UDC 811.11
DOI https://doi.org/10.32782/2710-4656/2026.5/14

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LINGUISTIC CHARACTERISTICS AND HISTORICAL BACKGROUND OF AFROAMERICAN ENGLISH

The afroamerican variant of english constitutes one of the varieties of the english language that has developed within the historical, social, and cultural context of afroamerican communities. Throughout its history, this variety has frequently been characterized as negative ideas such as "broken English" and "bad English." Such perceptions were largely associated with broader social prejudices toward african americans. Despite these negative attitudes, afroamerican communities have continuously maintained and developed their distinctive linguistic features, demonstrating that the variety represents a systematic variant of language. The development of afroamerican english has also been closely connected with the work of linguists and scholars who have investigated its historical origins, structural characteristics, and patterns of variation. Linguistic research has played a crucial role in challenging traditional misconceptions and demonstrating the systematic nature of the variant. Prominent linguists have examined afroamerican english from historical, phonological, lexical, grammatical point of view and they also searched sociolinguistic perspectives, contributing to a broader understanding of its development and its position among the varieties of american english.

In addition to academic research, the increasing influence of mass media and digital communication has contributed to the wider dissemination and visibility of afroamerican english. Social media platforms, including YouTube, as well as music, films, television, and other forms of popular culture, have introduced its linguistic features to audiences beyond afroamerican communities. In particular, hip-hop culture has played a significant role in the international circulation of vocabulary, pronunciation patterns, expressions, and other linguistic features associated with afroamerican speech. Afroamerican english has been referred to by various names throughout different historical periods and academic traditions. These designations include Ebonics, African American Vernacular English (AAVE), Black English, Black English Vernacular (BEV), American Negro Speech, Negro Dialect, Nonstandard Negro English, Black Dialect, Black Communications, and Black Street Speech.

Keywords: *afroamerican english, pidgin, creole, dialect, language version, variety.*

Statement of the problem. African americans have ancient, deep and historically significant roots. The formation of african american communities and cultures during slavery, including distinctive traditions in language, music, religion, food, and family life are closely connected to the long struggle for freedom and citizenship, including abolitionism, the Civil War. Some movements such as Reconstruction, the Harlem Renaissance, the Great Migration, and the Civil Rights Movement, played crucial role in afroamerican society. African americans history is not simply a history of slavery; it encompasses centuries of community-building, cultural development, resistance and achievement.

They achieved enormous legal and political gains especially the abolition of slavery, citizenship, voting rights, desegregation, and stronger civil-rights protections. The afroamerican english is a main communication among them. They persistenly declared their language variant as a main communication mean in the linguistics.

Analysis of recent research and publication. Afroamerican English, also widely referred to as afromerican english that is a variant of english that developed primarily within afroamerican communities. It possesses distinctive grammatical, lexical, phonological, and prosodic features that distinguish it from other varieties of american english. Although its use is particularly prominent in afroamerican communities. Speakers may also alternate between afroamerican english and more standardized forms of american english depending on

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the communicative situation, audience, and degree of formality [1, p. 8–10].

The historical development and linguistic status of afroamerican english have been subjects of extensive scholarly discussion. Linguists have proposed different hypotheses concerning its origins, including dialectal, creolist, substrate, and other historical explanations. The emergence of the variety was influenced by a complex combination of historical, social, cultural, and linguistic factors. These factors contributed to the development of distinctive patterns in pronunciation, vocabulary, grammar, and discourse. Consequently, the study of afroamerican english requires consideration not only of its internal linguistic structure but also of the historical circumstances in which afroamerican communities developed and maintained their linguistic practices [3, p. 10–12].

The historical context of slavery and the transatlantic slave trade are particularly important in discussions of the origins of afroamerican english. Enslaved africans who were brought to North America came from linguistically diverse backgrounds and spoke numerous african languages. In the process of forced contact among speakers of different languages, as well as through sustained interaction with English-speaking populations, various forms of linguistic contact emerged. Some scholars have therefore proposed that contact varieties, including pidgin and creole languages, may have played a role in the historical development of afroamerican speech. However, the precise nature and extent of this influence remain subjects of continuing scholarly debate [4, p. 50–54].

The concept of a pidgin is relevant to contact-language theories because pidgins can emerge as means of communication among groups who do not share a common native language. When such a contact variety becomes nativized and develops into the first language of a community, it may undergo processes associated with creolization and become a creole. John R. Rickford, William Stewart, John Baugh considered afroamerican english like creole. Nevertheless, the historical relationship between pidgin and creole formation and the development of afroamerican english cannot be established solely on the basis of the historical existence of slavery or multilingual contact. Since african americans developed during the transatlantic slave trade and the period of slavery, they had language contact with other nations, they used english and various West African languages and English-based creoles. The process is regarded by some scholars as a significant factor in the historical development and possible creole origins of afroamerican english [10, p. 20–23; 9, p. 16–21].

Afroamerican variant is characterized by the fact that it appeared as a result of various historical, social and cultural reasons. Some linguists S. Mufwene and W. Labov searched afroamerican English like dialect. As we already know, a dialect is a means of communication between people in a language who live on the same territory. According to certain linguists in the field of Germanic studies, the English language of black people serves for the communication of all african americans. This variant of the language is considered as an independent american version of the language and has all language levels like all other languages [8, p. 30–34].

Furthemore, dialects are used in the language of local nationalities and in the literary language. The standard american version of the english language itself plays a role in the formation of the afroamerican variant of English language, which created it, including its external form.

Task Statement. The purpose of the article is to investiagte background history and linguistic features of afroamerican english. In the origin and history of the development of the english language in America, especially in the Caribbean Islands, it is necessary to give a special role to the island of Barbados, where the first english settlers appeared in the south-east of this island in 1627. Later since 1640, the Irish, deported as a result of Oliver Cromwell's policy, began to actively settle the island, which led to the local population mastering not only British English, but also the Irish dialect. In general, the process of learning English was slow, haphazard and ineffective; syntactic models, as a rule, were borrowed from substratum languages, and basic grammatical constructions were borrowed from the superstrate [6, p. 70–72].

In the modern world, afroamerican variant of english language has its own linguistic system. This system combines the main linguistic structures and variability.

The history of african americans in the Unites States is long and complex and their first appearance in the continent dates back to the beginning of colonization in the 17th century. Originally brought to the southern parts of North America as slaves, they lived in close proximity to the Whites until the introduction of huge plantations, which demanded heavy manual labor and the constant importation of new slaves from West Africa and the Caribbean. The new living conditions that african americans faced, which left them no choice but to socialize and communicate mainly among themselves, in combination with the relocation of a

great number of them to new settlements, contributed to the development and spread of African American Vernacular English (AAVE) across the United States.

Outline of the main material of the study. Most African Americans are descendants of enslaved people within the boundaries of the present United States. While some Black immigrants or their children may also come to identify as African American, the majority of first-generation immigrants do not, preferring to identify with their nation of origin. Most African Americans are of West African and coastal Central African ancestry, with varying amounts of Western European and Native American ancestry.

As mentioned above, afroamerican history began in the 16th century, with Africans from West Africa and coastal Central Africa being sold to European slave traders and transported across the Atlantic. After arriving in the Americas, they were sold as slaves to European colonists and put to work on plantations, particularly in the southern colonies. A few were able to achieve freedom through manumission or escape and founded independent communities before and during the American Revolution. After the United States was founded in 1783, most Black people continued to be enslaved, being most concentrated in the American South, with four million enslaved only liberated during and at the end of the Civil War in 1865. During Reconstruction, they gained citizenship and adult-males the right to vote; due to the widespread policy and ideology of White supremacy, they were largely treated as second-class citizens and found themselves soon disenfranchised in the South. These circumstances changed due to participation in the military conflicts of the United States, substantial migration out of the South, the elimination of legal racial segregation, and the civil rights movement which sought political and social freedom. However, racism against african americans and racial socioeconomic disparity remains a problem into the 21st century [5, p. 28–30].

During history african americans struggled againist inequality, racial discrimination. They fight for peace for centuries. In the 20th and 21st centuries, immigration has played an increasingly significant role in the afroamerican community. As of 2022, 10% of black Americans were immigrants, and 20% were either immigrants or the children of immigrants. In 2008, Barack Obama became the first african american president of the United States. Kamala Harris became the nation's first african american vice president in 2020. Both are descended from black immigrants.

African Americans quickly set up congregations for themselves, as well as schools and community/civic associations, to have space away from White control or oversight. While the post-war Reconstruction era was initially a time of progress for African Americans, that period ended in 1876. By the late 1890s, Southern states enacted Jim Crow laws to enforce racial segregation and disenfranchisement. Segregation was now imposed with Jim Crow laws, using signs used to show Blacks where they could legally walk, talk, drink, rest, or eat. For those places that were racially mixed, non-Whites had to wait until all White customers were dealt with. Most African Americans obeyed the Jim Crow laws, to avoid racially motivated violence. To maintain self-esteem and dignity, African Americans such as Anthony Overton and Mary McLeod Bethune continued to build their own schools, churches, banks, social clubs, and other businesses [2, p. 1–3].

The desperate conditions of African Americans in the South sparked the Great Migration during the first half of the 20th century which led to a growing African American community in Northern and Western United States. Despite discrimination, drawing cards for leaving the hopelessness in the South were the growth of African American institutions and communities in Northern cities. Institutions included Black oriented organizations (e.g., Urban League, NAACP), churches, businesses, and newspapers, as well as successes in the development in African American intellectual culture, music, and popular culture (e.g., Harlem Renaissance, Chicago Black Renaissance). The Cotton Club in Harlem was a Whites-only establishment, with Blacks (such as Duke Ellington) allowed to perform, but to a White audience. Black Americans also found a new ground for political power in Northern cities, without the enforced disabilities of Jim Crow.

The Civil Rights Act of 1964 that banned discrimination in public accommodations, employment, and labor unions, and the Voting Rights Act of 1965, which expanded federal authority over states to ensure Black political participation through protection of voter registration and elections. By 1966, the emergence of the Black Power movement, which lasted from 1966 to 1975, expanded upon the aims of the civil rights movement to include economic and political self-sufficiency, and freedom from White authority.

Civil Rights Movement, Black Power Movement, and Black Pride Movement are main movements in the life of african americans.

The Civil Rights Movement was a major african american movement, especially prominent during the 1950s and 1960s, with this movement people

achieved to end racial segregation, discrimination, and the denial of equal civil and political rights. Martin Luther King Jr., Rosa Parks, and John Lewis were the main public figures of the movement.

The Black Power Movement became particularly influential in the mid-1960s and 1970s. It emphasized racial self-determination, political empowerment, community control, and economic independence. Stokely Carmichaeland Malcolm X, were the main public figures, represented different political approaches.

The Black Pride Movement developed alongside and partly within the broader Black Power era. Its central idea was the affirmation of black identity, history, culture, heritage, and dignity. It challenged negative stereotypes about black people and encouraged appreciation of African heritage, black cultural traditions, natural appearance, literature, music, and history. The slogan "Black is Beautiful" became particularly associated with this cultural dimension. Black pride movement cultural identity, dignity, and positive self-representation [5, p. 47–55].

The Great Migration was a major demographic movement in U.S. history in which millions of African Americans moved from the rural South to cities in the North, Midwest, and West, particularly between about 1916 and 1970.

Main reasons for the migration included: Jim Crow segregation and racial discrimination in the South, Limited economic opportunities, particularly in agriculture, Racial violence and threats to African American communities [7, p. 110–113].

Conclusion. Approaching the results, we can conclude that afroamerican variant of english language has a pronounced emotional linguistic trace. This variant is characterized by linguistic specificity, originality and uniqueness. Regional division can also be added here. Here the main factor manifests itself in the study of the dialect and the question of its origin. It should be noted that this version of English goes back to the african americans themselves. As I mentioned before, africans americans were brought to North America as slaves. But they communicated with each other in West African languages. These languages then became the basis for the formation of the afroamerican variant of English language. But african slaves in America studied English and in turn tried to bring it closer to the system of their native language. This applies to lexical, grammatical and phonetic elements of afroamerican English. Today, afroamerican english is widely spread language variant in the world. Afroamerican English is a main factor in the sociolinguistics. It is regarded as a systematic and historically rooted variant of english that takes an important role in communication, cultural identity, and community formation among african american speakers. The features of afroamerican english have become increasingly visible in movies, television, YouTube, music, and social media. Due to sociolinguistic perspective, this illustrates how mass media and digital platforms can facilitate linguistic dissemination and influence language attitudes.

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Ісмаїлова П. М. ЛІНГВІСТИЧНІ ХАРАКТЕРИСТИКИ ТА ІСТОРИЧНЕ ПІДҐРУНТЯ АФРОАМЕРИКАНСЬКОЇ АНГЛІЙСЬКОЇ МОВИ

Афроамериканський варіант англійської мови є одним із різновидів англійської мови, що сформувався в історичному, соціальному та культурному контексті афроамериканських спільнот. Протягом

своєї історії цей різновид часто характеризували негативно, зокрема як «ламану» чи «погану» англійську. Такі уявлення значною мірою були пов'язані із ширшими соціальними упередженнями щодо афроамериканців. Попри це негативне ставлення, афроамериканські спільноти постійно зберігали й розвивали свої самобутні мовні риси, демонструючи, що цей різновид є системним варіантом мови. Розвиток афроамериканської англійської також тісно пов'язаний із діяльністю лінгвістів і науковців, які досліджували її історичне походження, структурні характеристики та закономірності варіативності. Лінгвістичні дослідження відіграли вирішальну роль у спростуванні традиційних хибних уявлень і доведенні системного характеру цього варіанту мови. Видатні лінгвісти вивчали афроамериканську англійську з історичного, фонологічного, лексичного та граматичного поглядів, а також досліджували її соціолінгвістичні аспекти, сприяючи глибшому розумінню її розвитку та місця серед різновидів американської англійської мови.

Окрім академічних досліджень, поширенню та популяризації афроамериканської англійської сприяли зростаючий вплив засобів масової інформації та цифрові комунікації. Платформи соціальних мереж (зокрема YouTube), а також музика, кіно, телебачення та інші форми масової культури ознайомили з її мовними особливостями аудиторію за межами афроамериканських спільнот. Зокрема, значну роль у поширенні на міжнародному рівні лексики, моделей вимови, сталих виразів та інших мовних рис, притаманних афроамериканському мовленню, відіграла хіп-хоп культура. У різні історичні періоди та в межах різних наукових традицій афроамериканську англійську називали по-різному. Серед таких назв: «ебонікс» (Ebonics), афроамериканська розмовна англійська (AAVE), «чорна англійська» (Black English), розмовна «чорна англійська» (BEV), мова американських негрів, негритянський діалект, нестандартна негритянська англійська, «чорний діалект», «чорна комунікація» та «чорне вуличне мовлення».

Ключові слова: *афроамериканська англійська, піджин, креольська мова, діалект, мовна версія, різновид.*

Дата першого надходження статті до видання: 11.09.2026
Дата прийняття статті до друку після рецензування: 28.09.2026
Дата публікації (оприлюднення) статті: 16.11.2026