

Our beloved Sharon Millar, teacher of Sprogvidenskab, has sent us a great contribution to this edition of The Workshop. It was preceded by a letter which we have chosen to show as it is no doubt the best introduction to Ms. Galore's report.
(-eds)

30th January, 1996

To the editors of *The Workshop*

In the past you have included an example of a sprogvidenskabs report for your readers to read and inwardly digest. I would like to continue this tradition and submit to you a recent example of the art by Ms. Fluffy Galore. I have obtained Ms. Galore's permission for her work to be published. In fact she is just thrilled at the prospect and is willing to autograph copies for modest fee.

Ms. Galore's work suffers from some acute linguistic and stylistic errors and is flawed by rather curious argumentation. I have suggested that she try the Writing Workshops offered by the Department of English. Apparently, indeed ironically, there are a lot of places left.

Thank you for your time. If necessary, I can be contacted at Odense University's Retirement Home for the Mentally Unstable. I am currently suffering from PMS (post marking stress) syndrome but the dry martinis are helping.

Yours sincerely

Sharon Millar

Communicating Interculturally with people from different cultures

Sprogvidenskab Rapport
by Fluffy Galore 007/666

Introduction

Human beings have language. Language is a thing human beings has and this is why people talk to each other. This is a very useful skill to have in your possession as there will be many occasions when you will want to talk to people. Not every persons talk in the same way. This is due to history and sex. Also geograty plays a role. However can things get a lot worse when people from different cultures met. This happens a lot in later days since the invention of the airplane and package holidays which means that many people who should have stayed at home have not and so have travelled meeting lots of strangers reqviring them to talk. But this is not something I want to discuss in this essay at least not a lot so I will not. Instead I will tell about what happens when people from different cultures communicate. I have choosen two cultures - Irish and Danish - about which to discuss. This is because I come from one and try as often as I am capable for to go from the other. As subheadlines have I selected: Ireland and Denmark - the cultures. Communicating in cultures, acqiring culture. I will then conclude in the conclusion.
This is the end of my introduction bit.

Ireland and Denmark - the cultures

People who are a lot smarter than me do not know what culture is so I am not going to worry. Ireland and Denmark are countries in Europe (Heany, 1965, Jensen, 1976). Jutland not being a part, they are islands with industries like cows, bacon, and tourists. This gives them an economy. Culture and economy are connected because without economy you have no money for culture which is expensive, especially in Denmark. There is thus many similarities between the Danish and Irish cultures. But also there are things unsimilar. To mention mountains, language, religion. Further, Denmark is a social democracy which means people have numbers and not names. In Denmark you tell people's sex from their personal number, if you end in the even number you are a female and you are odd if you are a man. I think this is a

good system and useful in emergencies. There often are many times when you need to know what sex you are, especially in Denmark. The Irish people do not have personal numbers which is the reason they have so many problems with sex and like to fight. Especially in the northern bit they do get upset. This is because they eat meat which is not 'fremstillet' in Denmark. I could say more about the Irish and Danish cultures, but this would take me too far so I now in the next chapter will tell about communicating in cultures.

Communicating in cultures

Communicating in cultures happens a lot. It is caused by e.g. one person that is grown up in one country coming to live or work in another. It means talking to other people, for example foreigners and strangers. Strangers are people you do not know (Sinatra, 1966). This brings me to an interesting thing I read about - phatic communion. A famous person called Malinovski who noticed that people talk at bus-stops said that people talk often just to say 'Hello. I will welcome your communicative overtures' (Wardhough, p. 63). The Danish people do not talk to strangers at bus-stops and so they do not have phatic communion. On the other side, the Irish people talk to the bus-stop even when nobody is there. This is called compulsory phatic communicatising and is caused by the catholic church. So as we can see there is a cultural difference here.

Another difference is politeness phenomena. The Danish language has no word for 'please' so when they use English they often forget about it. English people like the Irish interpret this as rude. For example:

'Piss off you gobshite' will be considered as being rude but

'Please piss off you gobshite' will not because of its politeness phenomena.

Another example is Danish 'tak' (= thank-you) which occurs in phrases like 'tak, tusind tak'. Irish people offend Danish ears by not saying 'tak for sidst' when they see them for the first time after the night before or maybe even before that. Also it does not need to be the night before as in the Danish language you must thank someone for what they did to you in the morning too.

Different cultures have different habits as in conversation. Like American men use lower pitch in their voice and they think British men are homosexuals because of their phonetics. Danish people do not like to talk when they are having a conversation. This is due to toleration of silence

which is what happens when people fail to articulate. Linguists says that different cultures interpret silence different. Irish people talk a lot to avoid silence and getting bored. Researches have been made which show that Scandinavian persons like Finns will drink all night without talking and then fall over. This is a cultural difference.

Acquiring culture

Babies are not born with culture. They have to learn what Norm Chumsky calls performance which is not the same as competence and so is an important distinction. What culture you learn will depend on where you are born. Danish children will learn their politeness phenomena as they grow up. This normally takes not a very long time. The same applies for Irish babies. Therefore culture is acquired by habit. This is called behaviourism which means learning how to behave well. Dogs have it too, they were taught behaviourism by a man called Pavlov.

Because you have your own culture acquired by habit, you can get a shock when you go to another culture. This is termed culture shock. Americans do not get culture shock because of MacDonalds. Language can be a big surprise for people in a new culture which has to be learnt. The Irish people surely have a big trouble with the Danish language because of its vowels. It would seem though too that the Danish people have problems with the English language because of its syntax especially when written down.

Conclusion

I think I have shown that communicating interculturally with people from different cultures is a complex areas. I have discussed the Irish and Danish cultures and shown differences and similarities. I have then talked about phatic communion and shown there is cultural difference. Concludingly I have talked about acquiring culture and notice that it is a matter of behaviour and can be a shock.

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Appendix (The REAL thing)

The Scandinavians who colonised parts of England often intermarried with English girls and became farmers.

It (Scandinavian influence) made its way into English grammar, simplifying it; a benefit not only to those who want to learn English, but also to the natives who uses the language every day.

As a pronoun do is used more often in American than in British English

The painter used a formulaic comment saying "Who is the artist?" Such comments are often used by Americans when they are shown around a house.

The child will hear that it is wrong as if his ears can hear the wrongness in it

Only approximately 3,5000 words are originally Danish and these words describe only the most general things of life like e.g. æde, drikke, elske and sove.

Quintilian, one of the most popular and influential linguists in the eighteenth century society...

Most of these words have been introduced in America which is ahead of Denmark in this area and then been transferred to Danish, e.g. kulturminister from cultural patterns, social taber from social loser and hårde stoffer from hard drugs.

The claim that this is the primary motive for female strategy of conversation indicates that because of obstacles in society (such as men's greater physical strength) women have been forced to invent a tentative and indirectly manipulating strategy to get their opinions and demands acknowledged.

Appendix B (The REAL thing from universities around the world)

The vocal folds are found in the throat, in the vicinity of the larynx.

The passive articulators: lips, teeth, alveolar ridge, palate, velum, vulva.

Speech acts is when you do something.

The definite article 'It' indicates the most important section.

Sentence meaning could be defined as the meaning the sentence has, for example the sentence on a piece of paper has a different meaning to someone else.

Searle distinguishes the way in which one can write down what is said direct speech indicates the spoken way, although it is written, it represents an utterance whereas indirect speech is the way in which spoken language is written in a sentence.

William the Conqueror conquered England in 1066 & brought with him the beginnings of the English language.

William the Conqueror defeated the Normans at the Battle of Hastings in 1066. Signified the end of the Norman conquest.

Chaucer had more of a scottish influence on English pronunciation ie he would say /hu:s/ instead of /ha:Us/ that's used now.

Caxtons revolutionary idea of a printing press made grammatical sentence structures acquire a rigid order.

Caxton made up most of the English language

Caxton fathered the printing press.

The Jutes were a Germanic Tribe that came from southern France.

The Jutes arrived in England in 499 AD. They introduced pagan people to the Latin Alphabet.

The Jutes invaded England and influenced the language with accent.

The Jutes were invaders of Britain whose influence assisted Old English into Middle English.

The Great Vowel Shift meant a drift from the traditional English accent to a more defined New Zealand one.

The Great Vowel Shift introduced us to a more advanced ecological structure in modern day English, ie Diphthongs. The Great Vowel Shift is the way in which OE has moved and progressed with the help of Latin, Scandinavian and 48 other countries to produce the vowels of today.

England was once divided up between the Danish and the English so the grammar was different. When the Vikings swept down onto the shores of England, to raid and plunder, they brought with them a great deal of language which was assimilated into the Anglo-Saxon language of the time. The Scandinavians lived amongst the people and many words rubbed off. The Scandinavians arrived in England in 449 A.D. After raping and pillaging for a while they started to winter over instead of returning home.

The Celts and Anglosaxons had relatively little influence on the English language. Middle English, however, received much more prestige than Old English which led to the opening of parliament in English. King Alfred was rulling over England and that time English was hardlyly reconizable and you couldn't really say that it was English cause of that time English was much more like Latin words and all the spelling was very different which syntax slightly changed towards romanian structure.

A bad day in Bedlam

by Paul McNeice

An appetizer for Irvine Welsh's *Trainspotting*. 344 pp. Minerva.

Trainspotting is the first novel of the young and brilliant Scottish writer Irvine Welsh. Previously he has published a collection of short stories and a novella entitled *The Acid House*.

The novel *Trainspotting* was first published in 1993 and had to be reprinted fifteen times over a period of two years due to reader's demand. Now it is as present as ever with its screen version already out in Great Britain and coming to Denmark soon. *Trainspotting* is a rough novel, in fact it is as rough as they come and though I have not seen the screen version yet its expected harshness will surely go down well for the experienced moviegoer after the sweetness of Emma Thompson's recent revival of Jane Austen (another great writer!?!).

The scene of the book is set in modern Edinburgh where we are introduced to the lives of young unemployed, drug-taking, rough speaking, brawling Scots in an all too vivid way. It almost hurts to read the book. The descriptions of their way of fucking and drinking themselves through their hardship invoke the spirit of the late Bukowski ... Bukowski with a mean edge that is. Another ballsy writer Mr. Burroughs would have been proud to have written some of the gruelling junk paranoia passages of *Trainspotting*. In many's eyes this is Godly praise, but that is how good I think Irvine Welsh is. Of course mere roughness and the very frequent use of the word *cunt* and *fuck* in the dialogues do not make a great novel, but behind all the violence and cynicism a scene of broken hearts and broken souls evolves. A sad acceptance of the flogging dished out by life is disturbingly common amongst the young Edinburghians of the book.

"- Funny how it aw works oot, eh? It wis you n Spud n Sick Boy n Swanney n that, thit goat us intae the H. Ah used tae sit n huv a bevvy wi Second Prize n Franco an laugh at yis, call yis aw the daft cunts under the sun. Then ah split fae Lizzy, mind? Went tae your bit. Ah asked ye fir a hit. Ah thoat, fuck it ah'll try anythin once. Been tryin it once ivir since."