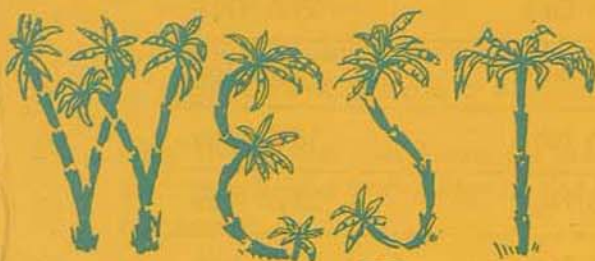




www.movinghere.org.uk

200 years of migration to England

Copyright Corporation of London



WEST INDIAN ENGLISH

Director: Barbara Wethey

Presenter: Peter F. Walker

Scripts by: John Welch
Staff Inspector for English

Jim Wight
Centre for Urban Educational Studies,
34 Aberdeen Park, N.5.

Joan Goodie
English Dept.
Clissold Park School, N.16.

Transmission Times: Autumn Term 1974

Maximum length of programme 20 minutes

Channel in brackets

Programme	Transmission		
	Monday 12.05 (2)	Tuesday 17.00 (4)	Thursday 12.30 (2) 16.35 (2)
1.	28th Oct.	29th Oct.	31st Oct.
2.	4th Nov.	5th Nov.	7th Nov.
3.	11th Nov.	12th Nov.	14th Nov.
4.	18th Nov.	19th Nov.	21st Nov.
5.	25th Nov.	26th Nov.	28th Nov.
6.	2nd Dec.	3rd Dec.	5th Dec.

INTRODUCTION

No one would be foolish enough to imagine that the difficulties and frustrations of an immigrant minority stem simply from linguistic differences or what is commonly thought of as difficulty in communication.

The whole notion of retaining one's own identity while integrating with a host community is a paradox that has troubled philosophers and writers these many years. Since language behaviour is one of the most significant manifestations of individuality used in society as an excluding as well as an including medium; and since its manifestations are almost as readily observable as the colour of our skin; it becomes of enormous importance in establishing social relationships.

However, it is quite clear that language plays an important part not only as a describer of experience but also as a modifier of experience, playing a significant role in the development of conceptualization processes. The development of linguistic skills becomes, for the teacher, a vital and desirable aim in the educational process.

And the humane, educated teacher is faced with a number of dilemmas, among them:

1. Should respect for the culture and identity of the child be encouraged in a way that marks out the child as different from his peers?
2. If 'integration' is desirable does this mean that the child's behaviour should be so modified that he becomes indistinguishable from his white peers?
3. Does the making available to the child yet another model of language (Received Educated English) help him to succeed in the educational system?
4. Even if 3) has a positive answer is there any intrinsic intellectual merit in using another dialect?
5. Would the simple, straightforward business of day-to-day communication be facilitated by the use of a uniform dialect?

Only the teacher can decide on these issues but it is important that he make his decisions from a knowledge of the linguistic and educational implication of his judgement.

These programmes set out tentatively to provide some information on the nature of language and hope to give some help to teachers of children from the West Indies.

Programme 1

ORIGINS

Most black West Indians living in Britain are descendants of Africans transported to the Caribbean in the days of slavery.

This programme describes the Slave Trade and discusses its effects on the Negro population. It looks at the reasons for migration to this country in the 1950s and explores the expectations and problems faced by the new arrivals during that time.

Programme 2

DIALECTS AND DIFFERENCES

For one reason or another society, and schools in particular, seem to postulate the use of a standard form of speech as desirable. Linguists make no such normative judgement.

This programme sets out to explain the origins and nature of Creole interference in the standard code and compares similarities between indigenous dialect interference and Creoles. It stresses the need for the teacher to understand the differences, to realise that dialect speech is not an unruly, barbarous version of standard but has as strict rules as the standard code and is as worthy of respect and study as southern standard English.

Programme 3

CREOLE AND THE STANDARD CODE

This programme examines theoretically the significant differences between the various Creoles and standard English. Part of a Jamaican folk story is analysed to illustrate the main areas of divergence but examples of French and Spanish based Creoles are presented to show the essentially individual nature of the problem that confronts pupil and teacher in:

- a) Communicating difficulty, and
- b) in respecting each others language.

Programme 4

PRIMARY PROFICIENCY

In this programme the relationship between West Indian dialect and language proficiency will be explored. The programme will consider the case for the systematic teaching of standard English and examine techniques for developing listening comprehension skills and communication skills. It will be illustrated with examples of children using various units of Concept 7-9: the Dialect Kit, Unit One Listening with Understanding and Unit Three Communication.

Programme 5

APPROACHES IN THE SECONDARY SCHOOL

Some ways of recognising and respecting the dialect, and of giving West Indian pupils a chance to make their own positive contribution to school life, are shown in this programme. There are excerpts from an unscripted play; and three sixth formers are seen helping to teach a second year class.

Programme 6

SPEAKING FOR THEMSELVES

In this programme six seventeen-year-olds talk over their language experiences since coming to this country. Teachers are given a chance to hear West Indian pupils verbalize their own construction of their present situation.