers in a given speech community together; it does not begin with one speaker and spread from one individual to another. This study has implied that speakers are guided in their use of language by the meanings to be expressed as well as by their unconsciously acquired habits of speech depending on the social class and culture.

This paper concludes that there are many factors that affect the psychoanalytic dimensions in examining the sociolinguistics of English language. People acquire diverse attitudes in occupying social positions and enacting different roles. They are different in their psychology according to their class, gender, age, native and non-native variety of English, culture, register and style. It follows that word connotation cannot be uniform throughout a complex

society and also be in agreement with everyone's personal attitudes. If the language is similarly employed by all speakers then some persons must use words whose connotations conflict with their feelings.

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