Pierre Bourdieu (1930- 2002)  

legitimate language  
linguistic competence (Noam Chomsky)  
*fictio juris*  
official language

symbolic domination  
symbolic violence  
code (as cipher and as norm)

labor market  
linguistic market  
market in symbolic goods  
linguistic capital

habitus  
disposition/attitude  
distinction

sociologically pertinent oppositions vs. linguistically pertinent oppositions

“*Saussure’s langue*, a code both legislative and communicative which exists and subsists independently of its users (‘speaking subjects’) and its uses (*parole*), has in fact all the properties commonly attributed to official language” (468).

“In order for one mode of expression among others (a particular language in the case of bilingualism, a particular use of language in the case of a society divided into classes) to impose itself as the only legitimate one, the linguistic market has to be unified and the different dialects (of class, region or ethnic group) have to be measured practically against the legitimate language or usage” (469).

“There is every reason to think that the factors which are most influential in the formation of the habitus are transmitted without passing through language and consciousness, but through suggestions inscribed in the most apparently insignificant aspects of the things, situations and practices of everyday life” (471).

“The social uses of language owe their specifically social value to the fact that they tend to be organized in systems of differences (between prosodic and articulatory or lexical and syntactic variants) which reproduce, in the symbolic order of differential deviations, the system of social differences” (473).

Brian Cox ( )  
“Teaching Standard English” (1991)  
National Curriculum English Working Group  
Received Pronunciation  
spoken Standard English  
written Standard English

accent/pronunciation  
dialect/vocabulary and grammar  
social dialect
main aims of teaching English:
personal growth view
cross-curricular view
adult needs view
cultural heritage view
cultural analysis view

“Standard English itself is usually analysed by linguists as a dialect of English which clearly has social prestige” (480).

“Standard English is also a social dialect: its use is a marker of social group membership, and the relationship between standard and non-standard dialects and social class in Britain is particularly strong” (481).

“To be effective in their teaching of Standard English, schools should teach it in ways which do not denigrate the non-standard dialects spoken by many pupils. . . .The profound implications for pupils' relationships with their families and communities should be recognized” (483).

“Teachers should differentiate clearly between different kinds of correction, and avoid indiscriminate correction. It can only be confusing to a pupil if features of dialect are 'corrected' at the same time and in the same way as, for example, spelling errors” (484).

Antonio Gramsci (1891-1937)

“Normative Grammar” (1929-1935)
normative grammar
grammatical conformism

hegemony
resistance
subaltern
organic intellectual
traditional intellectual

liberalism

“[A 'normative' grammar] is made up of the reciprocal monitoring, reciprocal teaching and reciprocal 'censorship' expressed in such questions as 'What did you mean to say?', 'What do you mean?', 'Make yourself clearer', etc., and in mimicry and teasing” (280).

“Written normative grammar, then, always presupposes a 'choice', a cultural tendency, and is thus always an act of national-cultural politics” (281).

“In reality, one is 'always' studying grammar (by imitating the model one admires, etc.)” (284).
“The Issue: Board of Education Chairman Mitsugi Nakashima recently implicated Pidgin in the poor performance by Hawai`i students on standardized writing tests. ‘I see writing as an encoding process and coding what one thinks, and if your thinking is not in standard English, it’s hard for you to write in Standard English,’ he said. This statement was the catalyst for the group of language and writing experts listed above to prepare this position paper on the recurring issue of Pidgin and education” (Da Pidgin Coup).

“We also show why writing is a ‘foreign language for everyone’, and why there is no good reason to assert that Pidgin speakers are held back in their writing development by their Pidgin language” (Da Pidgin Coup).

“‘Hawaii is the land of broken English,’ claims one of the anonymous authors of these materials in 1921. ‘Tell [children] that the Pidgin English which they speak is not good English; that it is not spoken by good Americans...’ ‘Show the children,’ the author continues, that ‘Pidgin English implies a sense of inferiority’” (Da Pidgin Coup).

It is important to understand that Pidgin in Hawai`i has ‘covert prestige’ meaning that many wear it as a badge of honor which gives a sense of identity and sets locals apart from people from the mainland and elsewhere. There is evidence which indicates that in situations of conflict (such as Pidgin being denigrated at school) language use (particularly that of school age adolescents) will move away from that of the dominant group” (Da Pidgin Coup).

“Speech does not lead naturally into writing. Every learner, no matter their variety of spoken English, makes errors in writing because writing is different from speech” (Da Pidgin Coup).
Mikhail Bakhtin (1895-1975)
“Unitary Language” (1934-1935)
unitary language
monologic utterance
centripetal forces
centrifugal forces
dialogism
heteroglossia
social stratification

“A unitary language is not something given (dan) but is always in essence posited (zadan)—and at every moment of its linguistic life it is opposed to the realities of heteroglossia” (270).

“Thus a unitary language gives expression to forces working toward concrete verbal and ideological unification and centralization, which develop in vital connection with the processes of sociopolitical and cultural centralization” (270).

“Alongside the centripetal forces, the centrifugal forces of language carry on their uninterrupted work; alongside verbal-ideological centralization and unification, the uninterrupted processes of decentralization and disunification go forward” (271).

“Every concrete utterance of a speaking subject serves as a point where centrifugal as well as centripetal forces are brought to bear” (271).

“Discourse lives, as it were, beyond itself, in a living impulse (napravlennost’) toward the object; if we detach ourselves completely from this impulse all we have left is the naked corpse of the word, from which we can learn nothing at all about the social situation or the fate of a given word in life” (277).

“Consciousness finds itself inevitable facing the necessity of having to choose a language” (279).