

## LANGUAGE IDEOLOGIES

### Concise definitions

Numbers in brackets after the names of ideologies refer to their type: (1) – **general language ideologies**; (2) – **ideologies concerning the working of languages**; and (3) – **ideologies of correctness**.

1. **Language defectivism (2)** – the conviction that a language or a variety can contain defective or even harmful linguistic forms which are qualified as incorrect regardless of the context of their use.
2. **Language exactism (3)** – the conviction that a precise and non-misunderstandable utterance is of an absolute value and that a linguistic form which is more precise, unambiguous and non-misunderstandable as far as denotation is concerned is inherently more correct than one which refers to its object of denotation less precisely, more vaguely, and in a hazy and/or misunderstandable way.
3. **Language expressivism (3)** – the conviction that a stylistically marked expressive linguistic form is inherently more correct than a stylistically unmarked one which lacks an expressive value.
4. **Language homogenism (1)** – the conviction that variation in language and in linguistic varieties is a negative phenomenon; its proponents favor linguistic unity and a unified language at the expense of linguistic variability.
5. **Language idiomism (3)** – the conviction that the linguistic forms uniquely characteristic of a language are inherently more correct than those that are found in other languages (and especially than those forms that have occurred under the influence of other languages) and which, thus, reflect “a Hungarian way of thinking” and “a Hungarian outlook”.
6. **Language isomorphism (3)** – the conviction that linguistic forms that have only one function (meaning) are inherently more correct than those that have more than one.
7. **Language communicationism (2)** – the conviction which narrows down the function of a linguistic utterance to conveying content and does not consider other important functions of language, such as the identity marking or esthetic functions.
8. **Language competencism (2)** – the conviction that there is a direct connection between the use of linguistic forms stigmatized as incorrect and the language proficiency of speakers, that is, that the use of linguistic forms considered incorrect signals a weaker language proficiency.
9. **Language conservatism (3)** – the conviction that traditional, older linguistic forms are inherently more correct than new ones.
10. **Language logicism (3)** – the conviction that “logical” linguistic forms and semantic motivation that correspond to the laws of thinking are inherently more correct than those that are in less accord with the laws of thinking and those whose semantic motivation is not harmonious.
11. **Language nationalism (1)** – the conviction whose proponents regard the language associated with their own ethnic (national) identity to be above that of others and consider it to be better, more beautiful, and more valuable.

12. **Language naturism (3)** – the conviction that the naturalness of an utterance is of an absolute value, that the linguistic forms considered “more natural” by speakers are inherently more correct than those which are not considered to be as natural by speakers.
13. **Language necessitism (2)** – as an ideology concerning the working of languages, the conviction that there exist in language unnecessary and, thus, incorrect linguistic forms; that not all variants with the same denotative meaning are necessary but one or more of them can be superfluous.
14. **Language necessitism (3)** – as an ideology of correctness, the conviction that, of two or more synonymous forms, one (the traditional, codified, and standard one) is necessary and correct, while the newer form or forms is/are less correct or even incorrect.
15. **Language perfectionism (2)** – the conviction that “polished” discourse, that is, discourse formed with greater care, is more valuable than “unpolished” discourse, which takes less mental effort to produce.
16. **Language purism (3)** – the conviction that traditional linguistic forms which are not of foreign origin are inherently more correct than those of foreign origin; similarly, that forms with no foreign pattern of internal linguistic origin are inherently more correct than those which have been created following a foreign pattern.
17. **Language rationalism (1)** – the conviction that linguistic structures are determined by cognitive structures of the mind, that is that words and grammatical forms are created to express our inherently existing thoughts; and what follows from this is that words (and their meanings) and grammatical forms can be derived from the working of the mind. The expectation that the linguistic system should be in harmony with the laws of human thinking (that is, be “logical”) also derives from this conviction.
18. **Language standardism (1)** – as a general language ideology, the conviction that the standard variety is more valuable, of higher order, more developed, better and even more beautiful than others, and that it is in the elemental interest of every person to acquire and use it.
19. **Language standardism (3)** – as a language correctness ideology, the conviction that standard linguistic forms are inherently more correct than forms of other varieties. Its proponents call the norm of the standard variety “the norm” and place it above all others.
20. **Language synthetism (3)** – the conviction that the compactness of an utterance is of an absolute value, that synthetic linguistic forms are inherently more correct than analytical ones.