

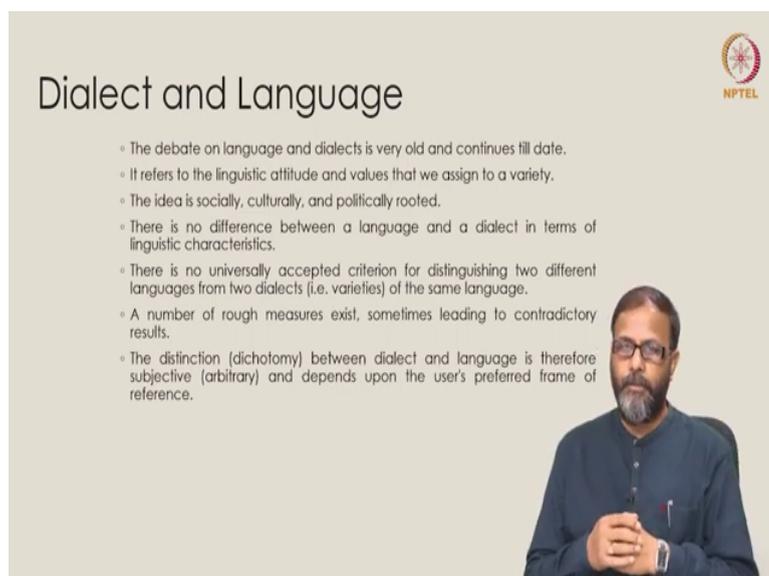
Fundamental Concepts in Sociolinguistics
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Lecture 18
Register and Style

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Welcome to class. Today we will talk about Register and Style. We are familiar with terms like language, dialect, vernacular, standard language, non-standard language. In the same class, based on the use, we have variations in language and they are called register and style. So today we are going to talk about register and style, but before we begin,

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let us understand the idea called dialect. What is a dialect? And is it a different language? Is there a difference between a language and a dialect? Or are these the same? See, the moment we see a dialect, we assign a kind of low prestige value to the variety. And when we say language, notionally we believe that a language is a standard form used in formal domains. It has high prestige value and has a written form, but there is no difference between a dialect and a language. These are two different terms; dialect is socioculturally and politically determined.

We all speak a dialect. We all speak a dialect of an “imaginary language”. We do not speak a language, we speak a dialect. It may be a standard dialect. A particular dialect may be chosen to be the standard dialect for all official, administrative, formal usages. So those varieties of a language, or that variety which gets institutional support within that language family is used in formal domains. It has written literature, reference materials, and manuals.

So in some way, it has been processed to be standard, so some external agencies take the lead in processing and developing it as a standard dialect for all official, administrative, government, media, science and technology, and educational purposes. So as a linguist, as a student of linguistics or language science, we do not find any linguistic basis for distinguishing a dialect from a language. All dialects are equally competent, equally rich, and qualify to be used in all formal domains. So the whole idea of standard language is politically and socially motivated. We might have such discussions in our other visuals on the process of standardization. How a particular dialect is chosen to be a standard language, how it is made a standard and selection qualification.

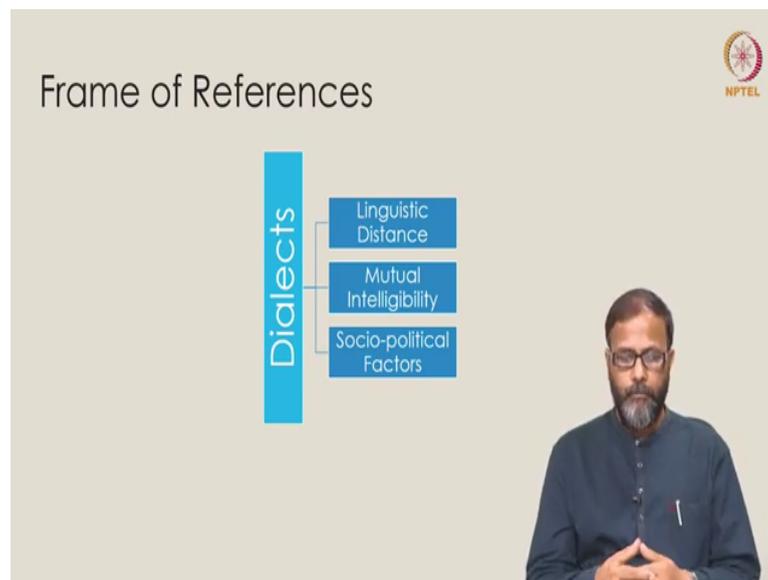
So how we create a corpus, how we create reference, manuals, disorders, dictionaries, style sheets, and make it uniform and assign prestige value to it in terms of status planning. We create a lot of supporting material. In terms of corpus planning, then we go for educating our next generation or young children and helping them acquire this variety. It is called acquisition planning. So it is planned by agencies which claim statutory rights. So this is a prescriptive, deliberate initiator. Otherwise all languages that we speak are a form of a particular variety of a particular language.

We all speak dialects, so we do not find any linguistic bases for differentiating between language and dialect. But in broader understanding, among the common people, dialect is seen as inferior to language. So the kind of prestige value that you assign to a particular dialect makes it a language. Linguistically speaking, we do not find any difference between

the two. And there is no universally accepted criterion for distinguishing these two varieties; language and dialect.

And the distinction between dialect and language is subjective and arbitrary. It depends on the user's preferred frame of reference. So how do you look at the dialect? What determines whether it is a dialect or language? So there are certain frames of references which help us understand or identify a dialect. But one thing for sure, the idea called dialect or the term called dialect is socially and politically motivated.

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Otherwise, there is hardly any difference between a dialect and a language. All dialects are equal. No hierarchy is attached. We may find variation in language use, variation in languages in terms of geographical location. So in a particular region or a particular variety is spoken with some variations at the level of phonology, at the level of morphology, at the level of syntax, structural differences as the level of vocabulary.

So we might find variation in a particular region. Sometimes you might find variations depending on the class and the caste. However, these variations can be understood in terms of the three frames of references. And how do we determine that variety x is a dialect of a particular language?

We have to look at that language with a dialect, that variety with a particular frame of reference, and these frames of references are linguistic distance, mutual intelligibility, and socio-political factors attached to it. When we say linguistic distance, that means you are

strictly talking in terms of structural variations. Variations at the level of sounds, variation at the level of a vocabulary, variations at the level of morpho syntactic structures.

So to what extent, to what degree do we find these variations? So dialects are different varieties with little variations that I am talking about. So they are distinct enough to be seen as a different variety, but not different enough to be called a separate language. The linguistic distance is closer if the variations are not very high, then that particular variety is a dialect of that particular language.

The second frame reference is mutual intelligibility. So to what extent two varieties of a language are mutually intelligible? So speakers of both varieties understand each other. Though they used two different sets of variables in their language, they were able to understand each other. So communication is not blocked and they can communicate, share and interact comfortably. So if it is possible that mutual intelligibility is possible between variety x and variety y we call it two different dialects of language x.

x1 and x2, if they are mutually intelligible, then they are a variety of the language x. They are dialects of language x. So the first frame of reference is linguistic distance, so these differences are not too much. When a dialect or a variety shows close affinity with the language, it is a dialect. When two or three or four different varieties and the speakers of these varieties are able to understand each other, and if these varieties are mutually intelligible, if these varieties do not create communication gaps, then these are dialects of the same language.

Then socio-political factors refer to the linguistic attitude, language attitude, sociolinguistic attitude that you have towards a particular variety. And what kind of value is attached, judgmental values are attached, prestige values are attached? How do we look at this particular variety?

So these factors determine whether it will be considered as a separate language or a variety. I mean if you look at the Census of India 2011 data, and if you look at the mother tongues even in scheduled mother tongues like Hindi for example, you find more than 40 languages attached to Hindi and classified under Hindi bracket as dialects of Hindi.

Bhojpuri, Angika, Bajjika, Magahi, Braj, Awadhi, so they are all put in one bracket under Hindi with the belief that they are mutually intelligible. The linguistic distance is not very far, and putting them under Hindi, in the Hindi heartland, this is a language as spoken in the

northern part of India. There are certain socio-political factors attached to it. So if they are considered dialects of Hindi, depending on what frame of reference are you looking at. We determine whether x and y are dialects of a particular language or not.

So this is the dichotomy and this is the broad understanding of the difference between language and dialect. However, as a student of language, language science or linguistics, we find no difference between a language and a dialect, except for certain external factors which attribute such classification. Otherwise each dialect is a potential language. Each dialect can qualify to be a standard language, but this process of standardization is political and institutional. So it can be any dialect, and all dialects qualify. We choose one to standardize and use in formal domains.

So all speakers of a particular language speak a particular variety. That particular dominant variety becomes standard language by institutional interference and becomes a language. So there is no linguistic difference. There is no linguistic argument on the basis on which we can determine the status of language as a dialect or standard language.

So linguistically speaking, they are almost synonymous. However, the broader understanding says language is that the particular dialect which is standard, has written form, has corpus, literature, grammar, grammar books, reference books, manuals, and style manuals. So they are standard languages.

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Dialects

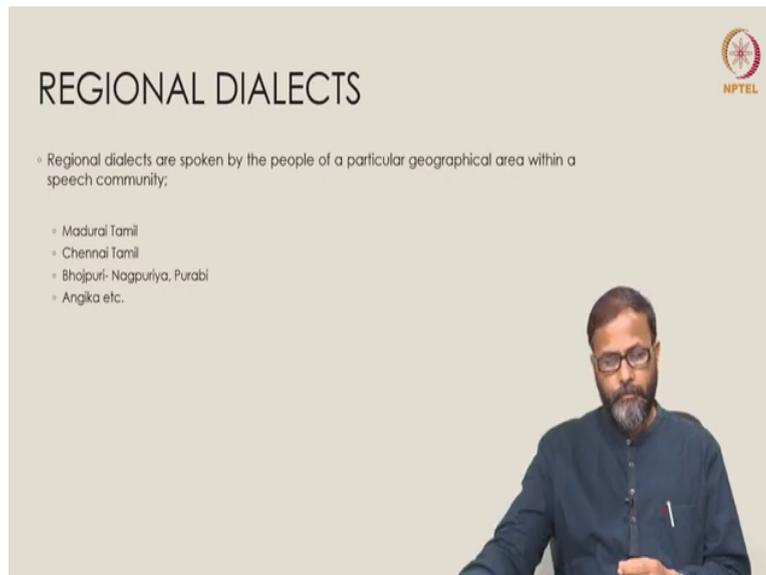
- A dialect is a regional, temporal or social variety within a single language.
- It is the product of individual's geographical and class origin.
- It differs in grammar, pronunciation and vocabulary from the standard language, which is in itself a socially favored dialect.
- So a dialect is a variation of language sufficiently different to be considered a separate entity, but not different enough to be classed as separate language.
- There is no clear qualitative linguistic measure to indicate where difference of dialect becomes difference of language. The issue is political and social, not linguistic.



Now a dialect is a regional, temporal or social variety within a single language group. So a dialect which is spoken in a particular region with a definitive set of variations from its

siblings is regional dialect. When a particular language, with a certain set of variables, is used by a particular social class, it is called a social act. So it can be temporal, it can be social, it can be regional. A dialect differs in terms of grammar, pronunciation, and vocabulary from the standard language, but not different enough to be called a separate language. So mutual intelligibility plays a crucial role in deciding whether it is a language or it is a dialect or an independent language.

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The slide features the NPTEL logo in the top right corner. The title 'REGIONAL DIALECTS' is centered at the top. Below the title, a definition states: 'Regional dialects are spoken by the people of a particular geographical area within a speech community;'. A bulleted list follows, listing: 'Madurai Tamil', 'Chennai Tamil', 'Bhojpuri- Nagpuriya, Purabi', and 'Angika etc.'. In the bottom right corner, a man with a beard and glasses, wearing a dark blue shirt, is shown from the chest up, looking towards the camera.

But this division is purely political and purely social. There are social factors, political factors. There are no linguistic arguments and basis on which we can distinguish between these two. Now a regional dialect, as the name suggests, is spoken by people of a particular region or a geographical space. So you can have something like Tamil as a language and multiple varieties; Madurai Tamil for that matter has little variation, a Chennai Tamil for that matter. Punjabi in Chandigarh and Punjabi in a remote part of Punjab are different. The language is Punjabi with dialectal variations.

Look at Hindi for that matter. Hindi has many regional dialects, variations, variants, varieties. Bhojpuri for that matter. Though Bhojpuri is listed under Hindi in the Census 2011, it is a sterile established language and it has variants like Nagpuriya, like Purabi for that matter. Mauritian Bhojpuri spoken in Mauritius is different. However, mutual intelligibility is the criterion that brings it close to the referent language called Bhojpuri.

We call it a reference language because we all speak a particular variety. Angika for that matter, a variety which is geographical, spoken at particular geographical location, a particular region, region specific is called a regional dialect.

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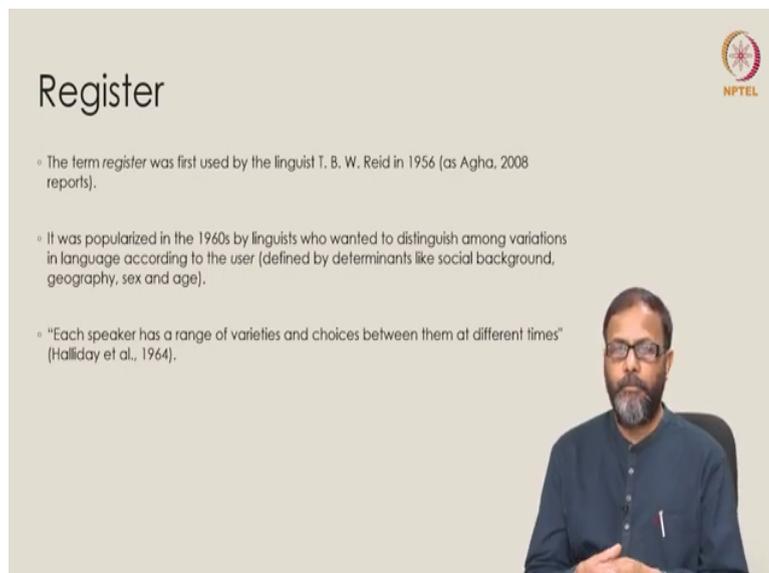
The slide is titled "SOCIOLECTS" in a large, bold, sans-serif font. In the top right corner, there is a circular logo with a red and white design and the text "NPTEL" below it. The main content consists of two bullet points:

- Socioclects are spoken by the members of a particular group or stratum of a speech community.
- A variety of language used at a particular stage in its historical development may be termed as temporal dialects such as Prakrit and Pali in Ancient India.

In the bottom right corner, there is a video inset of a man with a beard and glasses, wearing a dark blue shirt, sitting and speaking.

Then Socioclects, it refers to a particular variety within the same language spoken by a particular social class.

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The slide is titled "Register" in a large, bold, sans-serif font. In the top right corner, there is a circular logo with a red and white design and the text "NPTEL" below it. The main content consists of three bullet points:

- The term register was first used by the linguist T. B. W. Reid in 1956 (as Agha, 2008 reports).
- It was popularized in the 1960s by linguists who wanted to distinguish among variations in language according to the user (defined by determinants like social background, geography, sex and age).
- "Each speaker has a range of varieties and choices between them at different times" (Halliday et al., 1964).

In the bottom right corner, there is a video inset of the same man from the previous slide, sitting and speaking.

Dialects are a variety, according to the user. Register is a term that refers to a particular variety, according to the use of the language. So it is use-centric, it is context centric, it is domain centric. The term register for a particular variety used in a particular domain by the

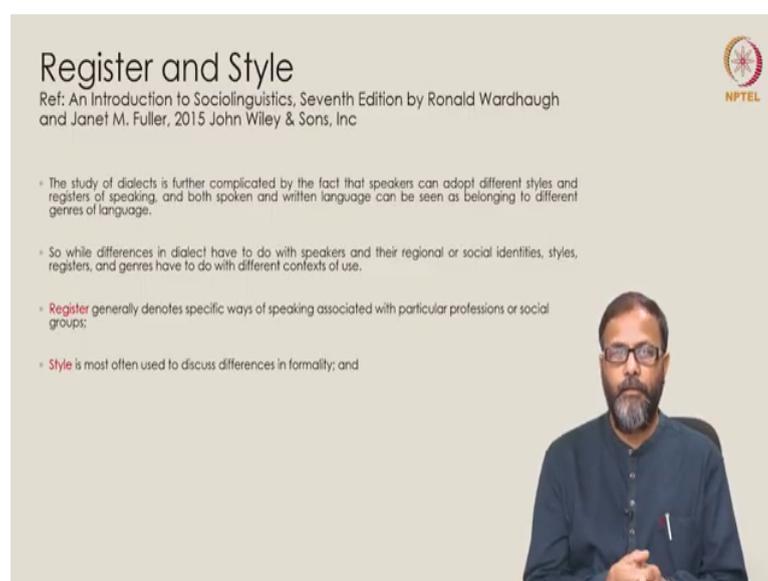
same speaker. A different form or a different variety used for a different purpose. So this term register was first used by B. W. Reid in 1956. And it was later popularized by many linguists who were working on language variations.

So working on variations, tradition and their working on language variations, they were trying to understand language variation according to the user, defined by social determinants like social background status, geographical location, sex, and age. So they wanted to see a variation based on these determinants, and this term ‘register’ became popular. Halliday says “each speaker has a range of varieties and choices between them at different times, so I as a speaker of a particular variety chose a different form of that same variety for a particular purpose.”

So I can be highly formal if I am giving a talk in a seminar. I should use the same language. My form of language will be different, my tone will be different, my tenor will be different, choice of words will be different, the degree of formality, style will be highly formal, if I am talking in a seminar. It will be more analytical and formal argumentative.

If I am talking about the same topic with my family members within the confines of my drawing room, my style of speaking will be casual and informal. Choice of words will be informal and my tone, my tenor will be entirely different from that of my same talk in a formal seminar. So it is according to the domain I am using this variety. So registers are the domain specific varieties used by the same user in a different socio-cultural context.

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Register and Style

Ref: An Introduction to Sociolinguistics, Seventh Edition by Ronald Wardhaugh and Janet M. Fuller, 2015 John Wiley & Sons, Inc

NPTEL

- The study of dialects is further complicated by the fact that speakers can adopt different styles and registers of speaking, and both spoken and written language can be seen as belonging to different genres of language.
- So while differences in dialect have to do with speakers and their regional or social identities, styles, registers, and genres have to do with different contexts of use.
- **Register** generally denotes specific ways of speaking associated with particular professions or social groups;
- **Style** is most often used to discuss differences in formality; and

The slide features a speaker in the bottom right corner, a man with a beard and glasses wearing a dark blue shirt, sitting and speaking. The background is a light beige color with a subtle pattern.

So the study of dialect is further complicated. Wardhaugh and Fuller in 2015 said “the study of a dialect is further complicated by the fact that speakers can adopt different styles and registers of speaking, and both spoken and written language can be seen as belonging to different genres of language. So they are not changing the variety, they are changing the form of it. So form in terms of flexible choices, form in terms of tone, form in terms of tenor, form in terms of a degree of formality. That is called a register.”

So while differences in dialects have to do with speakers and the regional or social identities, and styles, registers and genre have to do with different contexts of use. So language and dialect are the varieties according to the user, and how they construct identity out of it. The variety that they socialize, there you know conditionally. But registers or styles are the form of that particular variety according to the context or the domain in which it is used. That is the difference we need to understand.

So I can be using the same dialect, the same language on different occasions in different domains with a different degree of formality, with a different degree of flexible choices, with a different degree of tone, with a different degree of tenor. Therefore, it is based on the contextual use of it. So it is user-centric. Dialects and languages are user-centric, that we need to understand the distinction.

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Register

- Register is another complicating factor in any study of language varieties. Generally speaking, registers are sets of language items associated with discrete occupational or social groups.
- Agha (2006, 24) describes a register as 'a linguistic repertoire that is associated, culture-internally, with particular social practices and with persons who engage in such practices'.
- Riber and Conrad (2003, 175) distinguish work on registers from other analyses of discourse, and observe that they focus on the situational parameters defining the communicative situation.
- Speakers learn different registers through socialization in different cultural groups within their society. What we refer to as 'legalese' or 'personal ads' are identifiable registers for most people.
- Use of such registers thus either conforms to the norms for a particular, socially situated way of using language, or is a way of invoking the context usually associated with that register.
- A register helps you to construct an identity at a specific time or place.



So we can deduce, register is another complicating factor in any study of language varieties. And generally speaking, registers are the sets of language items associated with discrete

occupational and social groups. So if we do not find a huge difference in terms of phonology, morphology or syntax like we find in dialects.

The variations here are the situation, social situation or the context or domain where you are using it. So you may be using the same variety of language, but the degree of formality differs. The degree of tone is different. So it is domain specific, context specific use of the variety.

Agha, 2006, describes a register as a linguistic repertoire that is associated culturally, internally with particular social practices and persons who engage in such practices. So for example, we have a few words and terms used in medical sciences. Then you know, occupations like engineering, occupations like, let say sports, academics, so you have a domain specific set of lexicon that has high currency in that particular domain. They are not in ordinary speech, they are not found in ordinary speech.

So when you are addressing a group of doctors in a numerical seminar, your style, your register will be focused on or will be medical science centric, so the term (26:27) technical words that you are using are understood by those experts and specialized people with specialization in medical sciences. But you cannot use the same variety or same form of language outside that domain. So it is domain specific.

Speakers learn different registers through the socialization process. Therefore, when I am trained, if I am trained as a medical practitioner in medical sciences, my register will be different, limited or restricted to that particular domain. I may be trained as an engineer, so my register will be different within that domain.

So if I am a religious teacher, my register will be entirely different, so it depends on the domain or the context in which you are using it. So registers are domain centric, context centric forms of language or forms of variety that we use in our speech acts. So registers help us create multiple identities. I am a speaker of language x, that is one identity I have. Then I am an engineer, so my register in that particular engineering domain will be different.

So registers help us construct an identity at a specific time and place. The young lecturer is giving a lecture in the class using a different form of language in the same language. And the same lecturer meeting you in the, let us say, college canteen, will be talking to you in the same language. However, the tone, tenor, and degree of formality will be different. The same lecturer talks to his wife, family members and kids inside the house is a different person; the

same person, the same language, but degree of formality, tone and tenor are different. The same lecturer talking to friends in a very informal setting will be different. So the form of variety that you are using, the form of language that you are using in a particular domain, that is your register. So you have different registers and different identities in different domains within the same language or variety. So that is register and style for you.

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Style

- When we speak very formally or very informally, our choice is governed by circumstances.
- Ceremonial occasions: Highly formal speech;
- Public lectures: Less formal;
- Casual conversation: Quite informal; and
- conversations between intimates: Informal and casual.

- Level of formality depends on a variety of factors:
 - the kind of occasion;
 - the various social, age, and other differences that exist between the participants;
 - the particular task that is involved: writing or speaking;
 - the emotional involvement of one or more of the participants; etc.

◦ Ref: An Introduction to Sociolinguistics, Seventh Edition by Ronald Wardhaugh and Janet M. Fuller, 2015 John Wiley & Sons, Inc



Talking about style, we can speak very formally and we are very casual and informal in our conversation. So when to become highly formal and when to become informal or casual is determined by the socio-cultural circumstances. They are governed by, such choices are governed by social and cultural circumstances. So for example, ceremonial occasions where you have rituals, let us say a very literal function, and look at the kind of tone, tenor and formality in the language that you speak in public gatherings.

Let us just imagine a convocation function. After you complete your degrees, you get your degrees in a formally organized convocation ceremony. And look at that, for example, announcements, how they look at proclamations, announcements, or a speech on that occasion. So in ceremony locations we are highly formal in the use of that language. If I am giving a lecture in public, I am formal, but not to the degree of formality while giving a convocation speech.

So I am less formal, but not casual at all. Then casual occasions like conversations, like I am talking to my family members in my drawing room, talking to my friends in a restaurant, even talking to you in a market place if I have met you in a market place, the way I am

talking to you, the way I am using that particular language; I will be casual and informal. And in very intimate conversations, one is highly informal and casual.

So the degree of formality or the style of your speech that you choose, is determined by, is governed by the circumstances and socio-cultural context. It also depends on the participants in your speech act, who are participating. So the level of formality depends on various factors. The kind of occasions, as we talked about ceremony locations for that matter, also various factors like social, category, age, and other differences that exist between participants in that speech act.

What kind of task is involved here? Am I talking or am I writing a varying degree of formality? Because written forms are highly frozen, so I am very formal while I write. So when we write about certain things it is very formal. You can explain, let us say, the skills involved in cooking a particular dish, in a very casual, informal way. You can also be formal while you are talking about a particular recipe to a group of people.

However, when you write the recipe of the same dish, the degree of formality increases. You become expressive, more formal and that particular language form differs from your speaking. So even if the contents are the same, the form of language changes. So there are multiple factors which govern and determine what form, and to what extent will be formal in our speech in a particular domain at a particular occasion.

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- Dialects are the varieties according to the users, registers are the varieties of language associated with people's occupation.
- They are stylistic, functional varieties of a dialect or a language. They may be narrowly defined by reference to subject matter (field of discourse), to medium (mode of discourse) and level of formality, that is style (manner of discourse).
- Registers are, therefore, situationally conditioned discourse oriented varieties of a language.
 - scientific.
 - religious.
 - legal.
 - commercial.
 - of airport/Railway announcers.
 - of telephone operators.
 - call centres etc.
- Talk in a religious gathering: serious and full of static expressions
- Talk at a seminar with scholars: analytic and argumentative
- Discussion with friends: casual and informal



Dialects or varieties are according to the users, but registers are according to use. And we can have examples of registers like scientific, religious, legal, commercial. We know airport

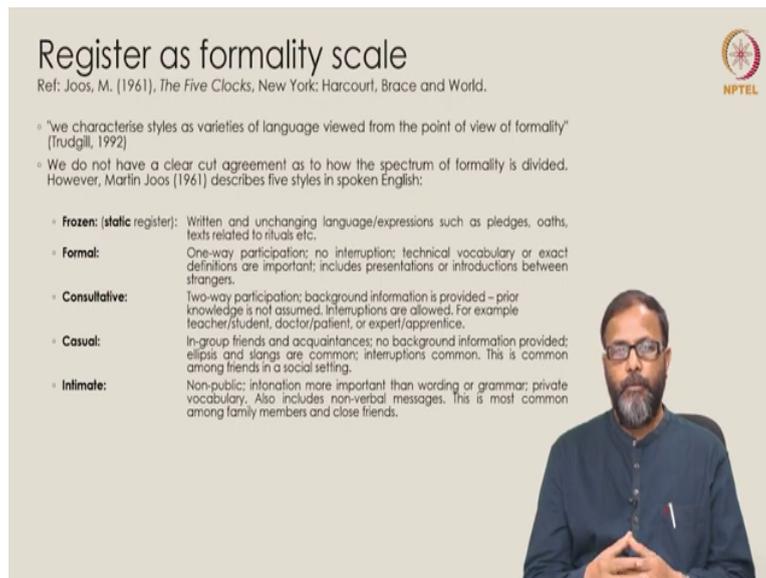
announcements, railway station announcements, registers of telephone operators, registers in call centers. So language remains the same, but the context changes, and that is why we have variations.

So we have various forms being used here. You might see static forms like, for example, railway announcements. So that it is almost frozen. We do not find any variation anywhere. It is almost frozen, the announcements at the airport, announcements of delays of the flights, announcements of delays of the trains. Here inconvenience causes (35:30) such that frozen line, we all the time hear that.

If you talk to your call center executive, it has the same speech format, frozen speech format, almost similar words and sentences. We have different registers. A form of language is used in science and technology, a form of a language used in religious deliberations and discussions and speech. Then you have a language in the legal system; legal language for legal purposes. Legal language means language used in legal (36:25), judiciary. So we find a proclamation of sentences in judgments, almost frozen. So these are different registers. Talk in a religious gathering can be serious and full of static expressions. When you are performing rituals, the priest can be highly static and frozen in terms of expressions and sentences.

Then a talk at a seminar can be very analytical and argumentative. Discussion with friends and family can be highly informal and casual. So registers are the varieties of language or the form of language used or implied according to the situation and the context. So registers are user centric and dialects are user centric. That distinction we have to make and that distinction we have to understand.

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Register as formality scale

Ref: Joos, M. (1961), *The Five Clocks*, New York: Harcourt, Brace and World.

- "we characterise styles as varieties of language viewed from the point of view of formality" (Trudgill, 1992)
- We do not have a clear cut agreement as to how the spectrum of formality is divided. However, Martin Joos (1961) describes five styles in spoken English:

- **Frozen:** (static register): Written and unchanging language/expressions such as pledges, oaths, texts related to rituals etc.
- **Formal:** One-way participation; no interruption; technical vocabulary or exact definitions are important; includes presentations or introductions between strangers.
- **Consultative:** Two-way participation; background information is provided – prior knowledge is not assumed. Interruptions are allowed. For example teacher/student, doctor/patient, or expert/apprentice.
- **Casual:** In-group friends and acquaintances; no background information provided; ellipsis and slang are common; interruptions common. This is common among friends in a social setting.
- **Intimate:** Non-public; intonation more important than wording or grammar; private vocabulary. Also includes non-verbal messages. This is most common among family members and close friends.



Now when we look at registers and formality scale, registers can be understood in terms of scale of formality in style. So we do not have a clear-cut definition and understanding, but we all broadly understand. It is like you know, understanding the difference between dialect and register, language and register. Dialect and language is like the distinction between a hill and a mountain. Now broadly we do understand what is a mountain and what is a hill? What is a cup and what is a mug? We do understand broadly, what is a bed and what is a couch or a sofa. We do understand the broad difference between chair and sofa. It is cultural and highly relative.

So what if, suppose I am talking about the difference between a cup and a mug. What if we had the shortest mug possible and the tallest or the biggest cup possible? If I start increasing the size of the cup to an extent, and if I start decreasing the size of a mug to an extent, there comes a point when we find no difference, almost overlapping. So it is the range. So the distinction is clear at extremes, but as we move closer the distinction blurs.

So the degree of formality also is highly relative and subjective, but broadly we understand what is informal form of language? What is the formal form of language? What is the degree of formality, we broadly understand. Martin Joos came up with five distinctions. He gave a scale of formality, and we do not have a clear cut agreement as to how the spectrum of formality is divided? However, Martin Joos describes five styles in spoken English, and these are; frozen, formal, consultative, casual and intimate.

Martin Joos gives us five different categories or labels in degree of formality in spoken English. It is applicable to all languages. It simply applies to all languages. So a frozen or static register means, in the majority cases, written forms which are pronounced or spoken at religious occasions, rituals and all kinds of places that we take. Oaths, a statutory oath that we take. All sorts of text related to rituals.

So we do not make a variation. They are frozen, static, and even if we speak, we speak in the similar (())(41:37) a form we do not change. The word we do not change, the order we do not change, the text which remains the same. For example, if you go to a marriage ceremony in a Church, the way the priest pronounces the wedding, or look at the oath ceremonies that we have. When we take oaths, the form or the text is frozen. Everyone, except for changing the name, speaks the same thing. So this is called a frozen or static register.

Then formal and what are the characteristics of formal register? In formal register, as Martin Joos says, one way participation, that means, for example, if I am giving a talk in a seminar or in a conference, I am reading a paper in a conference, I am giving a seminar in a conference, talk in a conference. With no interruptions I finish my talk. I allow people to ask questions at the end of my presentation. So that is highly formal, but you might have seen certain talks in which anybody can ask any question any time, that is consultative. So when you speak, you can have counter questions, people can interview, inter check, ask questions, so that is consultative.

So consultative form or the degree of formality involves two way participation. Background information is provided, prior knowledge is not assumed, and anybody can ask any question if they do not understand. Interruptions are allowed. So when I am talking to you, I am teaching you. I am giving a talk in the class, anybody can raise their hand, ask questions. Even if we do not have any prior knowledge of the topic, you can talk and ask and raise your doubts. Consultative means interactive.

So both the partners interact in a formal register. We have one way participation. No interruptions and the context and the specifications are very important, exact definition is important. All the terms include presentations or introductions between strangers. So it follows a particularly high formal format and one way participation. But when we talk about consultative, it is interactive. It is a two-way participation. It allows the other partner in your communication act or speech act to ask questions, raise questions, interject, and interview.

Then we have the casual scale. So in casual registers, we have groups of friends, close friends, family members, where interruptions overlap in speech. Here the tone is casual, tenor is casual, and words are informally selected. It is not particular about selecting a particular set of words, definitions, and background exemptions are not important.

So you are freely talking. Intimate is the highest degree of informality. So it is purely known to the public and innovations are more important than wording and grammar. How you will have lots of video synchronisation, half in sentences, overlapping speech, so that is intimate. It is highly popular and used among close family members. Your wife, your girlfriend, your mother, and very close friends. So that is intimate.

So Martin Joos gives us five scales: frozen, formal, consultative, casual and intimate. But again, the degree of formality and choice of words, sentences, the tone, the tenor, they are governed by the social situation in which we use a particular variety or dialect or language.

So in conclusion, we can understand that language and dialects are the varieties of language according to the user, but registers and styles are the form of languages. The use, which is huge centric, so you use them in a particular domain. They are links to your occupation, they are links to your profession, they have a set of domain specific words called jargons or technical words. The degree of formality depends on the occasion and the participants. So who are the participants, and what is the occasion? So this is register and style. I hope that we now understand the difference between dialect and register.

We will continue the discussion about genre, register, style, dialect and language in the following classes. When we talk about language, contact and variation, we will again come to this topic. So this is it for now. Post your questions in the forum, and we will have a recapitulation of all these ideas towards the end of the course. Thank you very much.