

A STUDY ON ANTHROPOLOGIC COMMUNICATIONS, LANGUAGE AND LINGUISTICS

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INTRODUCTION

Anthropologic communications and the linguistics is the study of the relations between languages of the world. Anthropology is the great subject of interesting which is studying the humans, their behavior and evolution. The subject conveys a great importance and it is an inherently multidisciplinary subject, which draws upon information from diverse fields including humanities arts, social sciences, communications, languages/literature, genetics, geology, ethnology, psychology, and ecology to shed light on the human condition through time and space in the history of human evolution in this world. This strongly overlaps the field of linguistic anthropology, which is the branch of anthropology that studies humans through the languages that they use. Anthropological linguistics has had a major impact in the studies of such areas as visual perception (especially color) and bioregional democracy, both of which are concerned with distinctions that are made in languages about perceptions of the surroundings.

The conventional linguistic anthropology also has implications for sociology and self-organization of peoples. The study on the people, for instance, reveals that their language employs six different and distinct words whose best English translation is "we the people of this world". Anthropological linguistics studies will do the distinctions, and relates them to types of societies and to actual bodily adaptation to the senses, as it studies distinctions made in communicative languages regarding the colours of the rainbow: seeing the tendency to increase the diversity of terms, as evidence that there are distinctions that bodies in this environment must make its own course, leading with the situated wisdom/knowledge and perhaps a situated ethics, which is the final evidence is to differentiate to set of terms used to denote "we the people of this world".

Mark Fettes, in his book in '*Steps Towards an Ecology of Language* (1996)', sought "a theory of language ecology which can integrate naturalist and critical traditions"; and in *An Ecological Approach to Language Renewal* (1997), sought to approach a transformative ecology via a more active, perhaps designed, set of tools in language. This may cross a line between science

and activism, but is within the anthropological tradition of study by the participant observer. The subject related to the problems in critical philosophy (for instance, the question who am I? And the subject-object problem remains as it is. I do not have a choice to take birth in a particular community; I do not have the choice to choose the parents etc.)

It has been observed that in many respects, the scope of interest of ethno-linguistics and linguistic anthropology overlap. These both are concerned with the relationship between language communication and culture. These both work with the concept of worldview and its perception. But unlike linguistic anthropology which as a discipline of anthropology, focuses on human evolution and the individual representing his/her culture, ethno-linguists are concerned with the way individuals express themselves and how they communicate together in this society. The study of ethno-linguistics looks at the relationship between discourse and language, while linguistic anthropology tends to make more general claims about vocabulary and grammar. Anna Wierzbicka is one of the best-known exponents of ethno-linguistics in English-speaking countries. James W. Underhill redefined the term in his *Ethno-linguistic and Cultural Concepts: truth, love, hate & war* (Cambridge University Press 2012).

ANTHROPOLOGIC COMMUNICATION AND PHILOSOPHY:

The study focuses on how the communication skills deal with the question which bears on philosophical, psychological, linguistic and anthropological. A major question is whether human psychological faculties are mostly innate or whether they are mostly a result of learning, and hence subject to cultural and social processes such as language. The natural view holds that humans share the same set of basic faculties, and that variability due to cultural differences is less important and that the human mind is a mostly biological construction, so that all humans sharing the same neurological configuration can be expected to have similar cognitive patterns.

The different aspects of multiple alternatives have advocates. On the contrary constructivist position holds that human faculties and concepts are largely influenced by socially constructed and learned categories, without many biological restrictions. Another variant is idealist, which holds that human mental capacities are generally unrestricted by biological-material strictures. Another is essentialist, which holds that essential differences may influence the ways individuals or groups experience and conceptualize the world. Yet another is relativist, Cultural relativism, which sees different cultural groups neither as employing different conceptual schemes that are not necessarily compatible or commensurable, nor more or less in accord with external reality. Another debate considers whether thought is a form of internal speech or is independent of and prior to language/communications.

In the philosophy of communicative language the question addresses the relations between language, knowledge and the external world, and the concept of truth. Philosophers such as Putnam, Fodor, Davidson, and Dennett) see language as representing directly entities from the objective world and that categorization reflect that world. Other philosophers e.g. Wittgenstein, Quine, Searle, and Foucault, argue that categorization and conceptualization is subjective and arbitrary.

Another question is whether language communication is a tool for representing and referring to objects in the world, or whether it is a system used to construct mental representations that can be communicated between the people of this world.

ARTIFICIAL COMMUNICATIVE LANGUAGES

In their fiction, authors such as Ayn Rand and George Orwell explored how linguistic relativity might be exploited for political purposes; he referred through his novel Animal Farm, particularly pointing to the Indian political system. In Rand's Anthem, a fictive communist society removed the possibility of individualism by removing the word "I" from the language, and in Orwell's 1984 the authoritarian state created the language Newspeak to make it impossible for people to think critically about the government.

Others have been fascinated by the possibilities of creating new languages that could enable new, and perhaps better, ways of thinking. Examples of such languages designed to explore the human mind include Loglan, explicitly designed by James Cooke Brown to test the linguistic relativity hypothesis, by experimenting whether it would make its speakers think more logically. Speakers of Lojban, an evolution of Loglan, report that they feel speaking the language enhances their ability for logical thinking. Suzette Haden Elgin, who was involved in the early development of neuro-linguistic programming, invented the language to explore linguistic relativity by making it easier to express what Elgin considered the female worldview, as opposed to Standard Average European languages, which she considered to convey a "male centered" world view. John Quijada's language Ithkuil was designed to explore the limits of the number of cognitive categories a communicative language can keep its speakers aware of the present situations.

ETHNO-LINGUISTIC COMMUNICATION

The Ethno-linguistics sometimes called cultural linguistics is a field of linguistics which studies the relationship between communicative language and culture, and the way different ethnic groups perceive the world. It is the combination between ethnology and linguistics. The former refers to the way of life of an entire community, i.e., all the characteristics which distinguish one community from the other. Those characteristics make the cultural aspects of a community or a

society. The ethno-linguists study the way perception and conceptualization influences language, and show how this is linked to different cultures and societies. An example is the way spatial orientation is expressed in various cultures. In many societies, words for the cardinal directions east and west are derived from terms for sunrise/sunset. The categorization for cardinal directions of speakers of Greenland, however, is based on geographical landmarks such as the river system and one's position on the coast.

Cultural Linguistics: Anthropologic communication refers to a related branch of linguistics that explores the relationship between communicative language, culture, and conceptualization. Cultural Linguistics draws on, but is not limited to, the theoretical notions and analytical tools of cognitive linguistics and cognitive anthropology. Central to the approach of Cultural Linguistics are notions of "cultural schema" and "cultural model". It examines how various features of language encode cultural schemas and cultural models. In Cultural Linguistics, language is viewed as deeply entrenched in the group-level, cultural cognition of communities of speakers. Thus far, the approach of Cultural Linguistics has been adopted in several areas of applied linguistic research, including inter-cultural communication, second language learning, and World English's communications. Cultural Linguistics has drawn on several disciplines and sub-disciplines, such as Complexity Science, Distributed Cognition, and Cognitive Anthropology to enrich its theoretical understanding of the notion of cultural cognition.

Applications of Cultural Linguistics have enabled fruitful results on the cultural grounding of language in several applied domains such as World Englishness, inter-cultural communication, Teaching of English as an International Language (TEIL), and political discourse analysis. Research carried out within these applied areas to find the significant light on the nature of the relationship between communication language and cultural conceptualizations between anthropology and communications.

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