

**Applied Linguistics**  
**Professor Rajesh Kumar**  
**Indian Institute of Technology Madras**  
**Lecture 18**  
**Language, Culture and Cognition**  
**A classroom discussions of issues of this area.**

Today, I am going to take you through a classroom discussion on language, culture and cognition. Last time you have seen the relationship between these 3 and then you have looked that the details of relationship between language and culture. Throughout the course, we have been talking about the primacy of language in dealing with everything that is in order to define our existence, in order to do everything that we do in our lives; language becomes the primary means of socialization. It is also the primary means of dissemination of knowledge.

It is a tool of communication and then at the same time it has a very compact structure within and that structure within requires a serious enquiry and that serious enquiry has applications in solving certain real-life issues. So, one of the, one of the aspects of language is the relationship between language and culture. Culture is an integrated part of any society; it is the manifestations of the norms in society.

And then language plays a very significant role at the periphery inside and intersects with these social dimensions in a very significant way. At times we see language encoded in cultural practices; also we see certain cultural components being part of linguistic structure of language. That is the internal structure what we were discussing a minute ago. Together they become very significant part of discussion in the domain of language.

So, and this is what we have seen so far in the course and also last time, in particular we have seen the relationship between language and culture. Today we are going to take you through a classroom discussion about these issues where students are going to be asking questions and also making their short presentations to contextualize their question and understanding of the issues involving around these terms in understanding the application of the study of language to solving real-life issues that we do in applied linguistics.

This discussion is also a part of applied linguistics course, so these go through this discussion and see the kind of questions and responses and try to relate it with the discussions that we have tried to tell so far in general and the discussion that we had last time, that in the last module in particular. Let us look at the discussion. So, let us get to culture, cognition and society. As there are so many things that we have discussed under these 3 terms, okay.

And under the terms society we have discussed dialects and variation, we have discussed what mixing of language means to society, we have discussed what is the role of education and nature of education in society, culture is part of society but in the overlapping domain of culture and language, we have talked about Sapir and Whorf and how at one point people made an attempt to demonstrate that culture is really part of language.

Either same time people have made efforts to convince that culture is part of language but definitely not in the way that we think. Language is an autonomous, independent entity; these are the 2 different domains. Then comes again in the overlapping domain of culture and language comes cognition. Culture itself becomes part of cognition and as you know cognitive science is a big domain, not only language, many other aspects of society are part of cognition and cognitive science. So, as part of social cognition in terms of learning and development, a lot of things that we have discussed become relevant.

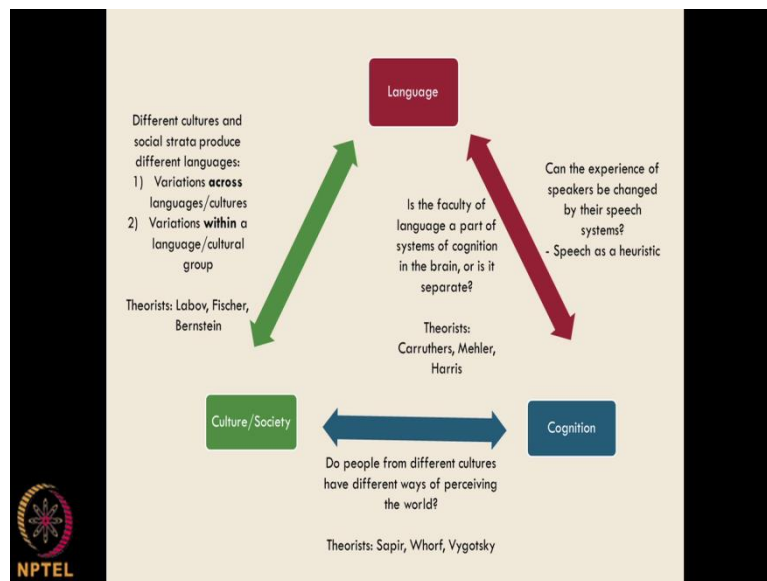
So, how, what we know as cognition is overlapping with some of the things that we have discussed about so and which we have discussed about language and society are the things that we have done so far. So, let me see what you have to say about and understanding of these things based on whatever we have discussed so far.

“Professor Student conversation starts”.

If you have debates and topics arise, the intersection of this, the intersection of any language cognition, culture or society.

Relations are... Earlier concepts are first I will be looking at linguistics done in social theory.

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So, everyone begins (6:22) language and culture is something a lot of people have commented on over centuries. This particular section of the (6:33) in fact there is 2 systematically studied the relationship between language, culture and cognition. So one of the people to do so was Saussure and Saussure said that language is basically used to express our feelings, but language generates our reality.

Let (6:53) of what they are trying to say that it is form through language, so and then he he made the idea of signifier and signified and then he showed how language is a systematic set of words, which (hav) which make sense only in relation to one another, so the meaning of the word is to signify that the relationship is entirely arbitrary. And the word can exist simply in a relational hierarchy with other words.

And in (7:23) said that they make no sense so the language culture meaning and so the meaning is formed not through a communication error or intended way, but this is the inherent laws of language that it that it will create word. And it will eventually influence the structuralize movement in social theory, so structuralism derives from linguist and the sign of semiotic, so even first draw on these 2 social structures like Kinship and marriages, etc.

He sort of also does with the surface structure and lead structure. The surface as explanation of a larger social structure. So and that (8:13) will also look at language, the unconscious and structured like the language structure. And then later thinkers like Grankey Athuza and Subod would extrapolate this idea structure related to the ideology like they would language.

Okay, since this is the social theory aspect of it, but there are thinkers like Vygotsky and Peter Vinge who came on a different methodological perspective takeover, I would like just to call it on the difference between social constructive weasel and social construction weasel. So social constructivism is a very early idea it is sort of similar to symbolic interactionism and this is an idea which Vygotsky came up with.

So Vygotsky said that the learning as the process happens through socialization. So learning is an image solitary process where you sit and learn what is in front of you, but learning can only happen in an environment where you interact with other people around you, so learning is social so he said and this is (( ))(9:21) so according to Michodini, a child's learning will differ depending on the child's environment.

So this is how cognitive structure in a child is formed based on his or her social condition. So the construction itself is a much more basic idea, which I think a little more familiar. Social construction is the study of cultural and social artifacts which are created through things like language for example, social construct would be something like the idea of (( ))(9:54) but social constructivism comes on a different basic background itself.

(Presentation ends here at 10:01)

Professor: Do you see resemblance or differences between Chomskyan perspective on learning and Vygotskian perspective on learning?

Student: Chomsky said that there is already there is an innate ability to acquire language, but it can happen only with input. There are actually some kinds of input for the output to manifest itself. I do not know if Vygotsky made a...

Professor: You just said that Vygotsky says almost the similar thing.

Student: He has say, but I do not know Vygotsky made a similar, but I may (( ))(10:38).

Professor: No, he did not; I can confirm with that, he did not talk a thing about innate ability. Human beings being born with innate ability is hallmark of Chomsky theory, is associated with Chomsky in such a sense that nobody wants to own that at all for variety of reasons, okay that even though Vygotsky does not talk about innate ability, existence of innate ability or language being part of innate ability.

He talks about learning and learning from specific environment Chomsky perspective does not denies, does it? Chomsky perspective does not deny this part, does it?

Student: But the focus is different.

Professor: True, but let us go step wise. To this far, if we remove innateness do you see any differences? Chomsky perspective also says that you cannot learn without environment, you can learn only in environment, you can learn only from environment whatever is available. No other kinds of learning takes place without that, right. And then comes the question of input where he considers that environment responsible for input, right.

And then he holds human mind responsible for multiplying that input in a very sophisticated or for some people bizarre way, right that a lot. But do you see that, to some extent there is no deniability about environment and learning. Vygotsky does not talk about innate ability, you wanted to say something.

Student: Sir I I got, in some respects of the (( ))(12:48) that they are both opposing each other.

Professor: That is not true, that is one of the most one of the biggest mysteries Vygotsky is one, there is another name which you do not have here, it is Jean Piaget, okay another theorist about learning. And Piaget and Vygotsky do not talk about just language learning. Language becomes part of their discourse on learning, okay. And to this extent it is absolutely correct that they do not talk about innate ability.

But Jean Piaget and Vygotsky are completely in opposition with Chomsky perspective is a myth, it is not that, there is a whole debate it is decades old debate, it is cold Chomsky Piaget debate. I think people just fascinated with the name Chomsky Piaget debate, debate means 2 contrastive ideas, 2 conflicting ideas. I do not know whether it is like the story of English if it is available on tape or not, but it is definitely in written form.

And anybody who wants to read anything about learning, whether it is about artificial intelligence, intelligent machine or learning in social contexts or learning of language cannot really skip that part of Piaget Vygotsky and Chomsky, that that is kind of kind of Bible. But there are not serious disagreements among them about learning, is the point I am trying to underline.

Student: Sir, little did I have been exposed that Vygotsky, he talks about linguistics (( ))(14:49) he says that the basis of a child's language comes from learning through socialization and through and through adults. But Chomsky is very likely to disagree that entire things, he is saying it comes from faculty of the mind the (( ))(15:03) for language comes from the faculty of the...Chomsky talks about general rules that have to do yes with what we learned from outside and then...

Professor: You people follow these things? Are you with this? Role of generative role and role of input. A very simple example can explain it, can you think of one example?

Student: Learning plurals English say so clap and cats. So what Chomsky will say is you do not learn every word in the Lexicon and then as input output then just produce the output when skill is require you learn one example or you get what are the inputs and need it to generate the rule saying the word plus is plural.

For them it is (( ))(15:52) making language possible by learning words, but Vygotsky might say that, you learn the plural the particular words and languages entirely from an environment and his focus is different.

Professor: Vygotskian idea of plurality is what many say we learn from environment, what he means is what we call plural is this, this one is not plural, all of that is plural is the different he is making. Vygotsky does not say thing about how after all children learn to form plurals. That is, he does not talk about how children develop form of language, understand this part? He does not talk about this at all.

Whereas Chomsky focus is on how children learn the form of the language is the difference between the 2, which gets translated in variety of ways. Nobody would disagree that children develop learning from environment, right. The debate between them is whether languages is responsible for learning, everything that children learn from socialization or they learn all those things without the background of language as well.

The child may not have language that is fully developed tool to use and they will learn something about society and socialization through that tool, okay. Child may not have that; still children learn a lot from socialization in the immediate environment is the claim of Piaget and Vygotsky both. And they are giving they are giving example for that, can you give 1 or 2 examples?

They maybe your examples, not really Vygotsky's examples. Can you give one example or few examples of what he means or what they mean the children would have learned definitely even if they do not have language fully developed?

Student: In things like counting they seem to perceive the learning of... children are able to recognize the difference between small numbers.

Professor: Something more concrete that will definitely happen before language and is is socialization is definitely responsible for that.

Student: Children can recognize faces associate it with (())(18:44)

Professor: Children can recognize faces for sure.

Student: Facial expressions.

Professor: Facial expressions as well.

Student: (())(18:52)

Professor: Absolutely correct and this happens much before language develops. Interpretation of specialist expressions and recognition of faces would definitely have taken place before capacity of language develops, okay. Lots of things like, if children touch something warm, they would not touch that again, would they? If they get hurt, would they touch it again? Most of the time they would not.

This happens much before they could say a thing about this experience, right. And you can go on and on and more important is you have to watch a child grow. People can write about these things and then you can read, but you just have to watch a child grow the kind... and of course, lot of these things will differ from child to child, right. Not everyone will perform at the same level, but you have to just see that.

And you will start believing that what Vygotsky and Piaget are talking about learning definitely cannot be dismissed, but please understand that talking about language learning is different from talking about learning itself that is one of the major difference between these people.

Now if you try to draw a circle around language and learning, even in language and learning the further disagreement between Chomskyan perspective and these psychological

perspective is just this much that they psychologist would want to hold the position that learning takes place independent of language, okay. Chomskyan perspective simply says, language learning takes place in a like volcanic eruption.

That is what they are talking about and this is where the generative rules popup, they come in, right for which they have very strong evidence that it is not possible to have learned every single word one by one and so on that you have seen. But put these things in proper classification and then there is no confusion at least.

And to again retreat this part that Chomskyan perspective on language is not necessarily in contradiction with Vygotsky's or Piaget's perspective on learning.

Student: And how the lines of the idea that language is socially constructed came the work of Sapir and Whorf, so they postulated the hypothesis, the first one said that this possible differences between laved systems will be parallel in general by nonlinguistic computing differences with the speakers of the 2 languages.

The second hypothesis said that the structure of anyone's native language which strongly influence or completely determine your worldview as (( ))(22:20) language. The third hypothesis that was used where the first 2 hypothesis was that "the semantic systems of different languages may vary without of constraints". So the article that sir circulated by K and Kempton, they try to see how the hypothesis hold with the differences .

So they conducted 2 experiments to try and see how hypothesis 1 and 3 are removable, so they conducted the experiments between 2 distinct linguistic groups. first one consisted of native speakers of English, second one second one consisted of native speakers of Tarahumara a language from Nothern in Mexico, so the 2 distinct conclusions that they drew from these experiments.

Where that the first conclusion that they drew that languages differ semantically, but not without constraint and the second conclusion that they drew was differences may include nonlinguistic cognitive differences between the native speakers, but it is not so absolute that universal cognitive processes cannot be recovered under appropriate compaction conditions.

Student: Moving on from that, I will actually be talking about a thinker called Robin Lakoff. She spoke about the gender speech that we have society and a particular interest is the



hypothesis by Sapir and Whorf which says that, language constitutes people's worldview, right. And so Lakoff said that women are forced to be subjugated through their speech.

And that their speech constraints their worldview to a particular idea of womanhood that is dictated by patriarchal systems, so women can never escape that system. And also, before I talk about another concept of here, I would like to bring in Bonnie Steiner and of course just to jolt your memories Lakoff as we have already discussed as the person who did an experiment on the different pronunciations of 'R' is the experiment that we took care of.

And Fisher did an experiment with children on formal and informal speech different settings in which they come into being. So Bonnie Steiner talked about restricted code and elaborated code and this his paper was as mentioned was inspired by differences in scholastic achievement between classes. So he said the secret code is mostly available is restricted or elaborated code will be available to the middle class and the higher classes.

While it is mostly restricted code which is available to the lower classes and restricted code presupposes a certain amount of shared cultural backgrounds and shared information, so it is basically like inside jokes between friends restricted joke, inside jokes and friendly conversations would utilize restricted code and elaborated code would be the kind of language seen in more formal settings, which depends on spelling of everything.

So that people know what is the context is. So and I thought that an application of this when I was reading Lakoff was that, Lakoff talks about this thing called the gender speech and formal speech. So she says that when women, when they are coming from a particular background, they have already been taught to speak in a particular way because of the gender and this leads to gender speech.

And when they reach a particular level of education say University, in order to be taken seriously they have to resort to a more formal speech and this sort of mode switching that they do between in order that they be taken seriously takes a toll on the creative energies and thus also affects their performance in academic settings.

And this has significant impact and should be looked at in terms of Bonnie Steiner and in fact our society as well like when a person who is moving up from restricted codes the example that I have chosen is that of women and gender speech. So when a person who is moving from restricted code and this thrust... in fact, we have been discussing about this for some time, right.

Between the language barriers that comes up when a person is thrust into education, higher levels of education. And it is similar, a person who just moves up from restricted code, in to a setting where the code that is expected and elaborated code. The kind of implications, the kind of consequences it can have on the person's persona on the person's behavior.

And this was widely and in fact restricted code and elaborated code were shown to have wide differences in terms of prestige and academic performances as well.

Professor: But that would create a diglossic situation, have you guys heard about it, diglossic? (( ))(27:45) right. So what is the difference between diglossia and elaborated and restricted could not exactly the difference. How would they work?

Student: So when are saying taking the case of women and the case of Lakoff, when there is a marking difference between the dialect or the code we are supposed to use in formal settings and the whole way or the language, the language we use in a private setting or informal settings.

Then for them their language becomes diglossic in the sense that one setting they use certain time and another setting they use several times and they become equalizer after certain part. So...

Professor: So everybody is capable of using diglossic language right because why? Nobody can say that no, I only know one way of using language, right. And that also we have to talk about only when we want to talk about them. It is such a common thing in human life that we do not even need to talk about it.

It depends on nothing, all kinds of categories that you may have seen, classifications across social structure, economic structure or educational structure or gender or anything, it is ever everything. That is, the ability to use diglossic, the ability to negotiate between diglossic situations is normal, I do not want to use the word innate, normal because...

Student: I also happen to come across this other theoretical concept called communities or practice which is used to refer to people who share a common goal or gender and they work towards them. And we can apply this to language speaking and the thing is, there are no defined boundaries between different communities or practice when it comes to language speaking.

And we have discussed this when we have come to the concept of contagious areas in language speaking and how there are no defined areas and boundaries, right linguistic areas. So because of the fact that people move between these communities and practices, I think they confidence to the fact that they have to negotiate between certain things and borrow...

Professor: You are defining what enables diglossic situation right, but it is much simpler than that. True that part is true, but it is much safer than that in the sense that the whole diglossia, the idea of diglossia is not dependent on a language, is dependent on situation. So the idea of diglossia is not linguistic, right. We are all in different kinds of situations, can we say that we are all or I can be in one situation all the time?

This is just this is not even thinkable, right. Definitely the language that we are using right now is neither my language nor your language, right and we do not even want to know those, right. I mean we do, but only when you interact with people in different domains, right. You do not interact with me in certain domain therefore; you do not know the language and the variety that are used in that domain.

The whole idea, the simple points the whole idea of diglossia is situational, right. Therefore, everybody must have the capacity to negotiate and navigate through diglossic situation, does this make us multilingual?

Student: Going from restricted code to elaborate code, would you consider from 1 restricted code to another restricted code that will be a part of whole complicated junk. I think academics setting and moving from a nonacademic setting, where academics setting are not probably from 1 restricted code to another restricted code than restricted code to elaborate.

Student: But the thing is it is bit difficult to define the kind of code the academic settings use, right. Because at the same time it make sense to call restricted code, but at the same time it also follows the rules of elaborated code in that it believes in spelling out everything, it believes in providing context for every bit of situation that it comes to.

And I mean, it is a bit of a grey area right because when we are talking about something like even in this class, when we are talking about all this and when I just mentioned Fisher and Lakoff casually and do not talk about their experiments, it is presupposing knowledge and it is probably going to be classified as restricted code other than elaborated code.

Student: A term called diglossia and did not like he said he just said okay we know diglossia, we do not go in to explain the context of what diglossic what (33:15) all that. That makes it academics setting restricted code from 1 restricted code (33:21)

Professor: So basically you are saying there is no clear distinction between these things we can categorize one as A and something else as B absolutely that...

Student: We have something called (33:35) they work at one point later, these are the (33:38) how codes are different and then we need, that is our thought difference the code differentiation between codes is also so complicated, that you cannot...

Professor: And at the end of all this, so that is that is true. At the end of all these things, you have to ask this question to yourself, why are we talking about these things? Because we want to understand that what we know as language and what we know as use of language is not homogeneous activity, is the precise point, right. It can be said in one sentence but all these things, terms, discussion make you believe that.

And therefore, we reach to a much bigger dilemma that we still want to believe that we speak a language.

Student: And this is the problem, the question is not that whether it is A language or any languages, just want to know the nature of...

Professor: Absolutely true, so as long as we keep talking about names and a language, the idea of a language with many things, the idea of purity, the idea of social identity with that, the idea of ego associated with language, supremacy associated with language as long as we keep talking about these things, the point is we do not really pay much attention to the ground reality and actual nature of language is the point that we are trying to say.

And understanding of these things not only provides you cognitive flexibility, but also enables you with social tolerance, larger social tolerance. It is not accommodating another community with the other one, but it makes you so flexible cognitively that the tolerance becomes much bigger.

And then we will see, so there is a direct correlation between nature of language and all these things on the other side is why we are discussing this part.

Student: What we are discussing, the social constructive strength, constructionist idea about the language or about what, Sapir and Whorff talk about the how language constitutes one's worldview. Now why this kind of an understanding of the language, but the grammar of the language did you speak reflects your worldview.

Why it is problematic is not because it will raise very important questions regarding say language and cognition. How it is going to affect a person's scholastic achievements, his cognitive flexibility. So if you say things like for example, say if you are saying a person that oh you are going to learn a new language, does that mean that the person is going to have a totally different worldview from what he already has?

And it is that is what you believe when it he needs to the (( ))(36:53) of social identity where you might have a less prestigious identity or the very causes of that may lead to picking language is again takes (( ))(37:08) and different languages come at hierarchies, 1 language being more prestigious than the other.

And in totality will lead to the cognitive ability of the person, the questioning of the cognitive ability of the person as such. We have that is a different understanding, what happens this, you are completely eliminating the principal aspect of the language that languages do have things in common so hence making an argument that a new language will give you a totally different worldview of the society or the world could be slightly far fetched.

And this is where we understand that multilingualism comes to me, this can be the response to this can be multilingualism that it is not possible for anyone to speak one language because we have already discussed that languages are porous that you can have a community around a language.

And when there is no community, then have once, no community they will ones, no community they will there will be no community which speak just one language. And so multilingualism, again we have when you understand multilingualism then this can explain you the affects this can have on the cognitive ability of the people like, then it becomes important to look at scholastic achievements and social tolerance and cognitive flexibility.

And there are there are many searches that have been conducted on this and it proved that multilingualism does proof better cases of scholastic achievements and cognitive flexibility.

Professor: Just imagine a situation, taking a small detour, when you only have capacity to deal with one situation right, that is, you can only use formal language. How will the life be? Right, what you just try to imagine that somehow also (( ))(39:11) how it will how the person is going to sound if you know only one situation one variety one type of language, one style that is, either informal or formal, right.

If I know only informal language that I use, I do not think I can sustain here for 5 minutes, this system will not let me use the language that I speak otherwise, okay in a variety of ways, okay. Some of them will not be acceptable morally, some of them will not be acceptable ethically, and some of it will not be acceptable cognitively. I may speak anything you may not understand that then communication breaks down.

I may speak something which is highly objectionable and it is possible that I do not mean that. But then that will be barred from that sort of usage at moral and ethical grounds. The point is, if I just know one type or reverse the situation, I only talk the way I talk in class, right. There will be no better as he said monotonous person than me or you if you just do this much, right.

You talk to your friend, you start talking the way you make a presentation or you speak in a class, people will run away from you. The world will be a very different thing if everybody have that much of capacity, the world will be very different place. But in the world when everybody else can do everything the way people usually do, just imagine yourself doing this way, just one, understand this thing?

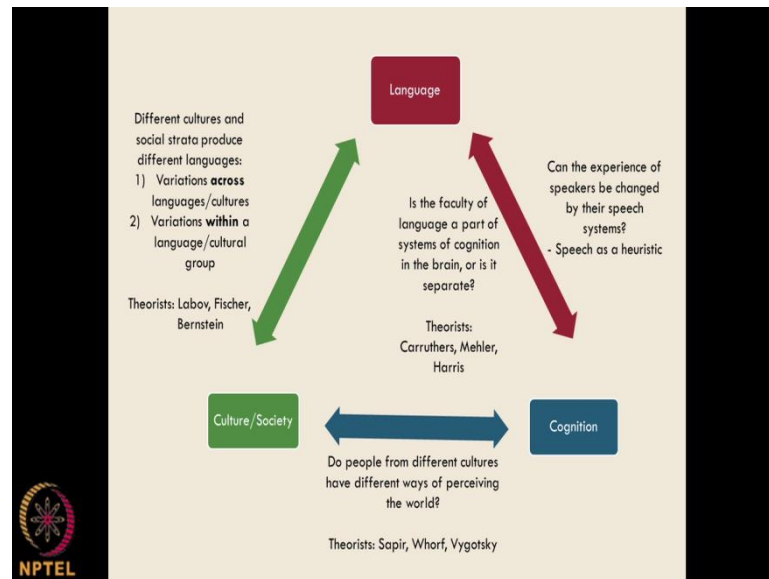
It will be very bad, it will look very odd, I do not know what to do with it, right. Why I am talking about that that example is because the fact that we are not like that explains multilingualism. The way I just described is the definition of multilingualism. So diglossia, varieties, and dialects, different kinds of situations, formal informal distinction, all of them are part of multilinguality.

Multilingualism as definition is not  $1 + 2 + 3$ . Therefore, languages are fluid systems, not very countable entities. And that guarantees social tolerance, that guarantees our flexibility and therefore, it has been shown but we can assume for the time being that such a situation will guarantee higher scholastic achievement.

That that is a different story altogether, but for us for today for us to see, the point is, that is what language is. So we are not trying to define if we say, I want to define language as

multilingualism. In fact, we are putting it the other way round. We are talking about multilingualism and then we want to see that as language. That is a different story altogether, right.

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And this is significant; I am not trying to dismiss that. Please understand the contribution of William Lebov, this person is still alive. Contribution of William Lebov in taking the entire discipline seriously is very serious. I will tell you just logistics part of it. You do not have to deal with this thing, but in an independent course on, let us say MA in linguistics.

This is not how courses are catered, where everything is part of the same code, okay. There are courses on phonetics, technology, morphology, syntax, pragmatics, semantics, social linguistics and applied linguistics and all that. 7-8 of these things put together in a year I am not talking about 5 years program because I do not know how to design that one. 2 years I have not gone to that, so I would not know that.

So 2 years program is made this way, 8 courses put together or 12 courses put together in 2 semesters, 4 semesters or 3 trimesters depending upon the system you are catered introductory ideas of these things and you are given a degree of MA in linguistics, alright. In such a situation, people will usually get people will try to avoid technical stuff and want to talk about general discussion about language which was part of social linguistics.

And it led to the point when people started talking about social linguistics; I think I have told you this thing is socio linguistics. However, it is completely misconstrued idea because and

this is what William Labog has shown. You cannot get to a social variable without understanding basics of phonetics and phonology.

You cannot really put your fingers on how languages differ from one another and how varieties are either connected with the other one or leaps into another one without understanding syntactic details of those varieties. Therefore, it became imperative to do a better kind of social linguistics, you must know good syntax and good phonology both and of course morphology.

And rests of the things are not excluded from that. If you do not understand how meaning is made out of language which is part of semantics. The point is, the better you knew everything else, the better social linguist or applied linguist you are that was the idea. This idea was reversed single handedly by William Labog. Before that, people would not take this thing very seriously.

And he has shown how to trap and capture ongoing variations in language. And that has changed lots of things beginning from the definition of mother tongue and the entire discourse on whether or not mother tongue is even a relevant idea to talk about. I have mother tongue, what is my mother tongue?

The point is, their theoretical contributions are good, but at the same time an outcome of those of understanding of theoretical in theoretical contribution of these people is relevant for making a C language as empirical fact.

Student: So far we will be talking about this (( ))(46:48) how language and culture and social way people interact with each other, with now we move on to a different set of theorists who look on a slightly different point of view that is we look at how language is processed within the brain. And if we are looking at society and culture, it will be as a variable that is involved in the process.

So the perspective shifts and the technique used also shifts. We will see that new mistakes come in or cognitive psychology comes in and so the matters differ from say normal figure control behavior and experiments.

Student: When we talk about all these specific differences that we want to see in languages that may be may not be coded into them culturally and we want to assert this opposite



relation between culture and language, but being cognitive sciences the emphasis is always on from language to cognition. How may language shift cognition?

And there are basically 2 approaches and the first one is the popular one, where they look at I mean neuroscience looks at cognitive abilities as modular entities like they trace with interdisciplinary thing with neuroscience and evolutionary biology and they trace modules within the brain that no doubt have we do not know conclusively that the brain behaves as an organic whole special in terms of processing language.

We just know that there are parts that deal with sensory motor things and there are parts that deal with vision, but we do not know if these are more simply functionally located or are actually attached to this category that we have called language. And so in theory, where these things need language, cognition and you know neurobiological factors need is to see if cognitive science can encompass all of human entities including language.

And the trends that we can see in the history of this it is a very new field because of the whole because most of the rigorous testing methodology on this field is through computers and algorithms. So that is it is a relatively new field on which initially they had they put post Chomsky and turned there would be experiments that could demonstrates how child may acquire something like past tense.

And this would be the main thing, the difference between a generative version of this and computer version of this is that, the generative version thinks of say the plural form as representational, but in an...

Professor: Basically what you are saying it is an understanding of language in generative terms is what makes language different from other kinds of learning right?

Student: Yes.

Professor: Can you give one example other than plural formation? Please understand, it was generative explanation, which was missing before when language was called human behavior, when language was part of all other learning. So it only generative explanation that was added, made it different from other kinds of learning. And it is powerful enough to dismiss that. So what is that generative understanding of language, I am asking you to give 1 example?

Student: I was trying to contrast it with the methodology of that the neurolinguists and yeah, but what I think would be the reason for differentiating with this is that these models I mean there is some like a child is capable of imitating and lesser than you know what he is going to acquire and work with it.

Professor: Say it again, child is capable of doing imitating lesser.

Student: The form of his language, he is capable of completing it in a generative way which is by taking limited inputs and not a fully fledged like as opposed the program.

Professor: See, hold down. There is one more thing which we should understand with clarity, whether we talk about language as behavior or we talk about or we explain language learning from generative perspective, people learn or acquire the language the same way all the time. It was only theoretical explanation which were added time to time, people did not change themselves, nothing happened to people.

Our understanding of how this happens has only changed for better or worse. For example, people learned past tense all the time the same way. But generative theory explained it that we extract rules of past tense first from limited inputs and this is the role of limited, this is where the role of limited input is restricted that extraction of something in form of what constitutes knowledge of language takes place from a very limited input.

And then we apply it is generative process, application becomes generative process, which enables us to multiply things in wide output, much bigger output which is why generative capacity is responsible for larger output.

Acquisition or learning of past tense or acquisition or learning of anything and explanation of that from generative perspective will make language different from all other methodological approaches whether it is neural, cognition, neuropsychology or neuroscience itself, understand this thing, or psychological methods of explaining language learning, where it was done from stimulus and response theory.

Student: So, will this try to go over the different related concepts in this entire conflict of language, cognition and society. So there are theories that are placed in different parts in the spectrum, we are dealing with lots of interconnected concepts, so for example, one theorist (( ))(54:38) tries to come up with that he considered 3 things.

He says that language and cognition are definitely dependent upon each other, but to what extent is the main question and he says it is not as much as say the social constructive things and he resorts to cognitive psychology and the experiments performed (( ))(55:04) he proved otherwise. So 1 ideology comes up with this is that language is used in a huge state.

So language is like a code of say when you write a posting note to remember, something like that. So the sentence “okay, I have to go left” is stored in the brain and then when action has to be done later, it is recovered. He also talks about the given systems theory, right. He said that the linguistic faculty is an evolved system from earlier faculties like I do not know motion or other cognitive systems.

And he said he said that because it is an evolved question, it is not entirely, we are not disconnected, but they are also different. So that is one way in which he is trying to say how they are associated with each other.

Professor: So, shall we stop then here.