SOCIAL STRATIFICATION

GROUP 3

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OVERVIEW

- We will be using Movies + TV Shows + Advertisements to make hypothesis regarding Social Stratification, based on features like character backgrounds, their speech, any sound effects that highlight their social strata.
- We will be taking advertisements, which show certain features, and based upon those advertisements, we plan to create a form, asking people for relatability to these advertisements, as well as their background.
- This form will help us determine the speech patterns of people in various social strata, and confirm our hypothesis from Point 1.

TV Shows+Movies+Ads → Hypothesis

Form based on Ads → Confirmation of Hypothesis

REVISITING KHALAPUR: LANGUAGE VARIATION AND SOCIAL STRATIFICATION 50 YEARS LATER

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Gumperz's observations

Grumperz(1958) had worked on Dialect differences and social stratification, with primary focus on caste as a parameter in the village of Khalapur.

- The research tred to determine if the caste differences prevalent in the village could be detected through speech?
- Rajput's speech was taken as the standard form of the language in Gumperz's study.
- Findings indicated that those who used the more "uneducated speech" were the "old fashioned" and the Untouchables.
- Education altered pronunciation and the fact that caste segregation allows for the preservation of linguistic differentiations....
- The majority group of speakers of the standard Hindi/Urdu consisted of Hindu and Muslim communities
- Sweepers were the most divergent from Standard. Their speech was similar to the regional dialect.
- Villagers had shown awareness of some but not all of the dialect differences.Rajputs occasionally referred to a caste brother by the expression "he speaks like a Chamar".

Gumperz's observations

- Each of the larger castes had a special vocabulary of items which was not shared by others. For eg - Many *chamars* have /ə/ in forms like /bətau/ instead of /bʊtau/, untouchables of all three castes having nasalized /I/, /ä/, /u/, nasalisation of oral vowels by lower castes, which was considered as an indication of their caste.
- The vocabulary of Hindu and Muslims also differed, especially in regard to items of clothing, cooking & utensils.
- The linguistic differences represented social groupings and not geographical groupings, since members of the same caste living in different sections of the village spoke the same dialect.
- High caste speech was divergent from the low caste speech. The distinction between high and middle castes was not reflected in the village speech.
- Chamar speech was distinct from sweeper speech at the phonemic level, like sweepers didn't have contrast between /aI/ and /a/, /uI/ and /u/.

50 years later…

Lot of differences in terms of Linguistic features were observed from Grumper's study, like

- Disappearance of dipthongs in village dialect: The contrast between simple vowels /a:/, /u:/,/o/ and diphthongs /ai/,/ui/,/oi/ before consonants, which doesn't exist in standard Hindi. The Rajputs in their speech showed the occurrence of diphthongs merely as a linguistic strategy for distancing themselves and making their linguistic identity distinct from the other lower castes and the so called variant forms i.e the words with simple vowels occurred even in the speech of Rajputs.
- Loss of nasal retroflexion: It was observed that nasal retroflexion is not preferred in the village dialect and the preference is for alveolar nasal in words like /kurelNa/ becoming /kurelna/ in the village dialect. However the village dialect is maintaining the retroflex nasal in the syllable final position such as in examples /baigaN/, /jwainN/ and / dwaiN/ etc.

50 years later…

- Shifting of Retroflexion: It was found that the village dialect is shifting retroflexion in words like /pichorNa/. The village dialect had retroflexion of Nasal sound but our study found that retroflexion is shifting from Nasal to flap i.e. now the word is pronounced as /pichoRna/.
- Nasalisation: According to the Gumperz's study untouchables of all three castes (Sweeper, Shoemaker, Chamar) have nasalized /ĩ/, /ã/, /ũ/. This feature was considered as the indication of the untouchable speech according to higher caste. But in the present study this feature has free variation and is found commonly in low caste groups like Nai, Dhobi, Sweeper, Chamar as well as high caste and other touchable groups like Rajputs, GadaRiya, Rajput Muslim and Bhatnagar (bhaRbhuje).

50 years later…

- Lexical variation was found in the speech of lower caste groups like Saini, Dhobi, and also Bhangi.
- The linguistic differences represented social groupings and not geographical groupings, since members of the same caste living in different sections of the village spoke the same dialect.
- Breaking of consonant clusters, like filəm for film was commonly found in the speech of Rajputs, like /filəm/ insteam of /film//jənəm/.
- Lexical doubets have emerged for marking differences in vocabularies of Hindu and Muslim speakers Hindu speaking roti, and Muslims speaking kha:na

A Sociolinguistic Investigation of Social Stratification and Linguistic Variation among the Kashmiri Speech Community

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Hindu Kashmiri Speakers (HK)	Muslim Kashmiri Speakers (MK)	Gloss
/nər/	/ nəd/	'arm'
/ šUr/	/ šUd/	'child'
/kokUr/	/ kokUd/	'cock'
/zor/	/ zod/	'deaf'
/ hagUr/	/ hagUd/	'wooden cart'
/ bro:r/	/ bro:d/	'cat'
/ ku::r/	/ ku:d/	'daughter'
/ tsər /	/tsəd/	'sparrow'
/ gər /	/ gəd /	'watch'
/ lu:r /	/lu:d/	'stick'
/ nə:r /	/ nə:d/	' jug'
/ kə:r/	/ kə:d /	'neck'
/ və:r /	/ və:d /	'kitchen garden'
/ kor /	/kod /	'bangle'
/ čo:r /	/ čho:d /	'dumb'
/ də:r /	/ də:d /	'beard'
/ pə:r /	/ pə:d /	'hut'
/ gə:r /	/ gə:d /	'fish'
/ dor /	/ dod /	'hard'
/ lə:r /	/ lə:d /	'cucumber'

VARIATION OF [R] AND [D] AMONG THE HINDU AND MUSLIM KASHMIRI SPEAKERS

VARIATION OF [I] AND [Y] AMONG THE LITERATE (E1) AND ILLITERATE KASHMIRI SPEAKERS

Literate Kashmiri Speakers (E1)	Illiterate Kashmiri Speakers (E2)	Gloss
/ inka:r/	/ yinka:r /	'refusal'
/ ibti ða: /	/ yibti ða: /	'beginning'
/ intiha: /	/ yintiha: /	'extreme'
/ iltija: /	/ yiltija: /	'request'
/ izha:r /	/ yizha:r /	'expression'
/ isla: /	/ yisla: /	'reform/shave'
/ idra:r /	/ yidra:r /	' urine'
/ itla: /	/ yitla: /	'information'
/ intika:m /	/ yintika:m /	'revenge'
/ inkila:b /	/ yinkila:b /	'revolution'
/ima:m /	/yima:m /	'religious leader
/ istiɸa: /	/ yistiɸa: /	'resignation'
/ ikhtila:ɸ /	/ yikhtila:ɸ /	'difference/dispute'
/ iɸtiya:r /	/ yiɸtiya:r /	'opening the fast'
/ inša:ala: /	/ yinša:ala: /	'if God wishes'
/ imtiha:n	/ yimtiha:n /	'examination '

LEXICAL VARIATIONS DUE TO THE DIFFERENCES IN AGE

A1(Kashmiri Speakers wsith age of 15-50 years)	A2 (Kashmiri Speakers with age of 50 years and above)	Gloss
/ čhapinY /	/na:lə:nY /	'sleeper'
/ bu: ṭh /	/ khorba:n /	'shoe'
/ ṭrouzar /	/ yeza:r /	' trouser'
/ jaha:zi /	/ vətsipreng /	'airplane'
/ mə:l /	/ ragbaθ /	'appetite'
/ kičan /	/ da:ni kUṭ h /	'kitchen'
/ pai ðal /	/ vokhlY /	'walking on foot'
/ galti: /	/ atUd /	'mistake'
/ k õnju:s /	/ k õd /	'miser'
/dasta:r /	/ malməlY /	'turban,
/ ki:maθ /	/ nerakh /	'price'
/ be:g /	/ ṭ he:li /	'bag'
/ ðor /	/ pai ða:r /	'durable'
/ piša:b /	/ i ðra:r /	'urine'
/ moṭ h /	/ čhrõg /	'handful'
/ tsi:rY pahan /	/ a ðibə:gY /	'later on'
/ kəmiz /	/ kurtanY /	'shirt'

Interview - Kapil Sharma Show

- Show on Hindi Television.
- Comedy show + talk show.
- Interviewees : from cast of 1988 *Mahabharat.*
- [Video Link](#)

Nitish Bharadwaj	Gajendra Chauhan	Gufi Paintal	Puneet Issar	Kapil Sharma
Mumbai	Delhi	Punjab	Punjab	Punjab
57 y.o.	64 y.o.	76 y.o	60 y.o.	39 y.o.

Transcript

0:38 : Kapil : Achha Mahabharat mein shuddh hindi ka uccharan karna padta tha, kuch shabd to usme sanskrit mein bhi the, to kitna mushkil hota tha sir?

0:44 : Nitish : Nahi sabse easy Praveen Kumar ke liye tha.

0:47 : Archana : Kaise?

0:48 : Nitish : Unhone Punjabi mein hindi bol di.

0:53 : Puneet : Hamare hindustan mein ... ye manna hai, ki Hanuman aur Bhim, ye punjabi the.

1:03 : Puneet : Kyunki pehle Daara ji ... Daara ji the Hanuman, aur phir (jab) Praveen paaji (hamare) ban gaye Bhim, [Kapil : Mujhe ek scene yaad aa gaya paaji ...] unka yeh ek aithehasik scene hai, (kya hai) wo puch wala ...

1:13 : Gufi : Wo uska mein sunata hoon. Yeh Hanuman ji hain unki puch jo hai puri idhar phaili hui hai, wo daara singh ji the, aur idhar bhim aate hain, aur dono punjabi. To main kahoon "action", bolte hain (ji) O [] poonch hataaaa, wo kende mein ni hataunga tu utha le.

1:36 : Gufi : Wo kende poonch utha, mein kende poonch utha, kende mein ni hataunga, tere mein himmat hai to tu utha le.

1:43 : Gufi : Wo kehte hain "O si, manu ji " [punjabi] "aap Hanuman hain". Aise karke bada beautiful scene hai.

1:59 : Kapil : Nitish sir jab aapko koi set par Nitish keh ke bulata tha to aap mudte the, ya fir prabhu kehte the tabhi mudte the aap.

2:06 : Kapil : Accha sir mera aap sab se ek sawal hai, ki jaise yudhh ka sequence shoot hota tha, to insaanon ko to loudspeaker pe bol sakte ho aap, ki "aage badho", "yuddh karo", "wapas aao", "ruk jao", lekin jo haathi-ghode hote the unko kaise control karte the aap?

2:18 : Gajendra : Wo ghode jo the, wo Pappu Verma ji ke the. (Wo) unko pata hota hai packup kab hona hai aur shuru kab hona hai aur action kab hona hai. [Kapil : Accha]

2:25 : Gajendra : Aapko 6 baje ke baad wo ghoda [noise] , aise karne lagta tha.

2:32 : Kapil : Aur meine dekha sir itni detailing mein kaam hua hai, Kurukshetra mein ladayi hui na? To ghode Harayana se liye the inhone.

2:41 : Kapil : Sir ek Archana ji ka sawaal tha. Inka yeh sawaal tha ki kabhi aisa to nahi hua ki aap producer se cheque maangne gaye ho, aur unhone kaha ho "Humne to bhagwaan krishna ke mandir mein chadha diye, aapko mila nahi?"

2:54 : Gajendra : Mahabharat ke (na) jokes bahut bane, jaise mein sunata hoon - "Do punjabi ladies aapas mein baat kar rahi thi, ki tu Mahabharat vekhni hai? kende 'haanji'. kende 'pandav kinne pra asi?'. kende 'panj'. kende 'naam das'. kende 'ek da bhim si ga, ek " [Punjabi i couldn't pinpoint]

Observations

- [Play the video before this slide 0:36 to 3:16]
- Kapil is much younger than the interviewees.
- Kapil addresses people with 'sir', while others use 'ji'.
- Light code mixing of English :
    - 0:44 : Nitish : Nahi sabse <u>easy</u> Praveen Kumar ke liye tha.
    - 2:32 : Kapil : … sir itni <u>detailing</u> mein kaam hua hai ...
- Heavy mixing of Punjabi in the Discourse, and Switching code to Punjabi to tell jokes/stories.
    - 1:03 : Puneet : … phir (jab) Praveen <u>paaji</u> (hamare) ban gaye Bhim …
    - 1:36 : Gufi : Wo kende poonch utha, mein kende poonch utha, kende mein ni hataunga

Interview - 'No 1 yaari' with rana daggubati

- Telugu talk show (later started in Hindi,Kannada and Marathi)
- Host: Rana Daggubati

  Interviewees: <u>1</u> . Bala Krishna

  <u>2</u> . Youtubers

- Age:
  - Rana - 35
  - Nbk - 60
  - Youtubers - 25 (avg)

Observations (1)

- Occupation:
  - Movie star.
- Code-Mixing
  - Observed
- Addressing
  - Rana → Nbk - 'garu', 'meeru', 'sir'
  - Nbk → Rana - 'nuvvu', 'nee'
- Social Identity
  - Experience/following in the industry matters for having a strong social identity rather than wealth/income.

Observations (2)

- Occupation:
  - Internet Celebrities
- Code mixing:
  - Code mixing with English is more observed as the interviewer and interviewees are from a same generation.
- Addressing:
  - Youtubers → Rana: 'meeru',
  - Rana → Youtubers : 'nuvvu', '**no address**'
- Wealth and Social Identity:
  - Rana can be considered a class higher compared to youtubers as in the case of social identity also

Observations

We can also see some wordings and vocabulary changes in one of the interviews:

 'Are waah!!' , 'Ehey'

Non - Linguistic Observations

→ Posture and body language

TV Show – Taarak Mehta ka ooltah chashmah

<u>Closed vs Open Social Stratification:</u>

- Closed: rigid, by birth, like caste/religion etc
- Open: more flexible, social position achieved not ascribed.
- Champak chacha/jethalal/daya uses gujrati with his old friends and relatives, but while living in Mumbai in the society, they use Hindi, thus like a form of closed stratification or mere due to common language. Atleast the greeting is definitely in gujrati if not the whole conversation.(closed stratification)
Like: "kem cho rauji kaka?" vs "aur mehta saab kese ho?"

The characters of Jethalal and Daya: Here though they are wealthy, they don't use English much

1)lack of education

2)more bonded to their native language and culture

That's why they use gujrati more often.

So words like scientist as 'scienist', newton as 'compton' is used by jethalal,congratulations as "kangaroosation" by Daya as they are not fluent in English.

- On the other hand, the character like Iyer, a scientist, hence uses english more often and tries to look down upon jethalal.(open stratification)

https://www.youtube.com/watch?v=QUt51UynN8E&t=57s

(till 0:40)

Jethalal: "Are wo lete hain na naye saal me..wo..*solution.* Toh mujhe lagta hai iyer bhai ne naye saal me solution liya hoga ki bhai naye saal me mujhe soda nahi peeni hai."

[He could have used the word "sankalp" which he has used before, but as it was related to Iyer, *he consciously tries to use english word* here which is resolution.]

Iyer: "Jethalal usko solution nahi resolution bolte hain. Aur maine resolution nhi liya hai."

On the same note,

https://www.youtube.com/watch?v=8DmUjeenyhY

(3:30 - 3:50)

Tapu: "papa mast bat[b ae t] hai. Ekdum perfect weight hai"

Jethalal: "tujhe toh aaj *bet* dene ki *j*arurat(not z) hi nhi thi! Aaj kya toophan(not f) kiya tune?"

So basically we see how being uneducated about English, he uses

- Aspirated voiceless bilabial plosive(ph) instead of voiceless labiodental fricative(f)
- Even lesser usage of diphthongs.
- Using affricate d͡ʒ (Voiced post-alveolar affricate)or d͡ʑ (Voiced alveolo-palatal affricate) instead of the voiced alveolar fricative z

- Points stated earlier like madhvi and daya especially use mother tongue more often showing they are more connected to it, like "he maa! Mataji!", "aho!mi kay mante", "mala kay maiti"(marathi),etc. *The case of Madhavi is different, her not speaking much of english code mixed, and often using Marathi sort of signifies that she is a middle class person, which is true. Even her daughter calls her parents as "aayi"/"baba" ,* whereas every other child uses "mummy"/"papa"

- Apart from English usage, one interesting thing is Jethalal frequently uses Marathi with Bhide. This is also kind of open stratification because, being a businessman, he is well versed in local langauge Marathi, and thus with Bhide he uses that but with others it is Hindi.

Mirzapur

- https://www.youtube.com/watch?v=60cJ-UBrpFI&feature=youtu.be [till 00:50]
- Here, we can observe typical suburban Hindi, like usage of words '*kahe',* greeting in the form of *'bhaiya ji'*, irregular pronunciation of word like *'conferencing'*. In some other clips, characters speak *congratulatans* for congratulations, *opsan* for 'option'. This is because the character in question has lived in the suburbs of Uttar Pradesh, and isn't much educated.
- He cannot pronounce English words properly, and has an accent that would be called *village accent*.
- There is minimal codemixing, and even the codemixed words have improper pronunciations. We can also observe usage of 'bahuut' instead of 'bahut', 'beijjat' instead of 'beizzat', 'jinda' instead of 'zinda', further amplifies the village accent of these characters.

Mirzapur

- https://www.youtube.com/watch?v=q6jy-5oi2F0&feature=youtu.be
- Here, we see 2 IPS officers talking. In contrast to the previous times, there are English words being used like *election*, *strawberry*, *ice-cream*, *bloodshed, order,* all with proper pronunciations. The accents also are different from the *village accent* that was earlier seen.
- While the usage of certain UP slangs is still there, like *bhaukaal,* the terms which are very local to suburbs, like *'bhaiya ji'* is not seen.
- The correct pronunciation of *z* in *bezatti* is seen by these characters. Also, these are held in high regard by few characters because of being educated enough to crack civil services, which can be seen in their langauge use.

Future Work

- Another form for better understanding of the trends of social stratification.
- Carry out a case study.
- Deeper analysis of the data
- Analysis on the data observed(quantitative/qualitative)

Challenges

- Could not find datasets for case study.
- Could not gather data from all social and economic classes. [partly solved]

Thank you!!