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ПОПУЛЯРНОСТЬ И ПРАКТИЧЕСКИЕ ПОДХОДЫ УПОТРЕБЛЕНИЯ АНГЛИЙСКОГО ЯЗЫКА НА ПРИМЕРАХ РАЗГОВОРНЫХ СПЕЦИФИК В ДИАЛЕКТАХ ЮЖНОЙ АФРИКИ

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POPULARITY AND PRACTICAL APPROACHES TO THE USE OF ENGLISH ON THE EXAMPLES OF COLLOQUIAL SPECIFICS IN THE DIALECTS OF SOUTH AFRICA

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Аннотация
Популярность английского языка на мировой арене определяется ключевыми процессами, которые связаны с широкой распространённостью английского языка, который по своей сути определяет мировые коммуникационные виды деятельности. Употребление английского языка прежде всего связано с наиглавнейшими элементами определяющими этот язык в качестве мирового центра для коммуникации.

Ключевые слова: языковая компетенция, чёткость, языковые характеристики. языковой барьер, универсальный язык, языковая вариативность, идеальный язык, родной язык.

The English language as used in the Republic of South Africa, the first language of c. 10% (about 2.7m) of the total population of the RSA. About two-thirds of this 10% are white, and most of the rest Indian or "Coloured" (mixed African and European descent). To a small but important African élite, English is a 'second first language', and it is spoken fluently by many Afrikaners. As a LINGUA FRANCA, it is used with varying degrees of proficiency by millions whose mother tongue is not English. Until 1994, with AFRIKAANS, it was one of the two official languages; in that year, nine indigenous languages became official: Ndebele, Pedi, Northern Sotho, Southern Sotho, Swati, Tsonga, Venda, Xhosa, and Zulu. In the following discussion, South African English focuses primarily on the usage of South Africans for whom English is their first language.

History

The Dutch settlement at the Cape dates from 1652. When the British seized the colony in 1795, they moved into a long-established DUTCH-speaking community with its own culture,

administration, and patterns of relationship with the black and Khoisan peoples of the subcontinent. The Dutch community was already diglossia, for example using standard DUTCH for religious and governmental purposes and local varieties known variously as Cape Dutch, colonial Dutch, South African Dutch, or simply the taal ('the language') as dialects of 'hearth and home'. These were later, between 1875 and 1925, standardized as Afrikaans. Since the end of the 18c, many speakers of English in southern Africa have been in close contact with Dutch/Afrikaans people, and less closely with speakers of "bantu" and Khoisan languages.

The focus for South African English is not the African variety widely termed 'Black South African English', nor the distinct 'Indian South African English', but the variety known as 'White South African English'. Such labels may seem uncomfortable, but as Bowerman (2008 p.168) explains, they 'are not intended to reflect the apartheid classifications; however, owing to South Africa's legacy, the correlations between ethnic affiliation and dialect of English remains significant'. In post-apartheid South Africa, despite English being the first language of just 9.6% of the population (2011 census, up from 8.2% in 2001) and 79.2% of the population Black African (compared with 8.9% White), English has grown to be the predominant language for formal public purposes, particularly secondary and higher education.

This study of the South African variety of English is an exercise in the sociology of language conducted mainly within the conceptual framework and methodology created by William Labov. It accepts that social process and social structure are reflected in patterns of covariation involving linguistic and social variables, and in attitudes to different varieties of speech within the community. This premise is pursued here in its historical implications: linguistuic evidence in present-day speech patterns of earlier states of the society and of the social, political and cultural changes that have brought about the present state. The second main focus in this volume is directed at the concept of 'standard variety', that is the social attributes and functions of a formal speech pattern for which the status of standard might be claimed.

About 14 percent, or 6.3 million, of the population of South Africa is white. English South Africans make up just under half of that group, or about 6 percent. Despite their small numbers, English culture and language are powerful influences. English is the principal language of business and tourism, English-language newspapers are published daily in the urban centers, and public signs and notices are posted in English. A visitor to South Africa who speaks only English would have no difficulty getting about and being understood.

Throughout most of the twentieth century, South Africa's political life was dominated by white Afrikaners. (See the article on "Afrikaners" in this volume. Afrikaners are descendants of settlers mostly from the Netherlands.) English South Africans were prominent in commerce, industry, and the professions throughout much of this period. They remain influential as one of the best-educated and most affluent sectors of the population.

English South Africans have historic and language ties to England, but they see themselves as South African, not British. English are concentrated in and around South Africa's urban areas—the coastal cities of Cape Town, Port Elizabeth, East London and Durban, and the inland cities of Johannesburg, Pretoria, Bloemfontein, and Kimberley.

English presence in South Africa goes back to the end of the eighteenth century when Britain seized control of the Cape of Good Hope, the first white settlement area in Cape Town. The

British government encouraged its citizens to emigrate to the Cape—mostly to establish a buffer between African tribesmen and farming colonists on the eastern frontier—and the first sizable group of 4,000 began to arrive in 1820.

Eventually the British government went to war with the native Zulus (see the article on Zulus in this volume), defeating them after a number of bloody battles. At the turn of the century, British forces fought the Anglo-Boer war and defeated the Afrikaners. South Africa was incorporated into the British Empire. In 1910 the Union of South Africa, a self-governing dominion within the British Empire, was created. Throughout this turbulent history, English South Africans settled all over the country.

English has been spoken in South Africa since the nineteenth century. It is the same as English spoken elsewhere in the world, but it has a distinctive South African accent and vocabulary. South African English pronunciation of the words yes, kettle, and axle are yis, kittle, and eksel. South African English slang has borrowed some structures from Afrikaans, such as "I am going to the shop, will you come with?" It has also taken some words from African languages, such as indaba (gathering).

English South Africans share in holidays, legends, and myths with others in the English-speaking world. They celebrate Christmas with gifts, family gatherings, and dinner. They get together for parties and celebrations on New Year's Eve, and sing Auld Lang Syne at midnight. Religious beliefs are an important part of the daily life of many South Africans. Most English South Africans belong to Protestant Christian denominations; a lesser number adhere to the Catholic church. Religion played a key role in opposition to the racial discrimination known as apartheid. Religious leaders such as Archbishop Desmond Tutu of the Anglican Church in South Africa became politically prominent in their campaigns for equality and democracy.

The English of South Africa observe national and religious holidays. These include Republic Day, May 31, honoring the date in 1961 that South Africa

The rites of passage for English South Africans would be familiar to their counterparts in other parts of the world. After graduation from high school—known as matriculation in South Africa—it is common to go on to a technical college or to a university.

Few South African youths own cars before they get full-time jobs. The purchase of the first car is an important rite of passage, as is reaching the age of eighteen when it becomes legal to drive, to vote, and to drink alcohol. On the twenty-first birthday, it is usual to present the celebrant with a symbolic silver key to adulthood. Marriage usually occurs in the mid-twenties. After university graduation—and sometimes before—it is common for young English South Africans to try to travel abroad. Typically, they travel to Britain and the European continent (fourteen hours away by air) but increasing numbers are traveling to the United States, Asia, Australia, and New Zealand. Because of the expense involved, many try to get work during their travels. It is not uncommon to find young English South Africans working in other countries as farm laborers, maids, nannies, and in other casual jobs.

In the past, military service was compulsory at age eighteen for white males only. Army duty brought English and Afrikaner South Africans together. As of the late 1990s, all races served in a volunteer defense force, further demolishing past racial barriers.

In the past, English South Africans—like other ethnic and racial groups in the country—tended to keep to themselves with most social contacts confined to members of their own group. With the end of separation of the races (which began by stages in the 1980s and reached its peak with the beginning of democracy in 1994), whites and blacks have been brought together in schools, colleges, the workplace, and sports fields. As a result, people are being exposed to customs that may be different than their own. For instance, in some African cultures it is considered polite to sit down when a prominent person or someone elderly enters a room. English South Africans have been taught traditionally that younger people should stand up as a mark of respect. They are learning that their way is not necessarily practiced by everyone.

Under the apartheid system, whites (both English and Afrikaner) were afforded many advantages. For instance, they had better schools, better job opportunities, and better recreation and health facilities. English-speaking South Africans were part of that elite. As of the late 1990s, there are no longer legal barriers to race groups living anywhere. The typical English South African lives in a single family house on a wide suburban street or in an apartment or semi-detached row house with neighborhood playgrounds, shopping centers, and cinemas (movie theaters).

In English South African families, both parents typically work. Younger children are cared for after school by live-in domestic workers. With high interest rates and sharply rising property prices, it has become fairly common for young adults to continue to live at home for longer than they would have in the past. Sometimes families build separate structures on their property for their adult children or elderly parents.

English South African families celebrate birthdays, anniversaries, special achievements in school or in sports, and often take vacations together, renting cottages or apartments at the seaside. Many families keep one or two dogs or cats as pets.

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