Language of Professional Ethics Professional Ethics: A Brief Introduction In general, the field of professional ethics is the study of the principles and standards that underlie a profession's responsibilities and conduct.

The role of plain language in ethics: Since our founding in , Healthwise has been committed to producing health information that people can understand. Russell created the BUROC framework bureaucratic, unfamiliar, rights oriented, and critical to identify situations where audiences will benefit from plain language. He interviewed experts and advocates around the globe, and profiled six organizations that practice plain language, including Healthwise. Russell and I talked about his book recently: What gave you the inspiration for the book? I chose this project because I thought the connections between plain language and ethics had not yet been explored thoroughly. I thought about the kinds of situations in which plain language tends to be valuable, and I created an acronym, BUROC, to describe them. Healthwise certainly creates content to help consumers deal with the BUROC situations they face regarding their health and medical care. Whom do you hope will read it? I hope it will be a resource for students and professionals in fields like technical communication, health literacy, and even medicine. I hope that people who are already fans of plain language will find it useful. I hope they complement each other well. What surprised you as you did your research? For a while, the Center for Plain Language had this statement as a tagline on their website: I asked 25 plain-language professionals around the world whether they agree with that statement, and not all of them did. That said, the discussion about whether plain language is a civil right is one of the more interesting parts of the book for me. There are several examples of organizations including Healthwise that create plain-language documents, and each is different from the next. In an ideal world, what will be different as a result of this book? I hope that students will see the value of plain language, and that they will be interested in applying their skills to address BUROC situations. Similarly, I hope that professors will pay more attention to the plain language movement, and that they will encourage students to tackle BUROC situations. I hope that professionals who read the book will have a few more ideas to use on future projects. Finally, I hope that everyone who reads the book will reconsider what it means to be ethical. In the perspective of dialogic ethics covered in the book, we see that our individual relationships reflect our ethics. We can be more ethical people in the ways that we speak to others and listen to them. He was a judge for the ClearMark awards. His new book, Plain Language and Ethical Action:

2: Philosophy of Language in Ethics - Oxford Scholarship

Philosophy of language, according to Hare, contributes significantly to ethics, because it provides a logical structure for moral thinking. Referring to J. L. Austin's theory of speech acts, Hare distinguishes two kinds or genera of speech acts, the descriptive and the prescriptive; and he also discusses Austin's distinction between illocutionary and perlocutionary acts.

Under deontology, an act may be considered right even if the act produces a bad consequence, [35] if it follows the rule or moral law. According to the deontological view, people have a duty to act in a way that does those things that are inherently good as acts "truth-telling" for example , or follow an objectively obligatory rule as in rule utilitarianism. Kant then argues that those things that are usually thought to be good, such as intelligence , perseverance and pleasure , fail to be either intrinsically good or good without qualification. Pleasure, for example, appears to not be good without qualification, because when people take pleasure in watching someone suffer, they make the situation ethically worse. He concludes that there is only one thing that is truly good: Nothing in the world—indeed nothing even beyond the world—can possibly be conceived which could be called good without qualification except a good will. Pragmatic ethics Associated with the pragmatists , Charles Sanders Peirce , William James , and especially John Dewey , pragmatic ethics holds that moral correctness evolves similarly to scientific knowledge: Thus, we should prioritize social reform over attempts to account for consequences, individual virtue or duty although these may be worthwhile attempts, if social reform is provided for. Ethics of care Care ethics contrasts with more well-known ethical models, such as consequentialist theories e. These values include the importance of empathetic relationships and compassion. Care-focused feminism is a branch of feminist thought, informed primarily by ethics of care as developed by Carol Gilligan and Nel Noddings. Noddings proposes that ethical caring has the potential to be a more concrete evaluative model of moral dilemma than an ethic of justice. Role ethics Role ethics is an ethical theory based on family roles. Confucian roles are not rational , and originate through the xin, or human emotions. Anarchism Anarchist ethics is an ethical theory based on the studies of anarchist thinkers. The biggest contributor to the anarchist ethics is the Russian zoologist, geographer, economist, and political activist Peter Kropotkin. Kropotkin argues that ethics itself is evolutionary, and is inherited as a sort of a social instinct through cultural history, and by so, he rejects any religious and transcendental explanation of morality. The origin of ethical feeling in both animals and humans can be found, he claims, in the natural fact of "sociality" mutualistic symbiosis , which humans can then combine with the instinct for justice i. This principle of treating others as one wishes to be treated oneself, what is it but the very same principle as equality, the fundamental principle of anarchism? And how can any one manage to believe himself an anarchist unless he practices it? We do not wish to be ruled. And by this very fact, do we not declare that we ourselves wish to rule nobody? We do not wish to be deceived, we wish always to be told nothing but the truth. And by this very fact, do we not declare that we ourselves do not wish to deceive anybody, that we promise to always tell the truth, nothing but the truth, the whole truth? We do not wish to have the fruits of our labor stolen from us. By what right indeed can we demand that we should be treated in one fashion, reserving it to ourselves to treat others in a fashion entirely different? Our sense of equality revolts at such an idea. Postmodernism This article or section possibly contains synthesis of material which does not verifiably mention or relate to the main topic. Relevant discussion may be found on the talk page. July Learn how and when to remove this template message The 20th century saw a remarkable expansion and evolution of critical theory, following on earlier Marxist Theory efforts to locate individuals within larger structural frameworks of ideology and action. This was on the basis that personal identity was, at least in part, a social construction. Post-structuralism and postmodernism argue that ethics must study the complex and relational conditions of actions. A simple alignment of ideas of right and particular acts is not possible. There will always be an ethical remainder that cannot be taken into account or often even recognized. Such theorists find narrative or, following Nietzsche and Foucault, genealogy to be a helpful tool for understanding ethics because narrative is always about particular lived experiences in all their complexity rather than the assignment of an idea or norm

to separate and individual actions. Zygmunt Bauman says postmodernity is best described as modernity without illusion, the illusion being the belief that humanity can be repaired by some ethic principle. Postmodernity can be seen in this light as accepting the messy nature of humanity as unchangeable. Hoy describes post-critique ethics as the "obligations that present themselves as necessarily to be fulfilled but are neither forced on one or are enforceable" , p. Hoy concludes that The ethical resistance of the powerless others to our capacity to exert power over them is therefore what imposes unenforceable obligations on us. That actions are at once obligatory and at the same time unenforceable is what put them in the category of the ethical. Obligations that were enforced would, by the virtue of the force behind them, not be freely undertaken and would not be in the realm of the ethical. Applied ethics Applied ethics is a discipline of philosophy that attempts to apply ethical theory to real-life situations. The discipline has many specialized fields, such as engineering ethics , bioethics , geoethics , public service ethics and business ethics. Specific questions[edit] Applied ethics is used in some aspects of determining public policy, as well as by individuals facing difficult decisions. The sort of questions addressed by applied ethics include: But not all questions studied in applied ethics concern public policy. For example, making ethical judgments regarding questions such as, "Is lying always wrong? People, in general, are more comfortable with dichotomies two opposites. However, in ethics, the issues are most often multifaceted and the best-proposed actions address many different areas concurrently. In ethical decisions, the answer is almost never a "yes or no", "right or wrong" statement. Many buttons are pushed so that the overall condition is improved and not to the benefit of any particular faction. Particular fields of application[edit].

3: [Language and ethics].

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Dear Aaron, Thank you for writing me personally, and for doing so in such civil and gracious terms. These debates are emotionally fraught, because politically and morally so, and wherever possible one should reach for the high moral ground by empathizing with those one disagrees with and trying to meet them half way. And I too take seriously the Holocaust analogy. What other analogous human institution or set of moral crimes can we turn to, but to the Shoah, when looking at our treatment of the other species? His objective is to turn the Coalition into a fully-integrated and self-sustaining production network capable of supplying the region with Jews to be gassed. As is well known, Jews for thousands of years were killed in small batches, in a romantic and aesthetically pleasing way, rather than en masse in ugly industrial facilities. We therefore applaud a return to this aspect of our collective Heritage. We have created an ongoing dialogue and meeting ground between the peaceful killers of Jews, and Jewish advocates. Follow us on Twitter Wannsee. What kind of self-deception must be involved, I wonder, for your organization to go around writing and promoting such Newspeak? For Newspeak it is. Here is another example: In , with the pro bono assistance of Farm Forward Consulting, Good Shepherd was able to expand its production beyond turkeys to include chickens. Good Shepherd is currently the market leader in the sale of chicken and turkey products that come from birds who are raised entirely outside of the factory farm industry using humane and sustainable methods. It is this home team we are implicitly urged to root for. The difference between true Newspeak and mere propaganda, of course, is the way the former unites contradictory or even antithetical concepts so as to evacuate them of substantive meaning, in order thereby to obscure and secure the violence at the heart of the enterprise. Murdering animals yes, murdering them: I am tired of using euphemisms is not humane. Techniques of extermination can be made more or less aesthetic, more or less horrifying. But changing such techniques, swapping out the mechanisms of doom, does nothing to make the violence any less extreme or unconscionable. If the leadership and board members of Farm Forward were intellectually and morally honest, you and they would include such images prominently on your website. But of course you will and cannot, since you are trying to make the bodies of dead animals seem palatable, not horrific. Please at least acknowledge that, in your special way, you are therefore lying to the public and betraying the interests of the millions of individual beings who are being killed on organic farms, precisely by not showing the public what actually ends up happening to them. Can you not see why, reading the Farm Forward website, I cannot help being reminded me of the model camps the Nazis set up for the International Red Cross? They are weightless and insubstantial as air. And that is the root of the problem, ideologically. Far from promoting veganism, your organization promotes animal agriculture. The entire discourse is rotten and shot through with bad faith, because it tacitly affirms the behavior it supposedly disapproves of. But then, nor do such folk subsequently go on to question vivisection, or their right to bring their kids to see Ringling Brothers or the zoo, and so on. And why should they? Factory farming is as you know expanding, in fact, not contracting: Locavorism will remain at best a niche market as James McWilliams has pointed out, were all the cows pasture-fed, we would anyway need several more earths to devastate. Instead, Farm Forward is embarked on an approach which advocates continuing such practices for an eternity. As for the terribly disappointing Jonathan Foer [one of the prominent supporters of Farm Forward], I appreciated much of his book, Eating Animals, and in fact assigned it to my students last year. For me, though, the most revealing thing in the whole book was this passage: Now, one may quibble about whether the wholly unnecessary suffering and violent deaths of perhaps billion land and sea animals each year is more important than, say, climate change, or poverty in the Third World, or anything else. Obviously the lives of all those animals could not possibly be that important. In your note, you amiably advise me to expend my scarce energies elsewhere, rather than to attack fellow animal advocates. But the Times contest demonstrates perfectly what I am talking about, and why all this matters: Thus, on the contrary: In fine, or so it seems to me, Farm Forward fails on both deontological and utilitarian grounds. It fails on deontological grounds because it treats the lives of billions of our fellow beings as disposable

commodities, and therefore reinforces speciesism at the most fundamental level. But it also fails on utilitarian grounds. Farm Forward, whatever else it is or think it is doing, is therefore not promoting animal liberation. In my view, it is not even a pro-animal organization, but an anti-animal one. I believe it was Benjamin Franklin who said that in matters of ethics, we should stand firm as rock, but in matters of taste, swim with the fishes. Farm Forward and other groups seem to me to treat ethics as a kind of aesthetics, rather than as a fragile realm of empathetic and principled commitments that must be fiercely defended—defended at all costs and regardless of whether they happen to grate against the ugly prejudices of the majority.

4: The role of plain language in ethics: A conversation with an author

Chapter 4 The ethics of language. The ethics of language has been a recurring topic in this study, and it is certainly one of its main themes. The question of legal interpretation, as posed at the beginning, brought us to the problem of what to base an interpretation on and further to the question of the interpreter's choice and responsibility.

Dialects, Languages and Ethnicity Dr. Orville Boyd Jenkins People on occasion will ask me a questions like, "In Kenya, does everybody speak Swahili, or do some people still speak dialects? This would be funny if it were not so sad. For it seems to reflect a discriminatory hierarchical idea of human speech: And of course, the person talking this way always speaks a language -- not a dialect! No human speech is inherently inferior to any other human speech form. A late friend of mine, Dr. Speech Forms Yes, everybody speaks a language. Put another way, every human, and every human society, has a Speech Form -- a way of speaking. We use the term language to refer to this facility of speech, and to the particular variety of speech. So "speech form" is a better, emotionally-neutral word to use. And on the other hand, everybody speaks a dialect. For we use the term "dialect" to refer to a form of speech intelligibly similar to another form of speech. Two varieties of speech that are somewhat different yet mutually intelligible we can group together as one "language. Some of the changes take the speech of one family, village, people, etc. These we call languages or dialects, depending on how related they are. We observe that speakers of most varieties of speech we refer to as English can usually understand each other. But English is comparatively similar to other speech forms in northern Europe. It is, for instance, very close to Frisian and Dutch, more distantly similar to German, farther away from Danish. These and several other languages are very similar to each other, compared to French or Spanish, so they can be called "Germanic," in regard to a shared heritage. Thus forms of speech that can be mutually understood by their speakers can be referred to as one "language. If they are not mutually intelligible, generally they are referred to as separate languages. Is it a dialect of English? And by the way, when did "Anglo-Saxon" become "English"?! Yes, everybody speaks some language. But then, yes, everybody also speaks a dialect. Yes, many people in Kenya speak Swahili. Yes, many people also speak dialects -- of Swahili or of some other language, like Kikuyu, Kamba, Luo, Maasai, etc. It depends on what level you look at. Everybody speaks a bit differently from everybody else who speaks the same language. A special word used for individual speech is "idiolect. For instance, look at English around the world. Most nationalities or ethnicities with English mother tongue would not consider themselves the same as another nationality just because they speak English also. For instance, would Australians think they are of the same ethnicity, that they are part of the same people group, as Americans, or Scots? Many factors go into ethnicity. Likewise are all Americans of the same ethnicity? What is the difference between ethnicity and nationality? Ethnicity is a complex concept, entailing self-identity, shared experiences in a specific community or community segment, at various levels, and many other factors. Thus language is only one factor in the ethnolinguistic description of a people, or an ethnic group. Language is a primary characteristic and an always present characteristic of ethnicity. Without language you would have an incomplete description of ethnicity. Language is the primary component of ethnicity. Language is tied up with our psyche, as individuals and as a society. Language is a component of thought. Thus language is integral to worldview. Differences in worldview involve differences in thought and language. Yes, language is the primary component of ethnicity. Yet it is still only one component among others. Speech Forms and a Changing Mosaic Since we are dealing with "speech forms," the technical designations of "language" or "dialect" are somewhat academic. This means that various communication or development strategies may require more attention to detail than classification strategies. Worldview and decision-making patterns and procedures are intricately tied up with community-language identity. A leading authority on world languages and a major standard of language classification and description is the Ethnologue , published by SIL International. What is known and recorded in the Ethnologue, or other language analysis sources, varies in details and clarity, or even accuracy, from one case to another usually in groupings of regional or ethnic clusters. Also speech forms are always changing -- some die, new ones develop, all change. Also, keep in mind that the distinction between "language" and "dialect" is a

technical and formal distinction. Dialects and Languages Thus ongoing investigation leads to changes and updates in designations. As we learn more, a speech form previously understood to be a "language" may be discovered to be so closely related to another speech form that they should be designated as "dialects" of the same language. Does this mean we want to suddenly lose that bit of critical information about that form of speech within that distinct community? What if we dumped that previous information? We would lose the continuity of identity, and perhaps the awareness of that people. The full information base is critical, but the codes themselves are a mechanism to dynamically reference that knowledge. Thus "languages" and "dialects" are variations of a classification that attempts to represent the real-life speech forms of discrete peoples. They are in many cases necessarily arbitrary. This perspective is reflected in the Ethnologue. In some of the "languages" listed in the Ethnologue, the "dialects" are simply noticeable variations that do not hinder communication. In others the Ethnologue notes that speakers of different "dialects" cannot even understand each other. The levels of distinction and grouping vary due to many factors. Plus there are many bilingual or trilingual "peoples" in the world. The Ethnologue has many instances of both these cases. This will continue to happen. It is inherent in "the human condition" and our ability to know -- complicated by the ever-changing character of human speech from one generation to another and one location to another. Philosophy of Peoples Description I have been involved in recent years in coordinated attempts to come to some common, standard reference points in understanding ethnicity, and referring to it, consistent with the insights of numerous academic disciplines and practical considerations in the complex realities of human societies. The concept is to provide unique codes for a standard critical list of all the ethnicities of the world, defined in reference to the languages and geographies where they exist. In the ROP, description of an ethnicity is accomplished by the "triangulation" of three factors: For many identified ethnicities, the "language" as defined by the Ethnologue is not sufficient to uniquely describe that ethnic entity or to clarify communication access. More specific lingual or ethnic features need to be considered, interacting here with what we term "worldview. The ROP includes dialect designations where they are significant for ethnic identification or basic communication needs. Dialects and Ethnicity Dialects coincide in many significant cases with ethnic boundaries, either totally separate ethnicities, or distinguishable sub-groupings that are socially or geographically significant. The dialects are critical in initial access strategies, for identification and basic access to discrete communities in their heart language. The community itself determines what is acceptable to them as speech worth hearing, and thus worth considering as a basis of change -- that is, what form of their "language" sounds natural enough that it is accepted as the bearer of trustworthy content. This has to be considered by such change agents as government health and development workers, missionaries, foreign advisors, etc. It should be considered by diplomats, but unfortunately, they often prefer to muddle through a netherworld of inchoate incommunication. The form of speech language used is often a more critical question than the content to be communicated. Internal decision-making is dealt with in the thinking, feeling, deciding "heart" language" and worldview concepts. This paper is also found in various forms on several other Internet websites. The new edition of this authority is now also in the final stages of approval as the official world reference under the International Standards Organization ISO. The Ethnologue includes a listing of known reported dialects of languages catalogued by SIL. However, SIL is engaged in a long-term process of reviewing and evaluating the reported dialects. No standard coding system exists for the dialects reported in the current or previous editions of the Ethnologue. The current situation is that SIL is not officially "supporting" the current designations of dialects. While SIL is reviewing and considering how they will handle the varieties of speech currently described as "dialects," meanwhile many databases need to specify ethnic data in the detail that includes dialects. Many times dialects are associated with ethnic boundaries. There is an "installed base" of literally millions of data entries including, if not requiring, the "dialect" code designations, in order to handle access adequately. In the ROP we have handled this need in this way. A few years ago, HIS developed a provisional coding system for the dialects reported in the Ethnologue, edition 14 These are used in the tables of the ROP. SIL must remain free to determine two things: How the Ethnologue will account for and report all the important differences in speech forms, and 2. How the Registry of Languages, a shared database, managed by SIL for the HIS community, will report and account for the needed detail for our primary goal of communication access for

each "people" and "individual" of the world.

5: Languages of China - Wikipedia

Ethics of Translation and Interpreting: Interpreter Ethics While writing about this topic, a particular story came to mind: An interpreter I know personally was interpreting for a real estate agency during the purchase of a property.

An equally important and salient function of the language is referred to as symbolic. Frequently, however, they constitute closely related similar language varieties, therefore their status as language or dialect language complex, dialect cluster, etc. The status is often determined by means of politics and language policy. Ethnicity and language Ethnicity is a term that denotes a subjective sense of community, meaning a shared identity based on common descent which results in a sense of group solidarity. Very often it is regarded by parts of the given community as an objective criterion. This ethnic sense of community is based on many factors, among which the following are considered the most important: In linguistic classification it can correspond to such varieties as: Being subjective and instrumental by means of, e. Although language is usually considered as one of the most unequivocal determinants of ethnicity, the criterion of language â€" as well as the remaining criteria â€" is often employed in order to construct ethnicity. Thus, the aim of linguistic distinctiveness is to substantiate ethnic distinctiveness, and vice versa: This can be exemplified by the recent, on-going debate in Poland on the status of Silesians and their Silesian language. The distinctiveness of the Silesian language acts as a basis for their separate ethnic identity, while the ethnic identity in question is to serve leveraging the status of the Silesian ethnolect. Follow this link to find the web portal which controls and coordinates the standardization processes concerning the Silesian language: The discussions on the ethnic status of the Silesian people can be illustrated by the covers of books written by both sceptics and supporters of the idea. Wallonia is the southern part of Belgium which has gained broad autonomy due to the long standing efforts of the Flemish-speaking inhabitants of North Belgium. This L-complex would be a mark of Walloon ethnicity â€" separate from both the Flemish-speaking and German-speaking Belgian people, and from the French or the immigrant French-speaking populace of Belgium. Often they hold expectations and require linguists to fulfil them by providing conclusive evidence on whether the linguistic variety in question is a fully-developed language or a mere dialect of another national and official! This matter cannot be resolved, however, by considering only the intralinguistic features the lexical and grammatical systems of language. It is the extralinguistic criteria that determine the high or low linguistic status of a variety: Language does not constitute the sole determinant of ethnicity â€" this can be supported by examining examples of different ethnicity that are based on the same language or its similar varieties. It is an even more daunting task with regards to national states. Another notion that reflects the subjective nature of the bonds binding communities into ethnic groups is the notion of the imagined community. This term was coined by Benedict Anderson and introduced in the title of his book reissued in The notion can be most easily explained by understanding an ethnic group or a nation in a broader context as a community which has been socially constructed through means of a subjective belief of its members that they are, indeed, members of the said community. Yet again this can be exemplified by processes which develop ethnicity without the role of language as the decisive factor, as well as processes which construct ethnic identity hand in hand with language separateness. The Hui people can act as an example of the first process. The Hui people are a community of nearly million Chinese Muslims who are recognized by Chinese law and by the Chinese government as an ethnic minority. They, however, do not have their own language that could act as a distinguisher. Arabic, used in the whole of the Muslim world as a liturgical language, cannot be treated as such â€" it is not used as means of communication neither by the Hui people nor by many other peoples practicing Islam. The legal recognition as an autonomous ethnic group and, on top of that, the granting of the autonomous region of Ningxia in North China strengthened the ethnic identity of the Hui people. They can be, thus, treated as an example of an ethno-confessional identity one based on religious separateness. Pay attention to the standardized form of Chinese that the characters are using: In the chapter devoted to writing systems Chapter 5 the case of the Dungan people is discussed. The Dungan people are a community deriving their origin from the Hui people who settled in Kyrgyzstan and Kazakhstan. Given the diaspora, their language

became autonomous â€" and their ethno-confessional identity developed into an ethnic one. These linguistic and ethnic processes are employed also in the formation of collective identity of, for example, the Rusyns. The Rusyns are communities that use East Slavic language varieties in Central Europe, that live or lived in the Carpathian mountain range and, also, that adhere to the traditions of Eastern Christianity and, thus, use the Cyrillic script â€" see Chapter 5 on Writing Systems. The Rusyn L-complex often and by many treated as a group of dialects of Ukrainian comprises of the following varieties: The first Rusyn variety that created its own official literal standard form was Vojvodinan Rusyn â€" it was even one of the official languages there. It all happened in the times of the Socialist Federal Republic of Yugoslavia. Serbian, Croatian the first and second signs are at the same time the Cyrillic and Latin versions of the Serbo-Croatian language , Hungarian, Slovakian, Romanian and Rusyn. Photography by Tomasz Wicherkiewicz Although the Rusyn standard was well established in the Yugoslav Vojvodina, it cannot be treated as the norm of a common Rusyn language as it contained too many West and South Slavic features. Apart from that, the political status of Rusyns was different depending on the country they lived in. The creation of a standardized form of the Rusyn L-complex is, thus, a matter of time â€" similar to the formation of a common Rusyn ethnic identity. Yet another illustrative example of the transfer from a clearly religious identity to an ethnic or ethno-confessional identity and, then, a linguistic one is the case of Lipko Tatars also known as Polish-Lithuanian-Belarusian Tatars and Tatars of the Grand Duchy of Lithuania; not to be mistaken for, e. Crimean Tatars or Volga Tatars. The Arabic script was a source of Muslim values and was even employed by the Polish-Lithuanian Tatars to record the local Polish-Belarusian varieties. The Polish-Lithuanian Tatars for over three centuries functioned as an ethno-confessional community lacking a vernacular ethnic language. It is around the Volga variety that the Polish Tatars want to construct their ethnicity â€" with no connection to past times, thus giving them a fresh start. Since then, they have been accompanied by endeavours to raise the status of many linguistic varieties. In many cases these ethnopolitical movements aim to counter the European ideology behind language that pervades the world, and break up with the synonymy of: It still is believed to be an acceptable model of how a national state should function along with its national language. This simplified correspondence can, however, be easily countered by comparing the number of countries in the world with but an approximant number of ethnic groups and the number of languages discussed in other chapters of this publication. The policies of many countries aim at ethnic homogeneity â€" that is, making the whole of a population of a country uniform and attributing them with a feeling of being a part of an indivisible nation. Among them one can list: Listing monolingual and, thus, mono-ethnic countries causes much more difficulty. These can be, for example: Countries that are almost fully homogenous with respect to language and ethnicity can be listed the following way: The Vatican passes as the most monolingual country in the world even though legally it has two official languages: It is worth mentioning that only the official status of the two languages is being discussed here; in reality, citizens of Vatican are multilingual due to the multinational nature of the Catholic clergy, administrative officers and service staff. Language policy is concerned with: In many countries and especially in Europe, the term regional language denotes an autochthonous i. It is so to the point of naming it a dialect of the national language, even though in many cases historically it developed not as a variety as a dialect but in parallel. Recently sign language has begun to be treated similarly to languages of ethnic minorities â€" mostly by sociolinguists but, in some countries for example Finland , also by their governing bodies. Apart from making decisions that regulate the relations between different ethnic groups in a country, the state may also take action in order to either support a given language or language variety, or quite the opposite; it may discourage their use or even ban the varieties in certain or all domains of language use. As a whole, these decisions and actions can be described as language planning. The aim of its endeavours was not only to regulate the relations between ethnic and language groups in the country but also to manipulate the groups through their creation, merging, separation, transformation or removal. This was done by means of nomenclature, border change, ethnic propaganda and, of course, language policy. Less violent examples of unequal language policy include stereotypization, i. An ethnic policy that supports different or all other ethnic groups inhabiting a given country encompasses, for one, the equal or, at least, similar consideration for every element forming an ethnic identity of a minority or a majority group. Also, it should provide minority groups

the right of participation in making political decisions as well as it should ensure the equality of the rights of minorities with the rights of the majority. Language planning comprises any decision or action made by the government, or different organizations, institutions, groups or individuals which are to affect the presence, use and development of a language or languages. These decisions are made to answer the demands of society and politics, when, for example, different groups of speakers of different languages or language varieties strive to ensure the unhindered and day-to-day presence of their languages in various domains, or when some of these domains are unavailable to certain often minority groups. The first type of action plan may be exemplified by the language policy of the Republic of Indonesia, one of the most multilingual regions in the world. Across all of its territories and domains of public life, it actively supports the use of a unified Indonesian language Bahasa Indonesia. Language planning in practice Languages, especially endangered ones, very often require decisive and informed language planning campaigns in the following areas: Initiatives taken up as a part of language planning may concern various areas of language use and language presence: Status planning also applies to prohibitions imposed on certain areas of language use; acquisition planning â€" it encompasses all initiatives legal instruments and normative acts included that regulate the teaching of a language in the domain of education teaching through a language, teaching as a national language, teaching as a foreign language, pre-school and adult courses, external courses and language competitions that promote learning; language technology planning â€" often considered the newest dimension of language planning. It creates the possibility of language use in text editors, on-line dictionaries, cell phones, cash machines, etc. Language planning, as understood from the above listed aspects, should be employed in a number of stages. The first stage usually is the analysis of linguistic behaviour in society or a smaller community that uses a certain language or a whole range of languages like the previously mentioned official, regional, minority, community, taught, and foreign languages. The next stage is to choose which language variety will be liable for language planning and its following aims: An example of this comes from Catalonia. Click here to see some examples of posters produced, which help speakers make sure they know the correct term in Catalan for a wide range of subjects. The ultimate aim of language planning, thus, is to maintain the presence of a language in each domain of public life in which the language has the capacity to function. Another primary aim of language planning is to create the best possible environment for broad language development, even though at the turn of the 21st century most of the languages of the world have been deprived of such environments. These strategies and actions usually occur after a certain period of limited or completely abandoned use of such languages. The term language MAINTENANCE, on the other hand, is employed to describe such strategies and actions that support and strengthen an endangered language that still functions and which is spoken by young users the youngest generation still learns the language , though its use is growing weaker. In popular terms, language maintenance, revival and revitalization are often used interchangeably to describe different linguistic situations. Strictly speaking, though, the terms refer to different processes in linguistic management. It also refers to legislation which makes a language official â€" for example, when the majority of American states declared English as the official language variously, between and ; see here for details , the aim was to maintain or enforce the dominance of English in these states. Language revitalization concerns the strengthening of a language that has suffered loss in the number of speakers. Evidence from placenames shows that Basque was once spoken much further eastward in the Iberian peninsula that it currently is, indicating that the language has been receding over the centuries see the animated picture on the right for a visual representation of this shift However, the number of Basque speakers is in fact increasing â€" according to official statistics, there were , speakers of Basque in , , speakers in and , speakers in Gobierno Vasco This is largely due to revitalization efforts in the schools. Southwestern Europe Wikipedia commons Language revival refers to a language which lost all of its speakers and has been reconstructed at some point after the last speaker died. Cornish was used as a community language in Cornwall, United Kingdom, until the late 18th century. A limited number of people did continue to use the language throughout the 19th and possibly the early 20th centuries. Literature from the Medieval and Tudor periods, and substantial fragments, including grammars, from the 17th, 18th and 19th centuries survived, which allowed Cornish to be revived in the early 20th century. Thus language revival often results in language transformation as much as anything else, as reproducing the speech of speakers from

the past is nigh-on impossible.

6: The ethics of language |

Language and Ethics. As was noted at the beginning of this chapter, language is culturally transmitted—we learn our language from those around us.

Language of Professional Ethics Professional Ethics: It examines the ethical dilemmas and challenges met by practitioners of a profession, the way in which professionals organize and develop ethical standards for members of their profession, and how these standards are applied in everyday practice. The Cambridge Dictionary of Philosophy describes professional ethics as: Professional values include principles of obligation and rights, as well as virtues and personal moral ideals such as those manifested in the lives of Jane Addams, Albert Schweitzer, and Thurgood Marshall. Professions organize all, or part, of a single occupation in a certain way. Professional ethics are the special standards defining the These standards are arbitrary more or less in the way promises are. Ordinarily morality sets limits on professional ethics without determining the content. One cannot deduce professional ethics from morality or moral theory. These standards only apply to members of their profession, whereas morality applies to every rational person. So, while the ethical standards for the profession of engineering may endorse the moral maxim to value human life, the actual standard, "Engineers shall hold paramount the safety, health and welfare of the public" 3 applies only to members of the profession of engineering. The study of professional ethics seeks to help individuals working in a profession make ethical decisions when faced with a moral dilemma. By gaining an understanding of the core ethical standards of a profession, knowledge of the professional standards of practice that may apply to their situation, and other influencing rules or factors, a professional has the tools to decide how they should act in a given situation. National Society of Professional Engineers. Last viewed, 11 July Prudence, Morality, Law, and Ethics: Some Distinctions What is the distinction between "morals" and "ethics"? Is there a difference between an unethical action and an unlawful action? Is it appropriate to discuss concepts of ethics and morality in a class setting? When talking about professional ethics, a number questions often arise. Terms such as "moral " and "immoral," "just" and "unjust" are used in everyday conversation, but often the definitions of these terms vary from person to person. Some individuals might worry about the appropriateness of using terms like "morality" in a classroom setting; a term that so often is used in the context of religion. The first morning of EAC workshops was spent answering some of these questions by giving some definitions and drawing some distinctions between terms used in discussing moral philosophy in general and professional ethics in particular. What follows is a copy of the handout used in this workshop session. VALUE3—the consequence of applying a standard to an entity "the evaluation". My unabridged dictionary lists 10 more senses! X an agent is rational insofar as: X is irrational insofar as X is not rational. Generally, it is prudent to eat enough to live. Wasting money is generally imprudent. Prudence differs from rationality: Prudence is not necessarily a matter of means only. Some ends are imprudent. Prudence is not necessarily selfish. To act selfishly is to serve oneself whatever the effect on others. Since there is nothing irrational in caring about others, it is all else equal prudent not to harm those we care about whatever they may do in consequence. Prudence becomes selfish only in a person who cares only for himself. An act is moral or morally right if it is right all right according to actual morality. An act is immoral or morally wrong if it is wrong forbidden according to actual morality. Something or someone is morally bad insofar as it tends to discourage moral acts or encourage immoral ones. Something or someone is morally evil insofar as it is both immoral and morally bad. To be "amoral"—that is, indifferent to morality—is to be morally bad. But sometimes the right act according to ideal morality may be imprudent, morally bad that is contribute to immoral conduct , or even morally wrong: Law LAW--a standard of conduct applying to members of a group whether they want it to apply or not. Laws are rules in a system of law. Since, by definition, law does not necessarily correspond to what people want, it must have other means of obtaining obedience if it is to be more than a possible practice ; hence, the central place of force and punishment in our idea of law. Fair and Unfair FAIR—what, all things considered, is permitted under the rules of a morally permissible practice insofar as those involved participate voluntarily. The ethical is always relative to a particular group and a particular standard. But ethics is nonetheless always consistent with

morality. Ethical and Unethical An act is ethical if it is ethically right or ethically good. She acted ethically, though only barely. That was highly ethical that is, not only ethically right but ethically good. An act is unethical if ethically wrong. An act is ethically all right if it is not unethical.

7: differences - ethic vs ethics - English Language & Usage Stack Exchange

The sign language interpreting Code of Ethics is very important for all interpreters to follow. All RID certified interpreters are required to follow the RID Code of Ethics. The Code of Ethics requires that interpreters behave in a manner appropriate to their position.

Deep down is the face-toface relationship that is ethical and that forms the foundation for everything. But there is also another level, the level of morals and our everyday ethical choices, the level of normativity. We are responsible for the other regardless of our actions and intentions. But how we carry out this responsibility is a complicated matter. This is the level of the good and the bad: It is the level of the actual choices we make, but ethics is something else. It cannot itself legislate for society or produce rules on how people should act see Levinas So Levinas does require of us to take infinite responsibility for the other, but at the ethical level this is no request because we already have this responsibility even if we did not want to take it. Nevertheless, his theory is also a normative statement on how we should act: The ethical and the normative come together at the moment when the face asks us not to hurt it. The face asks, demands, or begs us not to kill. Language stands at the centre of chiasmus of the two levels; one can also say that language combines the two levels: The conversation with the other is the ethical relation. However, the way ethics and language come together is not simple. I will now turn to discussing language in more detail. As noted above, for Levinas the ethical calling into question of the same comes first. It preceded everything, even intentionality and conceptualisation. But how can language be the happening of the ethical relation, when the ethical relation is something that happens before, or on a deeper level, than our conceptual way of taking hold of the world? What kind of language or conversation is Levinas thinking of when he says that the face-to-face relationship is conversation? He says that the profound essence of language is the irreversibility of the relation between me and the other in which the other is exterior and master. The other is an interlocutor and remains beyond the system of language. They are not on the same plane as I. Language can be spoken only if the interlocutor is the commencement of their discourse. Thus the communication of ideas and the reciprocity of dialogue, that is, what we normally understand as language and discourse, have their roots in the asymmetrical relation between the same and the other Levinas The idea is that the face-to-face relationship takes place in a language that is a special kind of conversation. In it, the infinity and the alterity of the other are maintained. This conversation is the commencement of ordinary reciprocal language as dialogue. Levinas says that discourse founds signification. Language thus conditions the functioning of rational thought: Language conditions thought â€" not language in its physical materiality, but language as an attitude of the same with regard to the Other irreducible to the representation of the Other, irreducible to an intention of thought [â€¦]. It is the signification of the face of the one who speaks and something other than their verbal signs. But the language of the other also founds signification, that is, ordinary language. Meaning is founded in the primordial language of the other. Here Derrida makes some very interesting remarks about language. He tries to study and explain something that is not ontology, something that is outside ontology as we usually understand it, but the only language he can do this with is the language of Western philosophy, which is thoroughly infiltrated by ontology. For instance, the critique that Levinas directs at Heidegger does not fully work, because Levinas operates within the same language and uses the same concepts as Heidegger. Levinas is not able to philosophise otherwise, because he is confined to the language he uses and all the tradition that this language brings with it see Derrida To this kind of criticism Levinas says that: We have no option but to employ the language and the concepts of Greek philosophy even in our attempts to go beyond them. We cannot obviate the language of metaphysics and yet we cannot, ethically speaking, be satisfied with it: Whereas he tends to see the deconstruction of the Western metaphysics of presence as an irreducible crisis, I see it as a golden opportunity for Western philosophy to open itself to the dimension of otherness and transcendence beyond Being. But he sees it as an opportunity. According to Derrida, there seems to be no way of conceptualising the encounter of the face.

A National Code of Ethics for Interpreters in Health Care â€¢ July â€¢ Page 3 of 23 Code of Ethics for Interpreters in Health Care The interpreter treats as confidential, within the treating team, all information.

If pressed, I would answer that if there is any part of me that sits at my core, that is an essential part of who I am, then surely it must be my moral center, my deep-seated sense of right and wrong. Psychologists who study moral judgments have become very interested in this question. Several recent studies have focused on how people think about ethics in a non-native languageâ€"as might take place, for example, among a group of delegates at the United Nations using a lingua franca to hash out a resolution. The findings suggest that when people are confronted with moral dilemmas, they do indeed respond differently when considering them in a foreign language than when using their native tongue. You are next to a switch that can shift the trolley to a different set of tracks, thereby sparing the five people, but resulting in the death of one who is standing on the side tracks. Do you pull the switch? Most people agree that they would. But what if the only way to stop the trolley is by pushing a large stranger off a footbridge into its path? People tend to be very reluctant to say they would do this, even though in both scenarios, one person is sacrificed to save five. Both native Spanish- and English-speakers were included, with English and Spanish as their respective foreign languages; the results were the same for both groups, showing that the effect was about using a foreign language, and not about which particular languageâ€"English or Spanishâ€"was used. In their study, volunteers read descriptions of acts that appeared to harm no one, but that many people find morally reprehensibleâ€"for example, stories in which siblings enjoyed entirely consensual and safe sex, or someone cooked and ate his dog after it had been killed by a car. Those who read the stories in a foreign language either English or Italian judged these actions to be less wrong than those who read them in their native tongue. Why does it matter whether we judge morality in our native language or a foreign one? When we use a foreign language, we unconsciously sink into the more deliberate mode simply because the effort of operating in our non-native language cues our cognitive system to prepare for strenuous activity. This may seem paradoxical, but is in line with findings that reading math problems in a hard-to-read font makes people less likely to make careless mistakes although these results have proven difficult to replicate. An alternative explanation is that differences arise between native and foreign tongues because our childhood languages vibrate with greater emotional intensity than do those learned in more academic settings. As a result, moral judgments made in a foreign language are less laden with the emotional reactions that surface when we use a language learned in childhood. For example, people who are bilingual are more likely to recall an experience if prompted in the language in which that event occurred. Our childhood languages, learned in the throes of passionate emotionâ€"whose childhood, after all, is not streaked through with an abundance of love, rage, wonder, and punishment? By comparison, languages acquired late in life, especially if they are learned through restrained interactions in the classroom or blandly delivered over computer screens and headphones, enter our minds bleached of the emotionality that is present for their native speakers. Catherine Harris and her colleagues offer compelling evidence for the visceral responses that a native language can provoke. But the strongest difference between languages was evident with reprimands: If language can serve as a container for potent memories of our earliest transgressions and punishments, then it is not surprising that such emotional associations might color moral judgments made in our native language. The balance is tipped even further toward this explanation by a recent study published in the journal Cognition. This new research involved scenarios in which good intentions led to bad outcomes someone gives a homeless person a new jacket, only to have the poor man beat up by others who believe he has stolen it or good outcomes occurred despite dubious motives a couple adopts a disabled child to receive money from the state. Reading these in a foreign language rather than a native language led participants to place greater weight on outcomes and less weight on intentions in making moral judgments. But the results do mesh with the idea that when using a foreign language, muted emotional responsesâ€"less sympathy for those with noble intentions, less outrage for those with nefarious motivesâ€"diminished the impact of intentions. This explanation is bolstered by findings that patients with brain damage to the ventromedial prefrontal cortex,

an area that is involved in emotional responding, showed a similar pattern of responses, with outcomes privileged over intentions. Or perhaps, this line of research simply illuminates what is true for all of us, regardless of how many languages we speak: And have you read a recent peer-reviewed paper that you would like to write about? Please send suggestions to Mind Matters editor Gareth Cook. Gareth, a Pulitzer prize-winning journalist, is the series editor of Best American Infographics and can be reached at garethideas AT gmail. She is the author of Language in Mind: An Introduction to Psycholinguistics.

9: Endangered Languages, Ethnicity, Identity and Politics | Languages In Danger

Thus language is only one factor in the ethnolinguistic description of a people, or an ethnic group. Language is a primary characteristic and an always present characteristic of ethnicity. Without language you would have an incomplete description of ethnicity.

LANGUAGE AS AN ETHIC pdf

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