

<<语言变化与生态环境>>

图书基本信息

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内容概要

As the organizer of the 16th IUAES World Congress , the Chinese Union of Anthropological and Ethnological Sciences (CUAES) decided to edit and publish "Anthropology and Ethnology Today Series"—the paper collection series of the above sub-disciplines or research fields , for example , Physical Anthropology , Molecular Anthropology , Migration Anthropology , Museum and Cultural Heritage , Nomadic Peoples Studies , Linguistic Anthropology , Medical Anthropology , and Ethnic Culture Studies.

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章节摘录

For adults above 21 years of age , interturn CS mainly serves the purpose of effective communication to adapt to the linguistic ability or habit of the addressee or by-stander (s) , and also of themselves. For students below 20 , interturn CS is not only an effective means of communication , but also a tool to show off , telling their addressee that they , as students in this new era , have received different school education from their parents or from the other adults around them , and that they are very proficient in Mandarin; besides , speaking Mandarin conforms to the regulations of school teachers and the promotion of the government. The statistical analysis of turn maintenance after interturn CS shows that Changzhou natives have acquired a good mastery of both Changzhouhua and Mandarin , and that in most cases they accommodated to the change of codes. In terms of the frequency of turn maintenance , the fact that Changzhouhua turns are significantly more frequent than Mandarin turns suggests that Changzhouhua remains the first code choice in the daily conversations of Changzhou citizens. In terms of the direction , at the levels of interturn and intersentential CS , the students group switched more frequently to Mandarin and the adults group , more frequently to Changzhouhua. The discrepancy between the two groups reflects the speakers' psychology of identification with the reference group outside of the interaction , as proposed by the "intergroup distinctiveness theory" (Tajfel , 1974) . When they communicated with ingroup members , similar social positions , identities and educational backgrounds inspired them to identify with their interlocutors and accommodate to their language habits , hence the relatively fewer CS's and similar frequency percentages of CS in the two directions. When they communicated with outgroup members (members of the other group) , the adults above 21 years of age did not yield much change because they took on the communicative patterns prototypical of the adults group whose unmarked code choice for daily communication is Changzhouhua. But things were different with the students under 20. Since they tended to rely heavily on Mandarin in their ingroup encounters and since speaking Mandarin was , in their eyes , a positively valued distinctiveness from the adults group , they chose to enhance their positive images through CS to distinguish themselves from the outgroup represented by the adults over 21 years of age.

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