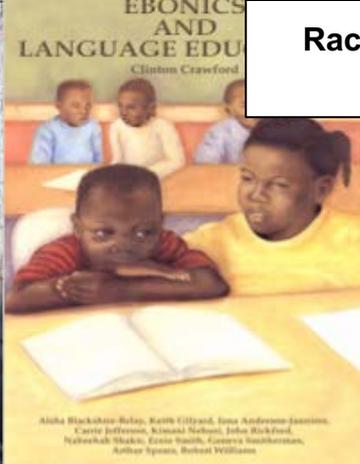
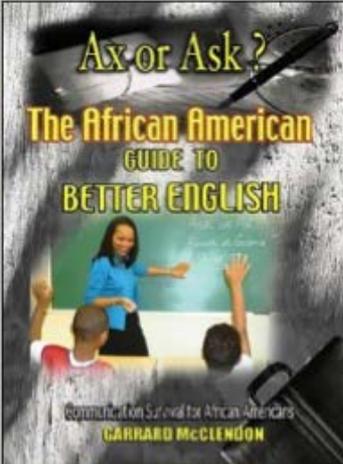
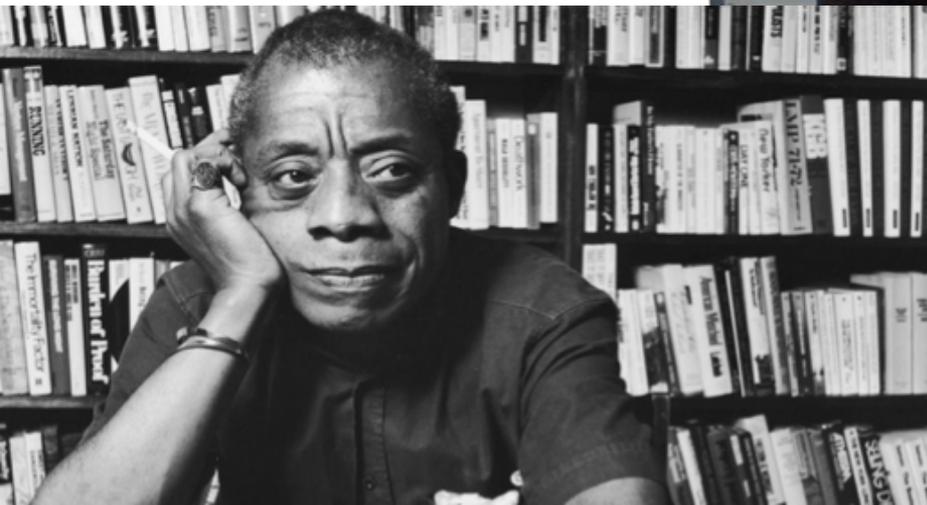


Race (and class and place) and language evolution in America



Myaamia Miami Tribe of Oklahoma image removed due to copyright restrictions.

© McClendonReport.com, Sankofa World Pub. All rights reserved. This content is excluded from our Creative Commons license. For more information, see <http://ocw.mit.edu/help/faq-fair-use/>



© Sources Unknown. All rights reserved. This content is excluded from our Creative Commons license. For more information, see <http://ocw.mit.edu/help/faq-fair-use/>

Washington Post figure "Other Than English" removed due to copyright restrictions.

Readings for this week

1. James Baldwin: “**If Black English isn’t a language, then, tell me, what is?**”
New York Times, 1979
2. Salikoko Mufwene: “**Race, racialism and the study of language evolution in America**” in *Language Evolution: Contact, Competition and Change* (Longon: Continuum Press, 2008), pp. 92-112
3. Samy Alim, Geneva Smitherman & Michael Dyson: “Foreword: Orator-in-Chief,” “Black language and America’s first Black president,” “Language and racial politics in the United States” in *Articulate while Black: Barack Obama, language and race in the U.S.* (Oxford University Press, 2012). Beginning to p.63.
4. Peter Roberts: “**Creole English**”, Ch. 3 of *West Indians and their Language*, (Cambridge University Press, 2007), pp. 53-87

Roadmap

Nick

1. Black Language as Exceptional

2. Equality or Difference

Jose

3. Language and Identity in the US: Group Signaling and Power Dynamics

4. Identity emerging out of necessity

5. Responding to linguistic judgement and a marginalized existence

Black Language as Exceptional

Mufwene: “Why then have linguists subscribed to hypotheses that common sense should have advised them to question seriously ...? Or, despite our rejections of the baby-talk hypothesis, have we kept a legacy of the nineteenth century in assuming that some races must have their own peculiar ways of appropriating languages of the dominant populations?”



F you coke the national anthem wasn't made for your ; g**k ; and Mexican talking. STFU!!!
Speak English.

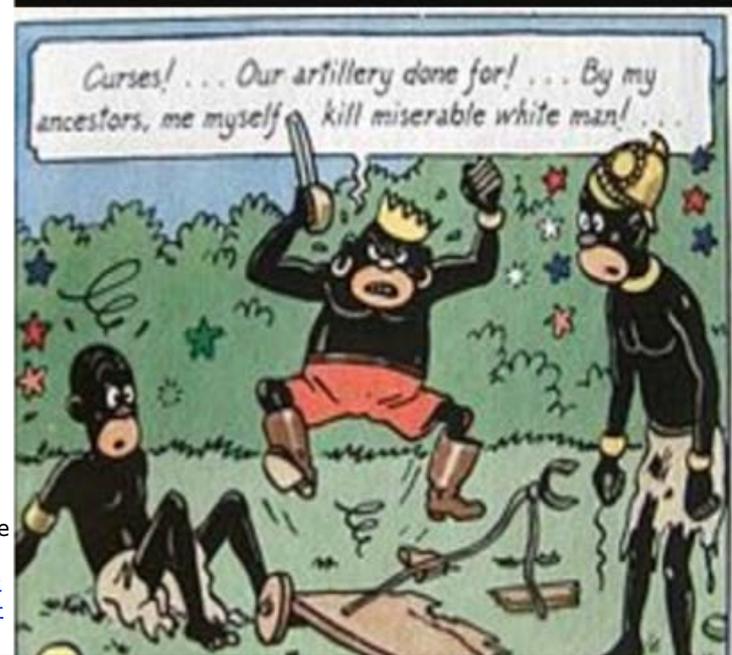
← Reply ↻ Retweet ★ Favorite *** More

1 RETWEET 3 FAVORITES

7:50 PM - 2 Feb 2014

© Twitter. All rights reserved. This content is excluded from our Creative Commons license. For more information, see <http://ocw.mit.edu/help/faq-fair-use/>

© Hergé. All rights reserved. This content is excluded from our Creative Commons license. For more information, see <http://ocw.mit.edu/help/faq-fair-use/>



Alim & Smitherman: “The combination of these two discourses - Black deficiency and racial assimilation and integration - suggests that in order for a Black person to make it in America, [they] must be an exception to the racist rule of Black deficiency and must prove it by not speaking like “those other Black people.” ”

Black Language as Exceptional, cont.

Baldwin: “This was not merely, as in the European example, the adoption of a foreign tongue, but an alchemy that transformed ancient elements into a new language.”



Valuing Blackness: Equality, or Difference?

Baldwin: “A language comes into existence by means of brutal necessity, and the rules of the language are dictated by what the language must convey.”

Image of Billie Holiday removed due to copyright restrictions.

Image of Catharine MacKinnon with the quote “take your foot off our necks, then we will hear in what tongue women speak” removed due to copyright restrictions.

Nancy Fraser: “The pluralist version of multiculturalism is premised on a one-sided understanding of difference: difference is viewed as intrinsically positive and inherently cultural. This perspective accordingly celebrates difference uncritically while failing to interrogate its relation to inequality.”

“Multiculturalism, Anti-Essentialism, And Radical Democracy”

Signaling Identity+ Power Dynamics

“He’s probably one of those Africans who doesn’t like us, but who will use the label ‘African American’ to take advantage of affirmative action programs.” (Alim and Smitherman 22)”

“My children don’t speak to me. They’ve learned another language and forgotten their Spanish.” - Tigres del Norte (Jaula de Oro)

Connecting Baldwin and Mufwene (Race emerging out necessity)

© Washington Post Writers Group. All rights reserved. This content is excluded from our Creative Commons license. For more information, see <http://ocw.mit.edu/help/faq-fair-use/>

Black pride <https://archive.is/ICcdi> ✓

Black pride is a movement encouraging people to take pride in being black. Related movements include black nationalism, Black Panthers, Afrocentrism and Black supremacy.

The slogan has been used in the United States by African Americans to celebrate heritage and personal pride. The black pride movement is closely linked with the

Gay pride <https://archive.is/HH00e> ✓

Gay pride or **LGBT pride** is the positive stance against discrimination and violence toward lesbian, gay, bisexual, and transgender (LGBT) people to promote their self-affirmation, dignity, equality rights, increase their visibility as a social group, build community, and celebrate sexual diversity and gender variance. Pride, as opposed to

Asian pride <https://archive.is/BKL0q> ✓

In the United States, **Asian pride** (also spelled **AZN pride**) is a positive stance to being Asian American. The term arose from influences of hip hop culture within Asian

White pride <https://archive.is/htesa> ✗

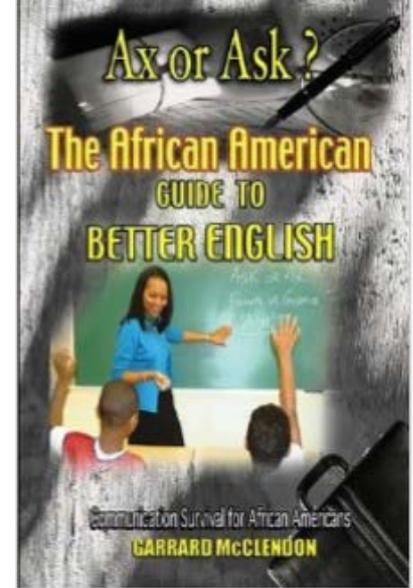
White pride is a slogan primarily used by white separatist, white nationalist, neo-Nazi and white supremacist organizations to signal their racist viewpoints. [3][4]

All WIKIPEDIA entries correct as of 9 February 2016



© Wikipedia. All rights reserved. This content is excluded from our Creative Commons license. For more information, see <http://ocw.mit.edu/help/faq-fair-use/>

© Fox News. All rights reserved. This content is excluded from our Creative Commons license. For more information, see <http://ocw.mit.edu/help/faq-fair-use/>



© McClendonReport.com. All rights reserved. This content is excluded from our Creative Commons license. For more information, see <http://ocw.mit.edu/help/faq-fair-use/>

“It may very well be that both the child, and his elder, have concluded that **they have nothing whatever to learn from the people of a country that has managed to learn so little.**” (Baldwin 1979)

An Empirical Analysis of ‘Acting White’*

2004 Democratic National Convention Keynote Address by Senator Barack Obama removed due to copyright restrictions.

Roland G. Fryer, Jr.
Robert M. Beren Professor of Economics
Harvard University and NBER

Image of Professor Roland G. Fryer, Jr.
removed due to copyright restrictions.

Spectral popularity and grades by race, private schools figure removed due to copyright restrictions.

1. The history of Black English varieties, as well as the history of many “creole” languages, is intertwined with histories of oppression. Does that history complicate our relationship to those cultural forms? How, if at all, should we recognize that history in the present?
2. To what degree should instructors of English, for native speakers, stay in concepts of grammar? Knowing that otherwise, in the world we live in, a child will have less opportunities.

MIT OpenCourseWare
<http://ocw.mit.edu>

24.908 Creole Languages and Caribbean Identities
Spring 2017

For information about citing these materials or our Terms of Use, visit: <http://ocw.mit.edu/terms>.