sense of our experiences, and coordinate our actions with others in particular ways. It is through our lived experiences as individual actors that our habitus is continually being reconstituted. For both Giddens and Bourdieu, individual identity is not a precondition of social action but rather arises from it. Moreover, in the recursive process of identity production, individuals are constituted 'neither free agents nor completely socially determined products' (Ahearn, 2000: 120). How free or constrained we are by our habitus depends on 'the historically and socially situated conditions of its production' (Bourdieu, 1977: 95). The empirical concern is then to identify the actions that individual actors take in their lived experiences that lead, on the one hand, to the reproduction of their larger social worlds and, on the other, to their transformation.

Topic-049: Research on Language Use And Identity

Interactional sociolinguistics

One approach to the study of language use and identity that has had great impact on much research in applied linguistics is interactional sociolinguistics (IS), an approach that, to a large extent, is based on the work of linguistic anthropologist John Gumperz (1981, 1982a, 1982b). At the heart of IS is the notion of contextualisation cues. Gumperz (1999: 461) defines these cues as any verbal sign which when processed in co-occurrence with symbolic grammatical and lexical signs serves to construct the contextual ground for situated interpretations, and thereby affects how constituent messages are understood.

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- CALL-specific software: applications designed to develop and facilitate language learning, such as CD-ROMs, web-based interactive language learning exercises/quizzes (see CD-ROM examples for language learning)
- Generic software: applications designed for general purposes, such as word-processors (Word), presentation software (PowerPoint, see an e-book made by students "Many Moons"), and spreadsheet (Excel), that can be used to support language learning (see examples of using Excel for language learning & teaching)
- Web-based learning programs: online dictionaries, online encyclopedias, online concordancers, news/magazine sites, e-texts, web-quests, web publishing, blog, wiki, etc.
- Computer-mediated communication (CMC) programs: synchronous - online chat; asynchronous - email, discussion forum, message board

Types of CALL Activities

- multiple-choice & true/false quizzes
- gap-filling exercise/cloze
- matching

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Types of CALL

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over all other classes. The ideas of the ruling class to be seen as the norm, they are seen as universal ideologies, perceived to benefit everyone whilst only really benefiting the ruling class. (wikipedia.com). For the case of Paharis, they failed to meet the standards to view their own language and school going children found/realized the superiority of Nepali language in the past. As a result, they abandoned their native language. Nepali, as national language and dominance of Hindu culture gave them way out to abandon their culture as well. As a result, they lost their native language.

5. World system theory

World system model and Neo-Marxist divides the world into three parts viz core, semi-periphery and periphery. Standard variety i.e. Nepali lies in core and other ethnic language lies in semi-periphery and language of minorities lies in periphery. Pahari people at Khopasi were in minority and their language was dominated by Nepali language. A.G. Frank's bi-polar division as Metropolis and Satellite also matches in the case. Pahari language was in Satellite and standard variety i.e. Nepali was in Metropolis.

6. Sociobiology (Reproductive fitness)

According to sociobiology when one loses its reproductive fitness it ultimately dies out. Similarly, Pahari language lost its reproductive fitness and the speakers gradually abandoned the language. Those Paharis who could speak Pahari language felt that they could not express them full with the help of their own language and they might have adopted words from Nepali language. During the study, old people speaking Pahari told that they did not have many words to address nature and happenings. It shows that this language lost its productive fitness and its speakers felt disadvantaged. So they did not practice it and gradually lost their own language.

Consequences of the loss of the native language

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masterly—if imperfect—solution to a complicated problem. It seeks to accommodate the interests of group identity (mother tongues and regional languages), national pride and unity (Hindi), and administrative efficiency and technological progress (English)" (Sridhar, 1989: 22).

Topic-074: Language Planning: Haugen's Model

There are more than one LP models available to researchers. For example, in his discussion of what he calls language development with reference to language planning, Ferguson (1968) comes up with his three-category model: graphization (choice of an alphabetic system, spelling, punctuation, and capitalization), standardization (developing the so-called 'best' variety that will be the language of a speech community), and modernization (expansion of the lexis of a chosen variety so that it can keep up with the ever-increasing needs of society). For Cobarrubias (1983), there are four ideologies which can have great impact on decision-making in language planning in a particular society: linguistic assimilation (everyone in society should learn its dominant language), linguistic pluralism (the recognition that more than one language can be given its due status), vernacularisation (restoration or revival of an indigenous language for national or official purposes), and internationalism (implementation of a non-indigenous language as official language). Ferguson's and Cobarrubias' models have received good attention from scholars researching LP. However, it is the Haugen Model that has dominated discussion on LP since it was first enunciated by Einar Haugen in the mid-1960s. Haugen is a pioneer in the field of LP. In one of his earliest works on LP, Haugen deals with what he calls the "taxonomy of linguistic description" which is "greatly hampered by the ambiguities and obscurities attaching to the terms 'language' and 'dialect'" (Haugen, 1997 [1966]: 341). After clarifying the difference between language anddialect,4 he almost imperceptibly introduces his model of standardization by saying that a so-called "underdeveloped" language is the one which "has not been employed in all the functions that a language can perform in a society larger than that of the local tribe or peasant village (1997 [1966]: 344).

cobarrubias 4 ideologies

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- In other words women talk melodically and faster than men who are more monotone and slower.

What does talking melodically and faster imply? (emotionality and natural impulses)
What does talking in a monotone and slower imply? (control and restraint)
Masculine speech melodies can be heard to be metaphors for control female speech melodies as uncontrolled women's speech behaviour is negatively evaluated in relation to male norms.
Women's frequent changes in pitch and volume may serve the function of attracting and holding the listeners attention.
Because rising pitch is an indicator of questions some linguists believe that when women use rising pitches they are interpreted as hesitant, uncertain, and lacking assertiveness.
Tag questions: Women use more tag questions than men. Affective tags "are used not to signal uncertainty on the part of the speaker, but to indicate concern for the addressee":

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1) Open the door for me, could you?
2) His portraits are quite static by comparison, aren't they?

Affective tags are further subdivided into two kinds:

1) Softeners like the first example above, which conventionally mitigate the force of what would otherwise be an impolite demand.
2) Facilitative tags like the second example, which invite the listener to take a conversational turn to comment on the speaker's assertion.

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