

Ideologies of Communication

Language Evaluation as a Social Practice

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German is an awful language! → Language Ideologies

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Ideology in Daily Use

(Examples taken from the *Corpus of Contemporary American English*,
<https://www.english-corpora.org/coca/>)

“That charge is really **not scientifically based**. It’s ideological in origin.” (ABC_Nightline)

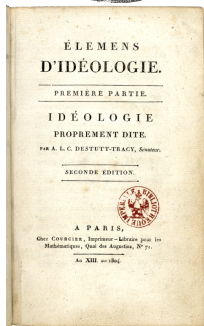
“I’m **tired of the ideological positions**. We don’t even need to visit them.” (ABC: This Week)

“I think it was kind of the **triumph of ideology over common sense**.” (CBS_SunMorn)

“I share the anger of my fellow Democrats with George Bush and the wrong direction he has taken our nation, but the answer to **his outdated extremist ideology** is not to be found in outdated extremes of our own.” (CNN_Insight)

Antoine Louis Claude Destutt de Tracy

(1754–1836)



Antoine Louis Claude Destutt de Tracy.
1977 [1801–1815]. *Eléments d'Idéologie*.
4 vols. Frommann-Holzboog: Stuttgart.
[Orig. Paris: Courcier].

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Ideology
(science of ideas)

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Ideology
(science of ideas)

General grammar
Science of means
(to express ideas)

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Ideology
(science of ideas)

General grammar
Science of means
(to express ideas)

Logic
Science of goals
(of ideas)

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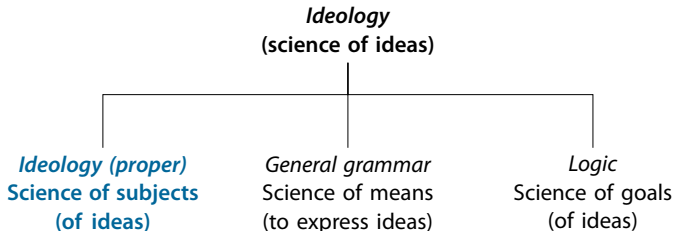
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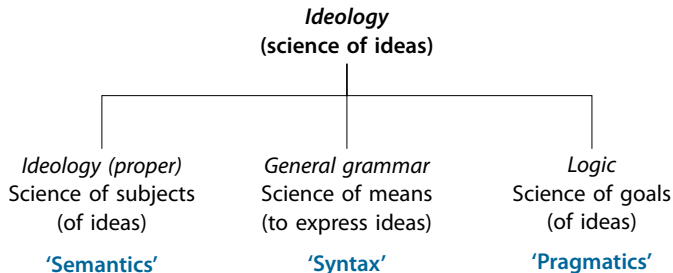
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"Cette science peut s'appeler *Idéologie*, si l'on ne fait attention qu'au sujet; *Grammaire générale*, si l'on n'a égard qu'au moyen, et Logique, si l'on ne considère que le but. Quelque nom qu'on lui donne, elle renferme nécessairement ces trois parties; car on ne peut en traiter une raisonnablement sans traiter les deux autres. *Idéologie* me paraît le terme générique, parce que la science des idées renferme celle de leur expression et celle de leur déduction. C'est en même-temps le nom spécifique de la première partie."

.....
Antoine Louis Claude Destutt de Tracy. 1777 [1801–1815]. *Eléments d'Idéologie*. 4 vols. Frommann-Holzboog: Stuttgart. [Orig. Paris: Courcier]. 19–20.

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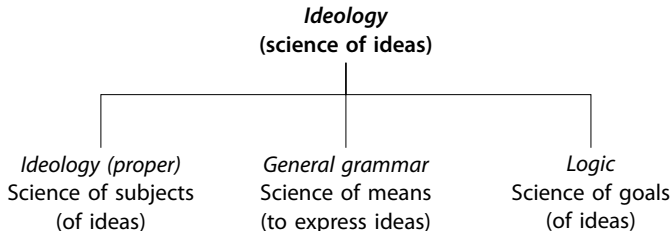
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“**Windbags** and ideologues [...] have always fought the existing authority.”

“They are dreamers and **dangerous dreamers** [...]. Your ideologues destroy all illusions, and the age of illusions is for individuals as for peoples the age of happiness.”

.....
Quoted from **Emmet Kennedy**. 1979.
“Ideology” from Destutt De Tracy to
Marx. *Journal of the History of Ideas* 40(3).
353–368. quot.: 358–359.

.....
Napoleon Bonaparte (Drawing of Jacques-Louis David, 1812)

Source: [https://commons.wikimedia.org/wiki/File:Jacques-Louis_David_-](https://commons.wikimedia.org/wiki/File:Jacques-Louis_David_-_The_Emperor_Napoleon_in_His_Study_at_the_Tuileries_-_Google_Art_Project.jpg)

[_The_Emperor_Napoleon_in_His_Study_at_the_Tuileries_-_Google_Art_Project.jpg](https://commons.wikimedia.org/wiki/File:Jacques-Louis_David_-_The_Emperor_Napoleon_in_His_Study_at_the_Tuileries_-_Google_Art_Project.jpg)

“There is no specific difference between German idealism and the ideology of all other nations. The latter too regards the world as dominated by ideas, ideas and concepts as the determining principles, and certain notions as the mystery of the material world accessible to the philosophers.”

.....
[Karl Marx & Frederick Engels. 1976 \[1845–1846\]. *The German ideology*. \(Marx & Engels Collected Works 5\). London: Lawrence & Wishart. 175–208. \[Germ. orig. Karl Marx Friedrich Engles: Die deutsche Ideologie. In Wladimir Adoratski \(ed.\), *Marx-Engels-Gesamtausgabe*. Vol. I/5. Berlin: Dietz\]. quot.: 23.](#)

Base-Superstructure-Dialectics

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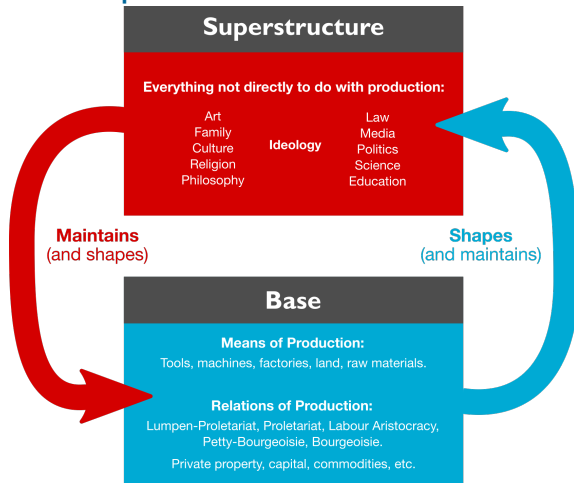
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**This moves in a spiral pattern.
The base is generally dominant.**

Source: https://commons.wikimedia.org/wiki/File:Base-superstructure_Dialectic.png

"Without signs, there is no ideology. [...] Signs [...] are particular, material things. [...] A sign does not simply exist as a part of a reality – it reflects and refracts another reality. Therefore, it may distort that reality or be true to it, or it may perceive it from a special point of view, and so forth. Every sign is subject to the criteria of ideological evaluation (i. e., whether it is true, false, correct, fair, good, etc.). The domain of ideology coincides with the domain of signs. They equate with one another. Wherever a sign is present, ideology is present, too. Everything ideological possesses semiotic value."

.....

Valentin N. Vološinov. 1986 [1929]. *Marxism and the philosophy of language: Fundamental problems of the sociological method in the science of language*. Transl. by Ladislav Matejka & I. R. Titunik. Harvard: Harvard University Press. [Russ. orig. *Марксизм и философия языка: Основные проблемы социологического метода в науке о языке*. Leningrad: Priboj]. pp. 9–10; orig. emph.

"The press is the most dynamic part of the ideological structure, but not the only one. Everything that directly or indirectly influences or could influence public opinion belongs to it: libraries, schools, associations and clubs of various kinds, even architecture, the layout of streets and their names."

.....
[Antonio Gramsci](#). 2011 [1929–1935]. *Prison notebooks*.

Joseph A. Buttigieg & Antonio Callari (eds. and trans.). Transl. by Joseph A. Buttigieg & Antonio Callari. 3 vols. New York: Columbia University Press. [Ital. orig. Valentino Gerratana (ed.): *Quaderni del carcere: Edizione critica*. Turin: Giulio Einaudi; Original work written 1929–1935, published 1975]. vol. 2, p. 53.

"I shall therefore say that, where only a single subject (such and such an individual) is concerned, the existence of the ideas of his belief is material in that *his ideas are his material actions inserted into material practices governed by material rituals which are themselves defined by the material ideological apparatus from which derive the ideas of that subject.*"

.....
[Louis Althusser. 1971 \[1970\].](#) Ideology and ideological state apparatuses (notes towards an investigation). In Louis Althusser (ed.), *Lenin and philosophy, and other essays*, 127–188. London: New Left Book. [Fr. orig. *Idéologie et appareils idéologiques d'état (Notes pour une recherche)*. In *La Pensée* 151 (1970), 3–38]. quot.: p. 169; orig. emph.

“A discourse in which meaning cannot possibly be fixed is nothing else but the discourse of the psychotic.”

.....
[Ernesto Laclau](#). 1990. *New reflections on the revolution of our time*.
London: Verso. 90.

“The ideological would consist of those discursive forms through which a society tries to institute itself as such on the basis of closure, of the fixation of meaning, of the non-recognition of the infinite play of differences. The ideological would be the will to ‘totality’ of any totalizing discourse. And insofar as the social is impossible without some fixation of meaning, without the discourse of closure, the ideological must be seen as constitutive of the social.”

.....
[Ernesto Laclau](#). 1990. *New reflections on the revolution of our time*.
London: Verso. 92.

“The **particular conception of ideology** is implied when the term denotes that we are skeptical of the ideas and representations advanced by our opponent.”

.....
Karl Mannheim. 1997 [1929]. *Ideology and utopia*. Vol. 1 (Collected Works). London & New York: Routledge. [Germ. orig. *Ideologie und Utopie*. Bonn: Cohen]. 49.

“[...] the **total conception** calls into question the opponent's total *Weltanschauung* (including his conceptual apparatus), and attempts to understand these concepts as an outgrowth of the collective life of which he partakes.”

.....
Karl Mannheim. 1997 [1929]. *Ideology and utopia*. Vol. 1 (Collected Works). London & New York: Routledge. [Germ. orig. *Ideologie und Utopie*. Bonn: Cohen]. 57.

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Michael Silverstein (Chicago)

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Michael Silverstein (Chicago)



Роман Осипович Якобсон
(1896–1982)

Language Ideologies

“[...] I do not address myself only to articulated beliefs that are incorrect or contemptible. I should clarify that **ideologies about language, or linguistic ideologies, are any sets of beliefs about language articulated by the users as a rationalization or justification of perceived language structure and use.** If we compare such ideologies with what goes under the name of ‘scientific’ statements about language, we might find that in certain areas the ideological beliefs do in fact match the scientific ones, though the two will, in general, be part of divergent larger systems of discourse and enterprise. We need have no conceit one way or the other, however, that automatically privileges so-called ‘scientific’ description, or automatically condemns native ideological rationalization.”

.....
Michael Silverstein. 1979. Language structure and linguistic ideology. In Paul R. Cline, William Hanks & Carol Hofbauer (eds.), *The elements: A parasection on linguistic units and levels*, 193–247. Chicago: Chicago Linguistic Society. quot.: 193.

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Source: <https://www.fluentu.com/blog/english/english-greetings-expressions/>

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Source: <https://www.fluentu.com/blog/english/how-to-introduce-yourself-in-english/>

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Source: *https:*

//www.npr.org/sections/goatsandsoda/2014/07/19/331809186/

Begrüßung und Anrede in Russland



Das Wichtigste zu Beginn: Wie sprechen sich Russen untereinander eigentlich an? Russische Namen setzen sich aus drei Elementen zusammen: dem Vornamen, dem Vatersnamen – also dem abgewandelten Vornamen des Vaters – und dem Nachnamen. Die übliche Form ist, eine Person mit Vor- und Vatersnamen anzusprechen. Zum Beispiel lautet die korrekte Anrede für den Staatspolitiker Michail Sergejewitsch Gorbatschow: Michail Sergejewitsch.

Anders als in Deutschland begrüßen sich in Russland nur die Männer mit einem Händeschütteln. Frauen halten sich eher zurück und begrüßen mit einem Lächeln.

Im engen Freundes- und Familienkreis darf es gern herzlicher sein: Männer und Frauen begrüßen sich untereinander mit Umarmungen oder Wangenküssen. Aber aufgepasst, wer den Gastgeber über die Türschwelle hinweg begrüßt, bringt Unglück über das Haus. Das ist ein weit verbreiteter Aberglaube in Russland, der unbedingt respektiert werden sollte. Auch in einer Wohnung zu pfeifen, wird von Russen nicht gerne gesehen bzw. gehört – denn dem Volksglauben nach soll dies Geldprobleme für den Haushalt bringen.

.....

“How to greet properly in Russia”

Source: <http://news.berlitz.de/russland-knigge-5ev92xcro>

The Total Linguistic Fact

"the datum for a science of language" (Silverstein 1985: 220)

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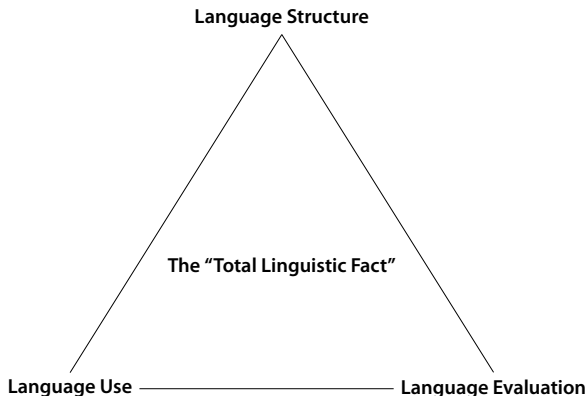
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Cf. [Michael Silverstein. 1985](#). Language and the culture of gender: At the intersection of structure, usage, and ideology. In Elizabeth Mertz & Richard J. Parmentier (eds.), *Semiotic mediation: Sociocultural and psychologic perspectives* (Language, Thought, and Culture), 219–259. Orlando: Academic Press.

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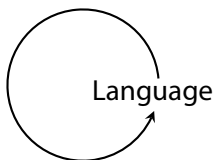
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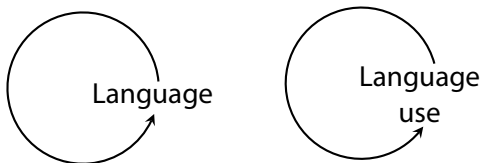
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“Signs functioning metapragmatically have pragmatic phenomena [...] as their semiotic objects [...].”

.....
Michael Silverstein. 1993. Metapragmatic discourse and metapragmatic function. In John A. Lucy (ed.), *Reflexive language: Reported speech and metapragmatics*, 33–58. Cambridge: Cambridge University Press. quot.: 33.



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Michael Silverstein. 1993. Metapragmatic discourse and metapragmatic function. In John A. Lucy (ed.), *Reflexive language: Reported speech and metapragmatics*, 33–58. Cambridge: Cambridge University Press. quot.: 33.

“Through indexicality, every utterance tells something about the **person who utters it** – man, woman, young, old, educated, from a particular region, or belonging to a particular group, etc. – and about the kind of person we encounter – we make character judgements all the time, and labels such as ‘arrogant’, ‘serious’, ‘funny’, ‘self-conscious’, or ‘businesslike’ are based almost exclusively on how people communicate with us. Every utterance also tells us something about the **utterance itself**. Is it serious or banter? Is this an anecdote, a joke, an order, a request? Is the speaker sure/sincere/confident of what s/he says? What kind of relationship between the speaker and the hearer is articulated in this utterance – is this a friendly or a hostile utterance? And every utterance tells us something about the **social context in which it is being produced**: is this a formal or an informal occasion? Are things such as social class, gender, ethnicity, or professional status played out in the

utterance? Are social roles reinforced or put up for negotiation? Are social rules being followed or broken? And so on. **Indexical meaning is what anchors language usage firmly into social and cultural patterns."**

.....
[Jan Blommaert. 2005. *Discourse: A critical introduction*. \(Key Topics in Sociolinguistics\). Cambridge: Cambridge University Press. 11–12.](#)

"[...] there are no 'neutral' words and forms [...]. All words have the 'taste' of a profession, a genre, a tendency, a party, a particular work, a particular person, a generation, an age group, the day and hour. Each word tastes of the context and contexts in which it has lived its socially charged life; all words and forms are populated by intentions. Contextual overtones (generic, tendentious, individualistic) are inevitable in the word."

.....
Mikhail M. Bakhtin. 1981 [1975]. Discourse in the novel. Transl. by Caryl Emerson & Michael Holquist. In Michael Holquist (ed.), *The dialogic imagination: Four essays* (University of Texas Press Slavic Series 1), 269–422. Austin, TX: University of Texas Press. [Russ. orig. Слово в романе. In Mikhail M. Bakhtin. *Вопросы литературы и эстетики*, 72–233. Москва: Художественная литература]. quot.: 293.

“It has become a commonplace in sociolinguistics that linguistic forms, including whole languages, can index social groups. As part of everyday behavior, the use of a linguistic form can become a pointer to (index of) the social identities and the typical activities of speakers. But speakers (and hearers) often notice, rationalize, and justify such linguistic indices, thereby creating linguistic ideologies that purport to explain the source and meaning of the linguistic differences. To put this another way, linguistic features are seen as reflecting and expressing broader cultural images of people and activities. Participants’ ideologies about language locate linguistic phenomena as part of, and evidence for, what they believe to be systematic behavioral, aesthetic, affective, and moral contrasts among the social groups indexed.”

.....
Judith T. Irvine & Susan Gal. 2000. Language ideology and linguistic differentiation. In Paul V. Kroskrity (ed.), *Regimes of language: Ideologies, politics, and identities* (School of American Research Advanced Seminar Series), 35–84. Oxford: Currey. quot.: 37.

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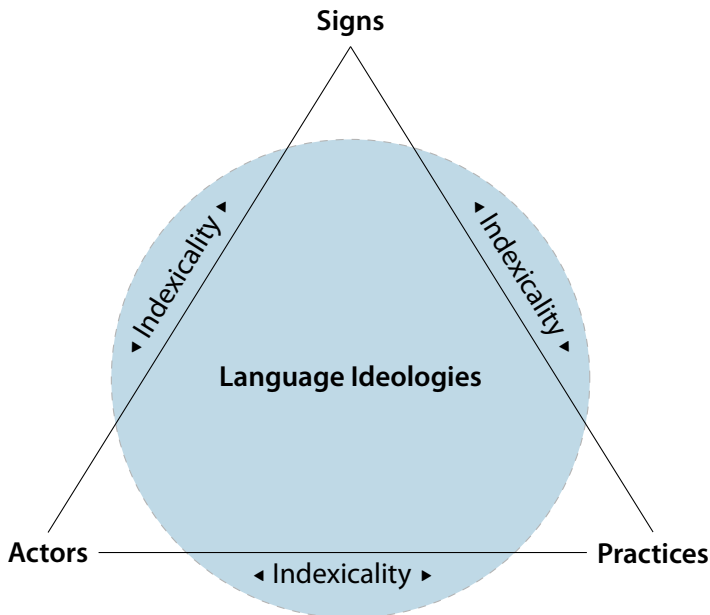
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“registers [are] culture-internal models of personhood linked to speech forms”

.....
[Asif Agha. 2007.](#) *Language and social relations*. (Studies in the Social and Cultural Foundations of Language 24). Cambridge: Cambridge University Press. 135.

"An **emblem** is a thing to which a social persona is attached. It involves three elements; **(1) a perceivable thing**, or diacritic; **(2) a social persona**; **(3) someone for whom it is an emblem** (i. e., someone who can read that persona from that thing).

When a thing/diacritic is widely recognized as an emblem – when many people view it as marking the same social persona – I will say that it is **enregistered as an emblem**, or is an *enregistered emblem*. 'Enregistered' just means 'widely recognized', and there are degrees of it."

Asif Agha. 2007. *Language and social relations*. (Studies in the Social and Cultural Foundations of Language 24). Cambridge: Cambridge University Press. 235.

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Asif Agha. 2007. *Language and social relations*. (Studies in the Social and Cultural Foundations of Language 24). Cambridge: Cambridge University Press. 235.

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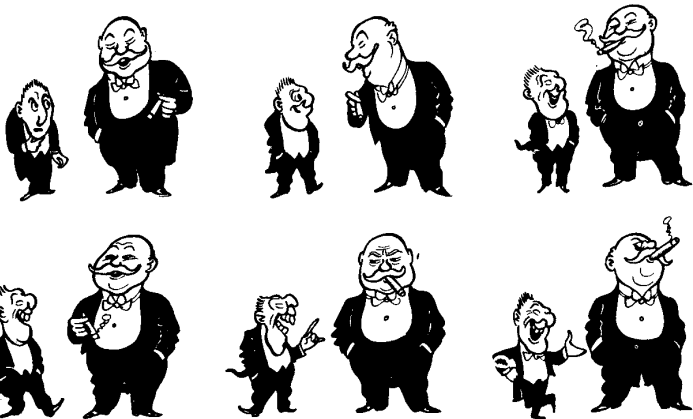
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Cartoon of 1920, quoted from **Asif Agha. 2007. *Language and social relations***. (Studies in the Social and Cultural Foundations of Language 24). Cambridge: Cambridge University Press. 198.

- **Agha, Asif. 2007.** *Language and social relations*. (Studies in the Social and Cultural Foundations of Language 24). Cambridge: Cambridge University Press.
- **Althusser, Louis. 1971 [1970].** Ideology and ideological state apparatuses (notes towards an investigation). In Louis Althusser (ed.), *Lenin and philosophy, and other essays*, 127–188. London: New Left Book. [Fr. orig. *Idéologie et appareils idéologiques d'état* (Notes pour une recherche). In *La Pensée* 151 (1970), 3–38].
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- **Beebee, Thomas O. 1994.** *The ideology of genre: A comparative study of generic instability*. University Park, PA: Pennsylvania State University Press.
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