I. **Origins and development of Human Language.**
   A. Communication is the act of transmitting information that influences the behavior of others

   B. Animal systems of verbal communication are referred to as call systems—form of communication among non-human primates composed of a limited number of sounds that are tied to a specific stimuli in the environment.

   C. Teaching sign language to Apes and Chimps

   D. Human Language is capable of recreating complex thought patterns and experiences in words
      a. Without language human culture could not exist.
      
      b. Language makes possible the exchange of abstract and highly complex thought and these play a crucial role in the maintenance of human social relationships.

      c. Because language is a creative and open system, it is extremely flexible and can communicate new ideas and abstract concepts

      d. Language and human culture probably evolved together. Human primates are “wired” to learn language and have biological equipment, i.e., voice box absent in non-human primates

      e. Perhaps it is fair to say that Apes and Chimps have a language that we have not as yet learned.

D. Charles Hockett in the 1970s hypothesized two phases in language evolution:
   1. First, Blending—the combination of two calls to produce a new call
      a. Hockett called this kind of communication prelanguage—a language of human ancestors consisting of blended sound

      b. Hear it with babies and toddlers.

      c. Hockett pointed out that blending would greatly increase the number of possible messages in a call system, but still be limited compared to modern language

      d. Blending can combine two words i.e., breakfast and lunch to produce brunch.
2. Second phases identified by Hockett: Duality of patterning—the ability to produce arrangements of blended sounds

   a. A limited number of blended sounds could be combined into a virtually limitless number of utterances

   b. Duality of patterning would be like combining the sound units that compose words breakfast and lunch to make a great many different words bench, bunch chest fun less, lust and so on.

E. Human Language is a unique system of communication and distinct from any other animal communication system because:

   1. First, Conventionality—the notion that in human language, words are only arbitrarily or conventionally connected to things for which they stand.

   2. Example: Call a Pen a Nep

      a. In human language, a limited number of sounds—hardly any language uses more than fifty—are combined to refer to thousands of different things and experiences.

      b. Words stand for things simply because speakers of a language agree that they do. Example Pen and Nep.

      c. It is the ability to recombine sounds to create new meanings that makes human language such an efficient and effective communication system.

   3. Second, Productivity—the idea that humans can combine words and sounds into new meaningful utterances they have never before heard.

      a. That’s what happens in this class every session

      b. Speakers of any human language can generate an almost infinite number of such sentences.

      c. The productive capacity of human language sometimes called openness, makes it extremely flexible instrument of communication, conveying all kinds of new information.
4. Three, Displacement—the capacity of all human languages to describe things not happening in the present
   a. when children speak has elements of displacement in it—It, the child is human.
   b. This feature of language allows us to think abstractly.
   c. It permits us to compare and contrast.

F. Humans would speak no language if they were not taught one. Language Acquisition depends on child adult interaction.

II. Acquiring language
   A. Human Beings have an innate predisposition or mechanism for learning language patterns or rules
      1. All human children go through the same stages of language learning which appear in the same sequence regardless of the language being learned.
         a. By the time children are six months old, their babbling includes consonant and vowel sequences and repetitive patterns.
         b. They not only imitate these but also take the initiative in forming combinations of words they may never have heard before but that are consistent with the rules of language.
         c. Even when children do not understand what they are saying, they can speak grammatically, using the different parts of speech in correct relation to one another.

III. Anthropologists have long hypothesized that the language a person speaks has a critical impact on the way he or she perceives and conceptualizes the world.
   A. Sapir Worf Hypothesis—that perceptions and understandings of time, space and matter are conditioned by the structure of language.
      1. Attempts to test the hypothesis have had mixed result.
         a. There are parallels to linguistic emphasis on motion to many aspects of Navajo culture. However Greek cultural mythic heroes also move restlessly from place to place but the Greek language and Navajo language have nothing in common.
b. In Romance languages, it is necessary to distinguish masculine from feminine nouns; in Chinese, Turkish and Farsi it is not; this difference indicates nothing about relations between men and women in these cultures.

c. The lack of gender classes for nouns and adjectives in English does not correspond to any culturally perceived equality between male and female.

B. Sociolinguistics—a sub discipline of anthropology that focuses on speech performance.
   1. Sociolinguists are interested in the ways in which speech varies depending on a person’s position in a social structure or social relationship.
      a. French, German and Spanish, among other languages have formal and informal pronouns and conjugations that are not found in English.
      b. The language a person choose to use can be a way of solidifying ethnic or familial identity or of distancing oneself from another person or group.

   2. Re Apache ethnography pages 108-109. The fact that Whiteman stories are never told to Whiteman indicates that the anthropologist must hear people speak in their natural settings in order to grasp their full linguistic creativity.

C. In hierarchical societies, the most powerful group generally determines what is proper in language.

   1. Dialects—are forms of a language that deviate from the form used by the socially dominant group
      a. Sociolinguist William Labov noted that elites and working class people in New York City have different vocabularies and pronounce words differently based on what is proper and what is not.
      b. Labov’s study makes clear that we do judge a person’s social status by the way he or she speaks. Indeed, in the 1950s and 1960s, educational psychologists argued that the deprivation of the poor, particularly ethnic minorities led them to use coarse language.
      c. The function of speech is never limited to communicating information—it is a social measure by which you are judged by others.
2. Black English Vernacular or Ebonics—a form of English commonly spoken among rural and urban African American of working class backgrounds
   a. Research beginning in the 1960s demonstrated that notions about the linguistic inferiority of Ebonics were baseless
   b. Objectively, Ebonics is simply a language like any other language—has rules, grammar and syntax—yet, it is stigmatized in American society. See section on Ebonics page 113.
   c. Most speakers of Ebonics become effective speakers of several varieties of English due to school, exposure to mass media and the need to work in the world outside of the local community. Speakers of Ebonics Code Switch to Standard English.

3. Code Switching—the ability of speakers of two or more languages to move seamlessly between them
   a. Those who code switch use each language in the setting that is appropriate to it.

VI. Non Verbal Communication
   A. Birdwhistell argued that in any social situation, almost two-thirds of communicated meaning comes from non-verbal cues

1. The analysis of artifacts refers to understanding the messages sent by clothing, jewelry, tattoos, piercing and other visible body modification.
   a. For example, the Tuareg of the Sahara Desert men communicate through the position of their veil
   b. In the United States, a pierced ear means something different than a pierced lip or tongue.

2. Haptics—the study and analysis of the cultural use of touch.
   a. American males are taught to believe that a strong, firm handshake is indicative of power, self confidence and strength of character whereas a weak or limp handshake may be interpreted as suggesting lack of interest, or indecisiveness. Actually, it applies to women as well
   b. In the Middle East, the left hand is considered unclean, and using it is generally unacceptable
   c. From an analyst's point of view the world is divided into contact cultures—Middle East, Latin America, Mediterranean
3. Chronemics—the study of the ways in which members of different cultures understand and use time.
   a. The American obsession with accurate timing and schedules is viewed negatively by some cultures.
   b. Edward Hall argued that people in Monochronic time cultures—such as the U.S. and Northern Europe—are inflexible and organize their lives according to time schedules.
   c. In Polychronic time cultures, for example, France and Italy, time is understood as fluid, Hall argues more emphasis is placed on social interaction than on schedules.

B. Proxemics—the study of the ways in which different cultures use space.
   1. Americans tend to focus on objects and think of the space between them as empty whereas the Japanese focus more on space and assign specific meanings to it.
   2. Example: A Bell
   3. Researchers identify three different sorts of space:
      a. The build environment: homes, buildings, parks and how they are arranged.
      b. Semi-fixed feature space: the placement of furniture, equipment and decoration within an environment.
      c. Non-fixed space: the space that individuals maintain around their bodies.
   4. Hall identified three different ranges of personal space:
      a. Intimate distance from 1 to 18 inches.
      b. Personal distance from 18 to 4 feet.
      c. Social distance from 4 to 12 feet.
   5. Kenesics: the study of body movement, facial expression and gaze.
      a. Virtually all body movements can have significance, however it is clear that not all the movements of the body carry social meaning.
      b. There is very good evidence that smiling and other facial expressions are biologically based human universals, however, it is also true that a smile does not mean the same thing in all cultures.

and "non contact" cultures Northern Europe, North America and Japan.
c. Americans associate smiles with happiness but anthropologists report that people in many cultures smile when they experience surprise, wonder or embarrassment.

d. American managers in Japan advised that happiness hides behind a straight face and that the Japanese often smile to make their guests feel comfortable rather than because they are happy.