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THE INFORMANT

An interdisciplinary newsletter distributed by the Department of Linguistics at Western Michigan University to provide information about developments in linguistics to students, staff, and friends in the field.

LINGUISTIC ASPECTS OF INTERCULTURAL ADJUSTMENT IN EAST AFRICA

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The purpose of this paper is to point out some of the major socio-linguistic patterns and problems of East Africa which have occurred in the past and are present today. The history of socio-linguistic problems is included because many of East Africa's present-day language problems can be clarified by looking at their historical origins, and because past patterns of language usage and intercultural adjustment can provide valuable information on such patterns in general. This paper will therefore deal with the history of Swahili before and after colonial times, and then with the origins of current patterns of usage of Swahili, English, and vernacular languages.

For purposes of clarity, certain terms which will be frequently used in this paper will now be defined. An ethnic group is a group of people who have a common identity on a level higher than that of family or clan. In the African context, this term is equivalent to the term "tribe." Vernacular or tribal languages are those languages which are specific to individual ethnic groups, having developed in a particular culture to meet its special needs.[1] Vernaculars are not usually spoken to non-members of an ethnic group. A mother tongue is a person's or group's vernacular language. Thus it is their "first" language.[2] A lingua franca is "a language which is habitually used between groups of people whose mother tongues are different."[3] In most cases, a lingua franca is a second language (i.e., not a mother tongue) for those who speak it. It is possible, however, for a group's mother tongue to be used as a lingua franca. A dialect is a variation of a language which is mainly differentiated by pronunciation, idiomatic usages, and grammatical structure. Dialects are not necessarily mutually intelligible.[4] The term "Bantu" refers to a family of African languages. Bantu tribes are ethnic groups which speak Bantu languages.[5]

The history of East Africa has produced a complicated linguistic situation. Swahili has become the mother tongue not only of a single ethnic group, but of practically all ethnic groups along the coast of the Indian Ocean between southern Somalia and northern Mozambique. This situation appears to have come about through the assimilation of Arab traders into Bantu speaking ethnic groups which lived along the coast.[6] James Brain suggests, on the basis of recent studies

of marriage patterns on the coast, that Arab men married African women whose offspring, although claiming the ethnic identity of their fathers, grew up speaking the language of their mothers.[7] In such a situation Swahili, a Bantu language with a large proportion of loan words from Arabic, could have developed.

Bernd Heine suggests, on the basis of differing linguistic traditions between people in the northern and southern coastal ranges of Swahili, that the language originated on the northern Kenya coast sometime between 700 and 800 A.D. The language was then spread to the south by traders during the period of economic expansion associated with the rise of Islam.[8] Presumably Swahili was first used as a lingua franca and then as a mother tongue as the Arabs were assimilated into the mutually related but distinct African groups already living on the coast. This assimilation of Arabs produced a common culture among those coastal groups which became known as the Swahili culture.

It is likely that the many Swahili dialects which exist today in areas where Swahili is a mother tongue originated during this early period. The geographic isolation imposed on elements of a civilization which stretched along two thousand miles of coastline would contribute to the development of dialects. Also, the ethnic groups into which the Arabs assimilated are believed to have spoken somewhat different languages.[9] This would encourage differences in pronunciation and meaning entering into Swahili as it was adopted as a mother tongue at particular localities. It is significant that there has never been a leading dialect of Swahili which served as a model for other dialects. This was probably a manifestation of the separate identities of the ethnic groups that composed the Swahili culture.[10]

It is interesting to note that even though Swahili language and culture thrived along the coast during this period, there was no significant penetration of the language inland until much later in the nineteenth century. Perhaps this was because the people on the coast acted as middlemen between groups from the interior who brought their goods to the coast and merchants from overseas who came to purchase those goods.[11] Because the Swahili people did not have to travel inland to any great extent during these times, their language appears to have remained on the coast. Swahili was apparently not adopted by traders from the interior, even though many of them were Bantu speakers.

The East African Swahili culture continued at a high level of achievement until the beginning of the sixteenth century, when the Portuguese arrived. Two hundred years of chaos followed their arrival, during which, as might be expected, the culture stagnated. By the eighteenth century the Portuguese were expelled from the coast, and Arab potentates, taking advantage of British and French preoccupation with India, gained control of the coast. These new rulers introduced cloves to the islands along the coast, and established large plantations to grow this spice. On other Indian Ocean islands, European colonialists were also starting such plantations. The labor for these plantations was supplied by slaves procured from the interior of East Africa.[12]

As the demand for slaves increased, patterns of trade changed. Instead of people from the interior coming to the coast, the Swahili traders began making more journeys into the interior. They traveled in caravans along what came to be established trade routes, and founded permanent trading centers at strategic locations such as Ujiji on Lake Tanganyika and Mwanza on Lake Victoria.[13] Swahili traders penetrated as far west as the eastern Congo, where one enterprising Swahili, Tipoo Tib, established a trading empire.[14]

With the presence of Swahili-speaking traders in the interior, the Swahili language became established as a lingua franca. The various trading centers acted as dissemination points for the language.[15] It is interesting to compare the areas into which Swahili trade and language penetrated with those areas into which it

did not. The trade routes, and thus the Swahili language, passed through what is now Tanzania, between the great lakes into the Congo, and up the west side of Lake Victoria.[16] All of these areas were Bantu-speaking and had linguistic, if not remote cultural links with Swahili people.[17] Although there were many factors influencing which areas the traders penetrated, this linguistic similarity must have helped the traders.

Even though Swahili had existed on the Kenya coast as long as it had on the Tanzanian coast, the language did not penetrate into the interior of Kenya to as great an extent as it did in Tanzania. There were geographical, cultural, and historical reasons for this.[18] Immediately inland from the Kenya coast is a one hundred mile wide belt of waterless scrubland, which, although not insurmountable, must have represented a considerable obstacle to travel. On the high plains beyond that scrubland lived a group of non-Bantu, nomadic pastoralists, the Masai. At the time of the Swahili expansion into the interior, the Masai were still relatively recent arrivals to the south-central parts of Kenya, having migrated from the north in search of new grazing land. In the process, the Masai often had to clear Bantu agriculturalists from the land first. As a result the Masai had no great respect for Bantu speakers, and were quite hostile to Swahili traders trying to enter their territory. Since the Masai were not of Bantu stock, they were quite foreign to things Bantu, and felt no desire to adopt Swahili as a lingua franca. Swahili, then, did not penetrate into Kenya's interior to any great extent until after the Europeans arrived.

Resistance to Swahili was not limited only to non-Bantus. Those groups which were raided for slaves associated the language with the traders and had no inclination to use Swahili as a lingua franca.[19] Many of these groups were Bantu who spoke languages related to Swahili. The spread of Swahili, therefore, does not strictly follow linguistic borders, although the language did seem to be accepted more readily in linguistically related areas.

Some new dialects of Swahili had their origins in this period. Many Swahili traders settled permanently in the trading centers of Tanzania and the eastern Congo basin. These traders, who were likely to have come from different ethnic groups along the coast, were in an even more isolated condition than they would have been at their homes on the coast. This isolation became greater when trade decreased at the beginning of the colonial period. These Swahili were also exposed to a greater intensity of outside linguistic influences than in their motherland. Combined with the fact that many outsiders were beginning to adopt the language, it is not surprising that some changes occurred in the Swahili spoken in those parts. Kingwana, the dialect of the eastern Congo basin, was a product of such a situation.[20]

The story of how and why East Africa was divided between Britain and Germany is too long and involved to be related here. It is enough to know that during the 1880's the European powers agreed among themselves which areas of Africa would be their "spheres of influence," and by the turn of the century they had brought these areas under their control.[21] The establishment of colonial rule over East Africa presented two problems, both of which had future consequences for the language situation. The first problem, quite directly concerned with communication, was how to govern the possessions. The second problem, less directly related to language, was how to develop the possessions so that they would be economically profitable to the mother country.

The problem of how to govern was met differently in each of the political entities that the British and Germans carved out of East Africa. In Tanganyika, the Germans found that they did not have enough of themselves to go around, so they enlisted Africans as junior administrators. Since at that time Swahili was a widely used lingua franca in Tanganyika, the Germans adopted it as an official language (along with German) and required that their African assistants use it.

This policy greatly increased the prestige of Swahili among Africans, since it was associated with education and political power. Indirectly, this policy also raised the status of Islam, because almost all of the Africans educated in Swahili were Muslims. Finally, the Germans directly aided Swahili by transcribing it in Latin script rather than in the previously used Arabic script. The Latin characters were better suited to express certain sounds in the language than the Arabic characters.[22] In Uganda a different situation arose under the British administration. There the British practiced indirect rule through the friendly Buganda tribe, who had assisted the British in quelling other rebellious tribes in the territory. In the early part of the twentieth century Bugandan chiefs administered most of Uganda at the lower levels.[23] Since most of the administration came from the same tribe, their mother tongue, Ganda, became the main language of the administration (along with English).[24] An effort in the 1920's to make Swahili the official language met with great resistance from the Buganda, who felt that their mother tongue was being threatened. Eventually the proposal failed.[25] Needless to say, other Ugandan tribes, some of them arch rivals of the Buganda, were displeased by the importance of another tribe's mother tongue in the administration. Weaker non-Bantu tribes of northern Uganda readily accepted Swahili at this time, probably so that they could gain some form of solidarity.[26]

In both Kenya and Uganda, the missionaries had a great impact on the linguistic situation. When missionaries first came to East Africa they found Swahili invaluable to their work.[27] They used it frequently, as it was already a lingua franca in most of the areas to which they traveled. However, Swahili was primarily a language of Muslims, many of whom were also proselytizing their fellow Africans. The story is told of how one missionary's Swahili porter would convert Africans to Islam behind his employer's back.[28] The missionaries slowly came to distrust Swahili because of its association with Islam.[29] Besides, the nature of the missionaries' work required a deeper communication than could be achieved with a second language. The missionaries were therefore more inclined to the use of vernaculars, along with English, rather than Swahili.

This preference towards the vernaculars had a very important effect, for religious organizations largely controlled and supported the education system of the colonies. The mission schools, particularly in Kenya and Uganda, put emphasis on vernaculars in primary schools, and English in the secondary schools.[30] Swahili, although taught, was given less instruction. The churchmen reasoned that teaching the vernacular would help build stronger Christians, while English would have to be learned in a colonial society anyway. This factor was at work on the Buganda, who, besides being in a position in which their language could gain importance, also accepted Christianity at an early date.[31]

In Kenya, as in Uganda, this missionary factor played an important role in developing the linguistic situation. Kenya was relatively isolated from Swahili because of the barrier which the Masai created, and also because the Kamba tribe, which did most of the trading, spoke a language so similar to the language of the people they traded with that a lingua franca was not necessary. When the British arrived, the Africans of Kenya's interior were exposed to both English and Swahili at the same time. The missionary policy, with its emphasis on English and vernaculars, tended to work against acceptance of Swahili as a lingua franca. However, contact between the Swahili-speaking coast and the interior increased greatly with the construction, at the turn of the century, of a railway from the coast to Uganda. Swahili rapidly became the language of the workers and the medium of communication between the employees and the employers. Thus, from the beginning of the colonial period, Africans in Kenya were pulled in two linguistic directions: toward Swahili and English.

The colonial administrations met the problem of how to make the colonies profitable by encouraging the immigration of European settlers. These white settlers (considered in the East African context to be a single ethnic group), along with a population of Asians who created a merchant class, evolved specialized dialects of Swahili to fit their roles in society. The Asians formed a sort of middle class of merchants who dealt with both Africans and Europeans. KiHindi, the Swahili dialect that developed from usage of the language by Asians, had a somewhat simplified grammar and borrowed many words from Hindi. This dialect was used primarily in trade between Asians and other groups.[32]

The very crude European dialect of Swahili, KiSetla, developed out of contact between the settlers and Africans. It is sometimes argued that the Europeans were too busy tending their farms to learn Swahili properly. In early colonial times the Africans probably did not speak very good Swahili either, because of their recent exposure to it. However, the Europeans' disdainful attitude of Africans in general probably had a greater influence in their disregard towards Swahili. James Brain suggests that KiSetla may have been encouraged by a pattern in which European children, in contact with Swahili-speaking African nursemaids during their infancy, learned a form of "baby-talk" Swahili. Separated from their nurses before learning more advanced Swahili, these children grew up thinking the Swahili they spoke was the real thing. Speaking this form of the language to Africans brought replies in the same form--probably because the Africans would be surprised at first, and also because they were in no position to correct a European. The replies in the same simple language tended to reinforce the Europeans' attitude that Africans were culturally inferior to themselves.[33]

Colonial language policies had a great influence on the growth of nationalistic movements during the middle years of this century. It can be argued that the language policies had both positive and negative effects on the movements towards independence. Tanganyika, the poorest of the colonies, had an administration which encouraged the use of Swahili as a lingua franca.[34] The widespread use of the language certainly made things easier for politicians in their travels around Tanganyika. President Nyerere has boasted that he needed an interpreter only twice during his campaign for office.[35] In Uganda, where there was least emphasis on Swahili, politicians had difficulty communicating across ethnic lines. Although Uganda seemed most likely to achieve its independence first, Tanganyika, because its politicians could communicate with the people more efficiently, became the first independent East African nation in 1961.[36] Uganda followed in 1962. Kenya, whose language policy was split between the merits of English and those of Swahili was the last of the East African colonies to gain independence (1963), because of political complications caused by the Mau Mau rebellion.

In the post-independence period, education has become a critical factor in development and subsequent cultural change. It is through western-style schooling that much of the knowledge and skills of the western world are passed on to Africans.[37] English, the medium through which most of these skills are learned and used, has gained immense importance because of its vital connection with the changes taking place. It is the language used in important, modern, high paying jobs which require education. Because of the association of English and education with gainful employment, these accomplishments give an African a high status, even though such a person may not have a job at all.[38]

Swahili, on the other hand, is more often associated with those people who are less educated and work as laborers. In Kenya and Tanzania (not so much so in Uganda), it is the language of the people, and largely the medium of politics.[39] However, its use implies a lower social status in many social situations. This can be pointed out in many ways. If a European addresses an educated African in

Swahili, the African will quite likely be insulted. In such a situation the African may reply in English, wishing to raise his own status. On the other hand, it can be observed that many Africans who can speak English but have low status jobs (e.g. mechanics or farm laborers) will often speak Swahili if addressed in English.[40]

Although exceptions are common, fairly predictable patterns of language usage can be observed between members of different ethnic groups in Kenya. These behaviors are largely based on status and role expectations.[41,42] First, Africans who know English tend to speak that language in situations involving Europeans, even if the Europeans are not directly involved in the conversation. For example, if a European is with an African who meets another African, the two Africans will probably speak English, even though the European is not speaking at all. Beside considerations of politeness, the status of knowing English is involved here. Asians usually behave in the same manner, except under special circumstances in business when they do not want the European (or African) to understand what they are saying. Secondly, between Asians and Africans, conversation is usually in Swahili, even if both parties can speak English. In such a case, one receives the impression that, beneath the patriotic guise of communicating in the 'national' language, each party is lowering the other's status. In situations where Africans communicate with members of other African ethnic groups, Swahili is most often used.

Observations can support the idea that language choice is influenced by the role in which an individual is involved at the moment. An educated African, say a civil servant, ordinarily writes his work reports in English, uses Swahili at public meetings, and speaks the vernacular with his family. Although he might use English or Swahili occasionally at home, he would never discard his mother tongue. Likewise, the thought of writing an official report in his vernacular would seem strange to him. Multilingualism tends to be reinforced under such a situation.

Bernd Heine has done a statistical linguistic survey on those parts of Kenya in which Swahili is not a mother tongue.[43] His aim was to compile data on what percent of various age, sex, and ethnic groups use the various languages found in Kenya. The findings present useful information on the language situation in Kenya. To begin with, 65% of the sample could speak Swahili. (The criteria for being able to speak Swahili were not discussed.) 75% of the men spoke Swahili, while only 55% of the women did. Swahili is used as a second language by 85% of those Africans who are bilingual or multilingual. English can be used by 28% of the same group. 98% of those people who can speak English can also speak Swahili. It can be seen that Swahili is much more widely used than English--and that an English-speaking African can also speak Swahili. Living at the edge or outside of one's own tribal area increases the chance that Swahili will be spoken. For example, only 49% of Kikuyus living in their tribal area can speak Swahili, but the figure increases to 87% for Kikuyus living outside of their area.

One interesting finding of Heine is that the smaller ethnic groups have larger proportions of their populations able to speak Swahili than the larger groups. The two largest tribes, Kikuyu and Luo, have 49% and 57% of their populations able to speak Swahili, as compared to 77% Swahili speakers for the smaller Nandi tribe. The Luo and Kikuyu are noted for their resistance to Swahili. Their size may tend to encourage this resistance by isolating individuals from exposure to other languages. Size may also encourage ethnic identity as well, thus tending to preserve the vernacular language. In the case of the Kikuyu, the nationalistic Mau Mau rebellion, in which they were the primary belligerents, probably increased ethnic solidarity and thus strengthened their ties to the mother tongue. Also, both groups have had a strong missionary influence and are largely Christianized, thus using their own vernaculars for worship.

The question of "national languages" in East Africa is a very complex one. A national language can be defined in two ways. It can be a language which all

citizens use as their mother tongue (such as English in the United States), or it can be a language which is official, used for government and trade but not necessarily in private among one's family. The first definition is at best a long-term goal for East Africa, although it is not impossible. Certain urban centers in the copper provinces of the Congo have groups of people of diverse ethnic background who use a dialect of Swahili as their mother tongue.[44] These people, however, have had intense cross-cultural exposure and have been removed from their own culture as well. The second definition of national language is more realistic, both as a goal and as a fact. In pluralistic societies such as those in East Africa, any language policy that does not at least tacitly recognize linguistic plurality is unrealistic.

The problem of which language to make "official," then, remains to be solved. The choice in East Africa is between Swahili and English. Since neither language is perfectly suited to fit the job, problems would be raised by the adoption of either one. English is known by relatively few people, and making it "official" would create expensive educational problems.[45] Adoption of English would tend to reinforce elitism as well, since it would create a great distinction between what is traditional and what is modern. This has been seen in Uganda and West Africa. English, however, is best adapted to modern technology, and in some cases, such as electronics and modern medicine, it is essential. In this sense it is the vital link to the outside world for these countries.

Swahili has many advantages. Many people know it, and it already is the language of politics in Kenya and Tanzania. It is not associated with the colonialists of the past.[46] However, its adoption as an "official" language would require transformation of school systems presently geared to English into Swahili. Expensive problems of translating and updating textbooks and curriculum would occur.[47] The major disadvantage of Swahili is that, although it can be adapted to most uses within East Africa, it has great limitations as a medium of contact with the outside world. In a developing country where there is an abundance of extra-cultural contact, this becomes a serious limitation.

The solution to the national language problem is thus based largely on economic considerations. Can developing East African countries afford to spend the money either to expand education in English or change it to Swahili? Can they afford not to have a large number of English speakers who can cope with technological problems with relative ease? Can they afford to have a capable but linguistically isolated English-speaking elite? The point is that neither direction is perfect, and a compromise must be made.

Current East African language policy reflects this need for compromise. All of these nations have at least some sort of tacit multilingualism. Tanzania, which has declared Swahili to be its "national" language, still uses English in its secondary school and its high courts.[48] Uganda, which leans strongly toward English, uses Swahili in its police force.[49] In Kenya, both English and Swahili are "official." Considering limitations of resources, none of these countries is in a position for radical linguistic change. As a result, patterns of the past are still prominent today.

Footnotes

1) Molnos, Angela, Language Problems in Africa, East African Research Information Centre, Circular No. 2, 1969, p. 54.

2) Ibid., p. 52.

3) Heine, Bernd, Status and Use of African Lingua Francas, Weltforum Verlag, 1970, p. 15.

4) Molnos, op. cit., p. 50.

5) Davidson, Basil, A History of East and Central Africa, Anchor, 1969, p. 17.

6) Harries, Lyndon,"The Arabs and Swahili Culture," Africa: Journal of the International African Institute, vol. 34, no. 3, 1964, pp. 224-229.

7) Brain, James, Basic Structures of Swahili, part 2, Syracuse University, 1969, p. 4.

8) Heine, op. cit., pp. 82-83.

9) Ibid., p. 82.

10) Whitely, Wilfred, Swahili, the Rise of a National Language, Methuen, 1969, pp. 3-4.

11) Polomé, Edgar, Swahili Language Handbook, Center for Applied Linguistics, 1967, p. 11.

12) Davidson, op. cit., pp. 144-148.

13) Ibid., p. 160-161.

14) Ibid., p. 199.

15) Polomé, op. cit., p. 12.

16) Davidson, op. cit., pp. 191-194.

17) Heine, op. cit., p. 84.

18) Brain, op. cit., p. 7.

19) Heine, op. cit., pp. 91-92.

20) Ibid., pp. 86-87.

21) Oliver and Atmore, Africa Since 1800, Cambridge, 1967, pp. 103-125.

22) Brain, op. cit., p. 9.

23) Oliver and Atmore, op. cit., p. 152.

24) Whiteley, op. cit., p. 71.

25) Heine, op. cit., p. 105.

26) Whiteley, op. cit., pp. 54-55.

27) Heine, op. cit., pp. 92-94.

28) Brain, op. cit., p. 10.

29) Heine, op. cit., p. 10.

30) Whiteley, op. cit., 66-67.

31) Brain, op. cit., p. 69.

32) Polomé, op. cit., p. 6.

33) Brain, op. cit., p. 13.

34) Ibid., p. 10.

35) Whiteley, op. cit., p. 65.

36) Oliver and Atmore, op. cit., pp. 248-250.

37) Lepage, R.B., The National Language Question, Oxford, 1964, pp. 4-13.

38) Molnos, op. cit., p. 13.

39) Whiteley, op. cit., p. 114.

40) These observations based upon the author's experience during a two-year stay in Kenya as a teacher.

41) Fishman, Joshua, Language Problems of Developing Nations, Oxford, 1967, p. 4.

42) Statements in this and the following paragraphs are based on the author's experience.

43) Information in this paragraph and the next can be credited to Heine, op. cit., pp. 98-103.

44) Polomé, op. cit., pp. 87-89.

45) Whiteley, op. cit., p. 98.

46) Molnos, op. cit., p. 12.

47) Whiteley, op. cit., p. 98.

48) Ibid., p. 118.

49) Polomé, op. cit., pp. 5-6.

Course and Program Changes

The Executive Committee of the Department of Linguistics has made many course and program changes for 1974-75. All of the undergraduate major/minor courses have been revised, and most of the 500-level courses have been changed. The catalog description of the Department has been rewritten, and the major/minor requirements have been reorganized. The course and program changes are given below and on the following pages.

In addition: the Linguistics Major has been approved for students in the African Studies Curriculum (as well as the Asian Studies Curriculum); the two new languages of the world courses, Languages of Asia (571) and Languages of Africa (572), have been approved as upper-level, General Education, Non-Western-World substitutes; and the Department is considering lowering the Critical Languages courses from the 500 level to the 300 level.

Course Changes--Undergraduate Courses

(The changes for 1974-75 are underlined.)

INTRODUCTION TO THE STUDY OF LANGUAGE 201 — 4 hrs.

An introduction to the scientific study of human language and to the linguistic principles which govern the analysis, description, classification, and comparison of particular language structures.
[New title, number, and description. Formerly Linguistic Analysis 200.]

THE STRUCTURE OF LANGUAGE I: PHONOLOGY AND MORPHOLOGY 321 — 4 hrs.

An introduction to the study of sound systems (phonology) and word systems (morphology) and to the principles and methods of their analysis and description. Prerequisite: one linguistically-related course.
[New title, number, description, and prerequisite. Formerly Phonological Analysis 320.]

THE STRUCTURE OF LANGUAGE II: SYNTAX AND SEMANTICS 331 — 4 hrs.

An introduction to the study of sentence systems (syntax) and meaning systems (semantics) and to the principles and methods of their analysis and description. Prerequisite: one linguistically-related course.
[New title, number, description, and prerequisite. Formerly Grammatical Analysis 330.]

THE DEVELOPMENT OF LANGUAGE I: HISTORY OF LANGUAGE 420 — 4 hrs.

An examination of the processes of language change and the principles which govern the historical and comparative study of languages. Prerequisite: one linguistically-related course.
[New title and prerequisite. Formerly Historical Linguistics.]

THE DEVELOPMENT OF LANGUAGE II: DIALECTS OF LANGUAGE 430 — 4 hrs.

An examination of the linguistic principles and methods involved in the study of geographical, social, and stylistic variation within languages. Prerequisite: one linguistically-related course.
[New title and prerequisite. Formerly Dialectology.]

Course Changes--500-Level Courses

(The changes for 1974-75 are underlined.)

INTRODUCTION TO LINGUISTICS 500 4 hrs.

An introduction to modern linguistic theory and to the application of that theory to linguistically related disciplines.
[New description.]

METHODS OF TEACHING ENGLISH AS A SECOND LANGUAGE 510 3 hrs.

Study of the application of linguistics to the teaching of English to non-native speakers, with emphasis on current methods and materials for instruction and testing.
[New credit hours.]

GENERATIVE GRAMMAR 540 3 hrs.

An examination of the theories of Transformational Grammar and Generative Semantics, and a study of their origins, development, modifications and applications.
[New course. Partly replaces Studies in Linguistic Structures 570.]

PSYCHOLINGUISTICS 551 3 hrs.

A study of linguistic systems as they connect language and thought and relate competence to performance in the acquisition, production, and perception of language.
[New course. Partly replaces Studies in Linguistics and Related Disciplines 550.]

SOCIOLINGUISTICS 552 3 hrs.

A systematic study of the linguistic correlates of social behavior and the influence of society on the nature of language.
[New course. Partly replaces Studies in Linguistics and Related Disciplines 550.]

LANGUAGES OF ASIA 571 3 hrs.

A survey of the languages of Asia--their historical relationship, geographical distribution, and systems of writing--and an intensive examination of the most relevant linguistic problems that the people of Asia are confronted with.
[New course. Partly replaces Studies in Languages of the World. Counts for upper-level General Education (Non-Western World) credit.]

LANGUAGES OF AFRICA 572 3 hrs.

A general survey of African languages--their relationship, classification, and geographical distribution; their national/official status in changing Africa; their influence on and by foreign languages; and the problems involved in their use in education and literature.
[New course. Partly replaces Studies in Languages of the World. Counts for upper-level General Education (Non-Western World) credit.]

REVISED LINGUISTICS MAJOR AND MINOR

I. CORE COURSES IN LINGUISTICS
(20 hrs. required for both majors and minors)

Linguistics		S.H.
201	Intro. to the Study of Language	4 hrs.
321	Structure of Language I: Phonology and Morphology	4 hrs.
331	Structure of Language II: Syntax and Semantics	4 hrs.
420	Development of Language I: History of Language	4 hrs.
430	Development of Language II: Dialects of Language	4 hrs.

II. ELECTIVE COURSES IN LINGUISTICS
(Majors must take at least 3 hrs.)

Linguistics		
510	Methods of Teaching English as a Second Language	3 hrs.
540	Generative Grammar	3 hrs.
551	Psycholinguistics	3 hrs.
552	Sociolinguistics	3 hrs.
571	Languages of Asia	3 hrs.
572	Languages of Africa	3 hrs.
580	Linguistic Field Techniques	3 hrs.

III. COGNATE COURSES IN OTHER DEPARTMENTS
(Majors may take up to 7 hrs.)

Anthropology		
370	Language in Culture	3 hrs.
Communication Arts and Sciences		
302	Theoretical Bases of Communication	3 hrs.
307	Psycho-Physical Bases of Communication	3 hrs.
570	Studies in Communication	Var.
English		
271	Structure of Modern English	4 hrs.
372	Development of Modern English	4 hrs.
572	American Dialects	4 hrs.
574	Linguistics for Teachers	4 hrs.
Modern and Classical Languages		
320	French Phonetics	3 hrs.
558	Modern Language Instruction	3 hrs.
559	History of the German Language	3 hrs.
Philosophy		
330	Philosophy and Language	4 hrs.
Psychology		
260	Behavior Modification II: Normal Behavior	3 hrs.
Speech Pathology and Audiology		
202	Anatomy and Physiology of Speech	3 hrs.
203	Speech and Language Development	2 hrs.
204	Phonemics	2 hrs.

Spring, Summer, and Fall Schedules

Spring 1974

*100 AA The Nature of Language — 4 hrs. — Hendriksen
8:00-9:40 MTThF 1112 Brown Hall

550 CA Sociolinguistics — 3 hrs. — Hendriksen
10:00-11:40 MTTh 1128 Brown Hall

*a lower-level General Education (Humanities) substitute.

Summer 1974

500 BA Introduction to Linguistics — 4 hrs. — Palmatier
9:20-11:00 MTThF 1128 Brown Hall

550 DA Psycholinguistics — 3 hrs. — Dwarikesh
11:20-1:00 MTTh 1128 Brown Hall

Basic and Intermediate Korean will also be offered by the Center for Korean Studies.

Basic and Intermediate Latvian, plus Latvian Literature and Composition, will also be offered by the Division of Continuing Education.

Fall 1974 — General Linguistics Courses

100 CA The Nature of Language — 4 hrs. — Muthiani
10:00-11:50 TTh Brown Hall

110 CA Introduction to American English — 4 hrs. — Hendriksen
10:00-11:50 MW 1128 Brown Hall

201 FA Introduction to the Study of Language — 4 hrs. — Muthiani
1:00-2:50 TTh Brown Hall

331 CA Structure of Language II: Syntax and Semantics — 4 hrs. — Palmatier
10:00-11:50 TTh 1128 Brown Hall

430 FA Development of Language II: Dialects — 4 hrs. — Hendriksen
1:00-2:50 MW 1128 Brown Hall

510 KA Methods of Teaching English as a Second Language — 3 hrs. — Hendriksen
6:30-9:10 Th 1128 Brown Hall

552 KA Sociolinguistics — 3 hrs. — Dwarikesh
6:30-9:10 T 1128 Brown Hall

*572 KA Languages of Africa — 3 hrs. — Muthiani
6:30-9:10 M 1129 Brown Hall

580 FA Linguistic Field Techniques — 3 hrs. — Dwarikesh
1:00-3:40 T — 1128 Brown Hall

598 AR Readings in Linguistics — Var. — Staff

*an upper-level General Education (Non-Western World) substitute.

Critical Languages Courses

505 Basic Critical Languages — 4 hrs.

AA	Arabic	Homsi	8:00-8:50	MTWTh
CA	Hindi-Urdu	Dwarikesh	10:00-11:50	MW
LB	Mandarin Chinese	Chen	7:00-8:50	TTh
LC	Modern Hebrew	Szmuszkovicz	7:00-8:50	TTh
LD	Japanese	Kido	7:00-8:50	TTh
LE	Korean	Chang	7:00-8:50	TTh
LF	Swahili	Mallya	7:00-8:50	TTh

507 AR Advanced Critical Languages — 4 hrs. — Dwarikesh

Arabic, Hindi-Urdu, Mandarin Chinese, Modern Hebrew, Japanese, Korean, Swahili.

New Majors and Minors

(Since the last issue of THE INFORMANT-Sept. 30, 1973)

Graduate Majors

(M.A. Program in Teaching Linguistics in the Community College)

Thomas Crandall
Robert Dlouhy
Sara Harding
Samir Homsi
Karen Innes
Pamela Keesler
Mark Larson
John Lotz
Toufic Naddi
Aija Vilums
Frankie Wang

Undergraduate Majors

Saleh Abojasoom
Yuko Fukui (former minor)
Lydia Jay
Gary Mousseau
Paul Stark
Ria Szmuszkovicz

Undergraduate Minors

Mary Biegun
Pam Johnson
Donald Kenny
Leslie Lance
Diane Songer
Audrey Troyer (former major)

Critical Language Minors

Robert Kirkpatrick (Korean)
Gary Mousseau (Korean)
William Paige (Mandarin)
Ria Szmuszkovicz (Hebrew)

Faculty Activities

Dr. D.P.S. Dwarikesh, Associate Professor of Linguistics, was elected Chairman of the South Asian Committee of the Asian Studies Faculty of the Institute of International and Area Studies. In this capacity he also serves as member of the Executive Committee of the Asian Studies Faculty. Dr. Dwarikesh is in his second year on the Executive Board of the National Association of Self-Instructional Language Programs, which meets in May at the University of Buffalo. He was recently elected Faculty Senator from the Department for 1974-77.

Dr. Daniel P. Hendriksen, Associate Professor of Linguistics, was elected chairman of the Nominating Committee of the Michigan Linguistic Society at its annual conference at Western last October. He has recently completed participating in the Career Opportunities Program in Grand Rapids and is now serving on a committee to design a Language Arts Minor for Western. Dr. Hendriksen is cooperating with the Minority Student Office on developing an English as a Second Language course for Chicano students. He is now completing a three-year term as Faculty Senator.

Mr. Joseph N. Muthiani, Instructor of Linguistics, was elected last Fall to the Executive Committee of the African Studies Faculty of the Institute of International and Area Studies. He was also named as the Department Representative to the University Affirmative Action Coordinating Committee. Mr. Muthiani's latest publications are: "Kisetla: Pidgin Swahili in Kenya," Studies in Linguistics, Department of Anthropology, Northern Illinois University, Spring 1974; and "Sociopsychological Bases of Language Choice and Use: The Case of Swahili Vernaculars and English in Kenya," in Language in Anthropology, Vol. 4, "Language in Many Ways," The Hague: Mouton & Co., 1974.

Dr. Robert A. Palmatier, Professor and Chairman of the Department of Linguistics, was elected President of the Michigan Linguistic Society at its annual conference at Western last October. In this capacity he will act as Chairman of the Executive Committee of the Society until the next annual meeting at Michigan State University, which he will also co-chair. Dr. Palmatier's Glossary for English Transformational Grammar, which was originally published by Appleton-Century-Crofts (1972), has been acquired by Prentice-Hall (1974).

Enrollment--Winter Semester 1974

The enrollment in the Department of Linguistics for Winter Semester 1974 was 75% greater than last Winter's and 3% greater than last Fall's--the first time a Winter enrollment has exceeded the preceding Fall's:

General Linguistics	up 85% over last Winter
	up 28% over last Fall
English as a 2nd Lang.:	up 68% over last Winter
	up 40% over last Fall
Critical Languages:	up 58% over last Winter
	down 44% from last Fall
	(the normal attrition rate).

For the first time also, the Department has passed the 100 mark in students who have declared an undergraduate major or minor or a graduate major. (The number is 101.)

Graduation

At the December 19, 1973 commencement, one major, six minors, and two other important persons graduated from Western Michigan University. The major was Barbara VanderMark (B.A.), who worked in the Linguistics Department office in 1972-73. The minors, all with B.A.'s, were: Linda Czuhajewski (magna cum laude), Dale Kimball, Joanne O'Neill, Suzanne Ormsby, Suzanne Rogers, and Patricia (Richmond) Sandler. Graduating with a B.S. was Moon-Hee Chung, our most advanced Japanese student. We offer our congratulations to these recipients of the Bachelor's degree and also to a most distinguished recipient of the Master's degree: Mr. Samir F. Homsi (M.S. in Technology), who has been our Arabic teacher for several years and will enter our graduate program in Teaching in the Community College next Fall. Salaam!

Student Honors, Awards, and Assistantships

Linda Czuhajewski (Minor) graduated magna cum laude in December 1973. In the Spring and Summer of 1973, Linda was a Waldo-Sangren Scholar in Ireland working on "An Aspect of Irish Dialects" under the supervision of Dr. Seamus Cooney, Assistant Professor of English.

JoAnn Kinner (Minor) graduated magna cum laude in August 1973. In the Spring and Summer of 1973, JoAnn was a Waldo-Sangren Scholar working on "An Individualized Reading Program for the Junior High Level" under the supervision of Mr. John C. Griffith, Chairman, English Department, South Junior High School, Kalamazoo.

Toni Prokuda (Major) is now a Waldo-Sangren Scholar working on "The Construction of a Moderate Model Curriculum Applicable to WMU for the Training in Translation Skills" under the supervision of Mr. Peter Krawutschke, Assistant Professor of German, Department of Modern and Classical Languages.

James Penrose (Major) has an Undergraduate Assistantship for 1973-74 to work on "Sociolinguistic Aspects of Pronominal Usage in Hindi" under the supervision of Dr. D.P.S. Dwarikesh, Associate Professor of Linguistics. Betty Williams has an Undergraduate Assistantship for 1973-74 to work on "Compiling an Annotated Bibliography of Indigenous Religions in Africa" under the supervision of Mr. Joseph Muthiani, Instructor of Linguistics.

Mary Biegun (Minor), Phyllis Hoffecker (Minor), Leslie Lance (Minor), Judith Perigo (Major), Toni Prokuda (Major), Ann Sexton (Major), Barbara VanderMark (Alumna Major--graduated in December 1973), and Michael VandeWalker (Major) were all listed as members of the Honors College in their Directory last fall.

Winter Reception and Speaker

The Winter Semester Reception for students, faculty, and friends will be held in room 210 of the West Ballroom of the University Student Center from 3:00 to 4:00 p.m. on Tuesday, February 26. Refreshments will be served. Following the reception Dr. Jack Michael, Professor of Psychology and teacher of the Verbal Behavior course in the Psychology Department, will present a lecture entitled, "Do Animals Have Language?" Dr. Michael has offered a course in the behavioral approach to language and communication here at Western since 1967. His lecture will be open to all interested persons without charge.

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Call for Papers

Hey papers! The Editor invites students, faculty, and other readers, to submit papers on language topics for inclusion in the Fall 1974 issue of THE INFORMANT. The call is directed not only to persons associated with the Linguistics Department but to anyone working in a linguistically-related area. These areas include Anthropology, Area Studies, Biology, Communication, English, Librarianship, Medieval Studies, Modern and Classical Languages, Philosophy, Psychology, Sociology, Social Work, Speech Pathology, and many others. The Linguistics Department Executive Committee is now developing a formal policy for the solicitation, acceptance, and printing of papers in THE INFORMANT, so send yours in before the standards get too tough. Simply mail a typed (double-spaced) copy of your paper to:

Editor, THE INFORMANT
Department of Linguistics
Western Michigan University
Kalamazoo, Michigan 49001

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Mr. Leonard Gernant
Director
Academic Services