

Linguistics and anthropology: Language, phonemes and writing

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Abstract— *The aim of this article is to discuss, through a bibliographic review, studies from several decades that lead us to understand the close and unquestionable interaction between language, speech, phonemes and the acquisition of formal reading and writing in the Brazilian educational universe. Inspired by theories and scholars like Bergson, Burke, Santos, Titiev, Tolra, Porter, Levinas, Kendon, we investigate the maintenance of educational models that disregard the assumptions of anthropology and linguistics as bases for formal education, molding educational subjects with their characteristics social and linguistic, currently obscured and employed through imposing policies and in school-related divisions and in communicative processes also centered on the school, situations that favor the reproduction of educational, linguistic and social inequalities(Hymes, 1996). A reflection that can be interpreted and studied a lot about the reasons why we are stuck in education.*

Keywords— *Linguistics, Anthropology, Language, Writing.*

I. INTRODUCTION

Among the many theories raised, imagined about the origin of man, this organism constituted of a mass, whose substances condensed in its formation, we know

that they constitute H₂O in a greater proportion, with matter being a small portion that functions as structure, this made up of parts that encompasses almost the entire periodic table known from chemistry, which will sustain this liquid man.

Considering the age of the earth is about a few billion years, its appearance is estimated by an explosion called the Big Bang, which is in an expansion process, and in this process, matter is formed, formed by atoms, molecules, in the constitution of cells, are like a repository of the genetic information of each living being on the planet.

We could base ourselves on other theories, but the proposal is linked to anthropology and linguistics among the theorized aspects inconclusive until then, whose facets of the human being in which language skills builds bridges between cognitive, anthropological, social, mathematics, logic, philosophy and humanities.

II. ANTHROPOLOGY, LANGUAGE AND PHONEMAS

An instrument thus constituted among the linguistic concepts for understanding speech, style, gender, reducing the idealized conflicts of the metaphorical tower of babel, thus allowing communication, establishing speech as an effective means of communication for a better understanding, privilege of the human that the culture and the social were established.

Porter (1993) wrote:

[...] the language is so intimate with existence that it has long been neglected by historians, especially in the sense that little historical attention has been given to other "domestic truths" such as the body, its gestures and clothing, and the everyday objects that people surround themselves with. But thanks to the "new social history", interest in the phenomenology of everyday life and the meaning of things has increased. Such a state of renewed academic inquiry certainly applies to language (Burke & Porter, 1993, p. 13).

Emmanuel Levinas (1906-1995) was a French philosopher who was born in Lithuania, of Jewish origin, brings in his speech the themes:

As for the sensitivity linked to corporeality, it deals with sensation in consciousness, but in order to broaden the concept of subjectivity known until then, to include corporeality in it(Levinas, 2014).

To be continued:

Being the sensation that allows corporeality, it is not a product of the body, but because of the sensitivity of the body that incarnates, while being in the world and in relation to other beings. That through the sensation that we are discovering our relationship as an object through touching, savoring, seeing, feeling(Levinas, 2014).

Sensations, as well as perceptions, pass through the recognition of the body, the interaction of what represents your being, emotional factors of low esteem, inferiority complexes must be combated for the whole that composes such stages in the formation of being. Place them within the context of integration, overcome the meaning of insignificance, realizing their importance with the rescue of the dignity destroyed by the lack of merit. Mazelas inheriting a history in the construction of the population that permeates the collective unconscious in archetypal structures, passed as inheritances of the exile based on the marginal features of the first colonizers.

Each language has different sounds, limited by functional sounds. Their distinctions differ from each other within their meanings, which constitute their phonemes. Hence the importance of phonemes, their sound variations, as these are the makers of a language for its orthographic transcription, thus constituting phonology. What demonstrates that phonemes are the meaning for the beginning of learning for the speech and its sacramenting of symbols in writing, established by phonetics, classifying the sounds emitted by men in the constitution of their phonation organ, classified in two categories, that is, vowels and consonants (Tolra & Warnier, 1993, p. 322).

Linguistic Anthropology comes to demystify linguistic elitism, remembering the anthropological importance of origins in the formation of the phonological apparatus, bringing anatomy as a parameter in its formation, rescuing our descendants, mitigating importance that lead us to prejudices and intolerances. Objectives that in Linguistic Anthropology is to standardize, perform the use of language aiming at cultural, social, historical contributions in what requires the meaning of speech.

According to Henri Bergson (2014):

[...] it was thought that created language and conversely, language, once created, reacted on thought, became clearer, more precise, more capable of forming, retaining, and conserving abstract and general ideas(Bergson, 2014, p. 227).

Just as he replies that the sign is a name given to every phenomenon or object that is perceptible to the senses and that awakens in the spirit the idea of a fact or an object that the senses do not perceive.

Anthropological linguistics works for the knowledge of a language based on sounds to establish its phonology, as it will thus constitute its signs, symbols and its representations. We are left wondering how much in common there is between anthropologists, speech therapists and educators, discussions of the past that make possible valuable future dialogues (Gusmão, 1997). We must talk about the importance of the past for our controversial present, and for our future, who knows how to overcome stigmas and prejudices within a system of writing known to be alphabetical, which has its bases disrespected, a watershed - anthropology as science, speech language pathology and pedagogy as evidence-based practice.

“Oral language researchers demand first of all a means that allows them to record any sounds coming from articulated language that they hear. Only after being recorded in writing can its component parts be analyzed later and compared to other languages spoken by natives. It is observed that the comparative is a requirement for the notification of sounds, as well as the alphabetical learning process, the relationship between sounds and writing, a consequence of registration, which requires contact with the sensibilities of the listener or apprentice.” (Titiev, 1963, p. 323).

There is no way to prove the origin of language, as well as writing as old as humans, always went together, that is, language and human society, from the most remote origin of being. There are many explanations, first it is said that oral language came, the organic evolution linked to speech, always with the question of why this skill did not evolve in other species.

The language is a system of symbols, among several organizations, that involves phonetics (sounds), syntax (grammar) and semantics (meanings).

Despite being present to this day with its interlocutions, it brings within it the primary instinct of primitive memories that reminds us of its desires, desires, permeated within a psychic constitution based analogously between the conscious and unconscious, command

mechanisms of a system sympathetic and parasympathetic autonomous.

It takes us back to the embryonic development phase of our nervous system constituted until then, because we are subject to adaptations, mutations depending on the environment in which we live, which leads us to evolution and innovations as a means of survival.

The listening process goes beyond silence, as this does not exist, just like a body that speaks, through its gestures, movements, expressions, meanings, symbols, signs, that have been composing us over time, forming memories that are defined in that that we represent and are represented.

Whether we like it or not, we are heirs of a collective intelligence, whose periodic table represents the chemical elements that compose us. The knowledge we have acquired through our experiences is added today in translating what we are and what we need for our organic maintenance.

Which brings us to the formation of the brain, constituted its center in the cranial box, but branched by the whole body, like its neurons, in the most diverse purposes, functions that were architected throughout its temporal formation. Bearing something that consists of neural perceptions, in a relationship with the exterior, our visual, olfactory, auditory, gustatory devices developed, composing with the recognition of our skin as the largest organ of the human body, capturing sensations of the environment, being the skin until then only considered a protective coating with several layers of protection, whose hairs are sensory defenders of defense for humans.

It appears that the perception, sensation, begins to encompass concrete realities, leaving its subjectivity of yore, within its composition of qualitative neurons the perceptible, permeable and impervious in his first book the Project of a Psychology Freud (1886-1889). Creator of systems as interlocutor of the thought, empirically perceives that there is a pattern in speech, this in turn with meanings that over time has been translated into what he called interpretations, but, moreover, as an Archaeologist realizes that there are layers as depositions of materials that overlap by deposition, as a quantum of dammed energy, which are touched on in repressions and dreams. Therefore, a systematizer, encoder, systematizer of the thought, whose language is the gateway to such identification of its signs, symbolism and archetypes of archaic records.

Therefore, the more abstract the idea, that is, devoid of attribute, quality, the emptier it is to abstraction,

as well as the idea of being and its extension, since in this representation is represented as an idea of existence. Thus, being a child within the playful and its effort to reach the concrete, through abstractions to the concreteness of the real world.

That said, we move on to the constitution of the brain, its systems developed in an evolutionary process, today referring us out of a binary thinking of thinking, infinite probabilities of learning, thanks to the new segments of the sciences and their specializations, including Fono (sounds), Audi (capturing) Logos (knowledge), a window opens towards the possibilities of capturing, transmitting the differences presented that until recently, linked the bad formations as divine punishments.

As captors, emitters, transmitters, through our cognitions in relation to time and space giving meaning to our existence, the educational project is necessary for reforms, transformations, advanced methodologies so that we can overcome the absolutism of which we are prisoners. Among the diversities presented by researchers, everyone observes that we already bring genetic information from our ancestors, proven scientific evidence, whose stages are part of our human history, so language appears in another dimension, no longer repetition, animal imitation, for new ones. learning concepts that give opportunities to the different, within this line of "normality" imposed on the absolutism of things.

The senses are used in all their dimensions, that is, each one within their capacities of feeling, entering the world of forms, their architecture, geometry, warmth, perceptions refined in favor of the contact of learning, considering their symbols, signs with their etiologies and representations.

According to Santos (1959, p. 100), "our affective states, when communicated by rational means, become empty of life, because experience is excluded". Hence the symbolism from which it rescues in the learning process, leaving pragmatic mimicry.

In the view of Santos (1959, p. 89) "consciousness is more a result, and not a substance, being this a symbolic language of the unconscious". Visions based on the meanings of the symbolic ones of which the first civilizations did not differ from the current ones, which differentiates in distancing from ours that we lose the notion of symbolism, a tradition lost in time by the educational processes of the great mass. Starting from the premise that thought arises as a result of the evolution of our brain, hence the analogy with the symbolic, in turn the sounds, grunts, groans, use of what we call vowels,

appears to writing as a way to sacrament its signs and representations.

According to Santos (1959):

[...] we saw how the voices of the species are predominant, like the growling, mooing and hissing sounds to express a conceptual content, to which the words refer ... the word, which is a verbal sign, therefore also a conceptual sign it acquires a symbolic value, and it is this value that transforms it properly into a symbol, which means that the word, per se, is not a symbol, but only when covered by this symbolic value. The word being only concepts or sign, therefore a technical means of communication. (Santos, 1959, p. 98)

It concludes:

[...] it is so true, that we can build a set of arbitrary signs, with which we translate these contents, such as the language of the deaf and dumb, in which there is no reminiscence of verbal terms. (Santos, 1959, p. 98)

We observe the slowness of customs, cultures, which work contrary to the speed of thought, since it is only used to imitate, replicate and not think. Education is the master spring of all necessary evolution, the engine of change, of the centuries, as shown by the history of mankind.

Writing sacraments the phoned word. This, in turn, is the record, its materiality of meanings, signs, signs, symbols, sculpted in the form of art through the ages, which will constitute representations as records in our memories, provided by thought.

However, we continue to insist on preaching methods that are proven to be unfounded and ineffective by the international scientific community, a fact that has been very expensive for our education, for our children, for our future, whose reading and writing skills have been ranked among the last places in the International Student Assessment Program – PISA(Capovilla & Capovilla, 2010).

We are left with the reflection: What are the reasons that hamper our education as a whole?

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