

Urvalsprovet i engelska 22.5.2020 kl. 14.00–17.00

Anvisningar

- Skriv dina provsvar på det språk som anges i uppgiften. Svar som har skrivits på andra språk bedöms inte.
- Skriv dina provsvar i ett skilt svarsdokument. Ladda ner svarsdokumentet från sidan med anvisningarna för urvalsprovet, samma sida som du laddade ner detta provdokument från.
- Skriv dina svar tydligt med hela, korrekt formulerade meningar, inte som punktuppställning.
- Numrera dina svar. Använd samma numreringen som används i provet.
- **Kopiera inte.** Ifall du kopierar text ses det som försök till fusk. Helsingfors universitet kan använda plagiatidentifieringssystemet Urkund för att gå igenom urvalsprovssvaren.

Poäng

Del	Du kan få	Du kan bli antagen bara om du får
1	0–50 poäng	minst 20 poäng
2	0–50 poäng	minst 20 poäng
Totalt	0–100 poäng	minst 50 poäng

Dina provsvar i vissa delar av provet kan förbli utvärderade ifall du inte uppnått lägsta möjliga godkända poängantal i någondera av provets delar eller ifall du inte når lägsta möjliga godkända poängantal för hela provet.

This exam has two parts. Make sure you divide your time accordingly.

Part 1 (0–50 points)

Part 1 consists of multiple-choice questions. Read the provided texts and the questions carefully and supply the best answer for each question on the answer sheet. Follow the instructions on the answer sheet for indicating your answers. All answers must be supplied on the separate answer sheet. Only the answers on the answer sheet will be marked; answers marked somewhere else will be ignored. There is only one correct answer for each question. Questions that have no answer on the answer sheet or that have more than one answer on the answer sheet get 0 points. 1 point is deducted for each incorrect answer. Correct answers get 2 points.

In order to pass the exam, you need to receive at least 20 points on this part and at least 50 points from both parts together. If you do not receive at least 20 points on this part, the second part of your exam will not be marked.

Section A: Comprehension and interpretation (0–32 points)

The first set of questions test comprehension of the following text, as well as the ability to recognize and interpret the main themes of the text. Some of the questions test knowledge of cultural aspects of English, for example text genres.

The text is adapted from the following text:

Milroy, James (2001). Language ideologies and the consequences of standardization. *Journal of Sociolinguistics* 5/4: 530–555. The excerpt shown here appeared on pages 535–538 of the original document. All emphases (bold and italic font) are faithful to the original text. Underlining has been added to help with answering the questions.

Read the text carefully and then answer the questions following it.

Paragraph 1

An extremely important effect of standardization has been the development of consciousness among speakers of a ‘correct,’ or **canonical**, form of language. In what I have called ‘standard-language cultures,’ virtually everyone subscribes to the ideology of the standard language, and one aspect of this is a firm belief in **correctness**.

Paragraph 2

This belief takes the form that, when there are two or more variants of some word or construction, only one of them can be right. It is taken for granted as **common sense** that some

forms are right and others wrong, and this is so even when there is disagreement as to which is which. Usually, there is no disagreement: the utterance “I seen it,” for example, is *obviously* wrong, and “I saw it” – equally obviously – is correct. For the majority of people in standard language cultures who give attention to language – this is just how it is: *no justification is needed* for rejecting “I seen it,” and when justification is given (e.g., that “seen” is the participle, not the past tense) it is post hoc. Indeed, all prescriptive arguments about correctness that depend on intra-linguistic factors are post-hoc rationalizations, and there are many of these in the history of attitudes to English, in handbooks of correctness and even in descriptive histories of English. But an intra-linguistic rationalization is *not the reason why* some usages are believed to be wrong. The reason is that it is simply *common sense*: everyone knows it, it is part of the culture to know it, and you are an outsider if you think otherwise: *you are not a participant in the common culture*, and so your views can be dismissed. To this extent, linguists who state that “I seen it” is not ungrammatical are placing themselves outside of the common culture.

Paragraph 3

It is important to realize how powerful the appeal to common sense actually is. To call it ‘common sense’ implies that any debate on the matter is superfluous: everyone must surely know that the view expressed is the correct – responsible, decent, moral – view. Those who might disagree cannot be taken seriously: they are likely to be eccentric, irresponsible or, perhaps, dishonest. For example, it is noted by Milroy and Milroy (1999: 135–136) that ‘common sense’ was the banner under which the British Education Secretary, Kenneth Baker, in 1989 rejected the recommendations of a committee of educationists and linguists on English language teaching in the new ‘national curriculum.’ As these experts were by implication lacking in common sense, their views could confidently be rejected.

Paragraph 4

The ‘English Only’ movement in the U.S.A can also be cited as an example of this. It can be claimed to be common sense that English should be declared to be the official language of the U.S.A. as it is the major traditional language and the majority language; hence the ‘English Only’ position has great persuasive power and will be accepted by many well-meaning people who do not realize that it is a cover for specific political attitudes (often xenophobic ones).

Paragraph 5

Now, although common sense attitudes are ideologically loaded attitudes, those who hold them do not see it in that way at all: they believe that their adverse judgements on persons who use language 'incorrectly' are purely linguistic judgements sanctioned by authorities on language, and this belief is itself partly a consequence of standardization. People do not necessarily associate these judgements with prejudice or discrimination in terms of race or social class: they believe that, whatever the social characteristics of the speakers may be, these persons have simply used the language in an erroneous way and that it is open to them to learn to speak correctly. If they do not do this, it is their own fault as individuals, whatever their race, color, creed or class: there are plenty of models for them of 'good' speech. Indeed, the general public, including those who make judgements about correctness, are often willing to admit that they themselves make mistakes and are not competent in their own knowledge of the language. They require the guidance of privileged authorities. This last comment makes a point that is crucial for understanding the effects of the standard ideology and the differences between most linguists and the general public on this matter, so let us consider it a little further.

Paragraph 6

The ideology requires us to accept that **language (or a language) is not the possession of the native speakers**: they are not pre-programmed with a language faculty that enables them to acquire (or develop) 'competence' in language without being formally taught (if it is conceded that they are equipped with such a faculty, this is treated as unimportant). What they do acquire in an informal way before school age is not reliable and not yet fully correct. In this general context 'native speaker intuition' means nothing, and grammatical sequences are not products of the native speaker's mind. They are defined externally – in grammar books, and school is the place where the real language learning takes place. It is common sense that children must be taught the canonical forms of their own native language, mainly at school by those who know the rules of 'grammar,' correct meanings of word and correct pronunciation, and these rules and norms all exist outside the speaker. The (usually unnamed) authorities on whom speakers (and their teachers) depend have privileged access to the mysteries of language and have something of the status of high priests (Bolinger's *shamans*, 1981). If we put it in terms of right and wrong, we can perhaps also notice in passing that for many the matter is not only a social one, but a *moral* one also.

Paragraph 7

As a result of all this, everyone becomes capable of knowing that *it's me*, for example, is wrong, *regardless of how often it is actually used* ('Yes – I actually say *it's me* – but I know it's wrong!') If individuals do not know this kind of thing, they identify themselves as not belonging to the community that can distinguish right from wrong. The canonical form of the language is a precious inheritance that has been built up over the generations, not by the millions of native speakers, but by a select few who have lavished loving care upon it, polishing, refining and enriching it until it has become a fine instrument of expression (often these are thought to be literary figures, such as Shakespeare). This is a view held by people in many walks of life, including plumbers, politicians and professors of literature. It is believed that if the canonical variety is not universally supported and protected, the language will inevitably decline and decay.

Paragraph 8

I have considered this matter at some length, not to argue that these views are foolish or paranoid, but to point out that there is a discernible logic in them. Therefore, it is a mistake to dismiss them as paranoia. Some linguists have attempted to engage in debates about these matters, usually pointing out that such views are wrong, and it seems that they have not always fully understood the power of ideologies of language that drive public opinion on these topics. A basic component of the reading here arises from the belief that language is a *cultural* possession analogous to religion and legal systems, rather than part of human mental and cognitive faculties. There is much that strikes me as 'theological' about it. Yet, in so far as language actually *is* a cultural object, these views can hardly be said to be entirely misguided, and they are not in this sense irrational either. Thus, they have to be to that extent respected and taken seriously. Public opinions are deeply and sincerely held and widespread in society, however ill-informed linguists may consider them to be. They are also manifestations of deeply ingrained ideological positions and beliefs, and we ignore this at our peril. If we tell people things about language that they firmly believe to be untrue, they will mistrust us and reject what we say.

Section A: Questions

Read the following questions carefully and supply your answers to them on the separate answer sheet. There is only one correct answer for each question. Incorrect answers get 0 points.

Correct answers get 2 points. Questions supplied with no answer or more than one answer get 0 points.

1. In Paragraph 2, the author writes about post-hoc rationalizations. Which of the following definitions most closely captures the author's meaning with this term?
 - a) excuses with no basis in reality
 - b) a groundless justification
 - c) philosophical assessments
 - d) explanations that are made after the fact**

2. Paragraph 2 contains the underlined words *prescriptive* and *descriptive*, and the author sets these words in opposition to each other. Which of the following offers the most accurate definition of *language prescriptivism* and *language descriptivism*?
 - a) right versus wrong use of language
 - b) what is considered the right way of using language versus how language is actually used**
 - c) formal language versus vernacular language
 - d) how educated people use language versus how uneducated people use language

3. The underlined instances of *you* and *your* in Paragraph 2 refer to
 - a) people who go against the common sense, standard language culture**
 - b) the readers
 - c) people who have a grasp of good grammar
 - d) people who have common sense

4. In Paragraph 3, the word *superfluous* means
 - a) without cause
 - b) with imperfect grammar
 - c) beyond what is necessary**
 - d) unjust

5. The first three paragraphs of the text describe *standard language culture*. Based on the text, which of the following is the most accurate description of this concept?
- a) the most cultured way of using a language
 - b) a collective agreement about the correct use of language**
 - c) an elected society that makes a language uniform
 - d) an ideological unity among educated speakers
6. In Paragraph 4 of the text the 'English Only' position implies that
- a) English is the official language of the U.S.A.
 - b) the U.S.A. does not have an official language**
 - c) English should not be the official language of the U.S.A.
 - d) the U.S.A. has two official languages
7. The author most closely equates standard language culture to
- a) religion**
 - b) xenophobia
 - c) logic
 - d) education
8. The author does not use the term *language ideology* in the text, but the meaning of the term can nonetheless be deduced from reading the passage. Which of the following is the most accurate description of *language ideology*?
- a) the process of developing an ideal version of a language
 - b) the decision-making process of a language board
 - c) beliefs everyday people have about a language/language**
 - d) the scientific study of language

9. What is the author's view in Paragraph 5?
- a) **Judgement about 'correct' use of language is associated with prejudice and discrimination.**
 - b) Everyone should have access to models of standard language.
 - c) If people do not learn to use proper English, it is their own fault.
 - d) Everyday people have every right to criticize language.
10. Which of the following statements about Paragraph 6 expresses the author's view?
- a) **English speakers erroneously think that the English language is controlled by experts.**
 - b) Everyday English speakers should not be trusted to take care of the English language.
 - c) English speakers learn to use English properly after they are educated in schools.
 - d) Native speaker intuition is not a good indication of how language actually works.
11. In Paragraph 6, the term *language faculty* is most accurately defined as
- a) a neutral accent
 - b) expertise in English
 - c) **ability in language**
 - d) how English is taught in the classroom
12. In Paragraphs 6 and 7, the phrases *canonical forms of their own native language* and *canonical form of the language* refer to
- a) **forms of the language found in grammar books and other expert sources**
 - b) the language of everyday users
 - c) the language used in poetry and literature
 - d) special dialect forms
13. Who is the primary audience for Paragraph 8 of the text?
- a) Language teachers
 - b) Everyday people
 - c) Language shamans
 - d) **Linguists**

14. Which of the following best describes the purpose of Paragraph 8?

- a) to compare
- b) to summarize
- c) to persuade**
- d) to describe

15. In what capacity is the author writing, as demonstrated throughout the text?

- a) He is a language shaman.
- b) He is an English teacher.
- c) He is a linguist.**
- d) He is a grammarian.

16. Which of the following genres is the most accurate description of this piece of text?

- a) news writing
- b) scientific writing**
- c) informal written language
- d) an opinion piece

Section B: Application and analysis (0–18 points)

In this section, you are presented with some of the main word formation/coinage processes, or in other words how languages gain new words. You are first presented with five terms and brief definitions and examples of each of them. Then you are asked to apply these definitions to real-life examples. This portion of the exam demonstrates your ability to interpret new information and infer the main points, relating it to actual examples. This section also tests your knowledge of cultural aspects of English, for example text genres, as well as the grammar of English.

The terms and definitions presented here are based on the following text:

Yule, George. 2010, 4th edition. *The Study of Language*: Cambridge University Press - M.U.A. <https://www.dawsonera.com:443/abstract/9780511683817>. pages 55–58.

Term 1: *compounding*: joining two lexical units to produce a single form. Examples include *bookcase*, *doorknob*, *paperclip*, *astrophysicist*

Term 2: *blending*: The combination of two separate forms to produce a single new term. Examples include *smog* (derived from *smoke* + *fog*), *brunch* (derived from *breakfast* + *lunch*)

Term 3: *backformation*: A word of one type (usually a noun) is reduced to form a word of another type (usually a verb). Examples include *television* → *televise*, *donation* → *donate*

Term 4: *conversion*: a change in the function of a word, for example when a noun becomes a verb (without any reduction as is the case with *backformation*). A change in the grammatical category of a word. Examples include *bottle* (noun and verb), *butter* (noun and verb)

Term 5: *derivation*: new words are formed by adding affixes to a root. Examples include *unhappy*, *misrepresent*, *careless*, *prejudge*

The following text, which you will use for data, is adapted from an online source:

Papa, Ashley (November 1, 2016). The 15 Most Important Dating Tips for Women. Available at <https://www.zoosk.com/date-mix/dating-advice/dating-advice-women/dating-tips-for-women/>.

Accessed 16 February 2020.

Read the following questions carefully and supply your answers to them on the separate answer sheet. There is only one correct answer for each question. 1 point is deducted for each incorrect answer. Correct answers get 2 points. Questions supplied with no answer or more than one answer get 0 points.

Text excerpt 1. Know your non-negotiables

These would be those instant deal breakers of yours—he’s a smoker, a non-monogamist, a cat-lover, etc.—that instantly tell you to move on so you’re not wasting your time. “What are those three things that are not negotiable when you’re looking for a relationship?” asked relationship expert [name redacted]. “Try not to include physical or financial attributes. Focus on character traits, personality type, and value systems.”

17. In text excerpt 1, the underlined word *non-negotiables* is most accurately considered the product of which of the following word-formation processes?
- a) compounding
 - b) derivation**
 - c) backformation
 - d) conversion
18. In text excerpt 1, the underlined word *cat-lover* is most accurately considered the product of which of the following word-formation processes?
- a) backformation
 - b) blending
 - c) conversion
 - d) compounding**
19. In text excerpt 1, the underlined sentence starting with *“What are those three things ...”* is most accurately described as which of the following?
- a) a direct quotation**
 - b) a summary
 - c) a definition
 - d) a reference

Text excerpt 2. Don’t limit yourself.

“In your 20s you might have frowned when thinking about dating a guy with a child or one that had previously been married,” says [name redacted]. But the chances are, if a man is in his 40s, there’s a higher probability he’s been married or has kids. “Stay open to men that have been divorced,” she adds.

20. In text excerpt 2, the three underlined words *limit*, *frowned* and *open* are most accurately considered the product of which of the following word-formation processes?
- a) backformation

b) conversion

c) blending

d) derivation

21. In text excerpt 2, the underlined word *probability* is most accurately considered the product of which word-formation process?

a) compounding

b) derivation

c) backformation

d) conversion

Text excerpt 3. Don't lie. Don't even inflate the truth.

Sure, you want to impress each other, but honesty from the start is a prerequisite to trust, says psychotherapist, [name redacted]. "If the picture or description of your date was inaccurate then the rest of the relationship will be likely be filled with deceptions too."

22. In text excerpt 3, the underlined word *psychotherapist* is most accurately considered the product of which of the following word-formation processes?

a) compounding

b) blending

c) derivation

d) conversion

23. Excerpts 1–3 are best described as what kind of genre?

a) news writing

b) scientific writing

c) informal written language

d) an opinion piece

24. The three text excerpts in this section begin with the sentences *Know your non-negotiables*, *Don't limit yourself*, *Don't lie*. These sentences are examples of which of the following communicative functions?

a) They are all statements.

b) They are all idioms.

c) They are all commands.

d) They are all promises.

25. In the text excerpts in this portion of the exam, the use of *you* most accurately refers to

- a) the reader
- b) people who are dating
- c) everyone
- d) women**

Part 2 (0–50 points)

This part of the examination tests your ability to comprehend an academic text and explain its meaning in your own words. In addition to the content of your answer, you will also be assessed on the fluency and accuracy of your language.

Complete the task as directed. Write your answer in English. An answer in any other language will get 0 points. In order to pass the exam, you need to receive at least 20 points on this part and at least 50 points from both parts together.

In Part 1 Section A of the exam you read an excerpt from James Milroy's article "Language ideologies and the consequences of standardization." **Using only the ideas found in Milroy's article**, summarize in 250–300 words what Milroy has to say on "Language ideologies and the notion of common sense." Write this summary **in your own words** (do not copy chunks of text from the source text). Your summary will need to introduce the main ideas, elaborate on them, and end with a conclusion. Marks will be given for content, linguistic fluency, and accuracy. (0–50 points)

Content coverage:

- In "standard language cultures" it is taken for granted as common sense that some forms of language are right and others are wrong.
- No justification is needed: "I seen it" is obviously wrong
- Where justifications are given they are generally ad hoc rationalizations
- Intralinguistic rationalizations are not the reason why some usages are believed to be wrong. The reason is common sense: "Everyone knows it". It is part of the culture to know it. You are an outsider if you think otherwise. If you think "I seen it" is not unagrammatical (acceptable) then you are not a participant in the common culture.
- The appeal to common sense is powerful.
- This appeal implies that any debate is superfluous (unnecessary).
- There is a strong moral component: the 'correct' view is the responsible, decent, moral view.
- If you disagree you are irresponsible.
- The example of the new national curriculum (UK 1989): rejection of experts on the grounds that they supposedly lacked common sense.

- 'Common sense' can cover or mask political agendas (the e.g. of the xenophobic "English Only" movement in the US).
- Common sense attitudes are ideologically loaded = biased (though those who hold them do not see it as that).
- It is considered 'common sense' that children need to be taught correct forms of language (grammar, usage, pronunciation) at school.
- The common sense view is that language is not innate but learned ("the rules are outside the speaker").
- Some linguists have pointed out that common sense views are wrong, but there is a logic to them. Language is a cultural possession. The views are not irrational. The views are sincerely held. They should be respected.

Marking of content (total 30):

26-30: Excellent coverage of content. All or virtually all points are covered in a very well organized and sophisticated way. An impressive piece of writing.

20-25 Very good coverage of content. Nearly all points are covered in a very well organized and quite sophisticated way. Good clear writing.

15-19: Good coverage of content. The majority of major points are covered. The organization of the text might be clearer or more logical. The sophistication and expression of ideas is for the most part good. A reasonably clear piece of writing.

10-14: Adequate coverage of content. Some points overstressed, ignored or not fully understood. The organization is not very clear.

0-9: The task is not covered in a satisfactory way. Few points are made with some points not fully understood.

Language and expression (total 20)

16-20 An excellent command of English. Very appropriate expression. A very high degree of control. Virtually no errors. An excellent ability to summarize and express ideas in their own words.

10-15 A very good command of English. Appropriate expression. A high degree of control. Very few errors. No major errors. A very good ability to summarize and express ideas in their own words.

5-9 A reasonable command of English. Appropriate expression for the most part. A relatively high degree of control. Some errors. A relatively good ability to summarize and express ideas in their own words.

0-4 Command of English shows evident weaknesses in fluency and accuracy. Finds difficulty in summarizing. Much of the text is taken directly from the source without showing the ability to express points in their own words.