

EDUC 172 – Part 1-2

For those who are visual learners, I will now present you with a visualization of what I've been discussing.

The visualization is more complex than the introduction to it has lead on but this allows you to start seeing how these different kinds of language use influence a person's experience and learning when using language as the primary communicative tool to help students to learn to acquire knowledge.

In this case you will see over here where the individual's domain is.

The individual engages, if we're thinking about writing, in literacy events and we talked about some of those whether communicating, texting to friends, or for example you know writing a letter and so on.

We've seen now that their specific genres and these are literacy events in an individual's life.

They are as it says here personal; they are connections of the personal world to you know the society and culture and they're quite subjective, meaning they reflect our own emotions and things like that.

Over here we can see society and social practices. And this is where we're actually doing what we do and doing it with others. We're learning through practicing how to communicate.

And this is of course a very important part of what schooling and teaching does, is that it helps us to to acquire different social practices of communication, whether just how to communicate you know one-to-one or how to communicate to other people who are scholars, scientists, mathematicians, or whatever.

We try and teach the social practices of language use that are typical to the discipline we are teaching and that's a part of the now of communicating those ideas.

Now those ideas course are being drawn from what we might call cultural discourses so now you see the three different domains here. They overlap a little bit of course; they could overlap more even.

And this is to point out an idealized representation. There's no time in which any person's, any individual's experience of language is also balanced as this.

This just helps us to envision it as if it were ideally all balanced.

What we're seeing here is that we have the immediate events that affect the individual, we have social practices, which is what's going on as everybody engages in language and there really is no language that exists on a solely individual level.

We think of these kinds of practices as language is to communicate and one can communicate with oneself, of course, and that's a kind of language certainly. But in the sense that language is always trying to share something with another being even if they're not human; we often speak to animals and things as well.

So we have events, events that collectively we would collectively call practices, that is all the different ways people are using language in their individual events.

Those become larger based social practices; those social practices over time tend to form into typical ways that people are expressing, and we can see this with greetings.

"Hi" develops from words like "hello" and so on. All these kinds greetings develop over time and they are place specific, so we have this idea that over time the way that we express ourselves becomes typified of typical ways of expressing expression. That sounds like a tautology.

Overtime we express ourselves in typical ways that we have acquired we have learned from previous generations' practices. They do change over time, we modify and adapt as we go, as new needs arise, as new abilities or tools, devices like phones and things also coming to communicative culture those change the way we use language.

So culture itself is constantly changing. The force of that change in terms of our meaning making worlds tends to go from society over to culture, because society is happening in the here and now. This is our lived experience over here.

This is our individual perception of that lived experience and we draw on the culture in order to express our individual world and that forms our identity and we're drawing on a historical sense as you see here on this being the kind clock or now time of our identity along a temporal vector

And this being subjective time, because we know that sometimes we're going through a time of difficulty and time moves rather slowly at those times and draws on a different understanding of language, the words in our head, the way we're feeling, is all expressed within subjective time as well.

If we look at the spatial vector, of course, we have our personal environment that is our immediate home or place that we sit in the classroom or what have you.

We have a sense of the local and our community, that we are surrounded by so a broader, more opens sense, but usually where language is used specifically to communicate with people that we know or that we know of through social contacts within a community.

It also extends our sense of this spatial vector into a sense global society especially now with so many global communications tools available where people are able to send messages around the world very rapidly. We have the sense of a global society developing as well.

And communicative exchange between people in very different places, often with very different first languages, that kind of exchange also is developing a sort of social practice that over time will effect and and build into a kind of global sense of culture.

And to a degree we see even the English language as far as being a leader in that pattern in so far as it has been adopted by so many people around the world to conduct international communications where main languages are different than the one being used to develop a new social practice of communication between those people in those different nations.

If we continue to look then at these different vectors that connect the domains of language use, along the bottom line we see a semiotic vector and the semiotic vector here moves from a sense of the popular that is what has got communicative force in the immediate social world to that which is more a specific and informed by detailed knowledge that is maybe not shared by everybody.

So what is typical of popular forms of communication in the social world, the social practices is something that everybody can share in. There are certain types of literature, movies, and what-have-you that really are popular in so far as people watch them all over the world and share in the same thing.

As we move in the semiotic vector toward the repositories of knowledge, we pass through a connection there which is really about expertise. And expertise is the ways in which language assists us in becoming highly detailed in our knowledge and in a way that most other people are not.

So the idea of the expert and expert language use is that it's in the defining role with the way language gets used. And this is really where the teacher in particular also plays a key role, as does the scientist, or the theoretician, the engineer or what have you

But they occupy this specific spot in the semiotic vector in which they're helping to shape, through their language used, through their textuality, and you'll see right there it says nominalization - meaning they help shape where the clarity of language used to communicate abstract concepts comes from.

This is where abstract concepts are sort of worked on and developed. They are not necessarily clearly understood by the society at large, you know the populous.

So let's take an example of Stephen Hawking, the astrophysicist who gave us concepts like a black hole.

Many people can imagine what that means; the actual more scientific term for a black hole would be infinite escape velocity which is much harder to grasp, it requires a whole different level of conceptual thinking not aided by the metaphor of a hole that we can all quickly understand.

And of course in mathematical language that astrophysical physics concept is very difficult to understand and very few people, only the specific experts in that field would understand some of those mathematical expressions of the same concept that in its popular form, its social form we get as a black hole.

[And as we move towards its scientific and academic cultural space we tend to encounter new forms of saying that, as I said like infinity escape velocity. And then of course we might be moving into different kinds of theorems and different forms of calculus and expressions of those ideas in which only the most expert would be able to actually read and understand that kind of language.

So you can see that that's a movement of an idea from its social part of the vector over to its more cultural and embedded part of to the vector to where people are publishing in academic journals and books and things, treaties or large works about this concept of the space in which even light gets drawn into a small piece a matter that's got infinite gravity in it.

So this is a quick introduction, I realize, to different domains of language and how they interact, how we have a personal experience of it and how that's a part of our social world and all the things we learn and contribute to society and how that overtime contributes ideas and patterns of language used to culture.

I haven't yet these discuss these two aspects - one if we look over here on our personal relationship to the past and our culture and to the world we grew up, and our heritage, we see that there's an aspect of lexicality to that.

And by that I mean the words that typify the lexicon or the idioms we use, the way we express things, the way we pronounce things is so often drawn on the way our parents said words and used language.

So these tend to affect our lexical understanding, also the way we often structure language, we're borrowing a lot on those kinds of things.

The transitivity or let's say the verbal aspects of language that do capacity its use for achieving purposes and inspiring action and that transitivity really is taking place over here relating the individual to their society.

So this relates the individual over here with lexicility, to their culture and the transitivity in language its verb words, its action capacity is linking the individual to the society.

"Hey let's go out and have a glass of water over by the fountain". Great. There you've achieved a particular purpose in the expression and you've connected the individual and into a social event through the use of language.

Those are just different examples of the three different domains language and the way that we connect our individual worlds to the society, and to the culture.

And the connection of course over time of the society into becoming cultural discourses.

We will return to this diagram so will have a little more time with it. What we'll do though is, we will start to think about the different ways in which teachers can use this model of language to improve the way they deliver their content instruction to their students.