INTRODUCTION TO SOCIOLINGUISTICS

UNIVERSITAS KRISTEN INDONESIA

Compiled By
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FOREWORD

A deepest gratitude and I have no other words to say other than to say thank you to GOD the Almighty, for His grace and gift, the book entitled "INTRODUCTION TO SOCIOLINGUISTICS" has been compiled and published successfully.

However, in the end, I admit that this article has several shortcomings and is far from perfect, as the saying goes "there is no ivory that is not cracked" and that perfection belongs only to God. Therefore, I am happy to openly accept various criticisms and suggestions from readers, this is certainly very necessary as part of our efforts to continue to make improvements and improvements to further works in the future.

Finally, we would like to express our gratitude to all those who have supported and contributed to the entire series of processes for the preparation and publication of this book, so that this book can be presented before the readers. Hopefully this book is useful for all parties and can contribute to the development of science in Indonesia.

September, 2020

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CHAPTER 1
THE CONCEPT SOCIOLINGUISTICS, LANGUAGE, AND COMMUNITIES

INTRODUCTION

There are so many categories that used by sociologists to study society. These categories include; economic characteristics, class, regional characteristics, and ethnicity. According to McMillan & Chavis (1986), Sociology is a community as a dimension of shared knowledge, possessions, and behaviors. Linguists however use another dimension of social organization by using speech community to refer to the community. Sociolinguists, therefore, combine the two (Mesthrie, 2000).

Sociolinguistic studies consider the community as a speech community. They examine the relationship between language and the social world considering how language creates and respond to structures in society (Nunan & Carter, 2001). Wardhaugh (2006) notes that sociolinguistics is the study of the use of language among or within groups of speakers. However, this definition is not shared by other sociolinguistic scholars who have numerous varied definitions attributed to different concepts and approaches.

All these concepts have led to a finer definition that can be used by sociolinguists for studies and even teaching different communities. This paper outlines a brief literature review of the definitions, concepts, and theories of a speech community. Its use in the current sociolinguistic research is also highlighted.

All the discussion about language and society, or of the various functions of language in society, should begin with some attempt to define each of these terms. In fact, a society is any group of people who are drawn together for a certain purpose or purposes. ‘Society’ is very comprehensive concept, but it is useful such a comprehensive view, there are some parts that must consider many very different kinds of societies in the course of the discussions that follow. Now see on an equally comprehensive definition of language: a language is what the members of a particular society speak. However, speech in almost any society may take many very different forms, and just what forms should choose to discuss when we attempt to describe the language of a society may prove to be a contentious issue. Sometimes, a society may be plurilingual: And, many speakers may use more than one language, however we define language. The point is the definitions of language and societies are not independent: the definition of language includes in it a reference to society.

When two or more people communicate with each other in speech, it can call the system they use is a code. Two speakers who are bilingual, that is, who have access to two codes, and who for one reason or another shift back and forth between the two languages as they converse by code switching are actually using a third code, one which draws on those two languages. The system itself (or the grammar, to use a well-known technical term) is something that each speaker 'knows,' but two very important issues for linguists are just what that knowledge comprises and how we may best characterize it. In daily life, linguists do not find it at all easy to write grammars because the knowledge that people have of the languages they speak is extremely hard to describe. It is certainly something different from, and is much more considerable than, the kinds of knowledge we see described in the grammars or we find on library shelves, no matter how good those grammars may be. Anyone who knows a language knows much more about that language than is contained in any grammar book that attempts to describe the language.

What is also interesting is that this knowledge is both something which every individual who speaks the language possesses (since we must assume that each individual knows the grammar of his or her language by the simple reason that he or she readily uses that language) and also some kind of shared knowledge, that is, knowledge possessed by all those who speak the language. It is possible to talk about 'dead' languages, e.g., Latin or Sanskrit. However, in such cases, the speakers who are dead, not the languages themselves, which still exist, at least in part. We may even claim an existence for English, French, or any other language independent of the existence of those who speak these languages. Now, most linguists agree that the knowledge speakers have of the language or languages they speak is knowledge of something quite abstract. It is knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences, rather than just knowledge of specific sounds, words, and sentences. It is known as what is in the language and what is not; it is knowing both what it is possible to say and what it is not possible to say. This knowledge explains how it could understand sentences we have not heard before and reject others as being ungrammatical.

Communication with people who speak the same language is possible because they share such knowledge, although how it is shared and how it is acquired is not well understood. Today, social, psychological and genetic factors are important. Language is a communal possession and an abstract entity. Individuals have access to it and constantly show that they do so by using it properly. As we will see, a wide range of skills and activities is subsumed under this concept of ‘proper use.’ Confronted with the task of trying to describe the grammar of a language like English, many linguists follow the approach associated with Chomsky. Chomsky has argued that in order to make meaningful discoveries about language, linguists must try to separate between what is important and what is not important about language and linguistic behavior. The important matters have to do with the learn ability of all languages, the rules and principles that speakers apparently follow in constructing and interpreting sentences, and the characteristics they all share; the much less important matters have to do with how individual speakers use specific utterances in a variety of ways as they find themselves in this situation or that.

Lightfoot (2006) restate the last distinction as being one between what he calls ‘I-language’ and ‘E-language.’ It is the duty of linguistic to focus on I-language since it is ‘a mental system that characterizes a person’s linguistic range and is represented somehow in the individual’s brain’. While E-language is ‘part of the outside world, amorphous, not a system, fluid, in constant flux, and not systematic’. Therefore, we must assume that it should be of much lesser importance to scientific investigation. Chomsky distinguishes between what he has called performance and competence He claims that it is the linguist’s is task to characterize what speakers knows and understand about their language, for instance their competence and not what they do with their language, i.e., their performance. The best-known characterization of this distinction comes from Chomsky himself (1965, pp. 3–4) in words which have been extensively quoted: Linguistic theory is concerned primarily with an ideal speaker–listener, in a completely homogeneous speech-community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory distractions, limitations, interest, and shifts of attention interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance. This seems to me to have been the position of the founders of modern general linguistics, and no cogent reason for modifying it has been offered. In studying actual linguistic performance, what we must consider is about the interaction of a variety of factors, of which the underlying competence of the speaker–hearer is only one. In fact, study of language is not different from empirical investigation of other complex phenomena. Pinker (2007, p. 74) points out the consequences of such a view:

'Though linguists often theorize about a language as if it were the fixed protocol of a homogeneous community of idealized speakers, like the physicist's frictionless plane and ideal gas, they also know that a real language is constantly being pushed and pulled at the margins by different speakers in different ways.'

It is just such 'pushing and pulling' that interests Labov, the most influential figure in sociolinguistics in the last forty or so years. He maintains (2006, p. 380) that 'the linguistic behavior of individuals cannot be understood without knowledge of the communities that they belong to.' We will return to such issues from time to time. The knowledge that we will seek to explain involves more than knowledge of the grammar of the language for it will become apparent that speakers know, or are in agreement about, more than that. Moreover, in their performance they behave systematically: their actions are not random; there is order. Knowing a language also means knowing how to use that language since speakers know not only how to form sentences but also how to use them appropriately. There is therefore another kind of competence, sometimes called communicative competence, and the social aspects of that competence will be our concern here.

Sociolinguistics is the study of our everyday lives – how language works in our casual conversations and the media we are exposed to, and the presence of policies, societal norms, and laws which address language. In this paper, we will have some idea what the study of sociolinguistics entails; you may already have an interest in, and knowledge about, regional dialects, multilingualism, language policy, or non-sexist language. And we will cover all of these topics, along with many others – what social class and ethnicity might have to do with language use, why we do not always 'say what we mean,' the role of language in education.

But we would like to encourage readers to approach the study of sociolinguistics but as a way of viewing the world around you. In sociolinguistics, we can make generalizations about language in society when we seek to analyze data, but also to question both our findings and the very process of doing research. Take, for instance, the topic of nicknames. There is a stereotype that men use nicknames and women do not, exemplified in the following joke:

> *If Diana, Natalie, Naomi, and Maria meet for lunch, they will call each other Diana, Natalie, Naomi, and Maria. But if Matt, Peter, Kirk, and Scott go out for a brew sky, they will call each other Dutch, Dude, Doofus, and Pencil.*

We could find this sociolinguistic phenomenon by looking at people about their nicknames and observing or recording interactions in which they are addressed by close friends and family members. Sometimes, we might find that the women are rarely to have nickname but men are often called nicknames. But we would like to go deeper than this generalization; why do we ask this question in the first place? Why do we assume that the categories of 'men' and 'women' are socially relevant? What is it about nicknames that makes using them, or not using them, significant social behavior? And even if most men are called by a nickname and most women are not, how do we explain the existence of individual men who do not have nicknames, and the individual women who do?

Thus, while in sociolinguistics we do analyze speech with the purpose of making generalizations, we also question these generalizations and examine how they, in turn, influence how we use language. In short, sociolinguistics is not a study of facts (e.g., men call each other nicknames) but the branch of linguistic that study of ideas about how societal norms are intertwined with our language use (e.g., what it means to be a male or female member of a particular society may influence the terms we use to address each other).

We will come back to these points repeatedly: society, language, and sociolinguistic research findings must all be viewed in their social contexts, redefined, and interpreted. We will offer a starting point for discussing language in society. By **society**, we mean a group of people who are drawn together for a certain purpose or purposes; this is a rather vague and broad term, and throughout this paper will be engaged in discussing how to draw meaningful boundaries around a group of speakers for the purposes of studying their language. We use the term **language** to mean a system of linguistic communication particular to a group; this includes spoken, written, and signed modes of communication.

These terms are, as you will undoubtedly have noted, inextricably intertwined. A society must have a language or languages in which to carry out its purposes, and we label ways of speaking with reference to their speakers. This connection is inevitable and complex; our purpose here is to study the relationship between language and society in more specific ways which help us more clearly define and understand both the social groups and the ways they speak.

This paper will present some of the basic concepts in the field of sociolinguistics: what it means to ‘know’ a language, the nature of differences across and within languages, the importance of social group membership in language use, and different ideas about the relationship between the worldviews of these groups and the languages they speak. Further, we will outline the field of study in terms of approaches and methodologies.

A. Fundamental Concepts of Sociolinguistics

1. Speech Community

Speech community is a concept in sociolinguistics that describes a distinct group of people who use language in a unique and mutually accepted way among themselves. This is sometimes referred to as a Sprechbund. To be considered part of this, you should have a communicative competence. It means the speaker has the ability to use language in a way that is appropriate in the given situation. It is possible for a speaker to be communicatively competent in more than one language.

Speech communities can be specified of a profession with a specialized jargon, tight-knit groups like families and friends, or even distinct social groups like high school students or hip hop fans. Members of speech communities will always create slang or jargon to serve the group's special purposes and priorities.

Community of practice allows for sociolinguistics to examine the relationship between socialization, competence, and identity. Since identity is a very complex structure, studying language socialization is a means to examine the micro-interactional level of practical activity (everyday activities). The learning of a language is greatly influenced by family but it is supported by the larger local surroundings, such as school, environment, group, organization, sports teams, or religion. Speech communities may exist within a larger community of practice.

a. Speech Communities: Similar and Shared Concept

Wardhaugh (2006) , Hudson (1996) and Maros (2007) have explained the speech community according to different theorists who believe differently about what a speech community is. The following definitions are according to different authors who define speech community differently with different concepts:

A speech community is a social group with members having similar/coherent speech characteristics (Wardhaugh, 2006). The concept considers shared attitudes, knowledge, and shared language. Michael Halliday and Dell Hymes had similar definitions that referred to abstract patterns of variation. This kind of definition emphasizes speech community as a group of people who feel they belong together as a community and not as people identified by external characteristics as seen by linguists and outsiders (Hudson, 1996).

Bloomfield, defined speech community as "a group of people who interact using speech". This concept might mean that people can communicate using different languages but still belong to the same community of speech as long as there is a shared language that brings them together (Hudson, 1996). Bloomfield's definition recognizes the idea that speech communities are not only identified by what they do but by what they do not do as well (Wardhaugh, 2006).

Wardhaugh (2006) states that so many people in many places across the world speak English, albeit differently among different communities that are completely separated from one another (Wardhaugh, 2006). Examples of such communities are in South Africa, among expatriates in New Zealand and China. Wardhaugh (2006) also notes that one speech community can speak more than one language for example in African states, Papua New Guinea, Canada, New York, and Switzerland.

Language has to be recognized as a communal possession if speech community is to be defined by linguistic characteristics. Using linguistic characteristics to define speech community however has not been possible due to the difference in the concepts, approaches. It might be concluded that people do not feel directly related to different linguistic characteristics such as accent and tone when it comes to the speech community.

b. Speech Communities: Differing Concepts

Lyons (2006) has a different view of the people who makes up the speech community, hence referring to the people as ‘real’ speech community. The real speech community according to him is “all the people who use a given language (or dialect)” (Wardhaugh, 2006 p. 120; Hudson, 1996 p. 24). It is critical to note that this definition might perceive speech communities as those that can overlap in cases where bilingual individuals exist and therefore eliminate the need for cultural or social unity. Notes that it is only possible to consider speech community as people who use a given language or dialect only if it is possible to recognize the languages without referring to the community speakers.

The fact in society to be sure is that people who speak a certain language use characteristics of the language to obtain group identity with each other and to achieve group differentiation from other speakers. Speakers however do use other characteristics such as social, culture, political, and ethnicity to also identify each other and to differentiate themselves from other speakers.

Wardhaugh (2006) argues that speech community has to be defined using an appropriate criterion and does not only consider linguistic characteristics giving the complete definition of a speech community. However, this definition of a speech community that is dependent on the sociolinguistic purpose, narrowed down to linguistic characteristics is dominant. In fact, a single language can be chosen to define for sociolinguistic purposes and define the speech. Speakers that show certain linguistic norms or share a common feeling about a linguistic behavior belong to the same speech community.

Wardhaugh explains Labov's definition, as quoted in Wardhaugh (2006): “a speech community is not defined by a marked agreement in the use of language elements, as is participation in a shared set of norms” (p.121). According to this definition, individuals feel part of a community because of various characteristics including linguistics. This makes speech communities very abstract because the specific norms used in that society may not be related to language and even if they differ among small groups (Wardhaugh, 2006).

For example, Chinese people think of themselves as one community but different speakers do not consider themselves belonging to that community. Hokkien, quoted in Trousdale (2005), for example, may not express a sense of belonging to the Chinese-speaking community; therefore they will form different speech communities.

Charles Hockett, quoted in Husdon (1996), also has a different concept of what a speech community is: basing his argument that speech communities are characterized by each language. As quoted in Hudson (1996 p. 24), Charles Hockett states, "every language defines a speech community: the whole set of people who communicate with each other either directly or through the same language". According to this concept, communication within the community is used as a criterion for defining community speech. This means that if two communities speak the same language, but they have no contact with each other, they will be part of a different language community (Hudson, 1996).

The concept of a speech community by Gumperz (1982), according to Wardhaugh (2006) and Hudson (1996), provides two definitions of what a speech community is. The former prefers to call the speech community a linguistic community which defines a community based on its relationship with other communities. It assumes that community members differ in some ways from other communities externally and have social cohesiveness internally; a concept that acknowledges Bloomfield's definition. It defines a linguistic community as, “a social group which can be either monolingual or multilingual” (Carlin, 2008). The community is considered one because of the weak lines of communication from and with the surrounding area and the frequency of social interaction patterns (Hudson, 1996).

The second definition includes another characteristic of speech communities which suggests that speech communities must have certain linguistic differences that separate them among themselves and from the external community. This negates the previous definition which states that speech communities are determined by language so that speech communities are determined by one language. It also highlights that speech communities are inherently cohesive through variations of the same language. The two definitions also place a great deal of emphasis on interaction and communication in contrast to the idea that speech communities overlap because of bilingualism as stated earlier (Hudson, 1996).

Another approach to speech community is suggested by Robert Le Page, quoted by Hudson (1996). In this definition, speech communities are referred to as groups of people with distinctive social and speech characteristics. These groups according to Hudson (1996) cannot be identified by the objective methods used by sociologists, but they are simply perceived by the speaker to exist. This definition also shows that a group can represent a certain social type and need not consider the entire population.

The groups in this respect overlap but because of multilingualism and not bilingualism as defined earlier (Diller, 2008). Individuals classify themselves in a variety of multidimensional determined by the groups that exist in society. Each group has linguistic items that make up their language so that other groups can contribute to linguistic items in their language (Diller, 2008). This personal grouping is considered a speech community by Bolinger Dwight, quoted in Hudson (1996). Based on the overlap that exists between different groups and how group items are classified to form items from the language of other groups, complexity is created within the Bolinger speech community (Hudson, 1996).

The definition of speech community arises from simple definitions such as, “all people who use a particular language (or dialect)” and “a group of people who interact using speech”; The notion of speech community does not only refer to the term 'speech community' but also refers to groups that have similar speech and social characteristics (Mendes, 2009). The definition of these groups has led to more complex definitions.

a) High and Prestige and Low Prestige Varieties

Crucial part of sociolinguistics is the concept of prestige; certain speech habits are assigned a positive or negative value, which is then applied to the speaker. It can be realized on the level of the individual sound/phoneme, as Labic discovered in investigating pronounciation of the post-vocalic diglossia that exist throughout the world, where Swiss-German/High German is perhaps most well know. An important implication of the sociolinguistic theory is that speaker' choose a variety when making a speech act, whether consciously or subconsciously. The terms acrolectal (high) and basilectal (low) are also used to distinguish between a more standard dialect and a dialect of less prestige.

b) Social Network

Understanding language in society means that everybody has to understand the social networks in which language is embedded. A social network is different way of describing a particular speech community in terms of relations between individual members in a community. A network could be loose or tight based on how people interact with the other. For example, an office or factory may be considered a tight community because all members interact with each other. A large course with 100+ students would be a looser community because students may only interact with the instructor and maybe 1-2 other students. A multiplex community is one in which members have multiple relationships with each other. For instance, in some neighborhoods, members may live on the same street, work for the same employer and even intermarry.

The looseness or tightness of a social network may affect speech patterns adopted by a speaker. For instance, Sylvie Dubois and Barbara Horvath found that speakers in one Cajun Louisiana community were more likely to pronounce English "th" [θ] as [t] (or [ð] as [d]) if they participated in a relatively dense social network (i.e. had strong local ties and interacted with many other speakers in the community), and less likely if their networks were looser (i.e. fewer local ties).

Social networks may apply to the macro level of a country or city, but also to the interpersonal level of a neighborhood or a family. More recently, social networks have been shaped by the Internet, Facebook groups, through chat rooms, online dating services, and organizations.

B. Competence and Performance

When faced with the challenge of attempting to describe the grammar of a language like English, many linguists follow Chomsky's method, unquestionably the most influential linguist of the past half century. Chomsky makes a distinction between competence and performance. He asserts that the linguist's job is to describe what speakers know about their language, or competence, rather than what they do with it, or performance. This distinction is best described by Chomsky himself (1965, pp. 3–4), whose words have been extensively cited:

Linguistic theory is concerned primarily with an ideal speaker–listener, in a completely homogeneous speech-community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance. This seems to me to have been the position of the founders of modern general linguistics, and no cogent reason for modifying it has been offered. To study actual linguistic performance, we must consider the interaction of a variety of factors, of which the underlying competence of the speaker–hearer is only one. In this respect, study of language is no different from empirical investigation of other complex phenomena.

According to Pinker (2007, p. 74), this viewpoint has negative consequences: Although linguists frequently theorize about a language as if it were the established protocol of a homogeneous community of idealized speakers, similar to the frictionless plane and ideal gas of physics, they are also aware that a real language is constantly being pushed and pulled at the margins by various speakers in various ways. Exactly this kind of "pushing and pulling" is what Labov, arguably the most significant figure in sociolinguistics over the past fifty or so years, is interested in."The linguistic behavior of individuals cannot be understood without knowledge of the communities that they belong to," he asserts (2006, p. 380).What sets sociolinguistics apart from Chomskyan linguistics is its focus on this. The concern is not the language of some ideal speaker (i.e., an idealized competence), but rather the actual language used (what Chomsky refers to as performance).Methodological variations reflect this distinction;

In order to determine competence, syntacticians like Chomsky frequently make use of grammatical judgments, whereas sociolinguists typically make use of recordings of language usage (see the methodologies section below and chapter 11 on discourse analysis). There is more to the knowledge we will try to explain than just the grammar of the language; it will become clear that speakers know or agree on a lot more than that. Furthermore, they exhibit systematic behavior in their performance: They do not just do things at random; Order abounds. Since speakers of a language know not only how to form sentences but also how to use them appropriately, knowing a language also means knowing how to use that language. As a result, there is a different kind of competence known as communicative competence, and the social aspects of that competence will be the focus of our discussion here.

C. The Boundaries and of Sociolinguistics

Some investigators have found it appropriate to try to introduce a distinction between sociolinguistics (or **micro-sociolinguistics)** and the **sociology of language** (or **macro-sociolinguistics)**. In this distinction, (micro-) sociolinguistics is concerned with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication; the equivalent goal in the sociology of language is trying to discover how social structure can be better understood through the study of language, for example, how certain linguistic features serve to characterize particular social arrangements. Hudson (1996, 4) has described the difference as follows: sociolinguistics is 'the study of language in relation to society,' whereas the sociology of language is 'the study of society in relation to language.' In other words, in sociolinguistics we study language and society in order to find out as much as we can about what kind of thing language is, and in the sociology of language we reverse the direction of our interest. Using the alternative terms given above, Coulmas (1997, 2) says that 'micro-sociolinguistics investigates how social structure influences the way people talk and how language varieties and patterns of use correlate with social attributes such as class, sex, and age. Macro-sociolinguistics, on the other hand, studies what societies do with their languages, that is, attitudes and attachments that account for the functional distribution of speech forms in society, language shift, maintenance, and replacement, the delimitation and interaction of speech communities.'

The view we will take here is that both sociolinguistics and the sociology of language require a systematic study of language *and* society if they are to be successful. Moreover, a sociolinguistics that deliberately refrains from drawing conclusions about society seems to be unnecessarily restrictive, just as restrictive indeed as a sociology of language that deliberately ignores discoveries about language made in the course of sociological research. So while it is possible to do either kind of work to the exclusion of the other, we will look at both kinds. Consequently, we will not attempt to limit the scope of this book only to studies which are considered sociolinguistics in a narrow sense. Rather, we wish to include a broad spectrum of approaches and ideas which have been used in the study of language in society.

A further distinction which is sometimes made is that between sociolinguistics and **linguistic anthropology** (Fuller, the second author of this text, has a background in and affiliation with anthropology as well as linguistics, and thus brings this perspective to the study of sociolinguistics). Recent work (Duranti 2003, Gumperz and Cook-Gumperz 2008, Bucholtz and Hall 2008) has noted the fuzziness of the distinction between these two fields, arguing that there is considerable overlap in theory, themes, methodologies, and history. Ethnography of communication has long been an area of overlap between these two fields (and others); current approaches to the study of identities and language ideologies also blur the distinction between sociolinguistics and linguistic anthropology. We will discuss several ethnographic approaches which focus on language in society, including ethnography of communication. This is qualitative research and thus methodologically very different from quantitative variationist work; it also tends to address the question of the social meaning of language use less in terms of correlation with the social categories associated with the speaker, and more in terms of how speakers use language to carry out their social lives (including but not limited to positioning themselves as members of particular social categories).

There is also a growing amount of work called **critical sociolinguistics** (Singh 1996, Kress 2001) that takes what we will call an 'interventionist' approach to matters that interest us; This approach derives from critical theory, which is concerned with 'the processes by which systems of social inequality are created and sustained. Of particular interest is inequality that is largely invisible, due to ideological processes that make inequality seem to be the natural condition of human social systems' (Tollefson 2006, 43). Two of its principal exponents are Fairclough (1995, 2006) and van Dijk (2003), who champion an approach called 'critical discourse analysis,' the topic of a section in chapter 11. This work focuses on how language is used to exercise and preserve power and privilege in society, how it buttresses social institutions, and how even those who suffer as a consequence fail to realize that many of the things that appear to be 'natural' and 'normal' are culturally constructed and not inevitable; it is power relations in society that determine what is defined as 'normal.' The claim is that politics, medicine, religion, education, law, race, gender, academia, and so on can be understood for what they really are only within the framework of critical discourse analysis because such systems maintain unequal distributions of wealth, income, status, group membership, education, and so on. Fairclough (2001,6) expresses what he sees as the failure of sociolinguistics to deal with such matters

as follows: 'Sociolinguistics is strong on "what?" questions (what are the facts of variation?) but weak on "why?" and "how?" questions (why are the facts as they are?; how – in terms of the development of social relationships of power – was the existing sociolinguistic order brought into being?; how is it sustained?; and how might it be changed to the advantage of those who are dominated by it?).' He insists that: 'The tradition of critical research in the social sciences focuses upon what are widely seen as the big issues and problems which a people face in their lives in order to arrive at an understanding of the present which can illuminate possibilities for a better future and inform struggles to achieve it' (2006, 162).

This is very much an ideological view. Its proponents maintain that all language use is ideological as are all investigations, that is, that there is no hope of an 'objective' or 'neutral' sociolinguistics. Consequently, critical discourse analysis claims the high ground on issues; it is 'a resource for people who are struggling against domination and oppression in its linguistic forms' (Fairclough, 1995, 1) and 'it is not enough to uncover the social dimensions of language use. These dimensions are the object of moral and political evaluation, and analysing them should have effects in society: empowering the powerless, giving voices to the voiceless, exposing power abuse, and mobilising people to remedy social wrongs' (Blommaert 2005, 25). As this overview has made clear, there are many different perspectives, approaches, topics, and methodologies within the broad field of sociolinguistics. In the next section, we will introduce some issues involved in this last area, methodologies, which are relevant for all study of language in society.

D. Speaker and Their Society

In order to talk about how speakers use language, we must talk about both individuals and groups, together with the relationships between people within and across groups. One of the current ways of thinking about this focuses on speaker identities. The term **identity** has been used in a variety of ways in both the social sciences and lay speech. In the current social theory, identities are not fixed attributes of people or groups but are dynamically constructed aspects which emerge through discourse and social behavior. Although we do look at identities of individuals, what we are primarily concerned with is *social* identity: 'Identity is defined as the linguistic construction of membership in one or more social groups or categories' (Kroskrity 2000, 111). Our special focus is on how language constructs speaker identity.

In such a view, identities are not preconceived categorical affiliations such as 'male' or 'female' but nuanced ways of being that we construct; while we may indeed reference such categories, our identities are not simply a matter of listing demographic identifiers (e.g., 'single white female, 45, architect, nature lover'). So while a speaker may introduce a comment by saying *As a mother* . . . , thus explicitly referencing this aspect of her identity, what will emerge is a more nuanced picture of what type of mother she is – for example, protective, feminist, one who encourages independence, one who is concerned with the upward mobility of her children. Named social categories are not our identities but concepts we use to construct our identities.

Further, our identities are fluid and we do not have a single identity but multiple levels of identity, and shifting and sometimes even conflicting identities which emerge in different contexts. To continue the example above, the speaker may reference her identity as a mother but then also focus on how she identifies strongly with her profession and struggles to balance this with the demands of parenthood; this may be intertwined with her gender identity and her social class identity. In another conversation, this same speaker might focus on her political affiliations to construct a different aspect of her identity.

Likewise, group identity categories are constantly being negotiated. What it means to be the member of a particular social category (e.g., 'gay,' 'educated,' 'Latino') may vary over time, space, and situation, and how particular speakers identify with or are assigned to these categories may also vary. We will revisit this concept of multiple identities throughout this text because it is highly relevant to our study of language in society.

So far, we have said that the term 'society' refers to a group of people unified through some purpose; other concepts such as 'speech community,' 'social network,' and 'community of practice' will be found in the pages that follow (see especially sections devoted to these concepts in chapter 3). We will see how these are useful if we wish to refer to groups of various kinds, since it is among groups that individuals form relationships or reject such a possibility. The groups can be long-lasting or temporary, large or small, close-knit or casual, and formally or informally organized. This is, therefore, another level of complexity we must acknowledge in the pages that follow as we refer to 'middle class,' 'women,' 'speakers of Haitian Creole,' 'teenagers,' and so on. We must remember that these categorizations also have a process side to them: all must be enacted, performed, or reproduced in order to exist. Socioeconomic class, gender, language background, and age are only important aspects of our identities and groups if we choose to organize our lives in that way; in some contexts they may not be salient social categories and we may instead see ourselves as members of groups based on racial identification, sexual orientation, national belonging, or membership of a particular formal social group (e.g., a Choir, a professional association, or a fox hunting club).

In all of the above we must recognize that **power** has a significant role to play; it undoubtedly has a key role to play in how we choose to identify ourselves and how we form groups with others. Power is 'the ability to control events in order to achieve one's aims' (Tollefson 2006, 46) and is also 'the control someone has over the outcomes of others' (Myers-Scotton 2006, 199). It is pervasive in society and never completely absent, although it is exercised on a continuum from extremely brutal to most subtle. It may be exercised and resisted through words as well as deeds. Bourdieu (1991) conceives of languages as symbolic marketplaces in which some people have more control of the goods than others because certain languages or varieties have been endowed with more symbolic power than others and have therefore been given a greater value. For example, speaking – and especially writing – what is considered the standard language in a given community is often necessary to gain employment, may open doors in terms of finding housing, and may lend the speaker more authority even in casual conversations. We cannot escape such issues of power in considering language, social relationships, and the **construction of social identities**.

Solidarity refers to the motivations which cause individuals to act together and to feel a common bond which influences their social actions. Thus the concept of solidarity is intertwined with both identity formation and group formation. We know that people can unite for all kinds of reasons, some of which they may not even be able to articulate, and the consequences may be great or small. We will also look at some of the consequences for language behavior.

E. What is Sociolinguistics?

Sociolinguistics is the study of the connection between language and society and the way people use language in different social situations. It asks the question, "How does language affect the social nature of human beings, and how does social interaction shape language?" It ranges greatly in depth and detail, from the study of dialects across a given region to the analysis of the way men and women speak to each other in certain situations.

The basic premise of sociolinguistics is that language is variable and ever-changing. As a result, language is not uniform or constant. Rather, it is varied and inconsistent for both the individual user and within and among groups of speakers who use the same language.

People adjust the way they talk to their social situation. An individual, for instance, will speak differently to a child than he or she will to their college professor. This socio-situational variation is sometimes called *register* and depends not only on the occasion and relationship between the participants, but also on the participants' region, ethnicity, socioeconomic status, age, and gender.

One way that sociolinguists study language is through dated written records. They examine both hand-written and printed documents to identify how language and society have interacted in the past. This is often referred to as <u>historical sociolinguistics</u>: the study of the relationship between changes in society and <u>changes in language</u> over time. For example, historical sociolinguists have studied the use and frequency of the pronoun *thou* in dated documents and found that its replacement with the word *you* is correlated with changes in class structure in 16th and 17th century England.

Sociolinguists also commonly study dialect, which is the regional, social, or ethnic variation of a language. For example, the primary language in the United States is English. People who live in the South, however, often vary in the way they speak and the words they use compared to people who live in the Northwest, even though it is all the same language. There are different dialects of English, depending on what region of the country you are in.

Sociolinguistics is a discipline that studies language and the relationship it has with the social and cultural context in which it is generated. To do this, he investigates real situations of use within a given community, analyzing how individuals interact verbally and share certain codes and idiomatic rules. All societies have a specific way of speaking, which in turn varies depending on the age, sex, level of training and social class of the interlocutors. On the other hand, the words and the ways of communicating also change depending on the place and context in which the dialogue takes place. These factors, and the way in which they condition language and influence the choice of words, are studied by sociolinguistics.

1. Sociolinguistic Theory

Among the theorists of sociolinguistics the following authors stand out:

- **William Labov (United States, 1927)**

He is considered the founder of urban or variationist quantitative sociolinguistics. He was one of the pioneers in studying the relationship between language and the social situation of the speaker and raised the idea that the way a language is used varies between people and their circumstances.

Unlike traditional linguists such as Ferdinand de Saussure and Noam Chomsky, who recognized these variations but did not give them great relevance, for Labov it was a fundamental aspect.

- **Charles A. Ferguson (United States, 1921-1998)**

He is known for his research on diglossia, which occurs when two languages are spoken in the same population and one is more prevalent than the other. In this regard, he analyzed how the uses varied according to the area in which the conversation took place, the prestige of each language, acquisition as a mother tongue, grammatical systems, variety of lexicon, literary heritage, phonology and other factors.

- **Joshua Fishman (United States, 1926-2015)**

He was a pioneer in research in the sociology of language, analyzing the way in which language influenced populations and modified the social dynamics and character of people. Among other aspects, he studied the reason why two similar communities reached a different social organization of the use of language, evaluating individual and collective attitudes and cultural references.

- **Dell Hymes (United States, 1927-2009)**

He analyzed the relationship between speech and human relationships and the way in which language shapes thought. Starting from the theory that to understand a language it was not only necessary to learn its vocabulary and grammatical scheme, but also the context in which each word was used, he developed a model to identify the components that mark linguistic interaction.

- **Basil Bernstein (United Kingdom, 1924-2000)**

His work focused on the sociology of language and the structure of pedagogical discourse, establishing a determining relationship between the way of speaking and the social class of the person.

2. Language, Dialect, and Varieties

1) Language

Edward Sapir once stated that 'language is a purely human and noninstinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols' (1921: 7). A little later, Morris (1946) described it as an arrangement of arbitrary symbols possessing an agreed-upon significance within a community; furthermore, these symbols can be used and understood independent of immediate contexts, and they are connected in regular ways. First, then, language is a *system*, which implies regularity and rules of order. Second, this system is an arbitrary one inasmuch as its particular units or elements have meaning only because of users' agreement and convention. And third, language is used for communicative purposes by a group of people who constitute the speech or language community. So, a language might be considered as a communication system composed of arbitrary elements which possess an agreed-upon significance within a community. These elements are connected in rule-governed ways. The existence of rules (that is to say, grammar) is necessary for comprehension, of course, but it is also essential for the virtually infinite creativity (or productivity) of a system that rests upon a finite number of linguistic gears and axles [My paraphrase, J.E.].

Implicit here is the idea that languages differ from one another in the ways in which they assign meaning to sounds and symbols. Prescinding entirely from questions about the origins of language itself, and about the evolution of different language communities, I note only that there are numerous language groups in the world, societies whose patterns of communication are not mutually intelligible (although many, of course, are related in language 'families': the Indo-European, the Semitic, the Finno-Ugric, and many others).

There is more to language than communication, however, which means that the description given above is not complete – and which demonstrates the basis of the language–identity linkage. One way to approach the other great attribute of languages is to consider, first of all, the pragmatic advantages that might ensue if there were not so many distinct languages in the world. While there are many 'small' languages hovering on the brink of extinction, thousands of other varieties continue to exist, and this might be seen by some galactic visitor as a bizarre impediment to communication and understanding, particularly in a world that technology has made smaller and smaller. Some have seen the continuation of language diversity as evidence of a wide-spread human desire to stake particular linguistic claims to the world, to create unique perspectives on reality and to protect group distinctiveness: in a word, to protect an important vehicle of culture and tradition. It is with a view to this desire that Steiner (1992: 243) speaks of separate languages enabling groups to keep to themselves the 'inherited, singular springs of their identity'. The vehicle of continuity can also, then, be a vehicle for concealment, secrecy and fiction. This idea is not Steiner's alone.

Popper suggested that what is most characteristic of human language is the possibility of storytelling, and Wittgenstein referred to language disguising thought (see Edwards, 1979b). Earlier, Jespersen (1946) had reminded us of Talleyrand's famous observation that language exists to hide one's thoughts, and Kierkegaard's suggestion that language is often used to cover up a complete lack of thought! The idea of language as concealment may seem contrary to the more obvious communicative function, but it should be remembered that communication is a within group phenomenon, while the 'concealment' is a linguistic attempt to maintain inviolate a particular grasp of the world. The assumption here, of course, is that those who know your language are also members of your group, and this is clearly an assumption that is often incorrect; 'outsiders' can learn your language, or they may gain access to what it contains through translation. But this perhaps only reinforces the urge to conceal and protect, and the historical equation, *traduttore-traditore* ('translation is treason'), quite bluntly suggests an unwillingness to see 'hoarded dreams, patents of life . . . taken across the frontier' (Steiner, 1992: 244).

There may be some overstatement here, but it seems clear enough that there has always been resistance to the abandoning of a particular language, something that can easily coincide with a desire for a purely 'instrumental' bilingualism in which the original variety is retained. If this pragmatically driven bilingualism involves a language stronger or more dominant than the maternal variety, then the latter may find its own domains of use steadily shrinking. The retreat here may involve an increasing emphasis on the *non*-instrumental functions of the home language, a heightening of the distinction between the *communicative* and *symbolic* functions.

2) Dialect

Strictly speaking, a dialect is a variety of a language that differs from others along three dimensions: vocabulary, grammar and pronunciation (accent). Because they are forms of the same language, however, dialects are mutually intelligible. So, while French speakers cannot understand Fulfulde speakers, Texans can understand Cockneys. If you *brew* your tea, pronounce it *tay* and say *Come here 'til I pour you a cup*, your friend should know what is happening, even if she *mashes* her tea and would invite you to the table *so that* she can pour you a cup. However, we have all heard some dialects that are almost impossible to understand because of the degree of variation from our own; thus, mutual intelligibility is frequently difficult and sometimes merely theoretical.

Mutual intelligibility as a criterion of dialects (as opposed to languages) falters at another level. For instance, the existence of *dialect continua* may mean that only 'adjacent' forms are mutually understood. Consider four dialects, A, B, C and D. If a speaker of A can easily understand B, 'can just understand C, but cannot really be said to understand D, does a language division come between C and D? But C and D may understand each other quite well' (Petyt, 1980: 14). Such continua are in fact quite common, especially where one language community borders another. There is, for example, the long Spanish–Portuguese frontier in South America, as well as the European chain formed by dialects

of German and Dutch. Similar situations exist for varieties of Slovak, Czech, Ukrainian, Polish and Russian, and for western dialects of Italian, French, Catalan, Spanish and Portuguese.

Discussion of dialects soon gives rise to other problems too. If they are different forms that exist under the umbrella of the same language, how finely are we to sieve these differences? Bearing in mind that the logically final distinction here would bring us to the level of the idiolect, convention and convenience generally determine that the analysis stops at some group level, according to need. Petyt (1980: 12) observed that 'sometimes we speak of "Yorkshire dialect", thus implying that the features shared by all Yorkshire speakers in contrast to outsiders are important . . . at other times we speak of "Dent dale dialect" with the "essential" features being much more detailed'.

Criteria supplementary to the intelligibility notion must be provided, and Petyt and others have focused upon two. The first has to do with the existence of a written language: if groups who differ in speech patterns share a common written form, they maybe said to speak different *dialects*. The second involves matters of political allegiance and national identity (and power: 'A language', as Max Weinreich reported [1945], 'is a dialect that has an army and navy'2). Both are involved where Cantonese and Mandarin speakers are concerned. Speakers of these varieties may have considerable difficulty understanding one another but they are nonetheless considered to speak dialects of Chinese, not only because they use the same written form, but also because of the overarching state of which they are members. On the other hand, while Norwegian and Danish speakers can understand each other well, the demands of national and political identity require that they have different languages. On the basis of intelligibility alone, there are really two Scandinavian languages: a continental variety comprising Norwegian, Danish and Swedish, and an insular language (Icelandic and Faroese). There are other examples, too, of the dominance of political concerns over purely linguistic ones, concerns that dictate that Serbian and Croatian, Hindi and Urdu, Flemish and Dutch, and so on, are to be seen as separate languages.

A particularly interesting example was provided by Wolff (1959), who showed how the concept of intelligibility itself may be subject to social pressure. Among the Urhobo dialects of south-western Nigeria, mutual intelligibility was evident and acknowledged, until speakers of Isoko began to claim that their 'language' was different from the rest, a claim coinciding with their demands for increased political autonomy. Another group, speakers of the Okpe dialect that is almost identical to Isoko, were not making such nationalistic claims and, for them, mutual intelligibility remained unaffected (see also Heine, 1979; Maurud, 1976).

It is not difficult to see that, given sufficient time, a political desire for linguistic distinctiveness could actually lead to the real loss of mutual intelligibility. This process could be strengthened if, as well, growing feelings of difference led to decreasing group contact. Elements could then be in place like those that contributed to the transition from dialect to language status for French, Italian, Romanian, Portuguese and Spanish – the Romance languages that began life as dialects of the Latin of the Roman empire. (The word 'romance' comes from the vulgar Latin *romanice* – meaning 'in the local variety, descended from Latin', and contrasted with *latine*, or 'in Latin itself '.)

As with languages, dialects cannot be seen, linguistically, in terms of better or worse. However, while there may be (relatively) few people who would want to argue that French is better than English, the idea that Oxford English is better than Cockney remains a prejudice of broader appeal. 'Dialect' has long been used, of course, to denote a substandard deviation from some prestigious variety or more 'standard' form. Dictionary definitions have supported this view, with even the *Oxford English Dictionary* noting that a dialect is 'one of the subordinate forms or varieties of a language arising from local peculiarities'. In a sense this is correct, but it is incorrect to assume – as the definition would imply to many – that this 'subordinate' status has any inherent linguistic basis. Neither should it be thought, as some have traditionally done (see Wyld, 1934, below), that some varieties simply *sound* better than others or are more aesthetically pleasing. Clearly, we must attend a little more closely to these matters.

If, as we have seen, popular attitudes about the superiority/inferiority of languages are resistant to change despite the weight of linguistic evidence, then those concerning styles, accents and dialects are even more deeply ingrained. 'Ain't', we are instructed, is always wrong; two negatives (in English) make a positive; saying *dese*, *dat* and *dose* is uneducated (at best); Cockney and Joual depart from both accuracy and propriety; and so on. Vocabulary, pronunciation and grammar that are at variance with a received 'standard' are regularly dismissed, and a great divide is thus perceived between such a standard and all other 'substandard' forms. In fact, however: Just as there is no linguistic reason for arguing that Gaelic is superior to Chinese, so no English dialect can be claimed to be linguistically superior or inferior to any other . . . There is no linguistic evidence whatsoever for suggesting that one dialect is more 'expressive' or 'logical' than any other, or for postulating that there are any 'primitive', 'inadequate' or 'debased' English dialects. (Trudgill, 1975: 26). By logical extension, Trudgill's point applies to *all* dialects of *all* languages.

3. Language or Dialect?

For many people there can be no confusion at all about what language they speak. For example, they are Chinese, Japanese, or Korean and they speak Chinese, Japanese, and Korean, respectively. In these cases, many people see language and ethnicity or nationality as virtually synonymous (Coulmas 1999). However, for many people, there is no one-to-one correlation between these categories; some people are both Chinese and American, or may identify as simply Canadian, not Korean- Canadian, regardless of what languages they speak.

Most speakers can give a name to whatever it is they speak. On occasion, some of these names may appear to be strange to those who take a scientific interest in languages, but we should remember that human naming practices often have a large ‘unscientific’ component to them. Census-takers in India find themselves confronted with a wide array of language names when they ask people what language or languages they speak. Names are not only ascribed by region, which is what we might expect, but sometimes also by caste, religion, village, and so on. Moreover, they can change from census to census as the political and social climate of the country changes.

Linguists use the term **vernacular** to refer to the language a person grows up with and uses in everyday life in ordinary, commonplace, social interactions. We should note that so-called vernaculars may meet with social disapproval from others who favor another variety, especially if they favor a variety heavily influenced by the written form of the language. Therefore, this term often has pejorative associations when used in public discourse.

Haugen (1966) has pointed out that **language** and **dialect** are ambiguous terms. Although ordinary people use these terms quite freely in speech, for them a dialect is almost certainly no more than a local non-prestigious (therefore powerless) variety of a ‘real’ language. In contrast, scholars may experience considerable difficulty in deciding whether one term should be used rather than the other in certain situations. How, then, do sociolinguists define the difference between a dialect and a language?

First, we need to look at the history of these terms. As Haugen says, the terms ‘represent a simple dichotomy in a situation that is almost infinitely complex.’ The word ‘language’ is used to refer either to a single linguistic norm or to a group of related norms, and ‘dialect’ is used to refer to one of the norms.

A related set of terms which brings in additional criteria for distinction is the relationship between what the French call *un dialecte* and *un patois*. The former is a regional variety of a language that has an associated literary tradition, whereas the latter is a regional variety that lacks such a literary tradition. Therefore, *patois* tends to be used pejoratively; it is regarded as something less than a dialect because it lacks an associated literature. Even a language like Breton, a Celtic language still spoken in parts of Brittany, is called a *patois* because it lacks a strong literary tradition and it is not some country's language. However, *dialecte* in French, like *Dialekt* in German, cannot be used in connection with the standard language, that is, no speaker of French considers Standard French to be a dialect of French, and in German to tell someone they speak a *Dialekt* means that they do not speak Standard German (called *Hochdeutsch* 'High German'). In contrast, it is not uncommon to find references to Standard English as being a dialect – admittedly a very important one – of English.

Haugen points out that, while speakers of English have never seriously adopted *patois* as a term to be used in the description of language, they have tried to employ both 'language' and 'dialect' in a number of conflicting senses. 'Dialect' is used both for local varieties of English, for example, Yorkshire dialect, and for various types of informal, lower-class, or rural speech. The term 'dialect' often implies nonstandard or even substandard, when such terms are applied to language, and can connote various degrees of inferiority, with that connotation of inferiority carried over to those who speak a dialect. This is part of what we call the **standard language ideology**, and we will have more to say about it below.

In the everyday use of the term, 'language' is usually used to mean both the super ordinate category and the standard variety; dialects are nonstandard and subordinate to languages. Sociolinguists view this issue somewhat differently; every variety is a dialect, including the standard variety, and there is an increasing trend toward discussing discrete languages as ideologically constructed rather than linguistically real entities (Blommaert 2010, Garcia 2009; also, see chapter 4 for further discussion).

4. Mutual Intelligibility

The commonly cited criterion used to determine if two varieties are dialects of the same language or distinct languages is that of **mutual intelligibility**: if speakers can understand each other, they are speaking dialects of the same language; if they cannot, they are speaking different languages. However, there are several problems with this criterion. First, mutual intelligibility is not an objectively determined fact (Salzman et al. 2012, 170). For example, some speakers of (standard) German can understand (standard) Dutch, while others may find it incomprehensible. Your ability to understand someone who speaks differently from you may vary according to your experience with different ways of speaking.

Second, because there are different varieties of German and Dutch, and they exist in what is called a **dialect continuum** (see discussion of this below), speakers of some varieties of German can understand varieties of Dutch better than they can understand other varieties of German! Historically, there was a continuum of dialects which included what we now call the different languages of German and Dutch. The varieties which became standardized as the languages of the Netherlands and Germany, Standard Dutch and Standard German, are no longer mutually intelligible for many speakers. However, in the border area, speakers of the local varieties of Dutch and German still exist within a dialect continuum and remain largely intelligible to one another. People on one side of the border say they speak a variety of Dutch and those on the other side say they speak a variety of German, but linguistically these varieties are very similar. There are important sociopolitical distinctions, however. The residents of the Netherlands look to Standard Dutch for their model; they read and write Dutch, are educated in Dutch, and watch television in Dutch. Consequently, they say they use a local variety, or dialect, of Dutch in their daily lives. On the other side of the border, German replaces Dutch in all equivalent situations, and the speakers identify their language as a dialect of German. The interesting linguistic fact is that there are more similarities between the local varieties spoken on each side of the border than between the one dialect and Standard Dutch and the other dialect and Standard German, and more certainly than between that German dialect and the south German and Swiss and Austrian dialects of German. Thus, situations in which there is dialect continuums make it apparent that the lines drawn between languages are not based on linguistic criteria.

The third problem with using mutual intelligibility as the criterion for status as a dialect or a language is that even without a dialect continuum, there are many examples of named, distinct languages that are mutually intelligible. Hindi and Urdu are considered by linguists to be the same language in its spoken form, but one in which certain differences are becoming more and more magnified for political and religious reasons in the quest to establish different national identities. Hindi is written left to right in the Devanagari script, whereas Urdu is written right to left in the Arabic–Persian script. Hindi draws on Sanskrit for its borrowings, but Urdu draws on Arabic and Persian sources. Large religious and political differences make much of small linguistic differences. The written forms of the two varieties, particularly those favored by the elites, also emphasize these differences. They have become highly symbolic of the growing differences between India and Pakistan (see King 2001 for more details on this historical development). As far as everyday use is concerned, it appears that the boundary between the spoken varieties of Hindi and rdu is somewhat flexible and one that changes with circumstances. This is exactly what we would expect: there is considerable variety in everyday use but somewhere in the background there is an ideal that can be appealed to, proper Hindi or proper Urdu. This ideal is based on a sociopolitical ideology of the language, and on different social identifications of the speakers, not on any clear and objective linguistic difference.

Another example showing the sociopolitical division of language is the story of Serbian and Croatian. In what was once Yugoslavia, now divided by the instruments of ethnicity, language, and religion, the language was called Serbo-Croatian. During the time of President Tito it was a country that claimed to have seven neighbors, six constituent republics, five nationalities, four languages, three religions, two scripts, and one Tito. However, the two largest groups, the Serbs and the Croats, failed to agree on most things. After Tito's death, the country, slowly at first and increasingly more rapidly later, fell into fatal divisiveness. Linguistically, Serbo-Croatian is a single South Slav language used by two groups of people, the Serbs and Croats, with somewhat different historical, cultural, and religious backgrounds. There is a third group in Bosnia, a Muslim group, who also speak Serbo- Croatian, and religious differences thus also contributed to the divisions which led to the eventual bloodshed. Finally, there is a very small Montenegrin group who also speak a variety which was incorporated into Serbo-Croatian. The Serbian and Croatian varieties of Serbo-Croatian are known as *srpski* and *srpskohrvatski*, respectively. The actual differences between them involve different preferences in vocabulary rather than differences in pronunciation or grammar. That is, Serbs and Croats often use different words for the same concepts, for example, Serbian *varos* and Croatian *grad* for 'train.' The varieties are written in different scripts (Roman for Croatian and Cyrillic for Serbian), which also reflect the different religious loyalties of Croats and Serbs (Catholic and Orthodox). As conflict grew, differences became more and more important and the country and the language split apart. Now, in Serbia, people speak Serbian just as they speak Croatian in Croatia. Serbo-Croatian no longer exists as a language of the Balkans (Pranjković 2001). Now that there is a separate Bosnia the Bosnians call their variety *bosanski* and Montenegrins call their variety *crnogorski* (Carmichael 2002, 236, Greenberg 2004). The situation became even more complicated when Kosovo declared its independence from Serbia in 2008. But the complications here are clearly sociopolitical, not linguistic.

There are other, less dramatically politically charged examples of how mutually intelligible varieties are considered different languages. We have already mentioned German and Dutch; we can also add the situation in Scandinavia as further evidence. Danish, Norwegian (actually two varieties), and Swedish are recognized as different languages, yet it is common for speakers of these languages to each speak their own language to each other and still be able to communicate (Doetjes 2007, Gooskens 2006, Schuppert and Gooskens 2010). Linguistic overlap between these three languages is clearly enough to make communication feasible for most speakers – in other words, they are more similar to each other than some dialects of German are to each other – but the social political boundaries foster the continued distinction of these varieties as separate languages.

The fourth reason that mutual intelligibility cannot be used as the sole means of distinguishing dialect versus language status is that there are sometimes unintelligible dialects which are identified by their speakers as being the same language. You may be aware of varieties of English you cannot understand, for instance. A particularly interesting instance of unintelligibility of dialects occurs with what we call Chinese, which is generally accepted to include two main sub-categories of varieties, Cantonese and Mandarin. Although they share a writing system, Mandarin and Cantonese are not mutually intelligible in spoken discourse; written characters are pronounced differently in these varieties although they maintain the same meaning. Yet speakers of Mandarin and Cantonese consider themselves speakers of different dialects of the same language, for to the Chinese a shared writing system and a strong tradition of political, social, and cultural unity form essential parts of their definition of language (Kurpaska 2010).

Likewise, peakers of different regional varieties of Arabic often cannot understand one another's dialects, but are all oriented toward common standard forms (Modern Standard Arabic, with its basis in Classical Arabic).

Although some native speakers of some varieties of Arabic might not understand a radio broadcast in Modern Standard Arabic (Kaye 2001), no one questions the categorization of these disparate dialects as one language, because of the religious, social, historical, and political ties between the cultures in which they are spoken.

5. The Role of Socio Identity

Sociolinguists claim that the defining factor in determining whether two varieties are considered distinct languages or dialects of the same language is sociopolitical identity, not linguistic similarity or difference. Orientation toward a particular standard language and, often, an associated national identity, is what makes speakers identify as speakers of language X or Y.

In direct contrast to the above situation, we can observe that the loyalty of a group of people need not necessarily be determined by the language they speak. Although Alsatian, the dialect of German spoken in the Alsace (France), is now in decline, for many generations the majority of the people in Alsace spoke their German tongue in the home and local community. However, their loyalty was and is unquestionably toward France; speaking a Germanic dialect did not mean they identified with Germany. They look to France not Germany for national leadership and they use French, not German, as the language of mobility and higher education. However, everyday use of Alsatian has been a strong marker of local identity, and for a long time was an important part of being Alsatian in France (Vassberg 1993).

The various relationships among languages and dialects discussed above can be used to show how the concepts of **power** and **solidarity** help us understand what is happening. Power requires some kind of asymmetrical relationship between entities: one has more of something that is important, for example, status, money, influence, and so on, than the other or others. A language has more power than any of its dialects. The standard is the most powerful dialect but it has become so because of non-linguistic factors. ‘A language is a dialect with an army and a navy’ is a well known observation. Standard English and Parisian French are good examples. Solidarity, on the other hand, is a feeling of equality that people have with one another. They have a common interest around which they will bond. A feeling of solidarity can lead people to preserve a local dialect or an endangered language in order to resist power, or to insist on independence. It accounts for the persistence of local dialects, the modernization of Hebrew, and the separation of Serbo-Croatian into Serbian and Croatian.

Part of having power is having the ability to impose your way of speaking on others as a, or the, prestigious dialect, that is, a standard language. The process through which a standard language arises is primarily a sociopolitical process rather than a linguistic one

CONCLUSION

Sociolinguistics is the study of the connection between language and society and the way people use language in different social situations. Sociolinguistics relate with the language and the society. The definition of each part proposes the concepts of identities, power, and solidarity. Learn about sociolinguistic, it is also relates with culture, how culture can affect for someone to get the idea of a statement, and many more. Because of the interdisciplinary nature of the field of sociolinguistics anthropology and sociology of language.

In learning sociolinguistics, language and dialect are different. Language is usually used to mean the standard quality. Dialects are non standard and subordinate to languages. The relationship between language and dialects can be seen as power and solidarity to help us understand what is happening. Part of having power is having the ability to impose your way of speaking on others as a, or the, prestigious dialect, that is, a standard language.

CHAPTER 2
STANDARDIZATION; REGIONAL DIALECTS, DIALECT CONTINUA, DIALECT GEOGRAPHY SOCIAL DIALECTS, STYLES, REGISTER, GENRE

INTRODUCTION

Variation is a ubiquitous fact of language. we do something every time we talk choices that shape the languages we use and influence linguistics, choice of other speakers. Although there are variations, it is commonly seen as a language problem. Sapir's double-edged suit, quoted above, not uncommon in descriptive and theoretical studies with variability it's either allowed in footnotes or just hidden. in linguistics, in programs, variation discussions are often relegated to the last few, taught in a one-week introductory course or an advanced level elective course, as many of us students wondered if it was relevant, between linguistics and language variations.

For the past 40 years, William Laboff and his students (or my case, his student's student) developed a quantitative study a paradigm that seeks to incorporate diversity into scientific inquiry language. This research paradigm is often called sociolinguistics. However, the term is misleading in several ways. as Labov himself did (1972), use of the term sociolinguistics (linguistics) means that there may be a science of language it does not consider the social aspects of verbal behavior. There is also another research paradigm called sociolinguistics (linguistic sociology, communication ethnography, discourse language analysis, language policy and planning, etc.) are non-quantitative and/or address quite different types of research questions (see For example, Coulmas 1997). Finally, the use of the term sociolinguistics it means being dedicated to social considerations such as sex/gender. Social class, ethnicity, etc. Such considerations are obvious, but a large part of the study of language variations.

Language is an arrangement of arbitrary symbols possessing an agreed upon significance within a community; furthermore, these symbols can be used and understood independent of immediate contexts, and they are connected in regular ways. In line with this definition, therefore, it acceptable to state that language has the great roles in human’s lives because it is used as a means of communication among the member of the society. Whatever in a certain ethnics something being conveyed to another person can not be done without the language. Woolard & Schieffelin (1994) say that language is much more than a system of communication, it is a symbolical marker that distinguishes who belongs to a group and who is outside.

A standard language is actually one of the tribal languages, a group of people of the same race, and with the same customs, language, religion, etc., in a certain country, which has been standardized (e.g. Malay has become standardized language of Indonesia) Standardization is the process in which the language is standardized for its linguistic forms as well as social communicative functions of language. A language becomes standard through a process of standardization. A process generally needs some well-prepared and systematic steps and procedures to reach it.

In the popular imagination the history of standard languages is intricately con-nected to the activities of individuals and institutions. Indeed, the popular linguis-tic pantheon is led with the names of the "standardizers" who set out to regulate and codify their native language, and standardization is — at least in part — seen as the direct consequence and result of the rational, goal-oriented actions carried out by these individual and collective social actors.1 Not only is it necessary (as already noted in the introduction) to carefully consider the various and sometimes conflicting motivations of these actors (e.g. cultural aspirations, administrative ubications, economic advantage, political strategy, etc.), but their complex and manifold national and also trans-national interactions and collaborations deserve further attention. In this context it is worth mentioning the approach of De Groof (e.g.2002b) which attempts — with regard to Belgian language history — a systematic cross-tabulation of the goals and motivations of a large number of social actors, as well as Watts' (1999) more ethnographically inspired reconstruction of the "dis-course communities" of eighteenth century English grammarians.

The fact that French has functioned as a cultural model for the standardization of other languages has been noted repeatedly (cf. Haugen 1972; Joseph 1987; Jansen2002). However, we still lack detailed cross-national studies of how the various aspects of the French model (e.g., the "one nation — one language" rhetoric, the idea of a language academy as a prescriptive institution which co-ordinates and shapes the coeducation process) were “translated” into national standardization discourses, and to what extent their application was reshaped by the specials of the sociolinguistic and historical context (cf. the seventeenth century debates about a language academy in Britain and Nally the rejection of the idea, as discussed by Nevalainen, this volume).

While the process of language standardization has been shaped to a large extent by the planned and organized activities of individuals, language societies and governments (their linguistic creativity or Schöpfung, cf. Scaglione 1984), a com-prehensive view of the history of standard language norms should also pay due attention to the complex and multifaceted processes of inter-dialect accommodation and convergence which supported the formation of well-done and — to use the terminology of Le Page and Tabouret-Keller (1985) — “ focused” sociolinguist-tic norms in heteroglossia speech communities. Joseph’s (1987) notion of “language standards” is useful in this respect (cf. also Jespersen’s 1925: 51Ÿ.). Language standards (or “proto standards” as Nevalainen, this volume, calls them in her discussion of the standardization of English) are relatively uniform linguistic varieties which function as a measure (or standard) against which an individual’s speech is evaluated. However, since language standards lack the overtly copied norms which are characteristic of standard languages, they tend to be linguistically more variable.

They are characterized by what Smith (1996: 65–66, following LePage and Tabouret-Keller) has called “focus”, i.e. the existence of a relatively uniform, collective norm towards which speakers orient themselves in their linguis-tic performance. Standard languages, on the other hand, are characterized by“ªxity”, i.e., by a set of highly prescriptive rules “from which any deviation is forbidden” (ibid.). Moreover, while standard languages are learned through ex-plicit and institutionalized teaching practices, the norms of language standards are acquired primarily through exposure to and imitation of model texts and model speakers (see the comments on medieval chancery standards in the introduction to this volume; see also Hansen, Jacobsen and Weyhe, this volume, on the spoken Faroese language standard).2An important challenge for standardization research is to clarify the historical interactions and, in particular, language contact phenomena that occur between such pre-existing language standards and the emerging standard language. While the former emerged via dialect accommodation and linguistic focusing in local and professional networks (cf. Lenker 2000 for a case study), the latter is largely the result of the purposeful linguistic interventions and elaborations of individual and collective actors. An understanding of standardization as a special type of language contact was also outlined by Haugen (1972: 247), who commented on the complex sociolinguistic interactions between the formal, written standard norm and the spoken language. According to Haugen, contact between speech and written language would eventually lead to the emergence of "new [spoken] norms … that are an amalgamation of speech and writing" (our emphasis). In other words, the spoken standard combines structural and lexical elements of two deferent linguis-tic systems and the precise origin of individual items remains disuses: "one is often hard put to say whether a given form has been handed down from its ancestor by word of mouth or via the printed page" (ibid.).

Categorising Texts: Genres, Registers, Domains, Styles, Text Types, & Other Confusions Why is it important to know what these different terms mean, and why should corpus texts be classified into genres? The short answer is that language teachers and researchers need to know exactly what kind of language they are examining or describing. Furthermore, most of the time we want to deal with a specific genre or a manageable set of genres, so that we can define the scope of any generalisations we make.

This chapter presents the main concepts concerning standardization, including review of various definitions of standardization. It presents the main models of the process such as Haugen's and Garvin's, in addition to Gallardo's cultural qualities of standard language as well as other theoretical issues of standardization.

A. Discussion

While a definition of standardization process cannot be, it is to be assumed, sufficiently precise, it may be suggested that a cognition, perception and apprehension of it can be construed in the following observations and indications:

1. The existence of codification of a language is an essential but not a satisfactory condition for standardization; but its actual occurrence and acceptance are two conditions to call a language standardized (Bell 1976: 148).

2. The promotion of a dialect into a language is thoroughly related to the development of writing and the rise of national aspiration. The process involves the selection, codification, elaboration of function and acceptance of linguistic norm" (Haugen 1966, in Pride and Holms 1972: 97).
3. The standardization process is embodied in "that languages are the result of a direct and deliberate intervention by society. This intervention, called "standardization", produces a standard language where before there were just dialects" (Hudson 1980: 32).
4. Standardization itself acts different functions. It unifies the speakers of a certain language within a larger community while at the same time separating the community that results from other communities (Wardhaugh 1986: 31).
5. The process of standardization is simply not to provide something in contrast to any special dialect but perhaps it serves as a common denominator, which is a form of speech, embraces the elements common to the dialects without taking elements particular to one dialect (Janson 1991: 106).
6. Standardization is a special relationship that connects society and the language. The one variety that can be construed as the standard language as long as it serves as a common means of communication in a specific societal condition is liable to extensive normalization, which is controlled and passed on through the mass media and situation but certainly via the formal educational system (Bussmann 1996: 45).
7. Standardization is the process in which "any vernacular (Language or dialect) may be standardized by being given a uniform and consistent norm of writing that is widely accepted by its speakers" (Haugen 1994: 4340).

It is obvious that most definitions of standardization concentrate on that the standardization process is an effort at selecting a dialect or an amalgamation of various varieties as a norm to be promoted into a standard, through the process of elaboration of function, codification of form and wide acceptance.[1] But there are different concepts in these observations in accordance with the importance of each step of the process, for instance, the first one concentrates on the acceptance, while the seventh one concentrates on the uniformity of codification.

Some of these indications concentrate on the consequences of the standardization. The fourth, for example, concentrates on the unification of individuals and groups within a larger community, and it sets off the community from other communities. At the same time some of these observations concentrate on the qualities and properties of the standard language such as the fifth one.

As Bolinger (1975, 575) states standardization as a “formal attempt to impose one dialect as standard on all the speakers of a language, is usually superfluous, because the conditions that make it desirable-closer communication and greater economic and political interdependence-are already at work in informal ways to bring about a kind of standardization.” But conditions are so diverse that no two nations face identical problems and no one typical case can be cited. For instance, the one problem facing the process of standardization exemplified by many standardizations indicate that most languages have been settled by choosing the dialect of the administrative center of the region involved, without being dominated from the beginning (Hall 1972:144).

The preceding discussion reveals that it is next to impossible to produce a rigid definition of standardization. Therefore it is more reasonable to attempt to distinguish the term standard language from other varieties of language that share some of its features. For example, Bell (1976:147) sets the term standard language apart from dialects, vernaculars, classic language, lingua franca, etc., in which Bell refers to Stewart and Hymes who proposed seven attributes of language variance by means of which languages can be differentiated and sociolinguistically defined in terms of social attitude toward them.

B. Stewart suggested a typology based on four attributes as follows;

1- Standardization; Stewart does not recognize the necessity of codification but also the acceptance of the norm before a language can be said to have been standardized. According to him, standardization is a feature imposed upon rather than inherent in a language and it can take place at any time.

2- Vitality; is an attribute that distinguishes types of language, particularly the first and second languages. It depends on whether the language possesses a living community of native speakers or not. A language may lose its vitality when its language community dies out.

3- Historicity is the attribute by which the language can be divided into first and second languages, especially in the case of pidgin language which is in origin an artificial language in this sense, and it can develop overtime through use by social groups for whom it is not the first language but functions as a lingua franca.

4- Homogenicity: According to Stewart whether the basic grammar and lexicon of the language are derived from the same pre-stages of the language or not. It can be seen that most of the languages of the world are homogenitic but some are not. In 1968, when a number of problems arose with his first model, particularly its inability to distinguish "vernacular" from "dialect", Stewart revised it by dropping the attribute "homogenicity" and replaced it by new attribute "autonomy". Autonomy; is concerned with whether the language is accepted by the users or not as being distinct from other languages or varieties. No question arises as the autonomy of the two varieties' systems where there are substantial differences between them. But disputes will arise where there are substantial similarities between the standard language and the regional social dialect, especially by those who claim autonomy for the lower variety. Several problems arose with Stewart's suggestions because of the subjectivity of the attribute "autonomy", which tends to partial standardization, i.e., the existence of a codification, but its not-acceptance by users. So Hymes added three new attributes with a restatement of the attribute "historicity". In his restatement of the attribute historicity Hymes depends on Fishman (1971) whether or not the community is concerned to find for the language a "…….." ancestry in the times long past which leads to the attempt to create and cultivate myths and genealogies concerning the origin and the development of their standard varieties…" (Bell,1976:150-151).

5- Mixture; this category means "whether or not the language consists essentially of the items and structures derived from no source outside itself". But it can be confessed that there is no entirely pure language and some languages in their development are more or less willing to borrow items from other languages.

6- Reduction; It means whether or not the language makes use of a smaller set of phonology and structural relation and a smaller set of lexicon that an associated variety of the same language (Bell,1976:151).

7- De facto norms; It means whether or not the language possesses norms of usage which, though uncodified, are accepted by the community (Bell,1976:152). The above typologies indicate a distinction between the structure of codes and the internal form, but in their sociolinguistic attitudes influence the social functions and social attributes to them.

1. Standard English

It is defined as a variety of English which has been standardized. It is autonomous, non-reduced, somewhat mixed and possesses, of necessity, defacto norms. The norms of standard English in the major tongue communities of North America, Britain, Central and Southern Africa, Australasia have their codifications of the grammatical,lexical and to a lesser extend phonological conventions of the dominant socioeconomic groups and they consist of an essentially shared grammar, lexis and rhetoric, alongside a considerable degree of tolerance of phonological variation.

2. Classical English:

It seems possible to accept that a type (or types) of classical English literature and it is the basis of the public worship of the established and the free churches. It is the variety of English which differs from the present–day standard only in vitality.

3. Vernacular English:

The definition of the term "vernacular" has been proposed by UNESCO as "…the mother tongue of a group which is usually or politically dominated by another group speaking a different language…" (Bell, 1976:153). This definition distinguishes it legally from "dialect" only in the possession of autonomy which a dialect lacks.

4. Dialect English:

Trask defines dialect as “a distinctive variety of a language used by speakers in a particular geographical region or in a particular social group.”(1993: 82) Most dialeclogists agree that dialects are variants, but mutually intelligible forms of one language (Bell 1976:154). But on the notion of mutual intelligibility the definition is not precise enough. By contrast a language can be defined as a form of speech which is not completely intelligible to speaker of others of other languages.

5. Creol English:

Creols differ from vernaculars and dialects in the degree to which they are mixed and reduced in their structures, English creols are based on English and several Western African languages, but their grammar, phonology and lexis contain a smaller number of items than the contributory languages, although they rapidly developed in their structure. They have achieved a dialect status and they demand autonomy and vernacular status.

6. Pidgin English:

Pidgin English is characterized by the lack of vitality attribute because a pidgin unlike a creol and natural languages, has no first language community but has de facto norms usage. Pidgins have developed to creols and it is possible for a pidgin to progress rapidly to the status of standard.

7. Artificial English:

An artificial variety of a language lacks the first language community and historicity attributes. It is a highly codified norm of usage. It shows considerable reduction. It contrasts with a pidgin variety, in the attributes of mixture and autonomy. The concentration on phrasal verbs of Old English origin, at the expense of longer single item verbs of Romance origin makes Basic English less mixed than Standard English.

8. Xized English:

This variety of English language is a mixed but not a reduced variety. An example of this would be Indian English or its converse Anglicized Hindi which is a “full” version of English containing elements of Indian language systems. Xized varieties of English, whether autonomy is claimed for them or not, seem to be a common feature of the English of the second language users in a second language situation.

9. Interlanguage English:

It is a correlate to the xized variety of English in that both are non-standard, both lack vitality and historicity, and both of them are characterized by the mixture attribute. The interlanguage can be further differentiated from xized variety of English language by being reduced like pidgins and creols. The interlanguage lacks de facto norms of usage and no one claims autonomy for it. The interlanguage has a norm in the sense that it is a rule-governed activity, but its norm is not common knowledge nor may it be cognitively accessible even to the user himself. (Bell 1976:156).

10. Foreigner Talk English:

This type shares six of attributes and may have a seventh, that of mixture. A hypothetical example of “foreigner talk Italian” is given by Hall (Bell ,1976:157) as an example of pidginization.

C. Models

There are main models in the standardization process: Haugen’s and Garvin’s. Haugen’s is a model of language standardization that can be taken into account since it has ever since become generally agreed on by sociolinguists, while Garvin’s can be assumed as inadequate because the qualities imposed for the standard language may manifest incomparable features, therefore, the model is not taken into consideration in this study, but for further manifestation, the main concepts of both models are presented in the following:

1. Haugen’s Model:

In the article entitled “Dialect, Language, Nation” (1972: 97) published in 1966, Haugen presents a model of language standardization, in which, it is illustrated that the change of a dialect into a language is closely related to the process of codification and the development of nationalism. This process is shown to involve four steps:

a. Selecting a norm:

A variety of the language is usually chosen as a standard or it may be a language of an important center or an amalgam of various varieties (Hudson 1980: 33). However, selecting a norm may prove difficult, because it largely depends upon the attitude of the speech community either to overcome a difficulty in choice or succumb to even a small difficulty (Wardaugh 1986: 31).

b. Codification of form:

To “fix” a variety, some dictionaries and grammar books ought to be written that would make the members of the community agree on what is correct. The codification requires the least variation in form and meaning and it is necessary that those members have to learn the accurate forms and not use in writing any incorrect ones it may have had in the native variety (Hudson 1980: 33). So this may be one of the reasons why many national academies had encountered problems in their task. They are fundamentally not in a very positive working position, for they always face the results of continuous changes that they have to reckon with and forced to present studies on new linguistic matters.

To distinguish between codification and standardization is theoretically important, because codification of a language takes place within various socioeconomic circumstances, the type, scope, and degrees of codification depend on the social use of the codified language, such that the language would extend in use, in order to be the medium of mass education, mass literacy, vast public reading and to be the means of retaining and dominating power as well as the vehicles of the larger middle class, then it can be considered a standard language (Hassanpour 1992: 466).

c. Elaboration of function:

The codified form attains the highest variation in function. It ought to be capable of being used in all functions connected with central government and with writing as an official language. For example in parliament, in business of government, legislative, executive, judicial and in bureaucratic, scientific documents of various sorts and educational system as a language of instruction; it has to be a medium of primary, secondary, or higher education. As a language of instruction it is usually registered in the legislation of the Ministry of Education and sometimes also in the constitution of the state. And it must be possible to use it in various forms of literature as a national language, which is the language of a political, social, and cultural entity. This may necessitate additional linguistic items, especially technical words, but it is also imperative to develop new conventions for using actually acquired forms (Hudson 1980: 33).

d. Acceptance by a community:

The variety has to be accepted by speakers of a community, as the national language. Once this has happened, the standard language is activated to become a force, a unifying factor for the national state, as a symbol of its independence from other nations and as a marker of a separate status. It is exactly this function that makes the nation further develop (Wardhaugh1986: 30).

Haugen relates the first two processes primarily to the form, and the last two to the function of language. The first and last are concerned with society, the second and third with language (Haugen 1972: 110).

Haugen's model is useful to a great extend in forming relationships among major processes of standardization and in understanding them, but there is a wide range of controversy about the desirability of certain aspects of standardization. As an example, it is not necessary that standardization should contain matters of pronunciation as well as of writing (Macauly, 1973) or that the standard language should be held as the only adequate variety (Hudson 1980:34).

2. Garvin's Standardization Model:

Garvin predicates his model of the standardization on two structural qualities; flexible stability and intellectualization; that they are replying to the challenge of the cultural change of the speech community (Shorrab 1984:211).

a. Flexible Stability:

According to Garvin, the standard language must be flexible and stabilized by the suitable norms, such that it has to function normally, and permits new alterations, and progress corresponding to the cultural change of the speech community. This trait can be gained when the language contains the artifices and rules that make room for new modifications in the norm when it encounters changing conditions. These changes do not occur in quick steps, but usually through passage of time.

The standard language should be ready to absorb the changes that occur. This may be attained through accumulation of lexical variations, which is open to receive new vocabulary and arrangement of stylistic innovations.

But the constancy of the standard language is assured by codification, which specifies the grammatical rules and stylistic devices that govern the language, to be imposed by some kind of administrative institutions or authority.

These authorities are duty bound to effect development that comes by in the standard language in the domain of the new vocabulary which is either loaned from other languages or stems from its lexicon and they take into account the changes in style that the language may need. This perhaps, suggests that academic authorization here is dominant in reality this is not the way it is meant to be. The academies are authorized to suggest new concepts whenever the language faces the challenge from new eventualities. But it is for both different educational systems and the learned men of the nation to decide on the adoption of these changes.

b. Intellectualization:

The intellectualization of a standard language can be defined as “its adaptation to the goal of making possible precise and vigorous. If necessary, abstract statements. This tendency affects primarily the lexical, and in part, the grammatical structure” (Garvin 1975: 4).

The lexicon of the standard language leans towards precision and clarification. This can be done by creating new abstract words that will encompass the new concepts. Here the synonymy in the language multiplies. Synonymy in a typical language takes a large domain that cannot be comprehended since a great quantity of words indicate the same meaning. Consequently, their users can be sure that they can use precise terminology without much need for loanwords from other languages.

In any grammar, the language has to have definite stylistic devices that embrace certain new and precise notions. This aim is obtained by the flexible use of the sentence system in the language, particularly by working out sentences. The logic behind these notions is precision and abstraction in the language.

In accordance with Garvin the flexibility of syntax and lexicon is possible, as Garvin thinks that the syntax of the standard language be precise and flexible to make room for the future alterations and in any way flexibility of syntax can be included as optional and not essential. Relevant to Garvin's model, and in a sense, compensating for its defects, are Gallardo's cultural qualities of the standard language, namely rootedness and urbanity (Gallardo 1979: 32-49).

3. Gallardo's cultural qualities:

a. Rootedness

The standard language should have historical roots in order to be accepted in a speech community, because a typical group of people through the use of a particular language obtains a sense of identity. Religious, social, political or ethnic bonds may also be significant for the group. But the strongest connection of all may be the affinity, which is supplied by a common language, and its historicity can be of long duration. Among jeopardized people, it can also be a consolidating power (Wardaugh 1986; 34 .5).

b. Urbanicity

Urbanicity is the evolution of the standard language from a rural variety to an urban norm to fulfill the new cultural change in the society. Urbanization is connected with the far-reaching development of the written usage of language, mass literacy and mass education, which are outcomes of the industrial society that involves extensive social interaction and optimized communication (Sjoberg 1964: 893-94).

It is a fact that towns and cities are a more suitable medium of the development of all types of intellectual endeavors than the country. This is typically true concerning the use of language in literature, science, philosophy and religion, because the language used in these activities is more purified and varied. The industrial city is also the procreation basis of the language standardization. In all aspects of life, including the use of language, the industrial city can be distinguished from the pre-industrial one.

Diversity and uniformity are two distinct products of the influence of the industrial city. Despite the great multiplicity of economy produced by industrialization, production and exchange will be debilitated without standardization. While in a pre-industrial city, the characteristic of economy is liable to non-standard measurements of various types.3 The same proceeding operates in language use. “The degree of language standardization is taken as a measure of the urbanization of the culture of the speakers” (Garvin and Mathio 1960, 783) (Hudson 1980: 31). In fact, according to the school of Prague, a standard language can be considered a major linguistic concomitant to urban culture. Even in a non-industrial town the standardizing impact of urbanization can be perceived (Cardo, 1970).

4. Functions of standard language:

Garvin states that the standard language has to fulfill symbolic and objective functions:

a. Symbolic Functions: Three symbolic functions should be achieved by the standard language, which are:

1) Unifying function:

As a means of identity, the standard language performs its role through the unification of diverse vernaculars, which symbolizes them by one norm of speech, to make the speech community more compact. Through the use of the standard norm, the various speech communities can be unified. In this way, the standard norm can be regarded as a symbol of national unity. Since by which the members of communities can communicate and be a force of unification of these members through the unification of different dialects rather than the use of different varieties of language; but this does not eliminate the possibility of using the various varieties among these individuals as a means of communication.

2) Separatist Function:

Standard language separates one speech community from another and it contrasts one standard language to another. The consequence is that it symbolizes the national identity as a basic cause of the aspiration for the rise of nationality. Thus in the context of nationalism which has become a secular conviction, language has a significant role to play in national movements; and these movements assert their languages' rights as an important means in their struggle for their independence.

3) Prestige Function:

The standard language is a means of prestige for the speech community and it can be brought about in a group prestige or an individual prestige. According to Haugen (1966:103) linguists usually overlook the dimension of functional superiority and inferiority. The extent of prestige of the standard language is determined by people and for most this is an obvious idea that depends on whether it is used in codification (Hudson 1980:32).4 Sociolinguists, as a principal part of their duty, draw attention to the dimension of social functions of language. It is a specific and complicated duty of a sociolinguist to take into account the social functions of each language that the other have not taken the burden of promotion into what is generally attributed to as a "standard language" or a vernacular and the prestige that allocated to each of these.

The prestige range of the standard language is temperamental and presumably excites strong feeling that it deserves the prestige because of its appropriation for learning usage and so on (Wardhaugh 1986: 88).

b. Objective Function: A standard language must fulfil two objective functions: participatory and frame of reference function: -

1) Participatory Function: -

In the worldwide communications, the members of a speech community via language have access to the advancement and cultural development of other nations; either directly or through translation. Standard language secures the contact of individuals with the technological and scientific progression of other speech communities, because it is taught and it is the medium of instruction.

When a standard language becomes one of the world languages, is universally recognized and widely used, and comprehensively understood, then it can be considered as a vehicle for transmitting beliefs and concepts of other nations, and it makes them obtainable to its speakers; the members of its speech community will have ample access to the educational systems of the outside world.

The participatory function of languages has magnified quickly in the last decade due to the globalization process and the New World Order, by which communication has become easier through electronic networks.

2) Frame of Reference Function:

In a speech community, the standard language as a norm has to be in the service of the norm for the correct usage of speech. It is the criterion that can be depended on to evaluate the personnel loyalty to the language, and the use of dictionary as a frame of reference can be utilized for treating the norm of speech.

There is an ample scope for dispute and polemics about the correct usage. For example, it is not basic either that the process of standardization has to take into account the matter of orthography as well as of phonological level or that the standard language ought to be shown as the mere “correct” norm. According to frame of reference, many linguists and sociolinguists debate the last idea; for instance, Trudgill (1974:3) states that evaluations of some vernaculars being better than others have no ground in fact, and that the same is also true of apparently aesthetic appreciation’s of the comparative appeal of various accents.

From a simply linguistic viewpoint, it makes no sense to talk about “right” and “wrong” in language. “No one would suggest that French is” more correct “than English, and there is no reason for treating dialects of the same language in anything other than the same way”. No one dialect of a language is more “right” or “wrong” than any other (Trudgill 1978: 3).

D. An attitude towards a Standard language:

The function of a standard language brings about a set of cultural attitudes towards the standard language. The unifying and separatist functions give rise to an attitude of language loyalty, the prestige function stimulates an attitude of pride, the participatory function leads to a desire to participate, and the frame of reference function leads to an attitude of awareness of the norm (Garvin 1975: 9).

- **Language Loyalty:**

    The concept of loyalty is maintaining and improving the standard language. The users of the language are ready to defend their standard language against any foreign intrusion that threatens to eradicate or to alter the use of the standard language.

    The speakers of a language are always loyal to their native language. They regard their language as a symbol of their national identity. They do anything possible in order to preserve their language and protect it against any foreign interference, especially when they are under foreign control, they try to purge it from any loanwords and foreign elements.

E. Pride

When the speech community has a standard norm, it may be the cause of pride for both the individual and group. This sometimes leads to an attitude of partiality against any other language, especially when the speakers of the language regard their language as a matchless one in the sense that there is no other language that can be expressive, lovely and copious in vocabulary as their language.

F. Awareness of the Norm

The users of a standard language are usually conscious that they have a codified norm, which is the source of pride. This belief is reinforced in the case of the community, which is composed of a large number of bilinguals who are sensitive about preserving their native norm from being mingled with their acquired language.

The previous discussion proves that the criteria that Garvin used in his frame of reference about standardization are inadequate. In addition, each individual language may illustrate unique features, for which Garvin's model does not account. This determines the need for a more extensive frame of reference that will compensate for the lacking of the structural perspective.

G. Standardization and some theoretical issues:

Generalization is the base of scientific research, but empirical generalization necessitates distinction between at least two specific cases.6 Theoretical issues, which are raised here, are to identify our case with the general historical and comparative context of language standardization.

H. Standardization and Nation-building:

By the advent of the Renaissance, the relation between national advancement and standardization was comprehended to perceive unity and identity by the correlation of the expression "language" with the rise of the nation. George Puttenham stated in his book, which was entitled, (The Arte of English Poesi 1589) "After a speech is fully fashioned to the common understanding, and accepted by consent of a whole country and nation, it is called a language". This sort of historical evolution brought about the merging at the expense of deviating varieties. The national aspiration requires the communication to occur through a single linguistic convention. It is known that French revolutionaries authorized a decree in 1790, proscribing the dialects as a remnant of feudal society (Haugen 1972: 191-104).

By the 19th century, the fast proliferation of liberated European nation-states has been akin to the rapid increase in the number of autonomous, national and official languages (Trudgill 1974: 188). The indication of this evolution was the promotion of the "vernacular" of one region into a national language (Hassanpour 1992: 34).

The national languages were adequate to substitute the Latin language in all functions but after undertaking tedious conflict with domination, since only the small group of literati could effectively use Latin in all written communication before the modern period of history of West European, and the majority was unable to master this foreign language and use it in domains such as trade, education, journalism, and even religion. The replacement of Latin was an important step for the modern society (Hassanpour 1992:465). Later the number of the independent nation-states increased from sixteen to thirty, and since that time has risen to over fifty (Trudgill 1974:138).7 But this progression has not been completely in one direction. For instance, the function of some languages as standardized official languages discontinued during the Middle Ages -Provençal and Arabic for example (the latter in

Europe alone) (Trudgill 1974: 139), while others emerged (or reemerged) as standardized national, official or written languages.

In a later period all European nations gained independence or nationhood, and in many cases, even where minorities have not achieved independence, their languages had been granted fuller recognition. But the worst case is that when a minority lives in a country and the state is openly hostile to it. In such a case, the actual existence of the national identity and of the language is jeopardized. But sometimes the status of the linguistic minorities, even in a liberal, democratic, legal state, is unstable, and this can be for different reasons. Generally, it is roughly the minority's delight for past dignity and the nostalgia for the honey days; it would seem that such is the situation of the speakers of Welsh in Wales, or of Provençal in Southern France (Zgusta 1992: xxxv).

Though there is ample evidence to the interaction between standardization and nation building, but because of the diversity of theoretical postulations on the quality of language and society relationships, consensus is far from universal. According to Grimshow; (1971, 174) there are at least four essential perspectives on the interrelated correlation between social structure and languages; "language is fundamental, social structure is determinant, the two are co-determining and co-occurring, both by a third factor e.g.: the human condition, the organization of human mind, etc". Before the formation of nations, standard languages could not survive. This is due to a causal link between the formation of nations and standardization (Zgusta, 1971: 174). It also would be suitable to theorize that standardization, in the development of national integration, is both of cause and effect; without a national language, a nation cannot be formed, while in a tribally organized society, such a language hardly arises (Hassanpour 1992: 465).

I. Standardization and language Maintenance

According to various sources the occurrence of language death is old everywhere in the world (Adler 1977:2). Whereas circumstances contributing to this abundantly vary, it is obvious that for non- linguistic reasons, especially the role of state policy, languages decay. The policy of building a "nation-state" requires the centralization of authority, language, culture and economy. Armed with a monopoly of the educational system, mass media and unlimited application of coercion, the "modern" etatist states are capable of planning the elimination of unwanted language; therefore, status planning undertakes an important role in standardization, frequently determining the direction and the result of the whole planning.

The process of standardization does not set aside the prospects of peril, deprivation, elimination or linguicide, even though the process of standardization gives rise to the entity of a growing community of national speakers of a language, committed to promoting their speech.

In fact some languages, which are subjected to standardization in the advanced world, are encountered with tremendous obstruction including, especially assimilation state attempts. Despite the spread of writing, the number of languages is quickly diminishing. Standardization relies upon formal education and language usage in the mass media. “The experience of minority languages in the modern world shows that they cannot survive, let alone become standardized, if used in interpersonal communication alone”(Hassanpour1992:466).

J. Linguistic and Socio-Economic Modernization:

Modernization has been the transition from Medieval to Modern society, in which the standardization of language was historically a concurrent sector of the process of social and economic development in the West Europe. Modernization altered all situations of Western society. In the scope of economic life, it involved, among other modifications, the substitute of self-satisfactory agrarian production by commercial and, thereafter industrial capitalist economy. Changes in social construction contained the alteration of rural peasantry into urban wage earners. The main significant transformation was the democratization of the system of political rule.

As the result several innovations in culture took place like secularization, the expansion of literacy, mass media and public education. “These concomitant transformations which brought the entire population into intensive contact could hardly materialize without a new form of speech” (Hassanpour 1992: 33).

K. Typology and Periodization and Measurement:

Several attempts have been made for more precise periodization and typological investigation of the process of standardization. Therefore, preliminaries for more accurate comparative and diachronic studies in standardization are available. While “quantifying qualitative phenomena in language development may not be possible or desirable” (Hassanpour 1992: 34), because the grade of the use of written language and extent of standardization may be regarded as principles for the evolution of language development. Ferguson (1968) points out to “three dimensions relevant for measuring language development”;

a) “Graphization” the standardized use of writing in a speech community.
b) “Standardization” the cultivation of a norm which overrules provincial and social varieties and
c) “Modernization, the development of inter-translatability with other languages in a range of topics and forms of discourse characteristic of industrialized, secularized, modern societies structurally differentiated. “These frames are not a linear set but rather a hierarchy of factors, all three being inherent, but imperative traits of standard language development” (Hassanpour 1992: 36).

Haugen’s (1966) four-dimensional matrix supplies another basis for classification, elaboration of function and acceptance of the standard norm. But Kloss (1978); as an evaluating means, emphasizes the importance of “literary growth” in general and the development of non- fictional prose.

One way of making a distinction between genre and text type is to say that the former is based on external, non-linguistic, "traditional" criteria while the latter is based on the internal, linguistic characteristics of texts themselves (Biber, 1988, pp. 70 & 170; EAGLES, 1996).1 A genre, in this view, is defined as a category assigned on the basis of external criteria such as intended audience, purpose, and activity type, that is, it refers to a conventional, culturally recognised grouping of texts based on properties other than lexical or grammatical (co)occurrence features, which are, instead, the internal (linguistic) criteria forming the basis of text type categories.

Biber (1988) has this to say about external criteria: Genre categories are determined on the basis of external criteria relating to the speaker's purpose and topic; they are assigned on the basis of use rather than on the basis of form. (p. 170) However, the EAGLES (1996)2 authors would quibble somewhat with the inclusion of the word topic above and argue that one should not think of topic as being something to be established a priori, but rather as something determined on the basis of internal criteria (i.e., linguistic characteristics of the text).

Topic is the lexical aspect of internal analysis of a text. Externally the problem of classification is that there are too many possible methods, and no agreement or stability in societies or across them that can be built upon ... The boundaries between ... topics are ultimately blurred, and we would argue that in the classification of topic for corpora, it is best done on a higher level, with few categories of topic which would alter according to the language data included. There are numerous ways of classifying texts according to topic. Each corpus project has its own policies and criteria for classification … The fact that there are so many different approaches to the classification of text through topic, and that different classificatory topics are identified by different groups indicates that existing classification[s] are not reliable. They do not come from the language, and they do not come from a generally agreed analysis. However, they are arrived at, they are subjective, and … the resulting typology is only one view of language, among many with equal claims to be the basis of a typology.

"Genre," "Register," and "Style" Other terms often used in the literature on language variation are register and style. I will now walk into a well-known quagmire and try to distinguish between the terms genre, register, and style. In his Dictionary of Linguistics and Phonetics, Crystal (1991, p. 295) defines register as "a variety of language defined according to its use in social situations, e.g. a register of scientific, religious, formal English." (Presumably these are three different registers.) Interestingly, Crystal does not include genre in his dictionary, and therefore does not try to define it or distinguish it from other similar/competing terms. In Crystal & Davy (1969), however, the word style is used in the way most other people use register: to refer to particular ways of using language in particular contexts. The authors felt that the term register had become too loosely applied to almost any situational variety of language of any level of generality or abstraction, and distinguished by too many different situational parameters of variation. (Using style in the same loose fashion, however, hardly solves anything, and, as I argue below, goes against the usage of style by most people in relation to individual texts or individual authors/speakers.)

The two terms genre and register are the most confusing, and are often used interchangeably, mainly because they overlap to some degree. One difference between the two is that genre tends to be associated more with the organisation of culture and social purposes around language (Bhatia, 1993; Swales, 1990), and is tied more closely to considerations of ideology and power, whereas register is associated with the organisation of situation or immediate context. Some of the most elaborated ideas about genre and register can be found within the tradition of systemic functional grammar. The following diagram (Martin & Matthiessen, 1991, reproduced in Martin, 1993, p. 132), shows the relation between language and context, as viewed by most practitioners of systemic-functional grammar.

Genre, on the other hand, is more abstractly defined: A genre is known by the meanings associated with it. In fact the term "genre" is a short form for the more elaborate phrase "genre-specific semantic potential" … Genres can vary in delicacy in the same way as contexts can. But for some given texts to belong to one specific genre, their structure should be some possible realisation of a given GSP Generic Structure Potential … It follows that texts belonging to the same genre can vary in their structure; the one respect in which they cannot vary without consequence to their genre-allocation is the obligatory elements and dispositions of the GSP. (Halliday & Hasan, 1985, p. 108) [T]wo layers of context are needed -- with a new level of genre [italics added] posited above and beyond the field, mode and tenor register variables … Analysis at this level has concentrated on making explicit just which combinations of field, tenor and mode variables a culture enables, and how these are mapped out as staged, goal-oriented social processes [italics added] (Eggins & Martin, 1997, p. 243).

These are rather theory-specific conceptualisations of genre, and are therefore a little opaque to those not familiar with systemic-functional grammar. The definition of genre in terms of "staged, goal-oriented social processes" (in the quote above, and in Martin, Christie, & Rothery, 1987), is, in particular, slightly confusing to those who are more concerned (or familiar) with genres as products (i.e., groupings of texts). Ferguson (1994), on the other hand, offers a less theory-specific discussion. However, he is rather vague, and talks about (and around) the differences between the two terms while never actually defining them precisely: He seems to regard register as a "communicative situation that recurs regularly in a society" (p. 20) and genre as a "message type that recurs regularly in a community" (p. 21). Faced with such comparable definitions, readers will be forgiven for becoming a little confused. Also, is register only a "communicative situation," or is it a variety of language as well? In any case, Ferguson also seems to equate sublanguage with register (p. 20) and offers many examples of registers (e.g., cookbook recipes, stock market reports, regional weather forecasts) and genres (e.g., chat, debate, conversation, recipe, obituary, scientific textbook writing) without actually saying why any of the registers cannot also be thought of as genres or vice versa. Indeed, sharp-eyed readers will have noted that recipes are included under both register and genre. Coming back to the systemic-functional approach, it will be noted that even among subscribers to the "genre-based" approach in language pedagogy (Cope & Kalantzis, 1993), opinions differ on the definition and meaning of genre. For J. R. Martin, as we have seen, genre is above and beyond register, whereas for Gunther Kress, genre is only one part of what constitutes his notion of register (a superordinate term).

Kress (1993) appears to dislike the fact that genre is made to carry too much baggage or different strands of information: There is a problem in using such a term [genre] with a meaning that is relatively uncontrollable. In literary theory, the term has been used with relative stability to describe formal features of a text -- epitaph, novel, sonnet, epic -- although at times content has been used to provide a name, [e.g.] epithalamion, nocturnal, alba. In screen studies, as in cultural studies, labels have described both form and content, and at times other factors, such as aspects of production.

Usually the more prominent aspect of the text has provided the name. Hence "film noir"; "western" or "spaghetti western" or "psychological" or "Vietnam western"; "sci-fi"; "romance"; or "Hollywood musical"; and similarly with more popular print media. (pp. 31-2) In other words, Kress is complaining about the fact that a great complex of factors is condensed and compacted into the term -- factors to do with the relations of producer and audience, modes of production and consumption, aesthetics, histories of form and so on. (p. 32) He claims that many linguists, educators, and literacy researchers, especially those working within the Australian-based "genre theory/school" approach, use the term in the same all-encompassing way. Also, he is concerned that the work of influential people like Martin and Rothery has been focussed too much on presenting ideal generic texts and on the successive "unfolding" of "sequential stages" in texts (which are said to reflect the social tasks which the text producers perform; Paltridge, 1995, 1996, 1997): The process of classification … seems at times to be heading in the direction of a new formalism, where the 'correct' way to write [any particular text] is presented to students in the form of generic models and exegeses of schematic structure (Kress, 1993, p. 12).

Those familiar with Kress' work in critical discourse analysis (e.g., Kress & Hodge, 1979) should not be surprised to learn, however, that in his approach to genre the focus is instead: … on the structural features of the specific social occasion in which the text has been produced [, seeing] these as giving rise to particular configurations of linguistic factors in the text which are realisations of, or reflect, these social relations and structures [,…e.g.] who has the power to initiate turns and to complete them, and how relations of power are realised linguistically. In this approach "genre" is a term for only a part of textual structuring, namely the part which has to do with the structuring effect on text of sets of complex social relations between consumers and producers of texts. [all italics added] (p. 33) As can be seen, therefore, there is a superficial terminological difference in the way genre is used by some theorists, but no real, substantive disagreement because they both situate it within the broader context of situational and social structure. While genre encompasses register and goes "above and beyond" it in Martin's (1993, Eggins & Martin, 1997) terms, it is only one component of the larger overarching term register in Kress' approach. My own preferred usage of the terms comes closest to Martin's, and will be described below. Before that, however, I will briefly consider two other attempts at clearing up the terminological confusion.

Sampson (1997) calls for re-definitions of genre, register, and style and the relationships among them, but his argument is not quite lucid or convincing enough. In particular, his proposal for register to be recognised as fundamentally to do with an individual's idiolectal variation seems to go against the grain of established usage, and is unlikely to catch on. Biber (Finegan & Biber, 1994, pp. 51-53; 1995, pp. 7-10) does a similar survey, looking at the use of the terms register, genre, style, sublanguage, and text type in the sociolinguistic literature, and despairingly comes to the conclusion that register and genre, in particular, cannot be teased apart. He settles on register as "the general cover term associated with all aspects of variation in use" (1995, p. 9), but in so doing reverses his choice of the term genre in his earlier studies, as in Biber (1988) and Biber & Finegan (1989) (Further, as delineated in Finegan & Biber, 1994, Biber also rather controversially sees register variation as a very fundamental basis or cause of social dialect variation).

While hoping not to muddy the waters any further, I shall now attempt to state my position on this terminological issue. My own view is that style is essentially to do with an individual's use of language. So when we say of a text, "It has a very informal style," we are characterising not the genre to which it belongs, but rather the text producer's use of language in that particular instance (e.g., "It has a very quirky style").

The EAGLES (1996) authors are not explicit about their stand on this point, but say they use style to mean: the way texts are internally differentiated other than by topic; mainly by the choice of the presence or absence of some of a large range of structural and lexical features. Some features are mutually exclusive (e.g. verbs in the active or passive mood), and some are preferential, e.g. politeness markers and mitigators. (p. 22) As noted earlier, the main distinction they recommend for the stylistic description of corpus texts is formal/informal in combination with parameters such as the level of preparation (considered/impromptu), "communicative grouping" (conversational group; speaker/writer and audience; remote audiences) and "direction" (one-way/interactive).

This chimes with my suggestion that we should use the term style to characterise the internal properties of individual texts or the language use by individual authors, with "formality" being perhaps the most important and fundamental one. Joos's (1961) five famous epithets "frozen," "formal," "informal," "colloquial," and "intimate" come in handy here, but these are only suggestive terms, and may be multiplied or sub-divided endlessly, since they are but five arbitrary points on a sliding scale. On a more informal level, we may talk about speakers or writers having a "humorous," "ponderous," or "disjointed" style, or having a "repertoire of styles." Thus, describing one text as "informal" in style is not to say the speaker/writer cannot also write in a "serious' style," even within the same genre.

The two most problematic terms, register and genre, I view as essentially two different points of view covering the same ground. In the same way that any stretch of language can simultaneously be looked at from the point of view of form (or category), function, or meaning (by analogy with the three sides of a cube), register and genre are in essence two different ways of looking at the same object.Register is used when we view a text as language: as the instantiation of a conventionalised, functional configuration of language tied to certain broad societal situations, that is, variety according to use. Here, the point of view is somewhat static and uncritical: different situations "require" different configurations of language, each being "appropriate" to its task, being maximally "functionally adapted" to the immediate situational parameters of contextual use. Genre is used when we view the text as a member of a category: a culturally recognised artifact, a grouping of texts according to some conventionally recognised criteria, a grouping according to purposive goals, culturally defined. Here, the point of view is more dynamic and, as used by certain authors, incorporates a critical linguistic (ideological) perspective: Genres are categories established by consensus within a culture and hence subject to change as generic conventions are contested/challenged and revised, perceptibly or imperceptibly, over time.

Thus, we talk about the existence of a legal register (focus: language), but of the instantiation of this in the genres of "courtroom debates," "wills" and "testaments," "affidavits," and so forth (focus: category membership). We talk about a formal register, where "official documents" and "academic prose" are possible exemplar genres. In contrast, there is no literary register, but, rather, there are literary styles and literary genres, because the very essence of imaginative writing is idiosyncrasy or creativity and originality (focus on the individual style). My approach here thus closely mirrors that of Fairclough (2000, p. 14) and Eggins & Martin (1997). The latter say that "the linguistic features selected in a text will encode contextual dimensions, both of its immediate context of production (i.e., register) and of its generic identity (i.e., genre), what task the text is achieving in the culture" (p. 237), although they do not clearly set out the difference in terms of a difference in point of view, as I have done above. Instead, as we have seen, they attempt in rather vague terms to define register as a variety "organised by metafunction" (Field, Tenor, Mode) and genre as something "above and beyond metafunctions." In Biber's (1994) survey of this area of terminological confusion, he mentions the use of terminology by Couture (1986), but fails to note a crucial distinction apparently made by the author: Couture's examples of genres and registers seem to be more clearly distinguished than in other studies of this type. For example, registers include the language used by preachers in sermons, the language used by sports reporters in giving a play-by-play description of a football game, and the language used by scientists reporting experimental research results. Genres include both literary and non-literary text varieties, for example, short stories, novels, sonnets, informational reports, proposals, and technical manual. [all italics added] (Finegan & Biber, 1994, p. 52).

Biber does not point out that a key division of labour between the two terms is being made here which has nothing to do with the particular examples of activity types, domains, topics, and so forth: whenever register is used, Couture is talking about "the language used by…", whereas when genre is used, we are dealing with "text varieties" (i.e., groupings of texts).

CONCLUSION

Variation is a ubiquitous fact of language. we do something every time we talk choices that shape the languages we use and influence linguistics, choice of other speakers. The standardization process is embodied in “that languages are the result of a direct and deliberate intervention by society. This intervention, called “standardization”, produces a standard language where before there were just dialects” (Hudson 1980: 32). Trask defines dialect as “a distinctive variety of a language used by speakers in a particular geographical region or in a particular social group.”(1993: 82) Most ideologist’s agree that dialects are variants, but mutually intelligible forms of one language (Bell 1976:154). But on the notion of mutual intelligibility the definition is not precise enough. By contrast a language can be defined as a form of speech which is not completely intelligible to speaker of others of other languages.

Autonomy; is concerned with whether the language is accepted by the users or not as being distinct from other languages or varieties. No question arises as the autonomy of the two varieties’ systems where there are substantial differences between them. But disputes will arise where there are substantial similarities between the standard language and the regional social dialect, especially by those who claim autonomy for the lower variety.

Categorising Texts: Genres, Registers, Domains, Styles, Text Types, & Other Confusions Why is it important to know what these different terms mean, and why should corpus texts be classified into genres? The short answer is that language teachers and researchers need to know exactly what kind of language they are examining or describing. Furthermore, most of the time we want to deal with a specific genre or a manageable set of genres, so that we can define the scope of any generalisations we make.

The codified form attains the highest variation in function. It ought to be capable of being used in all functions connected with central government and with writing as an official language. For example in parliament, in business of government, legislative, executive, judicial and in bureaucratic, scientific documents of various sorts and educational system as a language of instruction; it has to be a medium of primary, secondary, or higher education. As a language of instruction it is usually registered in the legislation of the Ministry of Education and sometimes also in the constitution of the state. And it must be possible to use it in various forms of literature as a national language, which is the language of a political, social, and cultural entity. This may necessitate additional linguistic items, especially technical words, but it is also imperative to develop new conventions for using actually acquired forms (Hudson 1980: 33).

Genre categories are determined on the basis of external criteria relating to the speaker's purpose and topic; they are assigned on the basis of use rather than on the basis of form. (p. 170) However, the EAGLES (1996)2 authors would quibble somewhat with the inclusion of the word topic above and argue that one should not think of topic as being something to be established a priori, but rather as something determined on the basis of internal criteria (i.e., linguistic characteristics of the text).

Genres can come and go, or change, being cultural constructs which vary with the times, with fashion, and with ideological movements within society. Thus, some sub-genres of "official documents" in English have been observed to have changed in recent times, becoming more conversational, personal, and familiar, sometimes in a deliberate way, with manipulative purposes in mind (Fairclough 1992). The genres have thus changed in terms of the registers invoked (an aspect of intertextuality), among other changes, but the genre labels stay the same, since they are descriptors of socially constituted, functional categories of text.

Much of the confusion comes from the fact that language itself sometimes fails us, and we end up using the same words to describe both language (register or style) and category (genre). For example, "conversation" can be a register label ("he was talking in the conversational register"), a style label ("this brochure employs a very conversational style"), or a genre label ("the [super-]genre of casual/face-to-face conversations," a category of spoken texts). Similarly, weather reports are cited by Ferguson (1994) as forming a register (from the point of view of the language being functionally adapted to the situational purpose), but they are surely also a genre (a culturally recognised category of texts). Ferguson gives "obituaries" as an example of a genre, but fails to recognise that there is not really a recognisable "register of obituaries" only because the actual language of obituaries is not fixed or conventionalised, allowing considerable variation ranging from humorous and light to serious and ponderous. Couture (1986) also offers an additional angle on the distinction between register and genre: While registers impose explicitness constraints at the level of vocabulary and syntax, genres impose additional explicitness constraints at the discourse level … Both literary critics and rhetoricians traditionally associate genre with a complete, unified textual structure. Unlike register, genre can only be realized in completed texts or texts that can be projected as complete, for a genre does more than specify kinds of codes extant in a group of related texts; it specifies conditions for beginning, continuing, and ending a text. (p.82). The important point being made here is that genres are about whole texts, whereas registers are about more abstract, internal/linguistic patterns, and, as such, exist independently of any text-level structures.

In summary, I prefer to use the term genre to describe groups of texts collected and compiled for corpora or corpus-based studies. Such groups are all more or less conventionally recognisable as text categories, and are associated with typical configurations of power, ideology, and social purposes, which are dynamic/negotiated aspects of situated language use. Using the term genre will focus attention on these facts, rather than on the rather static parameters with which register tends to be associated. Register has typically been used in a very uncritical fashion, to invoke ideas of "appropriateness" and "expected norms," as if situational parameters of language use have an unquestionable, natural association with certain linguistic features and that social evaluations of contextual usage are given rather than conventionalised and contested. Nevertheless, the term has its uses, especially when referring to that body of work in sociolinguistics which is about "registral variation," where the term tells us we are dealing with language varying according to socio-situational parameters. In contrast, the possible parallel term "genre/generic variation" does not seem to be used, because while you can talk about "language variation according to social situations of use," it makes no sense to talk about "categories of texts varying according to the categories they belong to." Of course, I am not saying that genres do not have internal variation (or sub-genres). I am saying that "genre variation" makes no sense as a parallel to "register variation" because while you can talk about language (registers) varying across genres, it is tautologous to talk about genres (text categories) varying across genres or situations.

CHAPTER 3
DIGLOSIA, CODE SWITCHING AND CODE MIXING, INTERFERENCE DIVERGENCE AND CONVERGENCE

INTRODUCTION

In social linguistics, the following six linguistic elements are closely related to each other, such as Diglossia, code-switching and code-mixing, interference, divergence and convergence. Diglossia is a science in sociolinguistics that deals with the situation in which two different languages are spoken in the same language community. Diglossia is bilingual which is a type of diglossia where one language variety is used for writing and the other for speaking in everyday life. Diglossia is the same as Bilingualism, which is the use of two languages by a speaker in their interactions with other people alternately with each other and their interactions with each other. Sociolinguistics is also a guide to finding out the right way to communicate with other people in a certain place or environment. As a determination of the language that can be used multilingually in a country through several aspects, such as history, the surrounding environment, etc.

Code switching (also called code-switching, CS) is the practice of going back and forth between two languages or between two dialects or registers of the same language at one time. Code-switching occurs more often in conversation than in writing. This is also called code-mixing and style shifting. It is studied by linguists to examine when people do it, such as under what circumstances bilingual speakers switch from one to another, and studied by sociologists to determine why people do it, such as how it relates to their belonging to a group. or in the context of everyday conversation, so code-switching allows people to express themselves in a way they see fit in any scenario in an everyday conversation. For example, in an English-dominated culture, immigrants may speak exclusively English to foreigners but revert to a mixture of English and their mother tongue around family, friends, and other members of their speaking community. Different types of code-switching can occur depending on the particular situation. Sometimes code-switching is empowering and allows people to express their true selves and one may return to the mother tongue when they feel comfortable. At other times, it indicates an uneven power dynamic—a person may use the language or accent of an entrenched power group so that they are not elected or perceived as inferior.

Code mixing is a branch of sociolinguistics. It is a branch of linguistics that studies language variations based on relationships in society. Code mixing usually occurs in bilingual and/or multilingual societies. Bilingualism is the ability of speakers to use two languages (Bloomfield in Chaer and Agustina 1995). The ability to speak in two languages makes code mixing occur when bilingual people mix words, phrases, and clauses from one language to another in one sentence. The fact that people can use more than one language encourages them to mix code every time they speak in everyday life. In a multilingual society, speakers tend to mix one language with another, which is usually called code-mixing. According to Suwito (2004: 60) "Code mixing is the use of two or more languages by inserting pieces of one language into another while the inserted pieces of language have no function". While Trudgill (1992:16) defines that "Code mixing is the process by which speakers enjoy code-switching between languages, even in sentences and phrases that are impossible to pronounce at any given time in the language they use". Code mixing can be seen in spoken and written language. Code mixing in the form of written language can be found in texts such as newspapers, magazines, novels, articles, and film scripts. Code mixing uses two languages spoken in one speech, especially for bilingual people.

Language Interference is a language transfer (also known as L1 interference, interference in sociolinguistics, and cross-meaning) that refers to speakers or writers applying knowledge from their mother tongue to a second language. Dulay et al (1982) define interference as an automatic, habitual transfer from the surface structure of the first language to the surface of the target language. Lott (1983: 256) defines interference as 'errors in the learner's use of a foreign language that can be traced back to the mother tongue. Ellis (1997: 51) refers to interference as 'transfer', which he says is 'the influence that L1 students exert on L2 gains'. He argues that transfer is governed by the learner's perception of what is transferable and by their stage of development in L2 learning.

Sociolinguistics is a relatively new study that combines sociology and linguistics into a new form of linguistic study. In sociolinguistics, there is divergence, namely the relative differences in pronunciation and diction in different regions and different social classes. The reason why it is considered sociolinguistics is that sociology, as opposed to strict linguistics, considers real-world social problems that are not considered in linguistics. Sociology, as the name suggests, is a social science, one of the so-called soft sciences, linguistics is more inclined toward scientific inquiry than sociology.

In sociolinguistics, there is a language convergence which sometimes in situations of bilingualism, speakers change the way they speak because of the influence of the way other speakers speak. If this situation persists over a long time, two or more languages may become increasingly similar. This can affect the vocabulary, pronunciation, sentence structure, and grammar of the language in question. it can describe this process as the "convergence" of language. There are many areas of the world where multilingualism has had this effect for a long time.

A. Diglosia

In sociolinguistics, diglossia is a situation in which two different languages are spoken in the same speech community. Bilingual diglossia is a type of diglossia in which one language variation is used for writing and another for speaking. When people are dialects, they can use two dialects of the same language, based on their environment or the different contexts in which they use one or another variation of the language. The term diglossia (from Greek for "speaking two languages") was first used in English by linguist Charles Ferguson in 1959. Diglossia is the same as Bilingualism because it is the use of two languages by a speaker in their interactions with other people alternately with each other and their interactions with each other. Sociolinguistics is also a guide to finding out the right way to communicate with other people in a certain place or environment. As a determination of the language that can be used multilingually in a country through several aspects, such as history, the surrounding environment.

Diglossia is the coexistence of two varieties of the same language throughout a speech community. Often, one form is the literary or prestige dialect, and the other is a common dialect spoken by most of the population. Such a situation exists in many speech communities throughout the world—e.g., in Greece, where Katharevusa, heavily influenced by Classical Greek, is the prestige dialect and Demotic is the popular spoken language, and in the Arab world, where classical Arabic (as used in the Qurʾān) exists alongside the colloquial Arabic of Egypt, Morocco, and other countries. Sociolinguists may also use the term diglossia to denote bilingualism, the speaking of two or more languages by the members of the same community, as, for example, in New York City, where many members of the Hispanic community speak both Spanish and English, switching from one to the other according to the social situation or the needs of the moment.

Diglosia is a sociolinguistic phenomenon found in many multilingual speech communities. Diglossia describes a certain type of sociolinguistic situation in which there is a clear functional difference between the languages or languages used in a bilingual/multilingual community. One linguistic variety, the high variety (H-variety), is the prestige variety - generally the standard variety - and is usually reserved for official functions in more formal speech situations in the public sphere (e.g. in government, in written education, for religious services, or by media). Another variety of linguistics, the low variety (L-variety), is used exclusively in and limited to informal conversation situations in a private sphere. L-varieties usually have lower prestige than H-varieties and are made from vernacular varieties that are used at home for informal, everyday conversation.

1. Diction Versus Diglosia

Diglosia is more involved than simply switching between levels of diction in the same language, such as switching from slang or shortcuts like messaging to writing a formal paper for a class or a report for a business. This is more than just being able to use the local language. Diglossia, in a strict definition, differs in that the "high" language version is not used for casual conversation and has no native speakers.

Examples include the differences between standard Arabic and Egyptian; Greek people; and Haitian Creole. "In classical diglossia situations, two types of languages, such as standard French and Haitian creole French, exist side by side with each other in one society," explains author Robert Lane Greene. "Each variety has its fixed function—a 'high' variety, a prestigious variety, and a 'low' variety, or colloquially. Author Ralph W. Fasold takes this last aspect a little further, explaining that people are taught a high level (H) in school, and learn grammar and its rules of use, which they then apply to a low level (L) as well when speaking. However, he notes, "In many biological communities, if speakers are asked, they will tell you that L has no grammar and that L speech is the result of failure to follow H's grammatical rules" The Sociolinguistic Society," Basil Blackwell, 1984) High languages also have more intense grammar—more inflections, tenses, and/or forms than low versions. Diglossia is also not always as friendly as the community which happens to be bilingual, one for legal and one for a private chat. Author Ronald Wardhaugh, in "An Introduction to Sociolinguistics," notes, "It is used to assert a social position and to keep people in their place, especially those at the lower end of the social hierarchy" (2006).

2. Different Definitions of Diglosia

Another definition of diglosia does not require a social aspect to be present and only concentrates on the plurality of a region or nation, and different languages for different contexts. For example, Catalan (Barcelona) and Castillian (Spain as a whole) Spain, do not have a social hierarchy for their use but are regional. The Spanish version has enough overlap that it can be understood by speakers of each but different languages. The same is true for Swiss German and standard German; the area. In a slightly broader definition of diglossia, it can also include social dialects, even if the languages are not completely separate, distinct languages. In the United States, speakers of dialects such as Ebonics (African American Vernacular English, AAVE), Chicano English (ChE), and Vietnamese English (VE) also function in a diglossia environment. Some have argued that Ebonic has its grammar and appears to be related in lineage to the Creole spoken by the enslaved peoples of the Deep South (an African language that blends with English), but others disagree, saying that it is not a language. separate but only dialect. In this broader definition of diglossia, both languages can also borrow words from each other.

3. Double overlapping diglosia

Double overlapping diglossia is a situation of varying degrees and functions of language. An example that can be seen here is the problem of linguistics in Tanzania. In Tanzania, people are multilingual, and there is a wide variety of languages spoken in their daily life. They know English, Swahili, and some other regional languages. Regional languages are learned as mother tongues and are used in communication between families or between speakers who use the same mother tongue as them. Swahili is learned in elementary school and is used as the language of instruction in the teaching and learning process, as well as a means of communication between schoolmates who do not share the same mother tongue. In this case, based on the way of obtaining and using it, regional languages are diverse languages but have various statuses. When children enter higher education, they must take English as a subject and use it as the language of instruction in formal situations. That is why English is classified into the H variety when compared to Swahili, an L variety used in informal situations. At a lower level, Swahili is an H variety when compared to the regional language which is an L variety.

4. The situations are used in diglosia

In the diglossia community, low variation is a home language and interaction informal. Diversity is highly respected and dominates the fields of politics, education, and translation. Most diglossia speakers will agree that low variety has no grammatical rules or systems in established writing. This makes the translation socially inappropriate as it is a variation used in the wrong situation. On the other hand, high variety has no native speakers and is usually characterized by more complex grammatical rules. In the case of diglossia of the same language, a low variety is greatly subordinated to a high variety. Technically, low variation tends to produce words of high variation in most cases. This makes the two varieties mutually intelligible to some extent in diglossia.

5. The effects that diglosia has on translation

In translation studies, diglosia can cause weakness in sociolinguistics in students. This is because they spend some years of their lives studying the vernacular type of language and the next few years studying high-prestige forms. Some other complications are that there is a kind of confusion between high and low varieties for a student in terms of understanding diglossia. The students were equally exposed to vernacular speech patterns and high prestige speech patterns, which may cause the two varieties to overlap in their respective functions. As mentioned earlier, the use of low variation ("L") in formal situations is common in cases that students do not like. This weakness can be treated as an ordinary sociolinguistic weakness and corrected through exposure to the high-prestige form of the language.

B. Code switching

Code-switching is when a speaker switches between two or more languages (or dialects or varieties of languages) in one conversation so, code-switching is a term in sociolinguistics that refers to the use of more than one language or language variation in conversation. Sometimes bilingual speakers get into trouble when they have conversations with other bilinguals so that they switch their language from one code to another in sentence construction to make the other person understand, sometimes they do it with the same language background and may do it many times. Code-switching is an alternative way to be bilingual from two or more languages in a language in the same conversation.

Hymes (1974) defines code-switching as “a general term for alternatives” use of two or more languages, variety of languages or even styles of speech” while Bokamba (1989) defines code-switching as a mixture of words, phrases, and sentences of two different grammatical systems (sub) and can cross sentence boundaries in the same speech event. In the classroom, when the teacher teaches a foreign language, code-switching also becomes the main strategy in learning to develop students' ability in speaking English. At the first meeting, teachers use the target language when they explain the material and then they switch again to Indonesia to ensure the material previously explained is understood by students. Students use target language as much as possible but return to their mother tongue for any element of utterances that they cannot produce in the target language.

The benefits of code-switching in sociolinguistics include being able to communicate solidarity or affiliation with certain social groups so that code-switching can be seen as a means to provide linguistic advantages rather than barriers in communication. Furthermore, code-switching allows a speaker to be able to convey more nuanced attitudes and emotions by choosing from the larger set of words available to a bilingual person, such as how one might use the font, bold, or underline in a text document to emphasize a point. Utilizing a second language, then, allows speakers to improve their language skills and use them more effectively.

1. Code switching in speech

The ability to communicate one's thoughts, emotions, and opinions to others is truly an extraordinary skill. Our language not only communicates who we are to others, but our use of language can influence our self-concept and identity. This will go both ways in that cultural influences are reflected in our language and can also influence how we conceptualize who we are and where we come from. (Social aspects of language are studied by sociolinguistics, the subdivision of linguistics that studies social factors).

The bilingual community uses certain strategies to make communication more effective and meaningful. One of these tricks is "code-switching", which we can mostly observe in second or foreign language classes. Code-switching refers to the use of two languages in one sentence. This is a natural amalgamation that often occurs between multilingual speakers who share two languages and communicate with each other.

2. Who uses code Switching?

Code switching occurs a lot in a bilingual society. Speakers of more than one language are known for their ability to code-switch to mix up their language during their communication. As Aranoff and Miller (2003:523) point out, many linguists have emphasized the point that switching between languages is a communicative option available to bilingual members of a speech community, just as switching between styles or dialects is an option for monolinguals within a speaker.

3. The Term "code Switching" refer only to speech?

Since its inception, the term "code-switching" has been broadened to encompass any situation in which speakers find themselves in which they can switch from one accepted vocabulary, rhythm, style, or set of rules to another. For example, you might talk to a potential employer differently than you would a close friend, so you can switch from casual to professional language in certain situations. Another example is how many African Americans describe playing different roles in different settings and with different microcultures and talk about how they have to be very careful to speak academic vocabulary and rhythm in their every interaction with police officers.

4. What is the reasons speakers use code switching?

There are several possible reasons for switching from one language to another; three are described namely:

- ❖ To Fulfill a Need. A speaker who may not be able to express him/herself in one language might switch to another to compensate for the deficiency. As a result, the speaker may be triggered into speaking in the other language for a while. This type of code-switching tends to occur when the speaker is upset, tired, or distracted in some manner or when they are less fluent in one language.
- ❖ To Express Solidarity. Switching also commonly occurs when an individual wishes to express solidarity with a particular social group. Rapport is established between the speaker and the listener when the listener responds with a similar switch.
- ❖ To Exclude Others. Code-switching may also be used to exclude others from a conversation who do not speak the second language. For example, if two people in an elevator in an English-speaking place spoke Spanish, then not only would the others in that elevator who do not speak Spanish be excluded from the conversation but also a degree of comfort and intimacy would be established between the Spanish-speakers because not all those present in the elevator can listen to their conversation

5. What code switching as a language interference?

In certain settings, code-switching may be a hindrance to communication rather than a help. In the classroom, for example, code-switching can be seen as a language disorder because it can hinder learning. Although students may view code-switching as an acceptable form of communication in society and may feel comfortable switching languages in normal conversation, in some other settings, this type of communication will be detrimental to those who are not bilingual as they will be unable to understand. Therefore, code-switching can be useful as well as a language disorder depending on the situation and context in which it occurs. Sometimes a speaker switches from one language to another by accident, but in many situations, code-switching is done intentionally to create unity or exclude someone from a conversation. This is seen as a sign of solidarity within a group, and it is also assumed that all speakers in a conversation must be bilingual for code-switching to occur. Bilinguals do not usually translate from a weaker language to a stronger language.

6. Types of Code Switching

There are three types of code switching namely:

- **Inter-Sentential**

  In inter-sentential code switching, the language switch is done at sentence boundaries—words or phrases at the beginning or end of a sentence. This type is seen most often in fluent bilingual speakers. For example: *If you are late for the job interview, işe alınmazsın.*

- **Intra-Sentential**

  In intra-sentential code switching, the shift is done in the middle of a sentence, with no interruptions, hesitations, or pauses to indicate a shift. The speaker is usually unaware of the shift. For example, *You are sleepy coğu zaman because you spend a lot of salt in your bed.* Different types of switches occur within the clause level and the word level.

- **Extra-Sentential or Tag Switching**

  This is the switching of either a single word or a tag phrase (or both) from one language to another. This type is common in intra-sentential switches. It involves the insertion of a tag from one language into an utterance in another language. For example: "*Él es de Oaxaca y así los criaron a ellos,* if you know what I mean." Another example is how Turkish students use some boundary words like *ama* (but) or *yani* (I mean) while speaking English.

C. Code Mixing

Code Mixing is mixing one language into another language by the speaker in a communication. Gumperz (1977:82) states that code mixing is part of one language by a temporary speaker using another language. A piece of language refers to a word or phrase in one language mixed into another language. Code switching is a language change from one language to another altogether. But if the loudspeaker mixes the language to language B at the clause or phrase level, this is called code mixing. Wei in Claros & Ishartyanti (2009: 68) distinguish code switching and code mixing as "if alternation code occurs at or above clause level, it is considered code switching, but if it happens in below the clause level then it is considered code mixing". Hudson (1996: 53) also states that "code mixing means where someone is bilingual who is fluent in speaking with other fluent bilinguals, changing the language without any change at all under certain circumstances".

Code switching and code mixing is a common things nowadays because of language contact from day to day. Many languages are getting shut down and hence languages are becoming contaminated with each other. Because bilingualism and language multilingualism are increasingly mixed, various languages are created. When speakers switch two or more languages in the same conversation, it is code switching. In it, speakers start with one language and end with a different language. (Moving from one language to another) in which speakers use various language codes (languages) that are generally owned by speakers without grammatical errors. The feature of code switching is that the user uses the full clause and switches between two or more languages.

Code mixing still refers to the transfer of linguistic elements or words from one language to another or mixed into one. Code mixing is also a term studied in sociolinguistics. In code mixing, multilingual or bilingual users use different codes from different languages and mix them with other languages. This is very common nowadays because of language contact. It usually occurs when the speaker and listener understand more than two mixed languages. In code mixing, speakers use words from other languages which are also known as lexical variations in the language. Language users combine lexical elements (words) with spoken language so that listeners can understand.

1. Differences between code switching and code mixing

The difference between code mixing and code-mixing switching can be concluded. First, in code-mixing, bilingual speakers seem to apply to some foreign words or phrases (part of one language smaller than a clause) while other languages (codes) function as a base. The second bilingual speaker says to code-mixing (but not switching from one to another) when none of the topics are changed, and so did the situation. Fasold (1996: 192) describes one criterion for different code-switching and code mix. One of the creations that are sometimes offered to differentiate switch from mixing is that clause grammar determines language. With this criterion, if someone uses words or phrases from another language, he has mixed and does not switch. But if one clause has grammar as well the structure of one language and the next is built according to the grammar of others to code. Code-switching and code-mixing living in a bilingual (or multilingual) society forces people to get speak at least two different languages

Now we can see the difference between code-switching and code-mixing. When you change a language on purpose and you do it for a specific purpose (Ex the presence of a third person not sharing the same language, or a change of topic or situation), in other words, switch works, which means you are code switching. When you enter a piece of words other than your language, and you don't have a specific purpose when doing it means you are doing a mixed code in languages.

2. What is the factor people do code mixing?

There are six factors, that cause people to do code mixing according to Kim (2006:43), namely:

a. Bilingualism. It cannot be avoided that the ability to use to speak more than one language is a basic factor of code-mixing. Most of the world"s population is bilingual or multilingual.
b. Speaker and partner speaking. Communication is the process of expressing ideas between two participants in a conversation. Speaker needs a partner speaking to communicate and code-mixing could appear if both use and understand it well.
c. Social community. An individual lives and cooperates in one community either in a monolingual or bilingual community. Now, most communities are bilingual that use two languages in their interactions. In this case, an individual will be influenced by the social community directly.
d. Situation. Usually, code-mixing occurs in relaxed or informal situations. This situation is closer to the daily conversation and for writers is also described as their habitual communication.
e. Vocabulary. There is not an appropriate word or when there is a lack of vocabulary in one language. The inability to find an appropriate word or expression in one language makes people change the word or phrase from one to another language and it can be combined.
f. Prestige. The globalization era has led people must able to speak more than one language, especially English. For many young people, code-mixing becomes awn style that is hoped to be modern and educational. They mix languages because of prestige

Bilingual speakers can use code mixing as a marker in the identity of a group in an intra-group bilingual variety community. This can happen because speakers want to show their solidarity and familiarity with each other. And in principle, code-mixing is the mixing of one language into the structure of other languages such as words, phrases, clauses, and even the punishment of activities where participants can conclude what is meant. In this case, the code-mixing involves a language component such as words, phrases, clauses, and even sentences in the same sentence.

3. Teacher's code switching and code mixing

Crystal (1987) states that code-switching, or language, occurs when a bilingual individual alternates between the two languages as long as he talks to other bilingual people. A similar system can also be used where teachers use code-switching by starting lessons in the first language and then switching to the second language and back and this makes the lesson as communicative as possible. Cook (1991) explains The Institute of Linguistics in Languages for International exams has been tested in communication as one that utilizes code-switching.

1) At the beginner level, students may use the second language for obtaining information from material to answer comprehension questions in the first language.
2) At advanced stages, the student may be required to research a topic and provide a report in the first language.

This approach is one of the goals that use code-switching as the basis for the development of learners in their second language who can stand between the two languages and use whichever best suits the situation rather than be an imitation native speaker. Many teachers do code-mixing and code-switching at different levels of students. It depends on the situation, topic and participants, but in reality, the teacher dominantly performs code-switching in front of students rather than at low levels.

The teacher should know and understand when they should emphasize the language for the students to understand what he/she means by code switching and code mixing. Finally, code-switching and mixing is a strategy to support the student to develop their ability in foreign language learning.

D. Interference

According to Hanna, (2009, p. 54), interference is a language produced by foreign students who are affected, even distorted by their mother student tongue. Meanwhile, Odlin (1997, p. 27) argues that Transfer or interference is an effect resulting from similarities and differences between the target language and other pre-existing languages (and perhaps imperfectly) obtained. Interference can be seen as an adaptive strategy in which the speaker tries to speak the mother tongue of the interlocutor although he has a bit of ability in it.

According to the above statement, interference or transfer is a language produced by learners that affect their mother tongue. It happened because of the difference between the mother tongue and the target language because the native language and the target language have their system. Mother tongue always impact on foreign languages.

1. Types of Interference

Ruriana (2011) differentiated interference into five aspects of language, interference in the field of sound. system (phonology), disorders of the grammar of word formation (morphology), Disorders of syntax (syntax), Disorders of vocabulary (lexicon), and Interference in the field of meaning administration (semantics). Weinreich clarified the term "interference" to pass on "deviation from norms of one language that reappear in the speech of bilinguals as a result of language contact" as follows (Poplack, 1983, p. 11). In addition, Suwito (1983, p. 55) as mentioned by Avid (2008, p. 26) shows that interference can occur because of all components of language, namely phonology, morphology, syntax, semantics, and lexical (vocabulary). There are 4 types of interference in a language, namely:

a. Morphological Interference

According to Suwito (1983, p. 55) as mentioned by Avid (2008, p. 27) morphological interference occurs if the formation of the word in a language absorbs the affixes from other languages. The Affix of a language is used to spell a word in another language, while affixes consist of prefixes, suffixes, inserts, as well as combinations of affixes.

For example:

Javanese	Indonesian
Ke-tabrak	Tertabrak

Ke-bawa	Terbawa
Ke-bagus-**an**	Terlalu bagus

b. Syntactic Interference

Interference occurs when the syntactic structure of a language is absorbed by the other language (Suwito, 1983, p. 56) as mentioned by Avid (2008, p. 27). Interference can be seen in the use of syntactic fragments of words, phrases, and clauses in sentences (Chaer, 2004, p. 124). example, English and Indonesian phrases.

English	**Indonesian**
Royal Jelita Hotel	Hotel Royal Jelita

c. Lexical interference

Interference occurs as a transfer of a morpheme or word from the first language becomes the use of a second language, or it can also occur as an extension of the first language simple words in the language, which is to expand the existing meaning so that it becomes new words, or it can occur as a combination of both (Yusuf, 1994, p. 76). For example in a sentence, semua ini butuh planning yang matang. It has lexical interference from English to Indonesian.

d. Semantic Interference

Yusuf, S (1994, p. 82) divided semantic interference into three types; first, Expansive interference is the importation of vocabularies elements of a language into the other language. for example: Words such as demokrasi, politik, and revolusi are imported from Europe culture and vocabulary into Indonesia culture. Second, Additive interference is the addition of new vocabulary with special meaning although the existing word is still used and has complete meaning. For example, is the word uncle from English vocabulary besides the word paman in the Indonesia language? Third, Replasive interference is interference that occurs as vocabulary replacement as the change of meaning. For example, the word saya is changed from the old Malay language sahaya.

2. Some factors that cause the language interference for student

Language interference usually occurs in the process of acquiring a second language. There are four factors that can cause some learners in the process of acquiring a second language, namely:

a. Learner's first language or mother language

Ellis in Chaer (2003, p. 236) states that in general the mother tongue or the first language acquired has a lot of influence in the second language acquisition process. Mother tongue is even believed to be a problem in the process. A learner consciously or not transfers elements of the first language when he uses second language and consequently, interference will occur.

The constructive theory states that learning a second language depends on linguistic abilities that have been obtained by students previously. Using a second language is a transfer process. So, if the language structure of the learner is obtained or the equation of the first language with the target language, the learner will easily transfer the process. On the other hand, if the second language structure of there is many differences, so it will be a lot of difficult for the learner to get it second language.

b. Language social environment

Language social environment includes all people around language speakers who have a rule as the second and the third person in language terms. In simple words, the language environment also can be narrowed into friends in conversation. Friends in conversation have a great cause in forming language speech for language speakers.

Tjohno (1984) in Chapter (1995, p. 17) stated that language social environment is everything that language learner hears and sees which is related to the target language. Language social environment can be divided into the formal environment and informal environment. The formal environment of language learning focuses on the acquisition of structures of the target language consciously. Krashen in Chaer (2003, p. 263) stated that a formal language social environment has some characteristics: First, an artificial situation. Second, A part of the whole language teaching activity in the class. Third, In the environment, the learner is directed to do some language activities as practices of language structures which has gotten, and then, In fact, a formal language social environment is not only limited to the class the most important thing in a formal environment, the learners acquire target language structures consciously which is either from the teacher, literacy books, or even from someone else outside class. Meanwhile, an Informal environment is natural, not artificial. Language in a formal environment is including language which is used in practice to talk with classmates, parents, or someone else without pressure in the acquisition of the target language structure.

c. Lack of second language vocabulary

Knowledge Bhela stated that in practicing using a second language, a language learner temporarily will borrow his first language's word to express his mind in speaking if he does not know the word's meaning in the second language.

d. Lack of knowledge about the different language systems between first language and second language

Bhela (1999, p. 12) stated that if a second language learner did not know the correct second language, she might interfere when practicing it. Involuntarily, she will make some errors and mistakes because of his lack of knowledge about the difference in the language system between first language and second language. It appears to be much more difficult for an adult to learn a second language system that is as well learned as the first language. Typically, a person learns a second language partly in terms of the kinds of meaning already in the first language.

E. Divergence

The term divergence refers to how individuals highlight the differences in speech and nonverbal between them and their interlocutors (Giles et al., 1991). Bourhis and Giles (1977, cited by Giles et al., 1991) designed an experiment to demonstrate a divergence strategy between the Welsh people in an interethnic context. They conducted a survey of Welsh people about second language learning techniques. The questions in the survey are presented and spoken to them in English by a very English-sounding speaker, which at one point.

They explain a reason they want to learn what they call a "dying language" with a bleak future.” The question is considered as threatening their feelings of Ethnic identity. The informants then answered the question using their Welsh accents. This is shown, although Welsh people can understand and acquire English from survey questions, they still stick to their accents. Divergence, like convergence, can take many forms, both verbal and verbal and nonverbal (LaFrance, 1985 cited by Giles et al., 1991). Some features mentioned in convergence can be applied in a divergence strategy, depending on 'how much' speakers tend to maintain their style of speech or the dialect or accent used in their daily lives.

1. Categories of convergence and divergence

Convergence and divergence can both take multiple forms (Gallois & Giles, 1998, cited in Giles et al., 2016). Those depend on the social value, degree, symmetry, modality, and duration of the behavior. Gallois & Giles (1998) then proposed the categories into upward and downward, full and partial, symmetrical and asymmetrical, unimodal and multimodal, and short-term and long-term.

a. Upward and Downward

The Upward and Downward is refers to a shift toward more prestigious variations in a speech, while downward refers to a shift toward less prestigious, or even syntagmatic. Upward convergence occurs when the non-standard accent of the language matches the standard accent of another person, while standard speakers who match the non-standard accents of others are a downward example of convergence. On the other hand, accentuating one's non-standard accent with a speaker with a standard accent is called downward divergence, whereas adopting standard accent with non-standard accented speakers is an upward divergence.

b. Full and partial

Adjusting speech can also be described as full or partial. When the speakers who initially showed a speed of 100 words per minute increased his speed to the same as another speaker's speed of 200 words per minute, it counts as full convergence, whereas when the speed increases to 150 words per minute it becomes only partial matching, it is called partial convergence.

c. Symmetrical and asymmetrical

Symmetrical and asymmetrical adjustments mostly occur in the convergence strategy. They seek a reciprocal relationship between recipients within a conversation. Sometimes adjustments become symmetrical when a person's communicative gestures are reciprocated by the other. On the other hand, the asymmetric adjustment does not get any reply from the recipient in the communication.

d. Unimodal and Multimodal

Accommodation theory also distinguishes between unimodal and multimodal in terms of adjustment. Unimodal refers to shifts in only one dimension, Ex: an accent. Meanwhile, multimodal refers to the shift of several dimensions simultaneously, such as accent, posture, and gaze. For example, in a study by Bourhis and Giles (1977), a Welsh participant responding to a threatening Englishman using only the Welsh accent engaged in unimodal divergence, whereas those who expanded the Welsh accent and introduced Welsh vocabulary into their language. responses involved in multimodal divergence. On the other hand, shift unimodal and multimodal can emerge in a convergence strategy, where a speaker tends to adjust only to other people's accents (unimodal) or other aspects such as posture and facial affect (multimodal).

2. Short-term and long-term in divergence

The difference between short-term and long-term accommodation is very useful in explaining dialect change for students (Trudgill, 1981, cited in Giles et. al, 2016). Both short-term and long-term mostly appear in the convergence strategy. In short, it affects the individual's speaking habits after having a conversation. Short-term adjustment to a particular style can cause temporary changes in individual habitual speech, while long-term ones can ultimately result in a permanent change in one's speech habits.

3. Converge change the role of language in the service encounter divergence

Service encounter is the essence of service as a dyadic interaction between consumers and service providers (Surprenant and Solomon 1987). To provide services, service providers must understand what consumers need and what consumers need to explain their preferences. The recent focus on value creation further emphasizes the importance of these dyadic interactions (Grönroos and Voima 2013; Vargo and Lusch 2004). In this dialogical process (Ballantyne and Varey 2006), the process by which service providers and consumers combine into an interactive process is a process in which both actors play an active role (Grönroos and Ravald 2011). Service providers and consumers must also engage in verbal communication to communicate expectations and requests (Oliver 2006). However, several studies examined service encounters from a communication perspective (Echeverri and Skalén 2011). Previous studies investigated the level, frequency, or quality of the information provided by salespeople or service providers (Ahearne, Jelinek, and Jones 2007), the ceremonial, conventional, or commercial use of a language.

4. Divergence in the Spread of English

According to Methri and Bhatt (2008) England's internal colonization of Wales, Scotland, and (for the second time) Ireland, and then industrialization and immigration of English speakers led to the spread of the English language. In the first inner-circle countries, there was colonization and then the English were changed to inner-circle English with its speaking norms. The first American colonists to settle in America were mostly English speakers from various parts of England. After the United States gained independence, America tried to standardize its English version and it turned out to be the first major variation outside the British Isles.

The colonial period of some of them like India took two centuries. After declaring independence and living in the postcolonial era, they preserved the English language and its use in society which led to the birth of a new variety of Wes. National culture and identity are reflected in the use of this indigenous variety which has its own phonological, lexical, syntactic, pragmatic, and discourse characteristics. So, in every colonized society the first generation was taught English by native English speakers directly, so native norms and standards became the criteria for success in learning English. Native speakers are the perfect model of language proficiency.

The new generation moved farther from native speaker norms. As a result, their speech went away from the native speaker pronunciation norms and these diversions happened in the case of other aspects of language including vocabularies, grammar, pragmatic appropriateness, and discourse.

Cultural origin: In the majority of the outer circle countries, people accept English as a second language but they adapt it based on their cultural features and values. They are not to make a copy of American or British culture or to be under linguistic imperialism (Phillipson, 1992) but to introduce, strengthen and update their own cultures.

F. Convergence

In sociolinguistics, there is a language convergence which sometimes in situations of bilingualism, speakers change the way they speak because of the influence of the way other speakers speak. If this situation persists over a long time, two or more languages may become increasingly similar. This can affect the vocabulary, pronunciation, sentence structure, and grammar of the language in question. it can describe this process as the "convergence" of language. There are many areas of the world where multilingualism has had this effect for a long time.

Convergence is a type of linguistic change in which languages become structurally similar to each other as a result of prolonged language contact and mutual interference, regardless of whether the languages belong to the same language family, i.e. come from the same lineage. In contrast to other contact-induced language changes such as creolization or the formation of mixed languages, convergence refers to the process of reciprocal relationships that result in changes in all the languages involved. The term refers to changes in the systematic linguistic patterns of the languages in contact (phonology, prosody, syntax, morphology) rather than changes to individual lexical items. Language convergence occurs in geographic areas with two or more languages in contact, resulting in language groups with similar linguistic features that are not inherited based on the language of each language. These geographical and linguistic groups are called linguistic regions. Linguistic characteristics possessed by languages in a language area as a result of language convergence are called areal characteristics. In situations with multiple languages in contact and multiple areal features, linguists may use the term language convergence to denote the impossibility of finding a single source for every feature within the area.

1. Language and society in convergence language

Society uses social categories to organize the environment and reduce the complex world. Language is one of the main factors used by society to categorize others. Language regarding aspects of social behavior for humans. The use of language affects the formation of ethnic identity, but on the contrary, language identity allows influences language attitudes and behavior language use (Gudykunst, 1988). For Bourhis, there are three categories of factors that influence shifts in the use of language in intercultural communication: micro sociolinguistics, macro sociolinguistics, and social psychology.

Micro sociolinguistic factors include topics, background, and purpose of the conversation as well as characteristics of the interlocutor. In this case, based on research conducted by the Bank, the boundary between marked and unsigned discourse is soft and permeable in line with Scherer and Giles (1979), but the limit between low and high positions is difficult and lacks porous. Sometimes, there will be cases where that person can make the original language less spoken than the new one that the person adopts. Macro sociolinguistic factors depend on socio structural factors that influence speaking strategy. Language varies convergence not only to the social character of the speaker, but also the contexts or the language use. Here, two kinds of contexts are relevant, linguistic context and situational context in the linguistic context, a discourse provides phrases and sentences to be meant and/or interpreted. Meanwhile, situational context refers to the total nonlinguistic environment of the speakers.

The use of convergence language in society is different because: there are factors and social dimensions that influence it. Social factors related to participants (the speaker and interlocutor), setting, topic, and function (communication purpose). Meanwhile, the social dimension refers to social distance or solidarity, the status scale (low or high position) belonging to the community), the scale of formality (types of interaction), and two other referential functional scales and the affective function scale. Conveying language objective information of the referential type, and also expressing someone's feelings in a language when speaking.

2. Knowledge sharing and language use (switching and convergence)

Knowledge sharing is a multi-faceted concept and has been approached from various perspectives and at different levels. A comprehensive review is not possible in this case. According to Cummings (2003), there are two main aspects of knowledge sharing: “what facilitates or hinders” knowledge sharing" and "the actual act of sharing knowledge." The first aspect is more general. This is related to the factors that influence opportunities and possibilities of knowledge sharing within an organization. We call it knowledge-sharing opportunities within an organization as knowledge-sharing potential. I have identified some organizational and individual level factors which affect the potential to share knowledge of the language that people use in everyday life.

The second aspect is more specific. This relates to what happens in the process of knowledge sharing between individuals (Ex. Bechky, 2003; Renzl, 2007; Sunaoshi et al., 2005). The process of sharing knowledge, especially of the tacit type, involves discussions and dialogues that facilitate understanding and develop a mutual understanding, for example, during a troubleshooting episode. In this paper share knowledge discussion, also known as knowledge dialogue (Eppler, 2007), is called knowledge sharing interaction. I will discuss how convergence can affect knowledge-sharing interactions with a particular focus on such aspects of communication and conversation interaction. Before moving on to the main discussion, it is important to mention that code-switching and convergence and its very close relationship with knowledge sharing are all seen in context multilingual. This means that when we talk about switching, the focus is on switching between a language in a multilingual situation rather than switching between languages in monolingual situations. Likewise, language convergence in the interaction of knowledge sharing will be taken in the context of the convergence between multilingual, not monolingual participants.

3. Convergence and knowledge-sharing interaction

This language variation reflects a strategic use of language interlocutors. This phenomenon is known as language convergence sociolinguistics and social psychology and is an integral part of communication accommodation theory. Language convergence refers to how the interlocutor adjusts or changes their linguistic behavior to be more similar to social interaction.

Changes may be in terms of accent, rate of speech, intensity, frequency of pauses, and speech length (Pardo et al., 2012). In other words, convergence can be seen as the speaker's attempts to positively align the main sociolinguistic dimensions with characteristics that they believe the speaker who receives their message has" (Gallois and Callan, 1988, p.271). Language convergence is usually perceived positively by others. Individuals rated quite high by the interlocutor on some social dimensions such as perceived support, clarity, cooperation, and trust because of their language convergence (Giles and Coupland, 1991). In addition, the convergence of bilinguals in a common language improves the quality of communication (Cogo, 2009). It may be suggested that language convergence is likely to have a positive influence on knowledge-sharing interactions. Positive attitude, trust, perceived support, and high espionage is all features that can usually contribute highly to successful knowledge-sharing interactions (Eppler, 2007; Evans et al., 2012). Knowledge sharing is more than the act of transmitting messages. It is a collaborative process and makes sense where the sender tries to translate insights, hunches, experiences, and context into a language that the recipient can understand when communicating with others.

However, language convergence is not always mutually beneficial. Sometimes the opponent speaks no convergence of reciprocal relations at all, and in other cases, they may only partially converge (Giles and Coupland, 1991). This underlines that there are variations in terms of language convergence between the interlocutors, and this variation is influenced by the goals of interlocutors. According to the previous literature, there are two main functions: Language convergence. People gather to secure approval or support from others (Giles and Coupland, 1991). A fairly common example is communication the style of politicians who sometimes adopt plain language in their speech with ordinary people (Wardhaugh, 2010). The second function of convergence is communication skills (Giles and Powesland, 1997). Taking into account the requirements of listeners, speakers modify their speech to facilitate understanding and clarity in communication.

4. Convergence for efficiency and knowledge-sharing interaction

The initiation of language convergence is highly dependent on the desires and goals of the interlocutors. Two strangers having a short conversation at the train station less tend to gather than individuals trying to solve complex problems in the organization. There is a difference in the purpose of the two conversations. Language convergence reduces differences between interlocutors at both verbal and psychological levels (Gallois et al., 2005). Therefore, in certain communication situations characterized by shared goals and contextual conditions, language convergence will be common cases (Giles and Coupland, 1991; Giles and Powesland, 1997). Knowledge sharing is likely to be one of these situations because successful knowledge transfer is the ultimate destination of the sender and receiver (Cummings, 2003). After all, this is It is very reasonable that the knowledge-sharing interaction has been initiated by two parties. Knowledge exchange at the individual level is usually more voluntary and independent effort guided by employee personal relationships and a sense of community (Ipe, 2003). In this scenario, knowledge exchange partners are more likely to engage in cooperative tactics that would allow them to secure their goal of a successful transfer, and at the speech level, language convergence may be one such tactic, especially in a multilingual situation. Most of the knowledge-sharing interactions at the individual level will likely involve at least some form of language convergence.

Convergence is influenced by how an individual relates to each other (Wardhaugh, 2010). The greater the perceived differentiation and the greater the need to achieve communication efficiency, the greater the convergence between interlocutors. This means that individuals with different language backgrounds will gather more than individuals with the same linguistic background in knowledge-sharing interactions. This is due to the perception of the difference between interlocutors with different linguistic backgrounds are usually greater than between interlocutor with the same language background. In a multilingual organization where people with different linguistic backgrounds are involved, a sense of difference in social interaction is usually high (Ahmad and Widen, 2015). It's becoming clearer when the interaction involves native and non-native speakers or when linguistic differences coincide with cultural differences. Language differences are known to enhance or reduce the perception of cognitive and psychological differences. For example, Spanish Managers will have very different perceptions and expectations about their interactions with the people around them.

On the other hand, in terms of knowledge-sharing interactions between natives and the language used, the convergence situation tends to be different. They may converge, but their convergence tends to be less broad, due to their perception of less differentiation. When people talk to someone from their speech community, they usually also have the same understanding, which affects the way they speak and adjust their speech.

5. Convergence for approval and knowledge-sharing interaction

Language convergence is seen quite often when there is an asymmetry in power between interlocutors. For example, an employee will gather more than a supervisor In their information communication, a witness tends to gather more than the interrogator, and the interviewee will converge more than the interviewer in a job interview (Giles and Coupland, 1991). In short, it means that in a hierarchical relationship interlocutors with lower hierarchies are more likely to gather than interlocutor who has a high hierarchy. In such a relationship there is a clear benefit to one party meeting, for example, the interviewee gets a job, the witness can make the interrogator believe his story, and the employee can gain the support and approval of supervisors within the organization. The principle of convergence in language for the agreement will apply in knowledge-sharing interactions between multilingual. It is based on the well-known postulate that language is a source of power and that it promotes asymmetrical relationships between language communities in organizations (Ahmad and Widen, 2015; Vaara et al., 2005).

In a multilingual organization, languages represent different language communities in the organization. Some languages and their communities are considered stronger than others in terms of official hierarchy and access to information and knowledge. Proficiency in a particular language allows access to informal information networks which otherwise may remain hidden (Welch and Welch, 2008).

A language group that has access to more resources and information can become more attractive to other language groups. In such a scenario when there is distance and power between two language groups, members of the lower hierarchical language group are more tend to congregate in their knowledge-sharing interactions with members of high-hierarchical language groups. There is an immediate benefit to low hierarchical language group members to gain approval and support from members of a high-hierarchical language group. Securing the consent of members of a high-hierarchical language group will pave the way for the possibility of applying the principle of reciprocity in the future. Individuals with convergent languages in discourse are more likely to have their voluntary assistance according to demand (Buller and Aune, 1988). In this way, they can secure access to the information network, which may contain useful information that is outside the immediate network access to speakers of different languages. In this scenario, successful knowledge-sharing interaction is in the best interests of members of lower hierarchical language groups when they engage with members of a high-hierarchical language group, simply because they have more to do and benefit from successful knowledge-sharing interactions. Therefore, they can invest more energy in general in this process, while at the speech level the convergence in the language is likely to be used as a tactic to improve the quality of knowledge-sharing interactions and hence increase the chances of successful knowledge transfer. This will highlight them as professional and competent individuals in the organization, with high characteristics valuable in securing support and approval. In addition to the goal of successful knowledge-sharing interactions, other reasons can lead to high levels of convergence by low hierarchical language groups. Knowledge sharing process, to some extent, manifests the characteristics of the participants. It shows about ability and the potential participants involved in conducting a successful transfer interaction.

CONCLUSION

In this paper, I have introduced and explained the material Diglosia, Codee Switching and code-mixing, interference, divergence, and convergence into a new perspective on changing a language in various fields. the context of sharing knowledge of the surrounding environment in the use of multilingualism and bilingualism. The focus on language use has been It has been suggested to conceptualize the influence of language on knowledge sharing and skills of bilingual communities. Code-switching and convergence are two common important language practices in building social interactions in the community. Building on previous literature on language in sociolinguistics and knowledge sharing in knowledge management, I have explained to show how Code-switching and convergence can affect knowledge sharing in multilingualism in society. In this endeavour, we have introduced several propositions that summarize conceptual links and direct our attention to potential areas of inquiry for further research. In addition to offering a solid theoretical basis, code-switching and convergence provide a very useful and objective construct for analysed the relationship of language to Sharing one's knowledge and ability to communicate with others using two languages at once.

The conclusion of this paper is to create a possibility for comparison of the results generated in the knowledge-sharing study that investigates the effects of a multilingual language. Research on language and knowledge sharing in a multilingual context is still in its infancy and therefore very limited. This is evident in a recent review of the knowledge-sharing literature where: only brief references are made to language as an influential factor in daily communication between people (Wang and Noe, 2010). In this case, my current attempt to enrich the concept of language with Sociolinguistic insight may be a useful addition to knowledge for readers and share knowledge in multilingual organizations in society. Understanding the effect of code-switching and convergence on knowledge sharing is one step toward a better understanding Overall knowledge sharing can work well in multilingual organizations in people's daily lives.

CHAPTER 4
LINGUA FRANCAS, PIDGIN, AND CREOLE

INTRODUCTION

Language is the human capacity for acquiring and using complex systems of communication. Communication is a dynamic process of listening, processing and expressing information and meaning between two or more people. So, language is a system of communication that enables human to cooperate.

Among the many languages of the world are a few that have been assigned a somewhat marginal position in the study of linguistics: the various lingua francas, pidgins, creoles, and so-called mixed languages. Such languages have apparently existed since time immemorial, but we know much less about them than we know about languages that have a long history as standard languages spoken by a dominant group. The history of serious study of such languages goes back only a few decades. Until recently, pidgins and creoles have generally been viewed as uninteresting linguistic phenomena, being notable mainly for linguistic features they have been said to lack (e.g., articles, the copula, and grammatical inflections) rather than those they possess, and those who speak them have often been treated with disdain, even contempt.

In the past not much emphasis was put on pidgins and creoles but today the study of these areas has become interesting to some linguists as it gives information about interesting characteristics. A pidgin is a simplified form of a language, especially as used by a non-native speaker of that language. It is argued that pidgins and creoles lack certain linguistic features like articles, copula, grammatical inflections, etc. (Wardhaugh, 2006: 58). Hymes (1971: 3) points out that pidgins and creoles were marginal and some people even called them bad languages because of the status of their origin and the judgments towards them. Therefore the paper includes interesting and important information that will draw attention to what actually pidgins, creoles, and lingua francas are and will explore the reasons why sometimes these language varieties were considered as bad languages.

Hymes (1971, p. 3) has pointed out that before the 1930s pidgins and creoles were largely ignored by linguists, who regarded them as 'marginal languages' at best. (Some linguists were even advised to keep away from studying them lest they jeopardize their careers!) He points out that pidgins and creoles 'are marginal, in the circumstances of their origin, and in the attitudes towards them on the part of those who speak one of the languages from which they derive.' They are also marginal 'in terms of knowledge about them,' even though 'these languages are of central importance to our understanding of language, and central too in the lives of some millions of people.

The label 'language varieties,'rather than 'languages,'is also used to draw attention to the fact that in many places where these varieties coexist with their lexifiers, their speakers do not think they speak a separate language, only a different variety (Mühlhäusler, 1985;Mufwene, 1988).

So, the study of pidgins and creoles has become an important part of linguistic and, especially in sociolinguistics study, with its own literature and, of course, its own controversies. With pidgins and creoles we can see processes of language origin and change going on around us. We can also witness how people are attracted to languages, how they exploit what linguistic resources they have, and how they forge new identities. To some extent, too, the speakers of such languages have benefited as more and more of them have come to recognize that what they speak is not just a 'bad' variety of this language or that, but a language or a variety of a language with its own legitimacy, i.e., its own history, structure, array of functions, and the possibility of winning eventual recognition as a 'proper' language.

A. Lingua Francas

A lingua franca is a language used by different populations to communicate when they do not share a common language because the lingua franca was commonly understood by many people speaking different language. Generally, a lingua franca is a third language that is distinct from the native language of both parties involved in the communication. Sometimes as the language becomes more widespread, the native populations of an area will speak the lingua franca to each other as well.

In history the term ''lingua franca'' was first used during the Middle Ages and was described as a language created as a combination of French and Italian that was enhanced by the Crusaders and tradesmen in the east part of the Mediterranean. This language had simplified nouns, verbs, and adjectives from both languages and it was considered as a pidgin at first. Then over time this language turned into an early version of today's Romance Languages (http://www.britannica.com/). An example of a lingua franca is Arabic. The enormous size of the Empire led to the need of a common language for communication purposes and Arabic was chosen as that language (European Commission, 2010: 16).

Wardhaugh (2006: 58-60) indicates that people find it difficult to communicate with others when each one of them uses a different language. The language that is chosen for communication purposes which is used by people using different languages is called a lingua franca. There are other terms that are used instead of lingua franca like; trade language, contact language, international language, and an auxiliary language. These are usually the result of population migration. Michif is given as an example that is a mixture of Cree verbs and French nouns to create a lingua franca. Other examples for lingua francas are Arabic which was a lingua franca as a result of Islam and English which was a lingua franca for trade, commerce, and international relations. Greek Koien and Vulgar Latin were lingua francas in the Mediterranean as well. These two lingua francas were used prevalently in the ancient world but none of them were a homogeneous entity, they were spoken differently in different places (Wardhaugh, 2006: 58-60).

People who speak different languages who are forced into contact with each other must find some way of communicating, a lingua franca. In a publication concerned with the use of vernacular languages in education published in Paris in 1953, UNESCO defined a lingua franca as 'a language which is used habitually by people whose mother tongues are different in order to facilitate communication between them.' A variety of other terms can be found which describe much the same phenomenon.

Today, lingua franca plays an important role in global communication as well. The United Nations defines its official languages as Arabic, Chinese, English, French, Russian, and Spanish. The official language of international air traffic control is English, while multilingual places like Asia and Africa define several unofficial lingua francas to facilitate easier communication between ethnic groups and regions.

English serves today as a lingua franca in many parts of the world: for some speakers it is a native language, for others a second language, and for still others a foreign language. However, in the last two categories abilities in the language may vary widely from native-like to knowledge of only some bare rudiments.

The use of Arabic as a lingua franca and others such as the romance languages and Chinese then continued worldwide throughout history as they made it easier for diverse groups of people in different countries to communicate. For example, until the 18th Century, Latin was the main lingua franca of European scholars as it allowed easy communication by people whose native languages included Italian and French.

During the Age of Exploration, lingua francas also played an enormous role in allowing European explorers to conduct trade and other important communications in the various countries in which they went. Portuguese was the lingua franca of diplomatic and trade relations in areas like coastal Africa, portions of India, and even Japan.

Other lingua francas developed during this time as well since international trade and communication was becoming an important component to nearly every area of the globe. Malay, for instance, was the lingua franca of Southeast Asia and was used by Arab and Chinese traders there prior to the arrival of the Europeans. Once they arrived, people like the Dutch and British used Malay to communicate with the native peoples.

B. Pidgins

A pidgin is a language with no native speakers: it is no one’s first language but is a contact language. That is, it is the product of a multilingual situation in which those who wish to communicate must find or improvise a simple language system that will enable them to do so. Very often too, that situation is one in which there is an imbalance of power among the languages as the speakers of one language dominate the speakers of the other languages economically and socially. A highly codified language often accompanies that dominant position. A pidgin is therefore sometimes regarded as a ‘reduced’ variety of a ‘normal’ language, i.e., one of the aforementioned dominant languages, with simplification of the grammar and vocabulary of that language, considerable phonological variation, and an admixture of local vocabulary to meet the special needs of the contact group. Holm (1988, pp. 4–5) defines a pidgin as: *a reduced language that results from extended contact between groups of people with no language in common; it evolves when they need some means of verbal communication, perhaps for trade, but no group* *learns the native language of any other group for social reasons that may include lack of trust or of close contact.*

Pidgins are simplified languages that occur from two or more languages (Britannica, 2014). Pidgins are developed by people who do not have a common language to communicate in the same geographical area. Pidgins can turn into creoles when they have been used for a long time. As a result of being used for a long time the structure starts to evolve and become more complex. Children who are born to an area where a pidgin is used, acquire it as their first language, in this case the pidgin becomes a creole (Polome, 1971: 57-60). An example for such a case is Tok Pisin which was a creole in Papua New Guinea and afterwards became a National Language when children started to acquire it as their first languages (Romaine, 1990: 187).

According to Wardhaugh (2006: 61) and Murphy (2012: 62) a pidgin is nobody's first language/mother tongue, it doesn't have any native speakers, it is just used as a contact language for communication purposes. It is claimed that the reason for pidginization might also be because of the power of the language when the speakers dominate the other language speakers economically and socially. Sometimes the people use the expression 'reduced variety of a normal language'. In other words, it is the standard language but with a reduced or simplified grammar structure, vocabulary, or phonological variation. Sawant (2011: 1) also supports the idea that pidgins were formed because of political, social, and economic situations. The researcher calls pidgins hybrid languages because of the combination of different languages which form them.

An interesting claim made by Napoli (2003: 129) was that common futures are shared by creoles all over the world. For example, the auxiliary verbs are put before the main verbs and they have a subject verb object structure. Commonly creoles also have a lack of verbal conjugations. It is believed that these common futures are the result of an internal mechanism that all humans have as species.

Wardhaugh (2006: 61) points out that at least two languages have to battle for dominance in pidginazation and a good example for this is the battle between English and French in England after 1066. On the other hand when three languages are involved in this process, one language should be dominant and more powerful over the others and the people who use them should not only understand and accept the dominant language but also each other as less dominants. Therefore, it can be claimed that a pidgin arises when people from different languages simplify the dominant language to communicate. A very common pidginized variety of language is the Nigerian Pidgin English which is referred to as bad English because the people learn this variety without paying attention to accuracy. It is interesting that many different pidgins have similarities between them related to their origins and they carry information about history and structure (Wardhaugh, 2006).

Crystal (2003: 11) defines a pidgin language as a simplified version of one language that combines the vocabulary of different languages. The reasons for pidgins to occur are generally for trade matters when different cultures do not share a common language and when they feel forced to find a way to communicate. It is stated that members of the same population rarely use a lingua franca to communicate with each other and that pidgins are simplified versions of different languages and they generally have no native speakers.

It is important to state that Wardhaugh (2006: 78) claims that children play an important role in how languages change. A pidgin is always involved in the early stage of a creole. A Pidgin comes from a need to communicate from different languages. Most pidgins are lingua francas that exist to meet local needs of the people from different languages.

Wardhaugh (2006: 70) suggests that we need to examine the beginning of the pidginization process to provide the bases for most of the pidgins and creoles. Another important and interesting theory about monogenetic views is that the similarities among pidgins and creoles might be attributable to a common origin in the language of sailors in some kind of nautical jargon. An example at this point will be the flagship called Victory that was crewed by sailors of fourteen different nationalities. The sailors used a common shipboard lingua franca rather than a pidginized variety of a standard language. This variety shares only a few sea-based terms from different pidgins and ignores the more serious structural similarities among existing pidgins and creoles.

In order to create a pidgin, there needs to be regular contact between the people speaking different languages, there needs to be a reason for communication (such as trade), and there should be a lack of another easily accessible language between the two parties.

In addition, pidgins have a distinct set of characteristics that make them differ from the first and second languages spoken by the pidgin developers. For example, the words used in a pidgin language lack inflections on verbs and nouns and have no true articles or words like conjunctions. In addition, very few pidgins use complex sentences. Because of this, some people characterize pidgins as broken or chaotic languages.

Regardless of its seemingly chaotic nature though, several pidgins have survived for generations. These include the Nigerian Pidgin, the Cameroon Pidgin, Bislama from Vanuatu, and Tok Pisin, a pidgin from Papua, New Guinea. All of these pidgins are based mainly on English words.

From time to time, long-surviving pidgins also become more widely used for communication and expand into the general population. When this happens and the pidgin is used enough to become the primary language of an area, it is no longer considered a pidgin but is instead called a creole language. An example of a creole includes Swahili, which grew out of Arabic and Bantu languages in eastern Africa. The language Bazaar Malay, spoken in Malaysia is another example.

1. Reasons for Pidgins to Arise

There are various reasons for pidgins to arise and one reason is that the people do not have a common language to communicate, therefore the need for communication leads them to create a pidgin. A good example for this is the slaves who were brought from Africa in the nineteenth century to North America to work on the plantations. They were from different parts of their country. They had no shared languages among themselves. Their bosses chose them from different regions to prevent them from communicating and escaping. So, they had to develop a language in order to communicate. They ended up with creating a pidgin language (Cassidy, 1971: 205). Another reason for a pidgin to arise is colonization. Most pidgins were created from French, Spanish, Portuguese, English, and Dutch because of their power on colonies. It is obvious that there always has to be a superior and dominant language which most of the vocabulary of a pidgin is borrowed from (Versteegh, 2008: 161). These dominant languages are called superstrate languages. In the Papua New Guinea Creole the superstrate language was English. On the other hand all the other minority languages that contribute to a Pidgin are called substrate languages. The superstrate languages are the ones which pidgins or creoles are primarily based on and they are usually the language of the colonizing people (Arends et al., 1995: 99).

2. Pidgin English

Here are three examples of Pidgin English's. The first example is from Trudgill (1995, p. 158) and is given with an English gloss. The remaining two examples are from Mühlhäusler (1982, pp. 462–3) and are versions of Mark 5: 1–5 from the New Testament. Identify as many characteristics of pidgin languages as you can in these examples, British

- **Solomon Islands Pidgin**
  Mif[l6 i-go go l7z s7lwater, l]kaut\m f\8, nau w\n i-k6m. Nau mif[l6 i-go 7l6baut l7z kinú, nau b\gf[l6 wın i-k6m nau, mif[l6 i-fafasi 7l6baut6, r7z tum6s. We kept going on the sea, hunting for fish, and a wind arose. Now we were going in canoes, and an immense wind arose now, and we were thrown around and were moving very fast.
- **Tok Pisin**
  Ol i kamap long hapsait bilong raunwara, long graun bilong ol Gerasa. Em i lusim bot pinis, na kwiktaim wanpela man i gat spirit doti i stap long en, em i kam painim Jisas. Dispela man i stap nabaut long ples matmat na i kam. Em i save slip long ples matmat. Na i no gat wanpela man inap long pasim em. Sen tu i no inap. Planti taim ol i bin pasim em long hankap na sen. Tasol em i save brukim sen na hankap tu. Em i strongpela tumas, na i no gat man inap long holim pas em. Oltaim long san na long nait em i stap long matmat na long maunten. Na em i save singaut nogut na katim skin bilong em yet long ston. [Tok Pisin Nupela Testamen, Canberra and Port Moresby: The British and Foreign Bible Society, 1969]
- **Solomon Islands Pidgin English**
  Bihaen olketa i go long narasaet long big wata Galili. Desfala haf ia olketa i go soa long hem, i haf bulong oketa pipol long Gerasa. Steretwe taem Jisas i go soa, wanfala man wea i stap long berigiraon i kamaot fo mitim hem. Desfala man ia devol nogud i stap long hem. Ples bulong hem nao long berigiraon. Bikos hem i karangge tumas, no man i save taemapim. Plande taem olketa i hankapem han an lek bulong hem, bat hem i smasing olgeta nomoa. No man i storong fitim fo holem. De an naet hem i no save stap kwait. Hem i waka long go

olabaot long melewan berigiraon an olketa hil. Hem i waka tu long singaot karangge an katem bodi bulong hem wetem ston. [From an unpublished translation by T. Faifu under the auspices of the Roman Catholic, Anglican, and United and South Seas Evangelical Church]

3. Example of Pidgin Languages

Some of the p languages are discussed below which are still in use.

- **Chinuk Waka**
  Spoken in parts of the Pacific Northwest, including Alaska, British Columbia. Washington and Northern California. Chinook Waka is based largely on Chinook language, along with a fair smattering of French and some English loanwords.
- **Nefamese**
  Also called Arunamese, Nefamese is a p language spoken in Arunachal Pradesh, India.
- **Liberian Pidgin**
  English Referred to by its speakers as Kolokwa and Liberian Kreyol, this English based p is spoken extensively in Liberia as a second language
- **Nauruan Pidgin**
  English Derived from the now-extinct Chinese P English and Melanesian-type P, Nauruan P English continues to be spoken in the tiny island country of Nauru in the central pacific.
- **Hiri Motu**
  Hiri Motu is spoken in Papua New Guinea, where it is referred to as Police Motu. It is an interesting language to study as it is placed between p & c.
- **Settla**
  Settla is a Swahili P that established to promote communication between native Swahili speakers in Kenya and Zambia and English-speaking settler in Kenya and Zambia.
- **Fanakalo**
  South Africa and Zimbabwe are home to several hundred thousand Fanakalo speakers. Also known as Pidgin Zulu, the language developed during the colonial era to enable English settlers to

communicate with their servants, as well as to facilitate communication between English and Dutch colonists.

- **Tok Pisin**. It is spoken in Papua New Guinea.
- **Kamtok**. The English-based pidgin of Cameroon.
- **Krio.** English c of Sierra Leone

C. Creole

A Creole language is a stable natural language developed from the mixing of parent languages. Creole differ from pidgins, in that Creole have been nativized by children as their primary language, with the result that they have features of natural language that are normally missing from pidgins.

"A creole comes into being when children are born into a pidgin-speaking environment and acquire the pidgin as a first language. What we know about the history and origins of existing creoles suggests that this may happen at any stage in the development of a pidgin."(Mark Sebba, Contact Languages: Pidgins and Creoles. Palgrave Macmillan, 1997).

On the other hand there are creoles which are actually when a pidgin becomes a first language of a new generation, as a result of being born at a place where a pidgin is used. Some pidgins like Nigerian Pidgin English, West African pidgin can also be referred to as a creole. The reason is that there are people who learn the pidgin as their mother tongue so a pidgin becomes a creole (Wardhaugh, 2006: 73).

Creoles are developed by children that are born into a multilingual environment. It is interesting that creoles are similar to each other than they are to any other language. It is also claimed that pidginization is second language learning with restricted input and creolization is first language learning with restricted input as well (Wardhaugh, 2006: 94).

Wardhaugh (2006: 61) points out that there are certain things that pidgins involve; 'pidginization generally involves some kind of simplification of a language, tolerance of considerable phonological variation, reduction in the number of functions for which the pidgin is used, and extensive borrowing of words from local mother tongues'. In contrast to pidgins, 'creolization involves expansion of the morphology and syntax, regularization of the phonology, deliberate increase in the number of functions in which the language is used, and development of a rational and stable system for increasing vocabulary'. Sometimes it is very difficult to say whether a variety is a pidgin, expanded pidgin, or a creole. For example, Tok Pisin is sometimes called a creole and sometimes a pidgin.

DeCamp (1977: 4-5) points out that Juba Arabic is a pidgin which is spoken in Sudan. A pidgin is not a native language with limited vocabulary and only for communication in trade but the vocabulary is supplemented with words from native languages or from normal Arabic when needed. It is interesting that although this variety contains many words from Arabic, an Arabic person cannot just simply use it; he or she would have to learn it just as learning a different language.

Accordingly, many people agree that the language of Haiti is a creole. Almost all Haitians use it and it is their native language. This creole is a native language through standard French and has evolved through pidginized French. The vocabulary is French but the phonology and syntax are different from standard French. The grammatical structure is different from French and it is similar to Creole Portuguese, Creole Spanish, and Creole English. So, creolists reject calling it a dialect of French (Wardhaugh, 2006: 63).

Reasons for creole development Creoles may arise in one of two basic situations, they are:

1) **One is where speakers of pidgins are put in a situation in which they cannot use their respective mother tongues.**
   This has arisen in the course of the slave trade (in the Caribbean and the southern United States) where speakers were deliberately kept in separate groups to avoid their plotting rebellion. They were then forced to maintain the pidgin which they had developed up to then and pass it on to future generations as their mother tongue thus forming the transition from a pidgin to a creole.
2) **A second situation is where a pidgin is regarded by a social group as a higher language variety and deliberately cultivated.**
   This is the kind of situation which obtained in Cameroon and which does still to some extent on Papua New Guinea. The outcome of this kind of situation is that the children of such speakers which use pidgin for prestige reasons may end up using the pidgin as a first language, thus rendering it a creole with the attendant relinquishing of the native language of their parents and the expansion of all linguistic levels for the new creole to act as a fully-fledged language.

Pidgins and creoles can be found in coastal areas and not just inland because of trade issues. For example, the Bush Negro is a pidginized variety of English which was used by the slaves who escaped. This language variety is a creole but it also serves as a lingua franca for the native Indians of Surinam. Another creole that is found in inland Suriname is Saramaccan ‘which is sometimes regarded as Portuguese based and sometimes as English based’. The language distribution of areas reflects their social and political history. An interesting example in regard topidgins and creoles is Sierra Leone which has both a pidginized version and a creolized version of English. The pidgin is West African Pidgin English and the creole is Krio which can be found in and around the capital (Wardhaugh, 2006: 65).

1. Characteristics of Creoles

There are various features that are shared by creoles as follows;

- Creoles have simplified vowel systems. Generally they have only five vowels.
- Creoles have relatively restricted vocabulary but more than a pidgin language. A single word is used for various things. This is an issue found in many languages.

Eg: I **run** to the store

You can’t **run** such a complicated business

Rivers **run** downhill

Children’s noses **run** in the winter

- Creoles express variations in time by having string for helping verbs rather than by having complicated word formation rules.
- Creoles express negation by placing a negative word immediately in front of the first verb.

Eg: Cook Islands, Maori English Creole, Rarotongan

Jou no kamu ruki me You-not-have-look-me

‘’You have not seen me’’.

- Creoles place the verb between the subject and the object (like English)

  (Napoli, 2003: 131)

2. The Similarities between Pidgins And Creoles

Throughout the paper the author has provided information on what pidgins and creoles are and what makes them different from each other so this part will include information on the similarities between them. Pidgins and creoles have many similarities with a standard language but they are simplified in terms of morphology and phonology. As mentioned before although pidgins originate from different languages, interestingly they share quite a lot of similar characteristics (Wardhaugh, 2006: 61).

Wardhaugh (2006: 65) indicates that pidgins or creoles both have a wellorganized linguistic system. So, even if the vocabulary is borrowed from a native language one still has to learn it not just simplify and use it. For instance you cannot speak Tok Pisin by just simplifying the vocabulary or grammar.

Another characteristic of a creole and a pidgin is that there are fewer sounds and their arrangements are less complicated than those of a standard language. Morphophonemic variation is not found in pidgins but the development of such a variation might be a characteristic of creolization, when a pidgin becomes a creole. Another characteristic of the process of creolization is the development of embedded clauses, relative clauses (Wardhaugh 2006: 67). Bloomfield (1994: 472) supports that there is no proof for any foreigner-talk or baby-talk theory about pidgins and creoles but that Europeans deliberately simplified the languages in order to communicate with others.

A theory of a pidgin is that they form because of the lack of ability that the user has towards learning a standard language. Another theory is the theory of polygenesis, when creoles and pidgins have a variety of origins; any similarities among them arise from the shared circumstances of their origins. For example English had to be simplified in trade communication so Pidgin English arose (Wardhaugh, 2006: 68).

3. The Differences between Creoles And Pidgins

Wardhaugh (2006: 75) claimed that pidgins quickly develop into a language but we call it a creole because of its origin. The difference lies in rate of change for creoles and pidgins. Another important difference between creoles and pidgins is that pidginization occurs very quickly, almost over a night but creolization takes approximately two generations to form.

Creoles are mostly related to a dominant language so a creole continuum can arise. For example, an English Creole can develop into a number of varieties when it is in contact with the standard language, English in this case. A continuum is when two language varieties are varieties of the same language. It is also important to state that continuum cannot be the case where different languages are involved (Wardhaugh, 2006: 78).

The example of the black slave's linguistic history for decreolization is interesting. The slave owners chose slaves from different language backgrounds on purpose to prevent rebellion. Each one came with a different language; West African languages, Portuguese-based languages, or English-based pidgins, which was a coast based lingua franca. This resulted in English-based pidgins and the process of creolization because of the need for communication (Wardhaugh, 2006: 79).

4. Distribution and Characteristics

Pidgin and creole languages are distributed mainly, though not exclusively, in the equatorial belt around the world, usually in places with direct or easy access to the oceans. Consequently, they are found mainly in the Caribbean and around the north and east coasts of South America, around the coasts of Africa, particularly the west coast, and across the Indian and Pacific Oceans. They are fairly uncommon in the more extreme northern and southern areas of the world and in the interiors of continents. Their distribution appears to be fairly closely related to long-standing patterns of trade, including trade in slaves. A basic source on their distribution is Hancock (1977), a survey that was intended to list each language that had been treated as either a pidgin or a creole whether or not Hancock himself agreed with the classification. The list includes Maltese and Hindi for example, languages which Hancock believes should not be included. More recently Holm (1989) provides a useful survey of pidgins and creoles, and Smith (1995) lists 351 pidgins and creoles along with 158 assorted mixed languages. Hancock lists 127 pidgins and creoles. Thirty-five of these are English-based.

The language distribution of this whole Caribbean area reflects its social and political history. That is the only way you can explain why a French-based creole is spoken in St Lucia, which now has English as its official language; why the former island of Hispaniola contains both the Spanish-speaking Dominican Republic and the French-creole-speaking Haiti; why the people of

Dutch Curaçao speak Papiamentu, which is a Portuguese-based creole (or perhaps Portuguese with a little Spanish, there being some controversy on this matter); and why Suriname, officially Dutch-speaking, has two (or perhaps three) English-based creoles.

In describing the linguistic characteristics of a pidgin or creole it is difficult to resist the temptation to compare it with the standard language with which it is associated. In certain circumstances such a comparison may make good sense, as in the linguistic situations in Jamaica and Guyana; in others, however, it seems to make little sense, as in Haiti. In the brief discussion that follows some such comparisons will be made, but they are not meant to be invidious to the pidgin or creole. Each pidgin or creole is a well-organized linguistic system and must be treated as such: you cannot speak Tok Pisin by just 'simplifying' English quite arbitrarily: you will be virtually incomprehensible to those who actually do speak it, nor will you comprehend them. You will instead be using Tok Masta, a term used by Papua New Guineans to describe the attempt which certain anglophones make to speak Tok Pisin. To use Tok Pisin properly you have to learn it, just as you must learn German or Chinese in order to speak these languages properly; you might find Tok Pisin easier to learn than those two languages, but that is another matter, something of the same order as being likely to find German easier to learn than Chinese.

The sounds of a pidgin or creole are likely to be fewer and less complicated in their possible arrangements than those of the corresponding standard language. For example, Tok Pisin makes use of only five basic vowels and also has fewer consonants than English. No contrast is possible between words like it and eat, or pin and fin, or sip, ship, and chip: the necessary vowel and consonant distinctions (contrasts) are not present. Speakers of Tok Pisin distinguish a ship from a sheep by calling the first a sip and the second a sipsip. It is also because of the lack of the /p/–/f/ distinction that some written versions of Tok Pisin record certain words with p spellings, whereas others record the same words with f spellings. So far as speakers of Tok Pisin are concerned, it does not make any difference if you say wanpela or wanfela ('one'); you will be judged to have said the words in the same way, any difference being no more important to speakers of Tok Pisin than the difference to us between typical North American and British English pronunciations of the middle consonant sound in butter. While the numbers of sounds used in pidgins and creoles may be smaller than in the corresponding standard languages, they also tend to 'vary' more as to their precise quality.

One additional point is worth stressing. A language like English often has complicated phonological relationships between words (or morphemes, the small bits of meaning in words) that are closely related, e.g., the first vowel in type and typical, the c in space and spacious, and the different sounds of the 'plural' ending in cats, dogs, and boxes. The technical term for this is morphophonemic variation. Such variation is not found in pidgins, but the development of such variation may be one characteristic of creolization, the process by which a pidgin becomes a creole.

In pidgins and creoles there is likely to be a complete lack of inflection in nouns, pronouns, verbs, and adjectives. Nouns are not marked for number and gender, and verbs lack tense markers. Transitive verbs, that is, verbs that take objects, may, however, be distinguished from intransitive verbs, that is, those that do not take objects, by being marked, e.g., by a final -im in Tok Pisin. Pronouns will not be distinguished for case, so there will be no I–me, he–him alternations. In Tok Pisin me is either 'I' or 'me.' The equivalent of 'we' is either mipela ('I and other(s) but not you') or yumi ('I and you'). Yu is different from yupela ('singular' versus 'plural'), and em ('he,' 'she,' or 'it') is distinguished from ol ('they' or 'them'). In Tok Pisin there are few required special endings on words, and two of these are actually homophones: -pela, a suffix on adjectives, as in wanpela man ('one man'), and -pela, a plural suffix on pronouns, as in yupela ('you plural'). Another is -im, the transitive suffix marker on verbs that is mentioned above.

We should not be surprised that there is such a complete reduction of inflection in pidgins. Differences like one book–two books, he bakes–he baked, and big–bigger are quite expendable. No one seems to have any interest in maintaining them, and alternative ways are found to express the same concepts of number, time, and comparison. In contrast, we should note how important inflectional endings and changes are in a language like English, particularly irregular ones such as go–went, good–better, and drink, drank, drunk. They are used as one of the indicators of regional and social origin. Which set of inflections you acquire is almost entirely an accident of birth, but if it is not the socially preferred set the accident can prove to be a costly one. Pidgins do comfortably without inflections, but it is not surprising that some people view their absence as a sign of deficiency and inferiority in both languages and speakers in much the same way as they view acquisition of a set which is socially dispreferred. Consequently, your failure to acquire 'correct' forms marks you as a social failure!

The vocabulary of a pidgin or a creole has a great many similarities to that of the standard language with which it is associated. However, it will be much more limited, and phonological and morphological simplification often leads to words assuming somewhat different shapes. As noted above in the example of sip and sipsip, it is sometimes necessary to use this reduplicative pattern to avoid possible confusion or to express certain concepts, e.g., 'repetition' or 'intensification.'

5. Origins

One theory about the origins of pidgins is easily dismissed. This is the idea that pidgins arise because the people among whom they are found lack the ability to learn the standard languages with which the pidgins are associated. Such a view may sometimes be associated with another one, that European languages are somehow 'better' than others and that many people speak 'primitive' languages, i.e., languages that are 'deficient' in certain respects. Such deficiencies may then be cited as evidence that the people themselves are inferior. We must note that linguists have been unable to locate a single such 'primitive language,' that claims about associated intellectual deficiencies are largely 'racist,' and that this theory about the origins of pidgins ignores many important facts.

One theory, the theory of polygenesis, is that pidgins and creoles have a variety of origins; any similarities among them arise from the shared circumstances of their origins. For example, speakers of English have had to make themselves understood for the purposes of trade and those trading with them have had to be understood. Consequently, certain simplified forms of English have developed independently in a number of places, giving rise to varieties of pidgin English. Because in every case the target language is English, these local varieties will have certain similarities. In this view a 'pidgin X' or 'creolized Y' is a variety of X or Y, much as Cockney English is a variety of English. Then, more generally, since English, French, Spanish, and Portuguese are really not so different – they are all Indo-European languages – we might expect similarities. We can go even further to claim that a 'simplification' process for any language would produce much the same results everywhere: a simpler set of sounds, no inflections, basic word order patterns, short uncomplicated utterances, and so on. Various other explanations have been offered for the resulting similarities including the similar social contexts of their origin, the similar communicative needs of those who use them, and, most plausible of all, a shared substratum.

Another variant of such a monogenetic theory is that the similarities among pidgins and creoles might be attributable to a common origin in the language of sailors in some kind of nautical jargon. It is a well-known fact that the crews of ships were – and sometimes still are – often drawn from a variety of sources. For example, Nelson's flagship Victory is said to have been crewed by sailors of fourteen different nationalities. A common shipboard lingua franca, or nautical jargon, developed among the members of the sailing community. In this view, it was that lingua franca, rather than a pidginized variety of a standard language, that was carried along the shipping routes. However, the evidence for this theory is weak, consisting of a few sea-based terms in different pidgins. Moreover, it almost completely ignores the more serious structural similarities among existing pidgins and creoles, similarities that seem to require a more profound explanation.

The theory of relexification is an attempt to offer such an explanation. According to this theory, all the present European-language-based pidgins and creoles derive from a single source, a lingua franca called Sabir used in the Mediterranean in the Middle Ages. In the fifteenth and sixteenth centuries the Portuguese relexified this language; that is, they introduced their own vocabulary into its grammatical structure, so that a Portuguese-based pidgin came into widespread use as a trade language. Later, this pidgin was in turn relexified into pidginized French, English, and Spanish. In each case the underlying grammatical structure remained largely unaffected, but a massive shift occurred in vocabulary as replacement words were imported from the lexifier language to produce a conspicuous superstratum. It is also argued that Portuguese relics still remain after relexification, e.g., savvy and piccaninny (from Portuguese saber, 'know,' and pequeño, 'little'), in English-based creoles.

6. Relexification

The simplest description of relexification is lexical replacement; which refers to the lexical items that are replaced by borrowed lexical items from another language. The relexification hypothesis explains how superstrate languages come together to form a creole language. It is claimed that relexification happens when the semantics and syntax of a lexical entry (i.e., word meaning and usage) from a person's first language are transferred to a new phonetic string (i.e., a word in its phonetic form). In other words, the phonology of the superstrate language added to the semantics and syntax from a substrate language make up a new lexical entry in a Creole language (Goodman, 2003: 311).

Lefebvre (1998: 403) supports the idea of relexification but also has some criticism towards it. She argues that substrate language speakers attempt to acquire the superstrate language but fail to acquire the structure of the superstrate language. Another criticism against relexification is that only adults whose first language abilities are fully developed can contribute to the formation of a creole. It is important to note that there are also ideas against this point that maintain that children play an important role in developing a creole.

Relexification is a theory that suggests that all the present European-language based pidgins and creoles are derived from a single lingua franca, Sabir. Thus, Portuguese introduced their own vocabulary in Sabir so Portuguese based pidgin became a trade language. Then this version was relexified into pidginized French, English, and Spanish. Most of the grammar stood the same but the vocabulary inserted was large. This is evidence that such pidgins and creoles associate with different standard languages, same grammar structure but different vocabulary choice (Whinnom, 1965 as cited in Horvath and Wexler, 1997: 14). Todd (1990: 37) is another researcher who supports the idea that all European language based pidgins and creoles carry the traces of Sabir. The researcher created a family tree for pidgins and creoles and has found out that they all come from Sabir. If this is the case then Sabir becomes Proto-Portuguese Pidgin accordingly.

Another important characteristic of relexification is that it proves that grammar structures can be learnt independently from vocabulary. There is an evidence for relexification which is Saramaccan. It was a pidgin process of Portuguese to English; the speakers were split off from England in 1667 when the colony became dominated by the Dutch. Another evidence for relexification is in West Africa where the people acquired grammar and employed the new vocabulary to learn the new language (Wardhaugh, 2006: 71).

CONCLUSION

Lingua francas, pidgins, or creoles are significant to geography because each represents a long history of communication between various groups of people and is an important gauge of what was taking place at the time the language developed. Today, lingua francas especially but also pidgins represent an attempt to create universally understood languages in a world with growing global interactions.

The difference between a pidgin and a creole to be whether the language is the first tongue of a group of people. Thus, a businessperson who moves to a foreign land might learn to communicate with an opposite number in a pidgin, and the two might be able to understand each other, but only their children will enjoy the possibility of truly speaking a common language.

A pidgin is not a standard language, because it is considered to have been corrupted by additions from other languages and improper grammar. A creole may become a standard language, as it has, in some ways, in Sierra Leone. Krio is the birth tongue of perhaps 10% of the population of Sierra Leone. However, according to the CIA World Factbook, 95% of the inhabitants of the country understand and use Krio. In Sierra Leone, Krio is a lingua franca.

A lingua franca is defined by function. Its function is communication among people who do not speak the same language from birth. Creole and pidgin, on the other hand, are defined by their origins and by the populations that use them. They are not defined by their function.

A pidgin is specifically a made-up simplified language, often with elements from two or more languages, to allow communication between people of different native languages. A pidgin might be used a lingua franca, but a lingua franca needn't be a pidgin. The original Lingua Franca used in Mediterranean trading was largely Italian.

The information provided in this paper is a guide for the ones who are not sure of calling a language variety a pidgin or a creole. Detailed information about each variety together with the similarities and the differences between them is presented in the paper for one to be able to draw a distinction between these language varieties. Lingua francas are also important language varieties which are given equal importance throughout the paper. The current paper presented information dating back in time to show how these varieties arose and to show the importance of them to people who use them as people cannot do without communicating and language is the fundamental tool for this.

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CHAPTER 5
REGIONAL VARIATION, THE LINGUSITIC VARIABLE, LINGUISTIC AND SOCIAL VARIATION, SOME CHANGES IN PROCESS GENDER AND LANGUAGE CHANGE, THE PROCESS OF LANGUAGE CHANGE

INTRODUCTION

Sociolinguistic variation is the study of how language varies and changes in communities of speakers, with a focus on the interaction of social factors (such as a speaker's gender, ethnicity, age, degree of integration into their community, and so on) and linguistic structures (such as sounds, grammatical forms, intonation features, words, etc). The study of sociolinguistic variation has its roots in dialectology, which emerged in the 1960s partly as a result of inadequate methods in previous approaches to dialect study, and partly as a reaction to Chomsky's generative programme.

A language is a fundamental tool for human communication. People differ in how they use a language, such as how they pronounce words, the intonation they use, and how they choose to construct sentences. These differences result in language variations, which are different ways of saying the same thing (Lucas and Bayley: 2007). Language variation refers to regional, social, or contextual differences in how a language is used. Like how a regional dialect distinguishes one region's residents from those of other regions, a social dialect is a variety associated with a specific social class or group that distinguishes that class or group from others. However, for this further differentiation of varieties to be successful, people must be able to identify linguistic features that are associated with differences in classes or groups, as well as define what people mean by these latter terms.

Language is not only created by human, but also became its user; thus, linguistic research should be conducted from a people-centered perspective rather than a symbol-centered one. However, the most significant difference between humans is the gender difference, so people of different genders in the use of language will have their own gender characteristics, which leads to gender differences in language.

Language also evolves all the time. Every language has a history, and as with the rest of human culture, changes occur constantly during the learned transmission of a language from one generation to the next. Language can change in every way, including pronunciation, word forms, syntax, and word meanings. These changes are mostly gradual, becoming noticeable only cumulatively over the course of several generations.

A. Language Variation

Language is essential for human interaction. Purnanto (2002: p. 16) claims that there are some language variations, but members of the same language community can interact and understand each other because they use linguistic forms that are nearly identical when speaking. Language application varies by social group. There are two possibilities. The first is that both social groups continue to understand their respective languages. Second, they are illiterate. If the first occurs, they will still be in the same speech community. If the second occurs, they will be in a different speech community. The study of how language varies among different groups of speakers, as well as the relationship between this variation and social factors, is known as sociolinguistics and language variation. The exploration of social and linguistic diversity, as well as the reciprocal effects of social organization and social contexts on language use, helps people better understand how people use language to construct personal, cultural, and social identities. No one speaks the same way all the time, and people constantly exploit variation within the languages they speak for a wide variety of purposes.

Language variation is defined as a non-standard form of language in addition to its standard form. This occurs because the performance of different speakers, as well as the same speaker in different contexts, can vary greatly. Wardhaugh and Fuller (2015: 6) state that speakers in some areas of the Midwestern United States may say "The car needs washed," while others may say "The car needs to be washed" or "The car needs washing." Furthermore, a single speaker may employ all three of these constructions at different times. Variants are different structures for expressing the same meaning.

According to Hudson (1980:24), the term variety of language can be used to refer to different manifestations of it in the same way that the term'music' can be used to refer to different varieties of music. The linguistic items that make one variety of language different from another are what distinguishes it, so we can distinguish a variety of language as a set of linguistic items with similar social distribution. Language variation is defined as how people use their language or languages for different purposes.

According to Nababan (in Ohoiwutun, 2002), variation can be defined as a change or difference from a variety of linguistic manifestations, but it does not contradict linguistic rules. Language differs from one person to the next and from one community to the next. Because each area has its own language, there will be language variations.

According to Hartman and Stork (1972), language variation is classified into three types: (a) geographical and social backgrounds of the speaker, (b) media used, and (c) subject.

According to Chaer (2010), language variation is classified based on speakers and users. The speakers observe who uses language, where they live, their social status in society, gender, and when the language is used. Based on the language used, what the field is, what the lane and tools are, and how formal the situation is. Chaer classified language variation into the following categories:

1. Language variation in terms of Speaker

a. Idiolect

Individual linguistic variation is referred to as idiolect. According to the concept of idiolect, everyone has their own language variation or idiolect. Idiolect variations differ in terms of voice "color," word choice, language style, sentence structure, and so on. However, the color of sound/voice is the most dominant, so if we are familiar with someone, we can identify them simply by hearing their voice without seeing them.

Although it is the same language, each speaker will say it differently because of accents, intonation, and so on. As a result, dialect differences will make it simple to determine who is speaking.

b. Dialect

Dialect is a language variation from a group of speakers who live in a specific location, region, or area. This dialect is known as areal dialect, regional dialect, or geography dialect. The speaker in the dialect, despite having each idiolect, has the same characteristic in one dialect, different from other groups of speakers, stays in own dialect with other characteristics that also mark the dialect. Balinese dialects, for example, differ from Singaraja dialect or Tabanan dialect.

c. Temporal dialect (kronolect)

Temporal dialect (kronolect) is a language variation used by a social group at specific times. For example, consider Indonesian language variation in the 1930s, variation in the 1950s, and variation in the present.

Language variation in the three eras must be different in terms of pronouncation, spelling, morphology, and syntax. The most visible is usually from lexicon, because lexicon is easily changed, and it effects of revolution in culture, social, science, and technology.

d. Social Dialect

The term "social dialect" refers to language variations that are related to the speaker's status, group, and social class. Language variation is frequently discussed in sociolinguistics because it is all about the problems of speakers, such as age, education, sex/gender, occasion, social level, and social economy situation. Language variation is not related to discussion content, but rather to differences in morphology, syntax, and vocabulary.

2. Language variation in terms of Utilization

The language variation of utilization or usage is known as function dialect (Nababan, 1984: 68-70), and they are known as style or register. Language variation is typically discussed in terms of usage, style, or level of formality, and usage tool. Language variation based on style in relation to needs or other. For instance, the literary, journalistic, military, agricultural, cruise, economy, commerce, education, and science fields.

Language variations based on this field of activity have become more prevalent in the vocabulary. Every field of activity typically has a set of vocabulary that is unique to that field. In any case, variations based on this field of activity can be seen in morphology or syntax (Agustina and Chaer, 2004).

Literature language style usually emphasizes language from an aesthetic standpoint, so vocabulary is chosen and used that has a distinctive aesthetically also right expression. The language style of juornalistic is also distinct in that it is simple, communicative, and concise. Simple because it must be simple to understand; communicative because journalists must deliver the news appropriately; and concise because space (in print media) and time (in electronic media) are limited. The points of language variation show different that is reviewed from who is using the language.

Military language style is described as concise and firm, which is appropriate for the military's duty and life, which is full of discipline and briefing. Military abbreviation and acronyms are used in Indonesia.

Science language style is simple, clear, and devoid of ambiguity, as are all metaphors and idioms. It is not ambiguity because language variation must provide science with information that is clear, without doubt about meaning, and free of possible different interpretations of meaning. As a result, metaphors and idioms are not used in scientific language.

3. Language variation in terms of Formality

Martin Joos (in Chaer and Agustina, 2004: p. 70-71) divides it into five style languages based on the level of formality:

a. Frozen language style

The frozen language style is a very formal language variation that is used in solemn situations and formal ceremonies, such as state ceremonies, sermons in mosques, vow taking procedures, constitution books, notary certificates, and decrees.

b. Formal language style

The formal language style is a language variation that is used in state speeches, meetings, official letters, religious lectures, textbooks, and so on. Formal pattern and rule have been steadily appointed as standard. This formal language style is the same as standard language style, which is only used in formal situations and not in informal situations.

c. Consultative language style

Consultative language style is used in normal conversation in school, meetings, or discussions that are production-oriented. As a result, this style can be described as operational style language. The goal of this language style is to stand in both formal and informal or casual style.

d. Casual language style

Casual language style is used in informal situations such as chatting with family or friends during a break, exercise, or recreation.

e. Intimacy language style

Intimate language style is typically used by speakers who have experienced intimacy, such as between family members or friends. This style is distinguished by incomplete, short, and frequently illegible language application. It happens because both participants understand and have the same knowledge.

4. Language Variation in terms of Facilities

There are oral and written styles, as well as language styles that use facilities or tools, such as phone or telegraph. Based on reality, there are oral and written styles. Oral and written styles do not have the same structure form. There are not the same structure forms because when we deliver information orally, we are assisted by nonsegmental or nonlinguistic elements such as sound tone, hand movement, head shake, and other physical indications. Even though it mentioned nonsense in written form. There are four reasons why oral communication is so important:

a. Clarity factor, because respondent can understand conversation based on speaker's expression and body language.
b. Speed factor; the speaker can see the respondent's direct reaction to what is said.
c. Can be appropriated with the situation, even though communication is still possible in the dark.
d. The efficiency factor, which can save time.

Because oral language is easier to understand than written language, people must use caution when writing so that the reader can understand what the writer wrote.

As a result, no speaker of a language or group of people will speak the same as others. Wardhaugh (1987:127) mentions that language varies in a variety of ways. One way to characterize variation is to say that speakers of a particular language sometimes speak a different dialect of that language. He goes on to say that sociolinguistics today is more concerned with social variation in language than with regional variation. Linguists have long been aware of variation in the use of language: people speak one way on one occasion and another way on another, and this type of variation can be seen within even the most localized groups.

B. Regional Variation

The study of regional dialects — varieties of a language which are spoken in different geographical areas - is among the oldest traditions in the systematic study of intralanguage variation; its roots are in the study of nineteenth-century historical-comparative linguistics.

Regional variation reflects where a person comes from: which language area they speak. The study of regional variation is the oldest method of studying variation: systematic study of regional variation by dialectologists began in the nineteenth century, first in Germany, then in France, and finally in the English-speaking world, the United Kingdom and the United States.

The mapping of dialects on a regional basis has had a long history in linguistics (see Petyt, 1980, Chambers and Trudgill, 1998, and Wakelin, 1977). In fact, it is a well-established part of the study of how languages change over time, i.e., of diachronic or historical linguistics. Traditionally, dialect geography, as this area of linguistic study is known, has employed assumptions and methods drawn from historical linguistics, and many of its results have been used to confirm findings drawn from other historical sources, e.g., archeological findings, population studies, written records. In this view languages differentiate internally as speakers distance themselves from one another over time and space; the changes result in the creation of dialects of the languages. Over sufficient time, the resulting dialects become new languages as speakers of the resulting varieties become unintelligible to one another. So, Latin became French in France, Spanish in Spain, Italian in Italy, and so on.

In this model of language change and dialect differentiation, any variation found within a language should always be able to be attributed to the two factors of time and distance alone; for example, the British and American varieties, or dialects, of English are separated by well over two centuries of political independence and the Atlantic Ocean; Northumbrian and Cockney English are nearly 300 miles and many centuries apart. In each case, linguists working in this tradition attempt to explain any differences they discover using models familiar to historical linguists, such as the 'family tree' (Latin has 'branched' into French, Spanish, and Italian), phonemic'split' (English /f/ and

/v/ are now distinct phonemes whereas they were once phonetic variants, or allophones, of a single phoneme), or phonemic 'coalescence'.

Dialect geographers have traditionally attempted to map their findings in what are known as dialect atlases. They attempt to depict the geographical distribution of a specific linguistic feature by drawing a line on a map. Isogloss represents geographical boundary between the areas regarding one linguistic item. When several isoglosses overlap, a more solid line known as a dialect boundary can be drawn.

That dialect boundary frequently coincides with a geographical or political feature, such as a mountain ridge, a river, or the boundary of an old principality or diocese. Isoglosses can also show that a specific set of linguistic features appears to be spreading from a focal area into neighboring areas. Boston and Charleston were the two epicenters of the temporary spread of r-lessness in the eastern United States in the 1930s and 1940s. Alternatively, a specific area, known as a relic area, may exhibit characteristics that indicate it is unaffected by changes that spread out from one or more neighboring areas. Places like London and Boston are obviously focal areas; places like Martha’s Vineyard – it remained r-pronouncing in the 1930s and 1940s even as Boston dropped the pronunciation – in New England and Devon in the extreme southwest of England are relic areas.

The Rhenish Fan is one of Europe's most well-known sets of isoglosses, separating Low German to the north from High German to the south. The set includes the modern reflexes (i.e., outcomes) of the pre-Germanic stop consonants *p, *t, and *k. These have remained stops [p,t,k] in Low German but have become the fricatives [f,s,x] in High German (i.e., Modern Standard German), giving variant forms for ‘make’ [makvn], [maxvn]; ‘that’ [dat], [das]; ‘village’ [dorp], [dorf]; and ‘I’ [ik], [ix].

The isoglosses for individual phonological features do not always coincide with one another, resulting in clearly defined dialect areas. For example, in England the isogloss that separates stood or come pronounced with [ä] rather than [Î] runs roughly east and west (with [ä] to the north). It intersects the isogloss that separates farm pronounced with or without the [r], which runs roughly north-west to southeast (with [r] to the west, except for pockets of [r] pronunciation in the West Midlands and Northeast). This gives us the four distinct areas illustrated in figure 6.2: [r] and [ä]; [r] and [Î]; Ø, i.e., nothing and [ä]; and Ø and [Î]. These two quite different distributions, i.e., the ‘criss-cross’ pattern, are just about impossible to explain using traditional ‘family-tree’ type models of linguistic change. We should also note that the [ä] and [r] pronunciations are ‘retreating’ before those with [Î] and Ø, which are more and more associated with the standard variety of the language. Isoglosses do cross and bundles of them are rare. It is consequently extremely difficult to determine boundaries between dialects in this way and dialectologists acknowledge this fact. The proposed dialect areas exhibit significant internal variation, and the actual areas proposed are frequently based on only a few key items (or linguistic variables in our terminology). As a result, as Le Page (1997, p. 18) puts it, "the dialect areas outlined by the isoglosses on the maps were geographer's artifacts; they had to be matched against such stereotypes as "southern dialect" or "Alemmanic" or "langued'oc," concepts that often related in the minds of outsiders to just one or two variables characterizing a complete, discrete system." Hudson's conclusion is somewhat pessimistic: 'isoglosses need not delimit varieties, except in the trivial sense where varieties each consist of only one item; and if we cannot rely on isoglosses to delimit varieties, what can we use?'

Dialect-atlas type approaches such as Trudgill’s book (1999) take a particular linguistic feature, which we will soon call a linguistic variable (see following section), and show its distribution geographically. They also attempt to relate that distribution to the historical development of the language, both internally, i.e., linguistically, and externally, i.e., politically, socially, and culturally.

Because dialect studies grew out of historical studies of languages and it has focused almost exclusively on rural areas which regarded as ‘conservative’ in the sense that they were seen to preserve ‘older’ forms of the languages under investigation. Urban areas were identified as being innovative, linguistically unstable, and difficult to approach using existing survey techniques. When an approach was taken, it was skewed toward locating the most conservative variety of urban speech.

Ignoring towns and cities may be acceptable in an agrarian society; however, it is hardly acceptable in today's heavily urbanizing societies as the only way to study the language variation that exists. A different approach is required. One basic aspect in dialect geography is that regional dialects are extremely simple to sample: easily find one or two people in the specific location that wish to investigate, preferably elderly and untraveled, interview them, and ask them how they pronounce specific words, refer to specific objects, and phrase specific types of utterances. A sample of such people from various locations across a large geographical area will allow the dialect geographer to show where specific sounds, forms, and expressions are used, and where boundaries can be drawn around these so that area A can be described as an area in which linguistic feature X occurs (or is used), whereas area B does not have any instances of that feature. If the linguistic features used in areas A and B differ sufficiently, we can say that we have two dialects of the language in question, A and B.

While research into regional variations of languages has a long and illustrious history, it also has significant limitations. As previously stated, it tends to ignore densely populated areas, particularly large sprawling urban areas, due to the complexities of sampling and data evaluation. The selection of informants is also not very well controlled, often reflecting nothing more than the person collecting the data's judgment that a particular individual is'representative' of the area being sampled. For example, the informants chosen for the Linguistic Atlas of the United States and Canada were of three types (Kurath, 1939, p. 44), chosen as follows:

Type I : Little formal education, little reading, and restricted social contacts

Type II: Better formal education (usually high school) and/or wider reading and

social contacts

Type III: Superior education (usually college), cultured background, wide reading,

and/or extensive social contacts

Each of these three types was then sub-categorized as follows:

Type A: Aged, and/or regarded by the field worker as old-fashioned

Type B: Middle-aged or younger, and/or regarded by the field worker as more

modern

A certain circularity is obvious: the Atlas studies were intended to discover how speech related to social class, but speech was used as one of the criteria for assigning membership in a social class. The field worker alone decided whether a particular informant should be used in the study, and Type IA informants were especially prized as being most representative of local speech.

Typically, both informants and field workers were male. As Coates (2004, pp. 10–11) says, ‘Dialectology . . . marginalized women speakers. Traditional dialectologists defined the true vernacular in terms of male informants, and organised their questionnaires around what was seen as the man’s world.’

Dialect-atlas studies attempted to relate variation in language to settlement history and tended to ignore social-class factors. It is not only where individuals come from that influences the speech, but also ones social and cultural background, age, gender, race, occupation, and group loyalty; the traditional bias toward geographic origin alone now appears to be a serious weakness. Furthermore, the overarching model of language change and differentiation is extremely static, and it is reinforced rather than challenged by the data types chosen for analysis. Speakers from different regions certainly interact with one another; dialect breaks or boundaries are not 'clean'; and change can be said to be'regular' only if you are willing to classify certain types of irregularities as exceptions, relics, borrowings,'minor' variations, and so on.

Linguists have long been aware of variation in language use: people speak one way on one occasion and another way on another, and this type of variation can be seen within even the most localized groups. Such variation is frequently attributed to dialect mixture, or the presence of two or more dialects in one location that allow a speaker or speakers to draw on one dialect and then on the other. A different explanation is free variation, which is random'meaningless' variation with no significance.

Dialect geography raises several issues that are relevant to our concerns. One is the type of variation that we should try to account for in language. Another concern is sampling the population in which we believe there is variation. Another is the collection, analysis, and treatment of relevant data. Finally, there are the overarching issues of what implications our findings have for theoretical issues concerning the nature of language, variation in language, human language-learning and language-using abilities, and the processes involved in language change.

C. The Linguistic Variable

Many of the derive from the pioneering work of Labov, who, along with other sociolinguists, has attempted to describe how language varies in any community and to draw conclusions from that variation not only for linguistic theory but also sometimes for the conduct of everyday life.

A linguistic variable is a linguistic item which has identifiable variants. For example, words like singing and fishing are sometimes pronounced as singin’ and fishin’. The final sound in these words may be called the linguistic variable (ng) with its two variants [º] in singing and [n] in singin’. Another example of a linguistic variable can be seen in words like farm and far. These words are sometimes given r-less pronunciations; in this case we have the linguistic variable (r) with two variants [r] and Ø (pronounced ‘zero’). Still another example involves the vowel in a word like bend. That vowel is sometimes nasalized and sometimes it is not; sometimes too the amounts of nasalization are noticeably different. In this case we have the linguistic variable (e) and a number of variants, [y], [*]1, . . ., [*]n; here the superscripts 1 to n are used to indicate the degree of nasalization observed to occur. We might, for example, find two or even three distinct quantities of nasalization.

There are at least two basically different kinds of variation. One is of the kind (ng) with its variants [º] or [n], or (th) with its variants [θ], [t], or [f], as in with pronounced as with, wit, or wif. In this first case the concern is with which quite clearly distinct variant is used, with, of course, the possibility of Ø, the zero variant. The other kind of variation is the kind you find above in (e): [*]1, . . ., [*]n, when it is the quantity of nasalization, rather than its presence or absence, which is important. The same issue occurs with quantifying variation in other vowel variables: quantifying their relative frontness or backness, tenseness or laxness, and rounding or unrounding. Moreover, more than one dimension may be involved, e.g., amount of nasalization and frontness or backness. In such cases usually some kind of weighting formula is devised, and when the data are treated it is these weights that are used in any calculations, not just the ones and zeros that we can use in the case of (ng): [º] or [n], where [º] = 1 and [n] = 0.

Linguists who have studied variation in this way have used several linguistic variables. The (ng) variable has been widely used; Labov (2006, p. 259) says it ‘has been found to have the greatest generality over the English-speaking world, and has been the subject of the most fruitful study.’ The (r) variable mentioned above has also been much used. Other useful variables are the (h) variable in words like house and hospital, i.e., (h): [h] or Ø; the (t) variable in bet and better, i.e., (t): [t] or [?]; the (th) and (dh) variables in thin and they, i.e., (th): [θ] or [t] and (dh): [¨] or [d]; the (l) variable in French in il, i.e., (l): [l] or Ø; and variables like the final (t) and (d) in words like test and told, i.e., their presence or absence. Vowel variables used have included the vowel (e) in words like pen and men; the (o) in dog, caught, and coffee; the (e) in beg; the (a) in back, bag, bad, and half; and the (u) in pull.

Trudgill (1974) selected three consonant variables and thirteen vowel variables to study in his study of Norwich speech. The (h) in happy and home, the (ng) in walking and running, and the (t) in bet and better were the consonant variables. Trudgill was only concerned with the presence or absence of h-pronunciation and the [o] versus [n] realizations of (ng) in the first two cases. There were four variants of (t) to consider in the previous: an aspirated variant, an unaspirated variant, a glottalized variant, and a glottal stop. In the last there were four variants of (t) to consider: an aspirated variant; an unaspirated one; a glottalized one; and a glottal stop. These variants were ordered, with the first two combined and weighted as being least marked as nonstandard, the third as more marked, and the last, the glottal stop, as definitely marked as nonstandard. The thirteen vowel variables were the vowels used in words such as bad, name, path, tell, here, hair, ride, bird, top, know, boat, boot, and tune. Most of these had more than two variants, so weighting, i.e., some imposed quantification, was again required to differentiate the least preferred varieties, i.e., the most nonstandard, from the most preferred variety, i.e., the most standard.

The Detroit study (Shuy et al., 1968) focused on the use of three variables: one phonological variable and two grammatical variables. The phonological variable was the realization of a vowel plus a following nasal consonant as a nasalized vowel, e.g., bin realized as [bw] rather than [bin]. The grammatical variables were multiple negation, which I have already mentioned, and pronominal apposition, e.g., That guy, he don’t care.

The key point to remember is that a linguistic variable is an item in the structure of a language that has alternate realizations, such as when one speaker realizes it one way and another another, or when the same speaker realizes it differently on different occasions.

Labov (1972b) has also distinguished among what he calls indicators, markers, and stereotypes. An indicator is a linguistic variable to which little or no social import is attached. Only a linguistically trained observer is aware of indicators.

D. Social Variation

When we move from regional variation to social variation, things become slightly more complicated but also more interesting. Individuals may grow up exclusively or primarily in one region, but unless their parents work in occupations that require them to move frequently (such as the military or foreign service), they typically belong to multiple social groups at the same time, and their speech patterns reflect the intersections of their social experiences, categories, and roles.

Furthermore, whereas regional dialects are often distinguished qualitatively, for example, by the fact that speakers in one town use a different word or pronunciation than speakers in another, social dialects are often distinguished quantitatively, for example, by the fact that speakers of one ethnic group use a particular feature more frequently than speakers of another. Because social dialects may be subject to more stigmatization, social commentary, and (attempts at) conscious suppression than regional dialects, linguists who study social dialects (sociolinguists) usually attempt to obtain samples of spontaneous or casual speech, the way people speak when they are most relaxed and least conscious that their speech is being observed.

Gumperz (1958), an early study of linguistic variation but one cast in a'modern' mold, demonstrates some of the complexities involved in attempting to relate linguistic variation to social variation. Because the society he was studying is rigidly stratified based on caste membership, the problems are far fewer than in New York, Detroit, or even Norwich, but they are still present. Gumperz shows how rather small differences in speech can effectively distinguish sub-groups in society from one another in a study of linguistic usage in the village of Khalapur, eighty miles north of Delhi in India. The social structure of the village is determined by Hindu caste membership with Brahmans at the top, then Rajputs (warriors), Vaishyas (merchants), and several groups of artisans and laborers lower down. At the bottom are three untouchable castes: Chamars (landless laborers), Jatia Chamars (leather workers and shoe makers), and Bhangis (sweepers). The latter are restricted to living in certain neighborhoods and have less freedom to move in the village than do members of the upper castes. Ten percent of the population are not Hindus but Muslims; they are outside the caste system.

One of the major problems in talking about social class is that social space is multi-dimensional whereas systems of social classification are onedimensional. As we have seen, at any particular moment, an individual locates himself or herself in social space according to the factors that are relevant to him or her at that moment. While he or she may indeed have certain feelings about being a member of the lower middle class, at any moment it might be more important to be female, or to be a member of a particular church or ethnic group, or to be an in-patient in a hospital, or to be a sister-in-law. That is, creating an identity, role-playing, networking, etc. may be far more important than a certain social-class membership. This is the reason why such concepts as ‘social network’ and ‘communities of practice’ are attractive to some investigators. Sometimes, too, experience tells the investigator that social class is not a factor in a particular situation and that something else is more important. For example, Rickford’s work (1986) on language variation in a non-American, East Indian sugar-estate community in Cane Walk, Guyana showed him that using a social-class based model of the community would be inappropriate. What was needed was a conflict model, one that recognized schisms, struggles, and clashes on certain issues. It was a somewhat similar perspective that Mendoza-Denton (2008) brought to her work among rival Latina groups in a California school where the main issue was Norteña-Sureña rivalry.

When attempting to place individuals within a social system, sociologists employ a variety of scales. People may be classified as major professionals and executives of large businesses, lesser professionals and executives of medium-sized businesses, semi-professionals, technicians and owners of small businesses, skilled workers, semi-skilled workers, and unskilled workers, according to an occupational scale. Graduate or professional education; college or university degree; attendance at college or university but no degree; high school graduation; some high school education; and less than seven years of formal education are all examples of educational scale categories.

Investigators may use any or all the above criteria (and others) and assign different weights to them when classifying individuals. As a result, the resulting social-class designation assigned to any individual may differ from study to study. We can also see how social class is a sociological construct; people are unlikely to classify themselves as members of groups defined by such criteria. According to Wolfram and Fasold (1974, p. 44), "there are other objective approaches [to establishing social groupings] that are not solely dependent on socio-economic ranking." An investigator may investigate church membership, leisure activities, or community organizations.' They admit that such alternative approaches are not easy to devise, but argue that the resulting classification is likely to be more directly related to social class than simple economic factor measurement. We should note that there is a current emphasis on "lifestyle" in classifying people, so patterns of consumption of goods and appearance are obviously important for several people in arriving at social classification.

Social variation in language might be considered from the perspective of differences between speakers in a variety of dimensions, including (1) age, (2) social class and network, and (3) race or ethnicity.

1. Age

Age grading refers to characteristics associated with specific age groups as a developmental or social stage, such as two-word utterances of children around 18 months of age ("Mommy sock," "Drink soup” - Moskowitz, 1985, p. 55), or in-group slang of teenagers (rad, "cool” gnarly, "gross” - T. Labov, 1992, p. 350). Speakers typically lose the characteristics associated with a specific stage as they mature, and they begin to speak more like members of the age group above them. In the case of progress, however, age differences reflect an actual shift in community norms.

The type of age-related language variation that teachers are most likely to notice in school is the use of slang, which, as previously stated, is a variety of age grading. Teachers interested in deciphering their adolescent or teenage students' slang may consult general dictionaries of slang such as Partridge (1984), but because slang is often so ephemeral — its value as an in-group marker depends on its inaccessibility to older people and outsiders — dictionaries of this type run the risk of being out of date even before they are printed.

2. Social class and network

Variation in language based on social class, like variation based on age or ethnicity, is a subcategory of variation based on user (differences between groups of speakers in various dimensions), as opposed to variation based on use in different styles or registers. The most attention has been paid to social class variation in language, which has produced some of the most striking regularities in quantitative sociolinguistics.

The most well-known work in this field is Labov's (1966) study of variation in New York City English. In this study, Labov introduced the concept of a sociolinguistic variable, a linguistic feature that varies in form and has social significance, and established the importance of following an accountability principle when studying such variables — reporting how frequently they occurred in recorded samples as a proportion of all cases in which they could have occurred. For this study, Labov drew on a random sample of New Yorkers from the Lower East Side, stratified based on occupation, education, and income into the four primary socioeconomic classes.

3. Race and ethnicity

Some of these racial and ethnic differences in language use reflect the effects of bilingualism in the children's homes and/or communities — the influence on the child's English of another language learned natively by them or their parents. For example, the fact that voiced [z] is replaced by voiceless [s] in some varieties of Mexican-American English (so that speakers say "soo" for "zoo") may be attributed to transfer or interference from Spanish (Valdes, 1988, p.130), which does not have voiced [z] in word-initial or word-final position.

This type of foreign language influence is more likely the more recently one's family or ethnic group immigrated - for example, children of Vietnamese immigrants to the United States in the early 1980s are more likely to show such influences than grandchildren of German immigrants to the United States in the 1950s. However, ethnic varieties of English are not simply the result of passive inheritance from a parental or ancestral language. On the contrary, ethnic varieties are frequently actively maintained or developed to express the users' distinct ethnic identity (LePage &c Tabouret-Keller, 1985).

E. Some Changes in Process Gender and Language Change

Results on Cajun English (Dubois & Horvath, 1998a, 1998b) were used to further investigate the role of age and gender. The information comes from Dubois' ongoing research into the Cajun speech community. For a variety of sociolinguistic variables, we discovered intricate patterns of linguistic variation for three generations of bilingual Cajun men and women. The evidence we present calls into question Labov's principles about the roles of men and women in language change. We look for sources in the social life of the community and in the sociohistorical changes that have occurred over these years to understand the different behavior of men and women over a nearly 100-year time span. When sociolinguists first began studying language variation and change, the role of social class was central, and many believed it was the primary social correlate of language change. In fact, Labov (1966) linked two aspects of language change: awareness and social class, using the words "above" and "below." When a sound change is above the level of awareness, upper-class speakers use the variant more frequently, and when a sound change is below the level of awareness, lower-class speakers use the variant more frequently. The only exception to the social class dominance involved lower middle-class women. These women use a sociolinguistic variant more frequently than the speakers in the social class position above them in situations of change from above. Labov's interpretation of his New York City study was that these women were hypercorrecting because they were linguistically insecure. Gender came to play a larger role, however, as the relationship between social class and gender became better understood (e.g., Kroch, 1978), and in some studies, gender was found to outweigh social class (e.g., Horvath, 1985; Milroy, 1992). Language differences between males and females have been interpreted as sex markers over time.

Eckert's (1989b) study of a small group of adolescents in Detroit clarified the nature of gender and social category interdependence. She discovered that for some variables, the girls in her study used sociolinguistic variation to signal social category membership more than the boys. Eckert demonstrated that gender did play a role in language change, but in a more complex way than the simple opposition of male and female would imply. She also suggested that not all linguistic variables acted similarly in terms of gender. Eckert's critiques of the interpretive use of sex as a social category in urban survey research remain particularly relevant.

Labov (1990) proposed the following empirical generalizations about the role of gender in language change after a comprehensive examination of the evidence:

a. *Principle I*. For stable sociolinguistic variables, men use a higher frequency of nonstandard forms than women.

b. *Principle Ia*. In change from above, women favor the incoming prestige form more than men.
c. *Principle II.* In change from below, women are most often the innovators.
d. Labov's review found strong empirical support for Principles I and Ia, but some evidence that Principle II may not always hold. Although it is a minor tendency, men do sometimes lead in linguistic change. He concluded that gender accounts for much of the variation found in sociolinguistic studies, and that women play a particularly important role in language change, whether from above or below. Labov has continued to wrestle with the question of why it is predominantly women who favor prestige forms and are innovators in change from below, and in more recent work (Labov, 1998), he has brought social class back into the equation.

F. The Process of Language Change

In recent years, evolutionary approaches to language change have taken up further theorization of this basic picture, based on generalized accounts of evolutionary processes that abstract from the specifics of biological evolution so that processes of cultural change, including linguistic change, can be analyzed in evolutionary terms (Hull, 1988; Hull et al., 2001). These approaches see language change as the result of differential replication of linguistic variants, where variants are best understood as the socially situated communicative competence (Hymes, 1972) associated with the use of a particular linguistic element. Such competence combines knowledge of a linguistic element's structural characteristics with its social-indexical properties (Thomas, 2011) and phonetic (e.g., Foulkes and Docherty, 2006) or morphosyntactic (e.g., Plug, 2010) elements in nature.

The replication of linguistic competences, according to evolutionary approaches to language change, is critically mediated by their actual use to produce the linguistic elements they generate (or their use to interpret the elements produced by others). Significantly, competence use is involved in two distinct types of replications. In the first type of replication, their use prevents the speakers' own competence from deteriorating, resulting in replication of the speakers' own competence. This is evident in Ecke (2004), Schmid and Dusseldorp (2010), and Badstubner (2011) works on the loss of

L1 competence. In the second type of replication, the competence is acquired by a new speaker as a result of being exposed to it, such that the competence is now found both in the original host and a new host. The differential propagation of a variant, leading to language change ultimately depends on both types of replications.

Cross-speaker replication of a given competence thus requires that potential acquirers to be exposed to its use, entailing that this form of replication depends on potential acquirers' social network positions relative to speakers who already possess the competence, and on access to the social contexts in which the given competence is used. Cross-speaker replication is also affected by the social-indexical properties of the linguistic elements generated by the competence, since these properties play a crucial role in the frequency with which – and circumstances in which – they are used, as mediated in part by the perceived social efficacy of the element in question. Language change emerges, then, as the result of individual choices (at varying degrees of consciousness) to use variants, motivated by individual interactional goals that, by invisible hand processes, lead to largescale changes in the distribution of variants in a speech community (Keller, 1994: 90–107). The final general factor to consider, implicated in the efficacy of connections in social networks as transmitters of variants, is age and its effects on how likely a speaker is to acquire a given competence. Age, in this respect, is perhaps not a 'social' phenomenon as such, but nevertheless has an indirect social effect in introducing acquisition asymmetries into social networks.

According to Raymond (2003, p.2), any treatment of linguistics must address the issue of language change. The evolution of languages reveals information about the nature of language. The possible explanations for why languages change reveal information about how language is used in society, how it is acquired by individuals, and may reveal information about its internal organization. There is no simple explanation for the evolution of languages. There is a lot of speculation and little proof in this area. The field is intriguing and fruitful, but there are few, if any, direct answers.

Language change is the phenomenon of permanent changes in the features and use of a language over time. All natural languages evolve, and language evolution affects all aspects of language use. Sound changes, lexical changes, semantic changes, and syntactic changes are all examples of language change. Historical linguistics is the branch of linguistics that is specifically concerned with changes in a language (or languages) over time (also known as diachronic linguistics).

Historical linguistics has traditionally focused on how languages evolve rather than why they do so in one direction rather than another. Several statements about language change will be made to begin this section. 1) Languages all change. There is no such thing as a non-changing language. Because of both internal and external factors, the rate of change can vary significantly. Since Old English, for example, English has evolved significantly. Other languages, such as Finnish and Icelandic, have evolved slowly over time. 2) Language evolution is regular. Regularities in the types of change that languages go through can be identified, even if they cannot be predicted. Raymond (2003), p.2

Since the 1970s, many linguistic histories have been written. Works on the history of nationalism can be found in various countries or focusing on a specific topic or subfield, such as the history of phonetics. The history of linguistics has had to deal with the subject's vastness. Linguistic branches include phonology, morphology, syntax, and semantics. Phonology is also concerned with speech sounds, albeit on a more abstract level. While phonetics is concerned with individual speech sounds, phonology is concerned with the systems that incorporate the sounds. It also considers the structures that sounds can enter (for example, syllables and intonational phrases), as well as sound-related generalizations structures within a language or across languages.

History of linguistic theory will discuss below:

1. Traditional linguistic

Plato and Aristotle are the traditional linguistic experts. Traditional linguistic analysis is based on philosophy and semantics. The distinctions between speaking and writing language are unknown in traditional linguistics. The language is organized in the other language, particularly Latin. Logic describes the language problem. The following is a timeline of traditional linguistics:

a. Greek period

   Traditional linguistic had been known in Greek period, it is about 5th BCuntil 2nd century. There was debate among linguists;

1) Natural and conventional language. Naturalist argued that every word has relation to thing, while conventionalist argued that language is conventionally; it means the meaning of word is obtained from tradition result and habitual. It may be change.
2) Analogy and anomaly. Plato and Aristotle are Analogist. They said that language is regular. So, people can manage of grammar, but anomalism has argument that language is irregular, for example child is not childs but children, etc

b. Roman Period

Study of language in Roman period is continuation of Greek period. In this period Varro (116-27BC) wrote De Lingua Latina and Priscia had Institutiones Grammaticae.

c. Middle age

In this period, in Europe has concern of language study, especially scholastic philosopher. Latin language became lingua Franta, because it was as church, diplomatic and science language.

d. Renaissance

Many scholars were mastering of Latin, Greece, Hebrew and Arabic. They are also arranged of grammar and made comparison.

e. Pre – Modern Linguistic.

In this period has important history; there is relation of Sanskrit to Greek, Latin and other German language.

2. Structural linguistic

Structuralism is a critical theory theoretical paradigm that holds that elements of human culture must be understood in terms of their relationship to a larger, overarching system or structure. It works by revealing the structures that underpin everything humans do, think, perceive, and feel. Structuralism, as defined by philosopher Simon Blackburn, is "the belief that phenomena of human life are not intelligible except through their interrelationships." These relationships form a structure, and the laws of abstract culture are constant behind local variations in surface phenomena. Master of structural linguistics, Ferdinand de Saussure (1857-1913). He wrote the book Course de Linguistique Genérale. The following is the book's concept:

a. Diachronic language

   Diachronic literally translates to "History calling." It is concerned with five major issues: to describe and account for observed changes in specific languages; -to reconstruct the prehistory of languages and determine their relatedness, grouping them into language families; -to develop general theories about how and why language changes; -to describe the history of speech communities; -to study the history of words

b. Synchronous

   Synchronic language study is the study of a language during a specific time period. While the diachronic study of language is the study of the language that has been used by speakers for a long time.

c. La Langue and La Parole

   The distinction between parole or speech and langue or language is the final Saussurean concept to be considered. Speech is how people communicate in the interaction order. Langue is a formalized or idealized version of how people speak, with standardized semantics, idealized syntax, and a purified set of linguistic rules. Language is a simplified and more approachable version of speech from an academic standpoint. In this regard, it resembles Weber's ideal types, which attempted to elucidate the underlying meaning and tendencies of historical realities. On the surface, inner speech appears to exist only in the form of speech and cannot be rendered into the form of language. Everyone speaks in a smoothed-over and idealized manner. And inner speech is too wispy and hazy to be identified as a parole, let alone a langue (Wiley, 2006, p.13). Historical linguistics is the study of how languages change or maintain their structure over time. While descriptive linguistics investigates and assigns a uniform status of linguistic simultaneity to linguistic data without regard for time factor.

Language change begins with the birth of a new generation. As the younger generation interacts and discovers their identity, their language evolves to include constructions, phrases, and words that are distinct from those of the older generation. Sapir noted the problems of language change and its impact on cooperation between the older and younger generations in his work "Language," published in 1921. The study emphasized the concept of drift, in which language and its content slowly shift over centuries, changing its typology. The change results in variants between today's language and a decade ago. It is unclear, however, how the drift occurs and how language users eventually notice it (Sapir, 1921).

Humans have transformative needs and desires as social beings; as their user needs change, their language changes to meet the demands. The literature review approach has provided a diverse range of historical linguistic materials demonstrating how language as a social identifier change as a result of social differentiation. Variations between generations are created as society differentiates. New words emerge to help describe the objects, actions, needs, and things in their immediate environment in order to sustain its demands, way of life, communication, and interaction. A new language emerges as a result of the process. Social groups evolve and adopt unique practices, norms, and lifestyles. During the revolution, their syntactic constructions, morphological processes, word choice, vocabulary, and pronunciation change.

CONCLUSION

Sociolinguistic studies have demonstrated that linguistic variation is structured rather than random, and that such research provides a methodology for the systematic study of individuals' linguistic behavior in various networks and communities. In other words, sociolinguistics can assist people in comprehending why certain varieties of English (whether associated with individuals or groups of individuals) exhibit the patterns that they do.

Regional variation is the aspect of variation in a language due to geographical divisions. Virtually all languages have regional variation and regional dialects, which is manifested in all subsystems of language: the pronunciation and sound system (phonetics and phonology), the grammar (morphology and syntax), and the vocabulary (lexicon and semantics). Regional variation has traditionally been studied by dialectologists, who record their findings in dialect atlases. Social variation in language is the aspect of variation in a language due to social characteristics (called social variables) such as age, gender, education, and/or social class (and in some cases others, such as race, religion, etc.), whereas stylistic variation is the aspect of variation along the formal vs. informal continuum. Research into both of these aspects has to follow fairly strict methodology regarding the selection of subjects (sampling) as well as the elicitation of data.

When we studied language and regional variation, we focused on variation in language use found in different geographical areas. However, not everyone in a single geographical area speaks in the same way in every situation. We recognize that certain uses of language are more likely to be used by some people in society and not by others. We are also aware that people who live in the same region but differ in terms of education and economic status frequently speak in very different ways. Indeed, these distinctions may be used as indicators of membership in various social groups or speech communities, either implicitly or explicitly.

Language is always changing and evolving, whether internally or externally. They can investigate both historically and sociolinguistically. Contact between speakers of different languages or dialects, rather than variation within a single speech community, is frequently responsible for language change. External causes are attributed to such changes. Internal language change occurs when speakers adjust to each other in their daily lives, and is followed by a tendency to innovate in groups of people who are already familiar, and is then followed by other changes in sequence, which ultimately makes a language different from each other, despite being derived from a single language family. Grammar, phonology, phrase sequences, and sentences with a gender function are all included. The language change is from speaker in their life every day.

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CHAPTER 6
GENDER, SEX CATEGORY, SEXUALITY, AND SEXIST LANGUAGE

INTRODUCTION

Language has a very important role to communicate between humans. Because humans are social creatures, humans need other humans to support and fulfill their respective needs. Therefore, humans are part of society. It can be said that language and humans cannot be separated, because humans need to communicate with other humans to convey messages, feelings, or even ideas between human beings.

According to Kridalaksana and Djoko Kentjono (in Chaer, 2014) language is a system of arbitrary sound symbols used by members of social groups to work together, communicate, and identify themselves. The main function of language is as a means of communication between humans. A language is an intermediary tool between community members in a group and a means of interaction individually or in groups. In short, language is a means of communication (Tarigan, 1987).

Therefore, language is never separated from humans. Human activities that are not accompanied by language will be difficult to determine parole (conditional release) of language or not.

The science that studies language is the definition of linguistics and it covers a very broad aspect, therefore, linguistics requires various branches to study the various aspects that are the object of its study. In this paper, we will discuss sociolinguistics. Sociolinguistics is a branch of linguistics belonging to macro linguistics (macro linguistics). Sociolinguistics is a combination of two different disciplines (sociology and linguistics), however, they are closely related. Even so, the object studied in sociolinguistics is not sociology (the science of the nature, behavior, and development of society), but the language that is studied. According to Sumarsono (2010), the term sociolinguistics consists of 2 words, namely socio is "society" and linguistics is "the study of language.". It can be concluded that sociolinguistics is a branch of linguistics that is about language which is related to the condition of society.

In contrast to what Chomsky said that language is asocial because it ignores the heterogeneity that exists in society, social status, education, age, gender, cultural background, and others. Chomsky distinguishes between languages on the one hand and culture on the other. Studying language related to socio-cultural will produce four possibilities. First, social structure can influence and determine the structure or behavior of the language. Second, the structure and behavior of language can influence and determine the social structure. Third, the relationship between the two is reciprocal. Fourth, social structure and language structure are completely unrelated.

As a means of communication, language is part of linguistics which of course is largely determined by non-linguistic factors. According to Arni Muhammad, linguistic factors such as words, and sentences alone are not enough to facilitate communication, but education, economic level, and gender also determine the use of the language, while other factors such as situation, speaker, and listener are also included in the factors determination of language use.

Following Arni Muhammad's narrative that gender is included in linguistics, therefore this paper will explain the relationship between language and gender.

A. Sociolinguistic

In sociolinguistic studies, language is defined as a symbol system, in the form of sound, arbitrary, productive, dynamic, diverse, and human. The Big Indonesian Dictionary (KBBI) terminology defines language as a system of arbitrary sound symbols used by members of a society to cooperate, interact, and identify themselves. The diverse conditions of society result in the use of different forms of language variations. Differences in the form of language between groups in society are known as language variations.

For sociolinguists (sociolinguists), language always varies and this language variation is caused by social factors, such as who the speakers are, the people involved in the speech, where the speech takes place, and for what purpose the speech was delivered (Wijana, I Dewa Putu, 2019: 4). People who use language are always diverse, both in terms of age, social status, economic status, education, gender, occupation, and so on. Likewise, the identity of the person being spoken to is always diverse when viewed from the sociolinguistic variables. The timing of the speech also varies, it can be at night, during the day, at midnight, and so on. The place where the speech takes place may also be at the wedding venue, at school, in court, at the patrol place, and so on. The atmosphere of the speech may also vary, it can be very formal, semi-official, very informal, and so on.

In the use of language, it is clear that there are variations in a language whose existence is influenced by social factors, such as who is speaking, with whom the person is speaking, when he is speaking, where he is speaking, and for what purpose he is speaking. The language used by the youth group of speakers will of course be different from the language used by adults. Not only that, language variations appear related to differences in social status, gender, type of work, and religion. So, it can be said that language variations arise due to social diversity and the diversity of language functions, Markamah (2001: 220). Language can reflect and transmit social and gender differences. Trudgill (2003: 54) defines gender language variety as a language variety that is identical to men and women.

Following what Chaer and Leonie (2014) wrote, namely based on its use, what language is used for, in what field, what paths and tools, and what is the formal situation? Language variation has two views, namely language variation occurs as a result of social diversity and the diversity of language functions so that it can be classified based on the existence of social diversity and the function of activities in social society. Language variations can also be distinguished based on speakers and usage. Based on the speaker, who uses the language, where does he live, what is his social position in society, what is his gender, and when is the language used?

Relationship between gender and language, according Holmes (1998) compiled a list entitled "Sociolinguistic universal tendencies" there are 5 things that can be tested, namely:

a. Women and men develop different patterns of language use.
b. Women tend to focus on the affective functions of an interaction more often than men do.
c. Women tend to use linguistic devices that stress solidarity more often than men do.
d. Women tend to interact in ways which will maintain and increase solidarity, while (especially in formal contexts) men tend to interact in ways which will maintain and increase their power and status.
e. Women are stylistically more flexible than men.

There are differences in such speech, some undoubtedly real but others almost certainly imaginary. Any differences that do exist surely also must interact with other factors, e.g., social class, race, culture, discourse type, group membership, etc.

B. Gender

In Webster's New World Dictionary, gender is defined as the visible difference between men and women in terms of values and behavior. Gender is a concept used to identify the differences between men and women in terms of socio-cultural influences. Gender is defined as a mental and cultural interpretation of male and female sex differences. Pateda (1987) says gender is an inherent trait of men and women that is socially and culturally constructed. For example, women are gentle, beautiful, and emotional, while men are strong, rational, and mighty. The characteristics and properties themselves are interchangeable properties. This nature is caused by space and time as well as the different social and class environments of society.

According to John Edwards, “Men have many of their distinct expressions, which women understand but never pronounce themselves. On the other hand, women have words and phrases that men never use, or maybe mocked for in disdain. Women often seem to have a language other than men. Oddly enough, men and women can't understand each other's language, but there are situations where women usually speak language A and men's language B, without either having a different language (bilingual).

According to Barron (1986) and Taylor (1951) in the linguistic literature, perhaps the best-known example of gender differentiation is found in the Lesser Antilles of the West Indies among the Caribbean Indians. It has been reported that Caribbean males and females speak different languages, the result of an invasion long ago in which a group of Caribbean-speaking men killed local Arawak-speaking men and intermarried with Arawak women. The descendants of these Carib-speaking men and Arawak-speaking women have sometimes been described as having different languages for men and women because boys learn Carib from their fathers and Arawak girls learn from their mothers. This claim of two separate languages is now rejected. What differences exist does not result in two separate or different languages, but rather one language with notable gender-based characteristics.

Phonetic differences between male and female speech have been observed in various languages. In Gros Ventre, an Amerindian language in the northeastern United States, women have a palatine stop where the man makes a palatal stop for the teeth, for example, women's *kiatsa* "bread" and men's *diatsa*. When a woman speaking Gros Ventre quotes a man, she attributes the female pronunciation to her, and when the man quotes a woman, she relates the male pronunciation to her.

Furthermore, any male use of female pronunciation is likely to be seen as a sign of hermaphroditism. In the Northeast Asian language, Yukaghir, both women, and children have /ts/ and /dz/ while men have /tj/ and /dj/. Parents of both sexes have /oj/ and /tj/. Therefore, these differences are not only related to gender but also age classification. So, in his life, men experience the development of /ts/ and /tj/ and /oj/ and /dz/ and /dj/ and /tj/, and appropriate women have /ts/ and /oj/ and /dz/ and /tj/. In Bengali, men often substitute /l/ for the first /n/; Women, children, and the uneducated are not. Similarly, in Siberia, men, but not women, often fall in /n/ and /t/ when they appear between vowels, for example, *nitvaqenat* and male *nitvaqaat*. In Montreal, men don't pronounce the letter *l* in the pronouns *il* and *elle* more often than women. Schoolchildren in Scotland seem to pronounce the letter *t* in words like water and get it more often than schoolchildren, who prefer to substitute the oboe stop. Haas (1944) notes that in Koasati, an Amerindian language spoken in southwestern Louisiana, among other gender-related differences, men often pronounce the s at the end of verbs but women don't, for example, the male *lakáws* "He picked it up" and the female *lakáw* . What's interesting is that this type of pronunciation seems to be fading, as younger women and girls don't use these forms. Older speakers' confessions of sexism are evidenced by the fact that girls teach their sons to use the male form, and in male storytelling where women speak using the female form to convey their words. This practice is in direct conflict with the above situation at Gros Ventre, where there is no such change in reporting or citations.

In the field of morphology and vocabulary, much research focuses on the English language. In a research paper that is intuitive, anecdotal, and largely personal, yet challenging and engaging, Lakoff (1973) claims that women use color words such as *mauve, beige, aquamarine, lavender,* and *magenta* but that is what most men do. number. He also argues that adjectives such as *adorable, charming, divine, lovely,* and *sweet* are also commonly used by women but rarely used by men. It is also said that women have their vocabulary to emphasize certain influences on them, such words and expressions are very gentle, such as *so good, such fun, exquisite, lovely, divine, precious, adorable, darling,* and *fantastic*. Moreover, the English language distinguishes some distinctions based on gender, for example, *actor–actress, waiter–waitress,* and *master–mistress*.

Some of these differences are reinforced by deeply rooted usage patterns and semantic developments. For example, ladies and gentlemen have developed very different ranges of usage and meanings, so while Joan can be described as Mrs. Fred, Fred cannot be described as Joan's master. Other word pairs that reflect a similar differentiation are *boy-girl, man–woman, gentleman–lady, bachelor– spinster,* and even *widower–widow*. In the latter case, while you can say "She's Fred's widow," you cannot say "She's Sally's widow." Lakoff cites many examples and makes his point that the words "equal" referring to men and women have very different associations in the English language. An obvious example she uses is the distinction between "she is a professional" and "she is a professional," a distinction that may have diminished significantly over the past few decades as women's accomplishments in many professions have been recognized and acknowledged. The concept of "profession" itself has expanded.

C. Sex category

Every human being born into the world is chosen into two types, female and male. This biological difference is compatible in addition to the fact that women have a uterus, sucklings, eggs, and a vagina, while men have sperm and a penis, and these differences are given and natural so that they give birth in a natural role as well.

Meanwhile, gender refers to the differences in the personality of men and women based on social and cultural construction, which is related to the nature of their status, position, and role in society as well as the occurrence of gender differences that are social and cultural. Created. In addition, the community has various scripts that its members follow as they learn to play masculine and feminine roles.

One particular piece of sexism in language that has gotten a lot of comment is the gender system that many of them have, the *he–she–it* 'natural' gender system of English or the *le–la* or *der–die–das* 'grammatical' gender systems of French and German. Possible relationships vary between gender systems (masculine, feminine, neuter) and gender differences (male, female, not both). See Romaine (1999) for some observations and claims regarding this relationship, for example, his claim that "ideological factors in the form of cultural beliefs about women enter into the assignment of gender in [grammatical] systems which are considered to be formal and purely arbitrary." In English, Such, connections sometimes create problems for us in finding the correct pronouns: compare the natural "everyone should turn their papers in five minutes" (but using the word "natural" that purists denounce!) with apparently "no sane". He will. Again, the difference between a woman and a man can often be avoided - sometimes archaic of course - so it probably doesn't mean that gender-differentiated language has to be sexist, which could also be an obvious argument in favor of Whorfian. hypothesis. People who use this language are or are not sexist; Chinese, Japanese, Persian, and Turkish do not make the kinds of gender differences that English does through the pronoun system, but it would be difficult to assert that men who speak these languages are less sexist than men who speak English.

Of course, there are gender differences in the choice of words in different languages. Japanese women indicate that they are women when they speak, for example, by using the final particle *ne* or another particle *wa*. Also, in Japanese, male speakers refer to themselves as *boku* or *ore* whereas a female uses *watasi* or *atasi*. Whereas a man says *boku kaeru* 'I will go back in plain or informal speech, a woman says *watasi kaeru wa* (Takahara, 1991). Children learn to distinguish these differences from an early age. However, Reynolds (1998, p. 306) notes that "high school girls' use of the boku has recently become very popular in Tokyo. The girls interviewed on a TV show explained that they could not compete with the boys. in the classroom, in games, or fights with *watasi*. The use of *boku* and other expressions in a masculine setting by young female speakers has increased to a wider area and an older group of speakers." In polite conversation, a female Thai speaker refers to herself as *dichan* while the male uses *phom*. Also, in Thailand, women emphasize repeated verbs by doubling, i.e. by repeating the verb, while men place the descriptive verb, *mak*, after the verb. work instead.

In the problem of grammar in English, we find that Brend (1975) claims that male and female tone patterns are somewhat different, and women use certain patterns related to surprise and politeness more than men. Along the same lines, Lakoff says women can answer questions with phrases that use the upward intonation pattern typically associated with questions rather than the descending intonation pattern associated with assertive statements. According to Lakoff, women do this because they are less confident than men in themselves and their opinions. Being generally unassertive and/or tentative in expressing their views, they are said to use more ‘hedging’ devices than men, i.e., words and expressions such as *kind of, sort of, I mean, you know, maybe,* and *like*.

However, Poos and Simpson (2002), after analyzing a large body of academic data from the University of Michigan, found that 'in the field of academic speech, there is no gender-specific effect on the hedging frequency of speakers'. Women add a distinctive question to the phrase, for example, "They caught the thief last week, didn't they?" This claim on the issue of labeling and insecurity has been tested by others (Dubois and Crouch, 1975, Cameron et al., 1989, Brower et al., 1979) and found a drawback: again, empirical data do not always confirm axiomatic judgments. However, recent researchers have found that the gender of the interviewer is an important variable in determining how the speaker asks a particular question.

D. Sexist language

In English, there is linguistic dominance, which is the dominance of men over women. Examples of common terms that use the word man, *chairman*, and *spokenman*. When awareness of equal rights for men and women emerges among English-speaking societies, there is also a different awareness of language. For example, using the word *he* or *she* to avoid using it excessively, and changing masculine terms like president and speaker to more neutral words like *chairperson* and *spokerperson*. Sexist language can also be seen from two points of view; First, about how much the English grammatical system itself supports the formation of a sexist language, and second, to what extent factors outside of language play a role.

This linguistic discrimination occurs in almost all patriarchal languages so women face a dilemma and at the same time face language discrimination in two ways, namely how they learn to speak and how the language treats women. The language was used by men to oppress women, and the ideology of the English language was not created and defined. by men so that women are exposed more often. Even if the word is addressed to women, it is more indicative of a woman's dignity, euphemistic, exaggerated, and more powerful, while for men it is more creative.

Moreover, patriarchal English in the classification of women is much stricter than that of men. For example, to describe an old woman, there are at least eight types of expressions; *Hen, trot, heiler, warhorse, crone, hag, beldam,* and *frump*. Women are often personified and trapped in terms of language.

Why does this happen? This is due to the stereotype that the majority of people want to maintain their dominance through the distinction between the linguistic expression of men and women, and society sees that women are only seen as complements, weak beings, and this also affects the gender inequality against women. Several factors cause differences in the expression of sexist language.

1. The problem of domination

From various studies in the field of language, its relationship to social and political life, and the culture of society, it becomes clear that women are indeed different from men. The difference in language between men and women is closely related to the issue of power. It can be demonstrated that men tend to have more power than women in terms of physical and financial workplaces and hierarchy in statistical terms. This superior position, in turn, will give birth to linguistic differences that lie not only in differences in sound, use of grammar, and choice of words but also in the manner of utterance. Indeed, according to Linda Thomas, at an event attended by both men and women, women often do not get time to interrupt, and when there is an opportunity they are not taken seriously.

To counterbalance the dominance of the male paradigm that dominates the world of language, there is a presentation of a feminist method. This method seeks to provide opportunities for women to express opinions, problems, questions, and suggestions that are often not heard by the public and ignored by non-feminist scholars. In short, this method results in a change in the status quo of women's life that can make women aware of their not very liberated condition.

2. The problem of difference

The problem with this difference arises due to the dominance of one party over another which creates the stigma that women are helpless victims, while men are seen as detractors of women. This can happen due to the separation of men and women in stages of social and cultural life. Two things are considered to have contributed to this difference:

First, is the problem of social relations. Friendship and similar play habits in childhood and then continuing into adult friendships will generate groups of men and women who have their subcultures. In each of these subcultures, there are also language patterns and patterns suitable only for their group. Problems will arise when both of them want to communicate.

Second, related to biological factors and socialization. For example, boys are forbidden to play with flowers because flowers symbolize something soft, and softness is for girls. On the other hand, women are forbidden to wear pants, play soccer, swords, and other body games because these games are for boys, and if girls keep playing, they are called tomboys.

Another phenomenon that illustrates the socialization of this difference is that girls at an early age receive more protection than boys. If a girl sits rudely, then her parents will quickly scold her, but if there is an unruly boy, then he is considered an active child, and even receives praise. It is clear that the socialization applied is not neutral because of flowers, colors, games, feelings, and behavior (morals), not only for men or women, and applies to everyone. This socialization is considered a precursor to the emergence of the second class of women in society. There are several examples of problems that occur in sexist language

a) Symmetry and Asymmetry Problems

The English word for symmetry is the generic word "*horse*" for both male and female horses.

Examples:	Generic	: horse
	Female	: mare
	Male	: stallon
	Baby horse	: foal (male and female),
	Baby horse female	: filly
	Baby horse male	: colt

The term to refer to humans also uses the same system, but it is not symmetrical (asymmetrical).

Examples:	Generic	: man
	Female	: woman
	Male	: man
	Child	: child
	Child female	: girl
	Child male	: boy

The word *man* in the example above clearly shows a meaning bias. In English texts, the word *man* is often interpreted as a generic meaning which means all people and means specifically for men. Distinguish the following sentences: *"The man without faith has no source"* the word man means generic, everyone, while in the sentence *"Fasting during Ramadan is compulsory for every Muslim man and women, rich and poor"* the word man means man.

Example:	Woman	: Miss/Mrs/Ms
	Man	: Mr.

Adult men in English only get one title, namely Mr. (Mister), while women get three choices; Mss., Mrs., and Ms. (Miss, Mister, Miss). Women seem to have a clear identity, when she is a girl, she is called Miss., when she is married, she uses Mrs., and to obscure (married or feminist) she uses Ms. This is different from men, whether he is married or not, there is only one title of address, namely Mr. The treatment of the language system like this is a sign of male domination over women. The greeting Ms, actually appeared later to obscure the status of a woman. However, what is worse is that women are increasingly cornered by the three choices. In other words, women need to clearly show their status.

b) Signed and Unsigned Terms

Some terms are marked to distinguish between men and women, and some terms are unsigned, meaning that they apply to all genders. For marked terms, it is used to indicate a profession or something that denotes a woman, usually by adding an -ess suffix to a word that denotes a man. The word is no longer a morpheme but has become a formed word or derivative, or in other words, it is no longer standard.

Example :	Man	woman
	God	goddess
	Host	hostess
	Actor	actress

Wait	waitress

Meanwhile, unsigned words that should apply to both men and women, but in fact, the connotation of their use only refers to men. For example, the words *surgeon*, *professor*, and *doctor*. Most people's perception of the profession is only worthy of being occupied by men so if there is a woman who works as a surgeon, she still has to add the word woman so that she becomes a *woman surgeon*. On the other hand, the word *nurse* only connotes the profession of a female nurse, even though it is not, so if you want to mention a male nurse, you must add the word *male* so that it becomes a *male nurse*. The use of the term above implies that the position of men in the profession is considered more normal or more honorable than that held by women.

c) Narrowing and Lowering the Connotation of Meaning

The meaning of narrowing of meaning is that words that refer to women have a narrower meaning than those that sexes men, while words that connote demeaning women are words that when used will have a negative meaning.

Examples:	man	woman
	lord	lady

Lord and *lady* are basically two words that both denote a respectable status in society. Hornby defines lord as the supreme male rule, even if you add the and write it in the capital it means Jesus, while lady means woman belonging to the upper class. However, in their use the two words are not always parallel, the word lord always has a positive connotation. Meanwhile, the lady said not always. To call it *lady's maid (personal servant, especially in charge of her toilet*) while to call a male servant it is never called a lord maid. Similarly, other terms such as lollipop lady (a woman who helps school children cross the street), dinner lady (a woman who serves children's lunch), and charlady (a female servant) cannot be replaced by the lord to refer to a man.

Another term that has a negative connotation towards women is mistress if men are masters. In the sentence *"he is my master"* it means he is my boss, but if *"she is my mistress"* can mean *"he is my mistress"* it is not possible if a woman says, *"he is my master"* it will mean *"he is my dark girlfriend"* Of the thirteen meanings of the word master written by Hornby, all of them have positive connotations, unlike the word mistress, which only has six alternative names and two of them have negative meanings. It is the same with the terms, Sir and Madam. The word sir is used to address people who have a high position, such as Sir Edward, the title before the family name, and for formal letters. In the word madam, besides having the same meaning as sir, there is also a negative meaning, namely pimp (madam is a woman who manages a brothel).

From some of these explanations, it can be said that there are true "attempts" to demean women in the eyes of men. If some of the terms that indicate women come from word formations that are not characterized (not sexist), this indicates that women have been shackled to be subordinated to men.

According Ronald Wardhaugh, He observe gender references in language behaviour and He claims there is three claims why languages can be sexist. The first claim is that men and women are biologically different and that these differences have direct consequences for sex. Psychologically, women are somewhat inclined to get along with each other and be supportive and uncompetitive. On the other hand, males tend to be innately independent and in a vertical rather than a horizontal relationship. There appears to be little or no evidence for this claim; It seems to be a clear case of stereotypes, offering nothing more than easy solutions to difficult problems.

The second claim is that social organization is the best way to view it as a kind of hierarchy of power relations. Moreover, organizations with these powers may appear to be completely normal, genetically and evolutionarily justified, and thus natural and predictable. Linguistic behavior reflects male dominance. Men use their power to control each other, and of course women, and if a woman wants to succeed in such a system, she must learn to control others as well, including women. Men are constantly trying to control, select, interrupt, and so on. They do it for each other and they do it for women, who feel helpless, letting them get away with it, preferring to seek support from other women.As a result, since women are relatively weak, they choose a more common language to protect themselves from the stronger. At the same time, the use of these forms distinguishes them from equally vulnerable people of the same social class. Women may also have weaker social networks than men, but they show greater sensitivity to forms of language, especially standard forms.

The third claim, which does not actually refute the second claim, is that men and women are social beings who have learned to use language in different ways. Linguistic behavior is largely learned behaviour. Men learn to speak like men and women learn to speak like women because society makes them live different lives. This is often referred to as contrast (sometimes a *deficit*) versus the *dominance* view we just mentioned.

Maltz and Borker (1982) point out that, at least in North America, men and women belong to different sociolinguistic subcultures. They have learned to do different things with language, especially in conversation, and when both genders try to communicate with each other, the result can be a misunderstanding. The word mhmm used by women simply means "I'm listening," while the phrase mhmm used by men, although less frequently, tends to mean "I'm fine." So, men often think that “Women always agree with them. Then we conclude that it is impossible to know what women are thinking,” while “Women are bothered by men who never seem to listen. They conclude that women and men obey different rules. The rules in conversation.” These rules often conflict in talking about gender, with differing gender perspectives on what interrogation is, with women treating questions as part of maintaining a conversation and men treating these questions primarily as requests for information; various binding agreements; Differing views on what constitutes or is not considered “aggressive” language behavior, with women seeing signs of aggression as personally directed, negative, and annoying, and men simply as a way of regulating the conversation; different views on the flow of the topic and change of topic; Attitudes toward problem sharing and advice vary, with women tending to discuss, participate and seek reassurance, and men tend to seek solutions, give advice and even lecture to their audience.

Tannen (1990, 1993, 1994, 1998) states that he is undoubtedly the most famous proponent of the claim that women and men grow up to live in different subcultures. As a result, “intercultural communication,” Tannen says, can be difficult. In many interesting and entertaining novels, Tanin tries to show how girls and boys are raised differently. Part of the socialization process is learning not only gender-related activities and attitudes but also gender-related language behaviors. Earlier in Fisher's research, we saw how young children show that they have learned to act "like boys and girls." Gender differences in language form early and are then used to support the kinds of social behavior that men and women exhibit. Especially when men and women interact, the behavior they use individually becomes visible. As Holmes (1992) says,

> *"The differences between women and men in ways of interacting may be the result of different socialisation and acculturation patterns. If we learn the ways of talking mainly in single sex peer groups, then the patterns we learn are likely to be sex-specific. And the kind of miscommunication which undoubtedly occurs between women and men will be attributable to the different expectations each sex has of the function of the interaction, and the ways it is appropriately conducted."*

One consequence of these differences is that men often disparage women's speech, and as Tannen rightly notes, his different approach in no way denies the existence of male dominance (1993). Tannin's solution is interesting, though not without its critics. He thought that men and women. They should try to understand why they talk the way they do and try to adapt to each other's methods.

There is a difference in the third claim in the concept of "society" practice. According to Eckert and McConnell-Ginet (1998), gender issues are complex and cannot be easily separated from other issues. They lament (p. 485) the fact that often.

Gender as a whole is abstracted from other aspects of social identity, linguistic systems extracted from linguistic practice, language extracted from social action, interactions and events extracted from society and personal history, individual differences and dominance extracted from broader social practice, and both linguistic and social behavioral aspects extracted from societies in which occur in it.

d) Gender and Language Variations

Wardhaugh (2006) said that men and women talk about different topics in doing things. Men tend to talk about work, politics, taxes, and sports, and women tend to talk about social life, books, food and drink, lifestyle issues, feelings, themselves, home, family, and so on. He also mentioned that there are three types of opinions regarding differences between gender and language.

The first states that men and women are biologically different and this difference has dire consequences for sex. Women usually have non-competitive personalities and are interested in relationships/relationships with other people. On the other hand, men tend to prioritize independence and their relationship with God (the vertical relationship) rather than their relationship with humans (the horizontal relationship).

Second, social organization is assumed to be a power relationship. Wardhaugh (2006: 327) states that linguistic behavior shows male dominance. Men use their power to control. Men try to control subjects, interrupt, assign subjects, etc. They use it for their fellow men and women. As a result, women are more careful in using authoritative (authoritative) forms of language to defend themselves in relationships with stronger people because women have relatively weaker powers than men.

Third, that men and women are social beings who must learn to behave in certain ways. He explained that linguistic behavior is learned from the behavior of others.

To reinforce Wardshaw's three statements, Maltz and Borker (1982) provide an example from North America. This example applies where men and women from different sociolinguistic cultures communicate. In the end, there can be a misunderstanding. Furthermore, Maltz and Borker explained that the word mhmm used by women means “I am listening,” and, conversely, the mhmm spoken by men means “I agree.” As a result, men assume that women always agree with them and conclude that it is impossible to know what women are thinking. On the other hand, women can get angry because they think men tend to never listen.

According to Somarsono, (2007) Linguistic diversity arises based on gender because language as a social phenomenon is closely related to social situations. Socially, men and women differ, because society defines different social roles for them and society expects different patterns of behavior. This social reality is reflected through language. A woman's speech is not only different but also "real." According to Somarsono, this phenomenon is a reflection of social reality, and in general, women are expected to have healthier social behavior. According to Ilian in Sumarsono (2007), women in big cities tend to be ambiguous. They want to be as advanced and strong as men, but they do not want to lose their femininity. In addition, a woman who has a profession (work) has a high position outside the home; They want to work on equal terms with men, but they still want to be perfect mothers and wives.

Another view, according to Lakof (2004) states that several things are fundamental to the emergence of language differences. In conversation, women tend to express their intentions honestly through gestures or speaking style (descriptive messages), while men tend not to express their intentions openly. This view is also supported by the statement made by Labov (1972), which states that women use new forms of language more often than men. Compared to boys, girls talk to children more often and show a greater influence on the years when children form common grammar quickly and efficiently. In other words, women have a large role in the progress and continuity of language change in the entire process.

The differences between men and women relate not only to language/composition issues but also to things accompanying speech. For example, limb movements and facial expressions. These two things must exist in society, but they differ from one community group to another community groups, and they differ between women and men.

Gestures or movements of the extremities such as the head and fingers are associated with speech. His words were accompanied by a nod of his head. In Arab society, men move their hands relatively often.

Many people can recognize the difference between male and female voices. Men have tenor and bass voices, while women have alto and soprano voices. We also feel that women's voices are softer than men's. This has nothing to do with the social values or morals and ethics that exist in a person. In terms of intonation, prolonged toning is used mostly by women. In the world of Wayang, as the heroic character Srikandi (Sumarsono, 2002).

Mills (2003) disputes the view that women are more polite than men. He says that "literature" is not a property of speech; Rather, it is “a set of practices or strategies that have been developed, confirmed, and contested by the community of practice” (p. 9). The requirements for politeness vary by situation and there is no general requirement to be polite with others; We can also be impolite and other views of literature are incorrect. While there may be a stereotypical, white, middle-class (mostly female) concept of humility, it is not widely circulated (despite having a great influence on the literature on humility). "For some women, this stereotype may be important, but for others, it may be something they reject and reject." Politeness is clearly "a resource that is used by people's interaction to build their relationships with others, and they are capable of self-reflection about their use and use of politeness and politeness." Elsewhere (2005) says:

> *"It is essential not to see impoliteness as inherent in certain speech acts but rather as a series of judgments made by interactants on the appropriateness of others' actions and these judgments themselves are influenced by stereotypes of, among other things, what is perceived to be gender-appropriate behaviour. If we consider gender to be something that we perform in each interaction, and if our linguistic behaviour is judged in relation to our past behaviour and to the type of behaviour which is considered appropriate for the group, then middle class white women choosing to speak in indirect ways may well achieve their ends . . . even though others may well judge their behaviour to be indicative of powerlessness. . . . Other women may well choose to use more direct language to signal their independence and professionalism, but may be judged as aggressive and impolite."*

When both sexes interact, men tend to take the lead in the conversation but they also try to achieve some sort of compatibility as much as the topic is relevant. Engaged: Men speak less aggressively and competitively, and women speak less aggressively. Minimize the amount of talk they talk about home and family. A comprehensive literature review of James and Drachsh (1993) showed inconsistencies in the results when fifty-six speech studies were examined either within or between the sexes. What is important in determining who is speaking is 'context and structure'. social interactions in which gender differences are observed" (p. 281). James and Draksh added:

> *"women are expected to use and do use talk to a greater extent than men to serve the function of establishing and maintaining personal relationships (this is not surprising, as the responsibility for interpersonal relationships primarily rests with women); for example, as we have observed, women, to a greater extent than men, are expected to talk, and do talk, simply in order to keep the interaction flowing smoothly and to show goodwill toward others, and they are expected to talk, and do talk, about personal feelings and other socioemotional matters relevant to interpersonal relationships to a greater extent than men, what is particularly important in female friendships is the sharing*

of intimate feelings and confidences through talk, whereas in male friendships the sharing of activities is more important."

Another study dealing with issues related to gender, language change, and standard language use is Hairi (1994, 1996), which examines the Arabic palate in Cairo. He distinguished between a weak palate, in which the end of the teeth is pronounced as a fricative, and a strong palate, in which sounds are pronounced as Afrocentric. She points to the evidence that this palate is constantly changing, and that women are pushing for change. While middle and upper-class women use weaker tastes, which I believe is the first step in constant change, middle and lower-class women have the highest level of strong tastes. When you look in terms of the type of school you attended, private versus public, there seems to be a strong tendency for this factor to outperform school work, with those attending private schools using weaker throats, while those attending public schools using stronger throats. So, there is a clear relationship about it.

However, another issue here is whether this represents a more standard use of speech. Due to the bilingual situation in Egypt, Standard Arabic is seen as a high language and Egyptian Arabic as a low language. The palate is not a feature of Standard Arabic, so the use of the teeth of the palate is somewhat different from the standard language. However, Egyptian Standard Arabic is also present, and it is spoken in Cairo, the nation's capital. Therefore, although this innovation is less standardized as it relates to Standard Arabic, it is also part of a regional standard. Haeri does not discuss the specific reasons why women in this social cause language change, but merely points out that this finding is in line with other studies showing that women encourage language innovation. There has been much criticism of some interpretations of the role of women in language diversity and change. Eckert's notes (1989),

"There is no apparent reason to believe that there is a simple, constant relation between gender and variation. Despite increasingly complex data on sex differences in variation, there remains a tendency to seek a single social construction of sex that will explain all of its correlations with variation. This perspective limits the kind of results that can be obtained, since it is restricted to confirming the thesis of a single type of sex effect or, worse, to indicating that there is no effect at all"

As Romain (2003) points out, one of the main criticisms of popular interpretations of gender and language change is the basic assumption about the nature of categories of gender and the nature of language: ``This approach has had limited explanatory power since it began with categorizations. Men, women, and social class as fixed and stable gifts rather than changing constructs that require interpretation' Romaine (2003). Other problems with assumptions about a woman's language that reflect her desire for status include that Rommen notes:

a. their neglect of the role and access of education in the use of standard language features;
b. Not focusing on standard language as something that is learned and used in interactions with people outside the social group (i.e. social class or race);
c. They tend not to perceive that women can be norm-bearers, that is, language forms become more common when used by women; And the
d. They do not believe that women should not seek prestige and avoid other forms of stigma.

In short, it is too simplistic to attribute absolute impulse to the desire to achieve prestige through standard language in women. It advocates the use of social networks rather than categories based on gender or class, and deals with ideologies of masculinity and femininity when we try to explain the differences between the sexes. Linguistic features by gender and social class as defined by educational background. The following are examples of some research on language and gender:

1) Prasetyo Adi Wisnu Wibowo (2012) "Language and Gender".

This writing uses Wardhog's (2010) theory and taboo theory. The method used is the descriptive method (Sumarsono, 2002). The results of this study, that is, the style and choice of conversational characteristics are influenced by gender. Gender is one of the primary factors that influence and shape social structures and discussions about sex. Gender is not related to the characteristics that a person has, but it exists and everyone has it. The different gender will affect the form of speech. Some views that gender influences the shape of language, among other things, that women are usually fat rather than muscular when compared to men. Women lack energy and are less able to put on weight. Their minds mature quickly and live longer. Women's voices are different from men's. Men have different speaking abilities when compared to women. In social reality, men and women work differently. Women prefer to talk when they are talking about something.

2) Gender Bias in an English Textbook for Junior High School Students. (Thesis) Noni Mia Rahmawati Program Pascasarjana Universitas Negeri Malang. This is a summary:

Gender bias has been a problem in the field of English language learning for decades. During this period, many efforts were made to reduce inequality between women and men. However, many recent studies still find gender bias in some elements of English language learning, such as textbooks. Gender bias in textbooks is more harmful than gender bias in other items. This is because the gender bias in textbooks has a broader geographic impact on readers across islands and countries, allowing readers to get a misconception about gender. Moreover, textbooks are considered to contain a "hidden" syllabus that conveys norms and values that apply in society, such that it is detrimental to readers to read textbooks that contain a gender bias because readers will have misconceptions about women and men. . . Therefore, ongoing research on gender bias in textbooks is needed to find out if gender bias persists in textbooks and how the authors of these books represent gender bias. This study was conducted to determine the gender bias in English language textbooks for middle school students in text content through the use of language and images.

This research is a content analysis that explains the representation of gender bias in text content through the use of language and images in English language textbooks. Four types of language uses are analyzed in text content, namely:

a. a masculine term representing the general public;
b. terms derived from gender;
c. Words adjacent to the article indicate gender; And the
d. Gender-neutral articles showing gender bias.

For pictures, five criteria were identified in the gender bias screening, namely:

a. the activities in the picture;
b. Active and passive characters;
c. body language and eye direction;
d. personal clothing; And the
e. Personal status.

In addition to these two sets of criteria, a guide was developed for use in the collection and analysis of data on gender bias in text content through the use of language and images. Five-word lists were created to collect data on gender bias in text content through language use. In addition, two tables were generated during data collection on the use of gender-neutral articles showing gender bias. Data on gender bias in the content of texts and images are analyzed based on the meaning given in the contents of texts and images.

The results showed that the English language textbooks for middle school students under study still contained a gender bias. In the content of the text, gender bias is found in four types of language use, namely:

a. masculine terms representing the general public;
b. terms denoting gender;
c. words along with articles denoting gender; And the
d. Gender-neutral articles showing gender bias.

Gender bias arises because the meanings of the four types of language use often refer to traditional stereotypes that society believes. Both women and men are portrayed in these stereotypes. Similar to the text content, the images in the textbook also show a gender bias. Although women are depicted as having status in these images, the issue of gender bias appears to result from the portrayal of women based on their stereotypes. However, compared to some previous studies.

The researcher concluded that the gender bias is less in the books studied in this study compared to the books studied in the previous studies. This is because the book reviewed this time does not describe gender bias as clearly as the portrayals of gender bias in previously reviewed books.

Then some suggestions were made to English textbook authors and English language teachers. The author is advised to pay more attention to the use of gender-fair language and more balanced images of men and women in the textbook, especially the implied meaning of language and images. For teachers of English, it is recommended to pay more attention and expand knowledge on the issue of gender bias in education, including gender bias in textbooks. Thus, it is hoped that teachers will be able to select textbooks that contain gender equality as an attempt to reduce the portrayal and behavior of gender bias in education.

3) Stereotypes of Female Child Characters in *"Cerita-Cerita Kecil-Kecil Punya Karya"*. (Tesis) Ari Ambarwati. 2012. Education of Indonesian Language Department, Post Graduate Program, State University of Malang.

Children's stories are read and enjoyed by children. One of the children's stories that children write and enjoy is the story of Kecil Kecil Got Karya. This study analyzes a number of the short story and novel collections, such as Ice Cream World, Little Reporter, Magical Crystals, My First Makeup, The Magic Book, I Love My Restaurant, Friends but Enemies, Pink Cupcake, and Roxy! Roxy! 2. The reason for analyzing the number of short story collections and novels is the stereotypical dynamic of female characters. They are described as intelligent, critical girls, who have great accomplishments in their fields (like soccer stars in school, while soccer is supposed to be a male sport). They are also described as modern and confident, in short, the image of today's modern girls. Although described as modern girls, in personal relationships they tend to be portrayed as stereotyped. The focuses of the research are:

a. The main girl character stereotype is influenced by four myths, namely biological myths, psychological myths, social myths, historical myths, and
b. Symbolic relationships on personality stereotypes which include domestic and public spaces.

This paper is a textual analysis with a demystifying approach to women by Simone de Beauvoir. A soliloquy text, dialogue, and narration in the form of linguistic interpretations describe the stereotypical image of the girl's character in the compilation of the above short stories and novels. It was used as research data. Data is collected by reading, identifying, and categorizing aspects that contain demystification of women. The researcher is the main tool in research, while the notation table is the supporting tool. The analysis uses classification, description, and interpretation of data. Validation checks are performed by re-reading, continuous monitoring, consultation with supervisors, and peer-to-peer examinations. This research is divided into three stages: preparation, implementation, and completion.

The results of the study appear as follows, firstly, the stereotype of the main female character is affected by mythological ambiguity, that is, the influence of biological, psychological, and social myths. Myth is an integral part of the values that permeate the community, home, and school environment. Secondly, the symbolic relationship with the stereotype of the main female figure includes domestic space and public space. In the domestic domain, the mother and older sister publish the female mystery of the girl, while in the public domain the friends, mother's friends, and close friends do the mystery. Based on the research, it is suggested that:

a. The teacher does not use stereotypes about girls' characters that are influenced by biological, psychological, social, and historical myths in estimating children's literature to get a fair girl's life,
b. Children's book does not use the stereotypes about girls' characters influenced by biological, psychological, social, and historical myths to produce stories with a fairer gender perspective,
c. The reader uses demystification in reading the girl character stereotype to provide a critical review of the girl character stereotype,
d. Women especially mothers, older sisters, friends, and close friends do not treat the girl as a stereotype until the presence of the girl is evident,
e. More research is needed under the same platform to use the research as a reference and to develop children's literature that deals with the demystification of the Beauvoir woman, as well as the stereotyping of the girl character.

4) Gender Bias in Indonesian. Tri Rina Budiwati, I Dewa Putu Wijana. 2004

This paper focuses on the use of the term gender bias in Indonesian between Javanese and non-Javanese people. This research has four objectives:

a. Describe the forms of phraseological units in terms of gender bias in Indonesian,
b. describe the manifestation of gender bias in the form of Indonesian language units,
c. Describe the gender-biased views of the Indonesian-speaking community.

This research can be included in descriptive qualitative research using the basic concepts of data triangulation, methods, and techniques. These statements are Indonesian words, phrases, and sentences that are considered gender biased. The data were obtained by observation method (listening method) and the basic technology, tapping technique and its follow-up technique, and note-taking technique. In this case, standard Indonesian dictionaries, books, newspapers, and magazines are used. Then confirmed by using a questionnaire as secondary data. The study was conducted between the Javanese community and the people of Outside Java consisting of 20 participants from Java (5 men, 5 women) and Outside Java (5 men, 5 women).

The results showed that there is a gender bias term in the Indonesian language can be classified into several levels, namely phonemes, morphemes, words, phrases, and sentences. In addition, gender bias is manifested in the Indonesian language in the form of:

a. The use of general references;
b. Stigmatization of women's roles;
c. The assumption that women have a secondary role;
d. Male domination over women; And the
e. Gender stereotypes.

From the questionnaire it was concluded that the use of the Indonesian language among the Javanese people was more biased than among the people outside Java. He also concluded that the Indonesian-speaking community has a gender-biased view.

5) Language and gender in Moroccan urban areas. 2006. Sadiqi, Fatima, Harvard University. International.

Urbanization is a central issue in the interaction between language and gender in Morocco. The written languages, namely Modern Standard Arabic and French, are institutional languages that have always been closely associated with urban areas and are distinctive locations of knowledge and power. The unwritten languages, namely the colloquial Berber Arabic and Moroccan, are represented as rural and native languages because they are not studied and are associated with rural areas, particularly Berbers. In contrast to the latter, Modern Standard Arabic and French are strong because they are elitist, given their relationship to education, government, and religion (Modern Standard Arabic). Berber and Maghrebi Arabic are considered inferior or weak because they lack the above qualities and are not important for social promotion. The representation of language in Morocco is also important because it interacts in an important way with gender. While Modern Standard Arabic and French are associated with public spaces, Berber Arabic and

Moroccan Arabic are associated with private spaces, which happen to be women's spaces; Seeing the relationship between women, regional languages, and private spaces. However, with women's access to free education and jobs in post-colonial Morocco, the concept of space has changed, recently leading to the mass feminization of public activity and women's access to "urban" languages, namely French and Modern Standard Arabic. As women become more active in public life and the public sphere in general, they contribute significantly to linguistic change and diversity and intensely stimulate major social change.

CONCLUSION

Gender differences greatly affect how a person speaks, from a lot of research, this is a fact. The way a woman speaks looks different depending on her thoughts, as for other factors besides gender that affect the way people talk, namely environmental factors, intelligence, etc.

It can also be seen in the explanation above that the speaking style and characteristics of the speakers between men and women are different, as well as their grammar, there is even a language that can only be understood by one gender only, besides that in some countries also have their own sexist language.

CHAPTER 7
GRAMMATICAL GENDER MAKING, WOMEN'S LANGUAGE, AND LANGUAGE CHANGE

INTRODUCTION

The grammatical gender model is a system of noun class system in which nouns are biological sex categories that are often incidental to their real-world characteristics. Women's language means that the language used to describe women or show women are Language change means the history of language.

Jendra (2010) stated that Sociolinguistics is a branch of linguistics that takes language as an object of the study, in a way that is usually distinguished from how syntax, semantics, morphology, and phonology handle it. Coulmas (as cited in Wardhaugh, 2006) stated micro- sociolinguistics investigated how social structure influences the way people talk and how language varieties and patterns of use correlate with social attributes such as class, sex, and age. According to Nobelius (2004) sex referred to biological differences; chromosomes, hormonal profiles, and internal and external sex organs. Sex as male or female is a biological fact that is the same in any culture, what that sex means in terms of gender role as a 'man' or a 'woman' in society can quitequitee different cross-culturally. These 'gender roles' have an impact on the health of the individual.

A. Definition of Grammatical Gender

The grammatical gender model is a system of noun class system in which nouns are biological sex categories that are often incidental to their real-world characteristics. In languages with grammatical gender, the majority or all nouns inherently carry one value of the grammatical category called gender; the values present in a given language (ordinarily two or three) are referred to as the language's genders. While some authors use "grammatical gender" as a synonym for "noun class," others define each differently; many authors prefer "noun classes" when none of the inflections in a language are related to sex. Gender systems are found in exactly half of the world's languages. "Genders are classes of nouns reflected in the behavior of associated words," according to one definition.

Gender is a matching system, similar to how verb conjugations in many languages match the verb to the noun acting. Languages have many ways of indicating which words are related to which other words, and this is really what "grammar" is: the rules for combining words.

It is essential to differentiate between grammatical and natural gender. Natural gender is simply a person's, animal's, or character's biological sex. Grammatical gender is a classification system for nouns. However, this does not always correspond to the "natural gender" of the person or object being described.

1. Old English gender

Old English had a system of grammatical gender similar to that of modern German, with three genders: masculine, feminine, and neuter. The majority of words referring to human females were feminine, but there were a significant number of words that were either neuter or even masculine.

➢ Here is some example

Noun	Gender	Meaning	Modern cognates
æwe	**neut.**	"married woman"	
broþorwif	**neut.**	"brother's wife"	
fæmenhadesmon	**masc.**	(of a woman) "virgin"	
foligerwif	**neut.**	"prostitute"	
forþwif	**neut.**	"matron"	
freowif	**neut.**	"freewoman"	
hiredwifmon	**masc.**	"female member of a household"	
lærningmægden	**neut.**	"female pupil"	
mædencild	**neut.**	"female child"	
mægden	**neut.**	"young girl"	English *maid, maiden*; German *das Mädchen*
mægdenman	**masc.**	(of a woman) "virgin"	
mægþman	**masc.**	(of a woman) "virgin"	
mennenu	**neut.**	"handmaiden"	
næmenwif	**neut.**	"married woman"	
sigewif	**neut.**	"victorious woman"	
siþwif	**neut.**	"noble lady"	
unrihtwif	**neut.**	"mistress"	
wif	**neut.**	"woman"	English *wife*; German *das Weib*
wifcild	**neut.**	"female child"	
wiffreond	**masc.**	"female friend"	
wifhand	**masc.**	"heiress"	
wifmann	**masc.**	"woman"	English *woman*
wynmæg	**neut.**	"winsome maid"	
yrfenuma	**neut.**	"female heir"	

In Modern English, gender is no longer an inflectional category. The pronoun system contains traces of the Old English gender system. Nonetheless, Modern English assumes a "natural" interpretation of gender affiliation based on the pronoun's referent's sex, gender identity, or perceived sexual characteristics. There are a few debatable exceptions to this generality, such as anaphoric which refers to ships, machines, and countries. Another manifestation of natural gender that persists in English is the use of specific nouns to refer to people or animals of specific sex: widow/widower, postman/postwoman, and so on.

2. Function of Grammatical Gender

a. In a language with explicit inflections for gender, it is easy to express gender distinctions in animate beings.
b. Grammatical gender "can be a valuable tool of disambiguation", rendering clarity about antecedents.
c. In literature, gender can be used to "animate and personify inanimate nouns".

3. Natural Gender

A noun, pronoun, or noun phrase's natural gender is the gender to which it would be expected to belong based on relevant attributes of its referent. Although grammatical gender can and should coincide with natural gender, it is not required.

In English grammar, the word 'gender' is derived from the Latin word 'genus,' which means 'kind' or'sort.' As a result, in English grammar, gender is used as a noun to denote either the male or female sex.

4. Kind of gender in language

1. Masculine Gender
   A noun that denotes a male is said to be of the masculine gender.
   - Examples of masculine gender are – boy, man, brother, father, dog, nephew, uncle, king, lion, hero, husband, son, monk, etc.
2. Feminine Gender
   A noun that denotes a female is said to be of the feminine gender.

- Examples of feminine gender in English grammar are – girl, woman, sister, mother, bitch, niece, aunt, queen, lioness, heroin, wife, daughter, nun, etc

3. Common Gender

   A noun that can denote both a male and a female is said to be of the Common gender.

   - Examples of common gender are – baby, doctor, player, neighbor, friend, parent, anchor, pupil, teacher, cousin, reporter, etc.

4. Neuter Gender

   A noun that denotes a non-living thing is said to be of the neuter gender.

   - The word 'neuter' means 'neither', which is neither male nor female. Examples of neuter gender in English grammar are – pen, laptop, book, spectacles, chairs, school, bench, room, etc.

There is another kind of gender in language gender

1. Masculine–feminine contrast

   Nouns that denote specifically male persons (or animals) are normally of masculine gender; those that denote specifically female persons (or animals) are normally of feminine gender; and nouns that denote something that does not have any sex, or do not specify the sex of their referent, have come to belong to one or other of the genders, in a way that may appear arbitrary.Examples of languages with such a system include most of the modern Romance languages, the Baltic languages, the Celtic languages, some Indo-Aryan languages (e.g., Hindi), and the Afroasiatic languages.

2. Masculine–feminine–neuter contrast

   This is similar to systems with a masculine–feminine contrast, except that there is a third available gender, so nouns with sexless or unspecified-sex referents may be either masculine, feminine, or neuter. There are also certain exceptional nouns whose gender does not follow the denoted sex, such as the German Mädchen, meaning "girl", which is neuter. This is because it is actually a diminutive of "Magd" and all diminutive forms with the suffix -Chen is neuter. Examples of languages with such a system include later forms of Proto-Indo-European (see below), Sanskrit, some Germanic languages, most Slavic languages, a few Romance languages (Romanian, Asturian, and Neapolitan), Marathi, Latin, and Greek.

3. Animate–inanimate contrast
   Here nouns that denote animate things (humans and animals) generally belong to one gender, and those that denote inanimate things to another (although there may be some deviation from that principle). Examples include earlier forms of Proto-Indo-European and the earliest family known to have split off from it, the extinct Anatolian languages
4. Common–neuter contrast
   Here a masculine-feminine–neuter system previously existed, but the distinction between masculine and feminine genders has been lost in nouns (they have merged into what is called common gender), though not in pronouns that can operate under natural gender. Thus nouns denoting people are usually of common gender, whereas other nouns may be of either gender
5. Transgender and non-binary people
   Chosen pronouns are an element of gender expression. Many transgender people use standard pronouns (he, she, etc.) that match their gender identity rather than their sex assigned at birth. Referring to transgender people using natural gender pronouns according to their sex assigned at birth, known as misgendering, can be perceived as extremely offensive if done deliberately, and often embarrassing or hurtful if done accidentally. Many people with a non-binary gender identity use the singular they. Others accept he and/or she, alternate between he and she, use any pronouns or prefer gender-neutral pronouns (neopronouns) such as zie.
6. Animals
   In principle, animals are triple-gender nouns, being able to take masculine, feminine, and neuter pronouns. However, animals viewed as less important to humans, also known as ‘lower animals, are generally referred to using it; higher (domestic) animals may more often be referred to using he and she when their sex is

known. If the sex of the animal is not known, the masculine pronoun is often used with a sex-neutral meaning

7. Metaphorical gender
   Gendered pronouns are occasionally applied to sexless objects in English, such as ships, tools, or robots. This is known as metaphorical gender (as opposed to natural or grammatical gender). This personification of objects is usually done for poetic effect or to show strong emotional attachment., although the use of she and he for inanimate objects is not very frequent in Standard Modern English, it is fairly widespread in some varieties of English. Gender assignment to inanimate nouns in these dialects is sometimes fairly systematic. For example, in some dialects of southwest England, masculine pronouns are used for individuated or countable matter, such as iron tools, while the neuter form is used for non-individuated matter, such as liquids, fire, and other substances.
8. Gender-specific words
   Apart from pronouns, sex is mainly marked in personal names and certain titles. Many words in modern English refer specifically to people or animals of a particular sex, although sometimes the specificity is being lost (for example, duck need not refer exclusively to a female bird; cf. Donald Duck). Likewise, many feminines and masculine job titles (steward/stewardess, waiter/waitress) have undergone a process of becoming gender-neutralized for decades. An example of an English word that has retained gender-specific spellings is the noun-form of blond/blonde, with the former being masculine and the latter being feminine. This distinction is retained primarily in British English.
9. Gender neutrality in English
   Gender neutrality in English became a growing area of interest among academics during Second Wave Feminism when structuralist linguist Ferdinand de Saussure's work and semiotic theories became more widely known. By the 1960s and 1970s, post-structuralist theorists, particularly in France, had brought gender-neutrality theory and the concept of supporting gender

equality through conscious changes in language to a wider audience. Feminists studying the English language advanced their oheories about language's ability to create and enforce gender determinism and the marginalization of the feminine. The term "stewardess" was changed to the gender-neutral "flight attendant," "fireman" to "ffighter," "mailman" to "mailrrier," and so on.

Features of gender-neutral language in English may include:

a. Avoidance of gender-specific job titles, or caution in their use
b. Avoidance of the use of man and mankind to refer to humans in general;
c. Avoidance of the use of he, him, and his when referring to a person of unspecified sex
d. Certain naming practices (such as the use of Mrs and Miss to distinguish married and unmarried women, respectively) may also be discouraged on similar grounds.

5. Personal pronouns

The third-person singular personal pronouns are chosen according to the natural gender of their antecedent or referent. As a general rule:

a. He (and its related forms him, himself, his) is used when the referent is male or something to which male characteristics are attributed;
b. She (and her, herself, hers) is used when the referent is female or is an object personified as female – this is common with vessels such as ships and airplanes, and sometimes with countries. An example is in God Bless America: "Stand beside her, and guide her through the night with a light from above."
c. It (and itself, its) is used when the referent is something inanimate or intangible, a non-animal life-form such as a plant, an animal of unknown sex, or, less often, a child when the sex is unspecified or deemed unimportant. It is also used in the interrogative for people in some phrases such as, "Who is it?".

Pronoun agreement is most often with the natural gender of the referent (the person or thing denoted) rather than the antecedent (a noun or noun phrase that the pronoun replaces). For example, depending on one's knowledge or assumptions about the sex of the doctor in question, one might say either the doctor and his patients or the doctor and her patients, because the phrase the doctor (the antecedent) lacks a natural gender. Pronouns are also used without an explicit antecedent. However, as previously stated (in the example with child and daughter), the choice of pronoun may be influenced by the antecedent's specific noun.

When a referent is a person of unknown or unspecified sex, several different options are possible

a. use of he or she, he/she, s/he, etc.
b. alternation or random mixture of she and he
c. use of singular they (common especially in informal language)
d. use of it (normally only considered when the referent is a young child)
e. use of generic he (traditional, but not recommended by modern grammar).

6. Rules For Formation and Usage of Gender in English Grammar

1) By adding '-ess' to the feminine noun

Masculine to Feminine Gender by Addition of '-ess'

Masculine	Feminine	Masculine	Feminine	Masculine	Feminine
count	countess	priest	priestess	heir	heiress
host	hostess	steward	stewardess	baron	baroness
lion	lioness	patron	patroness	manager	manageress
mayor	mayoress	giant	giantess	jew	jewess

Sometimes spelling of the words may have to alter before adding '-ess'

Masculine	Feminine	Masculine	Feminine	Masculine	Feminine
duke	duchess	hunter	huntress	tiger	tigress
god	goddess	master	mistress	prince	princess

2) By using an entirely different word for a feminine noun

Masculine to Feminine by Using New Word

Masculine	Feminine	Masculine	Feminine	Masculine	Feminine
boy	girl	fox	vixen	sir	madam
brother	sister	cock	hen	earl	countess
father	mother	dog	bitch	lord	lady
uncle	aunt	bull	cow	gentleman	lady
husband	wife	gander	goose	man	woman
nephew	niece	stag	hind	colt	filly
papa	mama	ram	ewe	monk	nun

3) By replacing the main noun with a compound word

Masculine to Feminine of a Compound Word

Masculine	Feminine	Masculine	Feminine
fisherman	fisherwoman	stepson	stepdaughter
grandfather	grandmother	peacock	peahen
man-servant	maid-servant	he-bear	she-bear
washerman	washerwoman	he-goat	she-goat
milkman	milkmaid	greatuncle	greataunt
stepfather	stepmother	salesman	saleswoman
landlord	landlady	stepbrother	stepsister

4) By addition or replacement of letters at the end of a masculine noun

Masculine to Feminine Gender

by Addition of '-ess' after Dropping the Vowel of the Masculine Ending

Masculine	Feminine	Masculine	Feminine	Masculine	Feminine
sorcerer	sorceress	waiter	waitress	seamster	seamstress
murderer	murderess	traitor	traitress	tempter	temptress
master	mistress	tiger	tigress	songster	songstress
emperor	empress	instructor	instructress	preceptor	preceptress
duke	duchess	hunter	huntress	conductor	conductress
abbot	abbess	founder	foundress	benefactor	benefactress
negro	negress	enchanter	enchantress	actor	actress

7. Grammatical vs Natural gender

a. Grammatical gender can match natural gender

This usually means masculine or feminine, depending on the referent's sex. For example, in Spanish, mujer ("woman") is feminine whereas hombre ("man") is masculine; these attributions occur solely due to the semantically inherent gender character of each noun.

b. Grammatical gender need not match natural gender

The grammatical gender of a noun does not always coincide with its natural gender. An example of this is the German word Mädchen ("girl"); this is derived from Magd ("maiden"), umlauted to Mäd- with the diminutive suffix -Chen, and this suffix always makes the noun grammatically neuter. Hence the grammatical gender of

Mädchen is neuter, although its natural gender is feminine (because it refers to a female person).

Other examples include:

a. Old English wīf (neuter) and wīfmann (masculine), meaning "woman"
b. German Web (neuter), meaning "woman" (the word is now pejorative and generally replaced with die Frau, originally 'lady', feminine of obsolete der Fro, meaning 'lord')
c. Irish cailín (masculine) meaning "girl", and stail (feminine) meaning "stallion"
d. Polish babsztyl (masculine), meaning "unpleasant (usually old and ugly) woman"
e. Portuguese mulherão (masculine), meaning "voluptuous woman"
f. Scottish Gaelic boireannach (masculine), meaning "woman"
g. Slovenian dekle (neuter), meaning "girl"
h. Normally, such exceptions are a small minority.

B. Women's Language

Sexist Language Holmes (2013) stated that sexist language is a language that expresses both negative and positive stereotypes of women and men. The negative stereotype of women is animal imagery but less than men. The positive stereotype of men is sexual prowess. And food imagery is one of the positive stereotypes of women. Therefore, sexist language is the lan that is used by men and women based on their gender has their own linguistics feature.

- Men's Language

  Coates (2004) gave language feature that used by men. First, minimal responses, this is also known as backchannel. These include term such as mhm, yeah, and right. Men tend to use these terms to assert dominance. Second, command and directives, men tend to use explicit commands especially when they were in the same-sex groups, for example: gimme, gonna, and gotta. Third, swearing and taboo language, there is a widespread belief that men used more taboo forms than women. Research showed that men and men conversation used substantially more taboo words than women and women conversation, while mixed conversations tend to accommodate both sides. For example, damn, fuck, suck, shit, etc. Fourth, compliments, research show that men tend to compliment each other based on skill and possessions. For example, it’s cool, good boy, good job. Fifth, theme, men and men or in the same-sex group conversation sometime talk about current affairs, travel and sports. And the last, question, men ask the questions to gain information, it has different pattern to women which sometime use question tag to ask a question. They ask the question directly.

- Women’s Language

Lakoff (as cited in Holmes, 2003) suggested ten language features such as the following characterized women’s speech: First, lexical hedges or fillers, Lakoff (1975) presented a collection of hedges and tag questions which are considered language features that express indirectness and uncertainty. And she also stated fillers as a word or sound filling a pause in an utterance or conversation. For example: well, you see, um, and ah. Second, rising intonation on declarative, Bi (2010) stated women like modulating their intonation, speed and volume when they speak. In some specific situations, women like to use rising tone to answer interrogative sentences, even at the end of declarative sentences. For example, it’s really good? The third feature is precise color terms, Bi (2010) stated women are sensitive in color. They are good at using some color words by describing colors. For example: chartreuse, beige, mauve, lavender, azure, and so on. The fourth is intensifiers; Lakoff (1975) found that female use more intensifiers than male, such as “so”, “awfully”, “pretty”, “terribly”, “quite” and so on. The fifth features is ‘empty’ adjectives, Bi (2010) stated women also used empty adjective to express when they like that things. For example, adorable, charming, cute, quite, awfully, perfectly, etc.

According to Lakoff's sixth feature (as cited in Holmes, 2003), 'hypercorrect' grammar, women typically use the following grammar structures, such as tag questions, embedded imperatives, and euphemism. In order to be correct, they used a pronunciation, word form, or grammatical construction produced by erroneous analogy with standard usage. For example, "Could you please lend me your dictionary?" Tag questions are the seventh feature; they are a type of sentence pattern with a strong meaning of appeal as well as inquiry, and they function as polite and implicit expressions. For example: Isn't she very nice? Bi (2010) stated that women use a kind of polite sentence pattern to ask others to do a favor as the eighth feature.

Jespersen specifically discusses female language in one of the book's chapters. He stated that women are shyer if they mention their limb parts openly, as opposed to (young) men who prefer to call them without a sling. Jespersen also stated that adjectives are used more frequently in women's language than in men's language. Women, for example, prefer words like adorable, charming, sweet, or lovely to neutral words like great, terrific, cool, or neat. Robin Tolmach Lakoff pioneered research on the relationship between language and gender. She proposed a theory about the existence of female language in her book Language and Women's Place (1975).

She proposed a theory regarding the existence of female language. According to Lakoff, many factors contribute to the emergence of linguistic differences between men and women. Male language is described as more assertive and mature, and men prefer to speak openly and with appropriate vocabulary. Women's language, on the other hand, is not assertive, not overt (using figurative words), and cautious when expressing themselves, and instead employs more subtle and polite words or gestures (metaphorical). Furthermore, according to Lakoff, if a woman is unsure about a problem, she will question herself and lose confidence in herself. As a result, many of the issues that arise end in question marks.

Common assumptions already imply that women and men use language differently because they are different in terms of sex. Linguistic experts agree that differences in language characteristics between men and women can be observed and distinguished. The thing that is thought to be impenetrable in people's lives. Intersexuality is a rare occurrence in people's lives. It is natural for men and women to speak differently (Coulmas, 2005:36). In general, the discussion of gender differences in language use between men and women is centered on the context of social networks and speaker meaning. Context, specifically time, place, event, class, ethnicity, religion, social environment, economy, politics, processes, circumstances, and speech partners, heavily influences the speaker's intent.

Female language generally exhibits the following features:

a. Rapport talk – show support, build community: “I’m glad everyone had a chance to participate”.
b. Supportive – listen and respond to spoken and unspoken conversational clues about other people’s feelings. For example, “I understand” lets the speaker know they are understood and not alone.
c. Tentative – create an impression of less authority and less self-assuredness: “The report is due today, isn’t it?”.
d. Conversational initiation – ask questions to get the conversation going: “Did you hear about…..?” “Are you going to……?”.

Male language generally exhibits the following features:

a. Report talk – focus less on feelings and more on information, facts, knowledge and competence.
b. Instrumental – report to get things done, solve problems, define status: “Finish that proposal by Monday”.
c. Advice – when dealing with personal problems they try to offer a solution while empathizing to show solidarity does not seem helpful or appropriate,
d. Assertive, certain, direct and authoritative – they use statements of fact rather than opinion: “That report is due on Monday” rather than “I think that report is due on Monday”.
e. Dominance or control of the conversation for gaining power

Lexical and Semantic Differences

a. The different sexes have different interests and activities, therefore variation in lexicon and semantics would be different. For example, women may have an interest in makeup and so their lexicon will reflect this interest (e.g. bronzer etc.).
b. Many have observed that women’s language is characterised by excessive use of hyperbole (exaggeration), especially in the form of intensifiers (e.g. Oh my god!).
c. Women have been traditionally described as the strongholds of etiquette and euphemism (e.g. ‘sugar’ as opposed to ‘shit’).

d. According to Timothy Jay, American English-speaking males swear about three times more frequently than females and they use stronger obscenities.

Conversational Management

a. Women are more likely to hold their own in a more relaxed informal environment.
b. Women generally use more question forms in conversation and use more linguistic hedges such as 'I think and 'sort of', more listening noises such as 'hmm', and more paralinguistic responses such as smiling and nodding.
c. Some studies indicate that women are more linguistically supportive of interaction -they work harder to maintain and hold the floor, while men generally introduce new topics.
d. Goodwin, Marjorie (1990) observes that girls and women link their utterances to previous speakers and develop each other's topics, rather than introducing new topics (men).

Phonological and Grammatical Variation

a. The social class: Holmes suggests that "women are more status-conscious than men" (Holmes, J, 1992, p.164) and that is because women have an inner belief that the way they speak reflects their social class in society and, thus, tend to speak more properly than men. So, women "use more standard speech forms as a way of claiming such status (Holmes, 1992, p.165).
b. Women are supposed to use more HRT (high rise terminal) or uptalk. Reasons for this usage include a woman's desire to maintain hold of the floor (remember that women work harder to maintain hold of the floor), and their desire to invite their interlocutor to participate in the conversation.
c. high-pitch voice because of physiological reasons, but scientists point out that this also associates with women"s "timidity", "emotional instability" and "gentility"
d. Lakoff (1975) says that women usually answer a question with a rising intonation pattern rather than falling intonation. In this way, they can show their gentleness, and sometimes this intonation shows a lack of confidence.

e. As the contrary, men like to use falling intonation to show that they are quite sure of what they are saying. Falling intonation also shows men’s confidence and sometimes power.
f. Women are more likely to make use of discourse particles such as like, you know, sorta, kinda, etc.

According to Deborah Cameron from The Guardian, women generally exhibit the following characteristics

a. Language and communication matter more to women than to men; women talk more than men.
b. Women are more verbally skilled than men.
c. Men’s goals in using language tend to be about getting things done, whereas women’s tend to be about making connections with other people. Men talk more about things and facts, whereas women talk more about people, relationships, and feelings.
d. Men’s way of using language is competitive, reflecting their general interest in acquiring and maintaining status; women’s use of language is cooperative, reflecting their preference for equality and harmony.
e. These differences routinely lead to “miscommunication” between the sexes, with each sex misinterpreting the other’s intentions. This causes problems in contexts where men and women regularly interact, especially in heterosexual relationships.

1. Current Patterns: Male Language

Men are beginning to make more frequent use of hedging devices as cultural norms change and they are increasingly encouraged to express themselves emotionally. Differences remain, however, in the ways that men use some hedging devices. Whereas women tend to use the hedging device "you know" as an indicator of politeness, men use it when there is a presumption of shared knowledge between the speaker and recipient.

a. Men are beginning to make more frequent use of hedging devices as cultural norms change and they are increasingly encouraged to express themselves emotionally.
b. Whereas women tend to use the hedging device "you know" as an indicator of politeness, men use it when there is a presumption of shared knowledge between the speaker and recipient.

c. Men talk much less when engaging in conversations with each other; the emphasis is generally placed on physical activities such as fishing or playing video games rather than on verbal communication. When they do talk, they tend to choose conversation topics such as money, sports, cars, politics, sex and business. Men like to have the bottom line given to them before they hear the details, while the opposite is true of women.

2. Current Patterns: Female Language

Women adopt more traditionally male speech patterns as they occupy more previously male-dominated domains. Women now curse with much greater frequency than was deemed acceptable in the past and feel less obligation to speak with politeness and avoid "male" topics such as sex and sports. They still tend to downplay their authority by using hedging devices like "I think" and "I believe," which suggest that their beliefs apply only to themselves. Women still often focus more on verbal communication than physical activity when with other women and generally spend more time talking about topics such as home, family and relationships. They are more likely to engage in self-disclosure whereby they confide in one another about highly personal aspects of their lives. Women favour hearing the details leading up to the bottom line of a conversation rather than being given the bottom line first.

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b. Women now curse with much greater frequency than was deemed acceptable in the past and feel less obligation to speak with politeness and avoid "male" topics such as sex and sports.

3. Current Patterns: Mixed Gender Conversations

The differences in male and female language patterns make it so that men and women must often make adjustments in their speaking habits to communicate with one another. In the case of informal conversations, women seem to make greater efforts to keep the conversation going through asking questions. Men's language tends to grow more polite and formal when in the presence of women, and they consequently use fewer curse words. Communication between the genders becomes less confusing as the language patterns of men and women continue to merge over time. There is an increase in women speaking assertively in the presence of males as well as an increased tendency for men to speak on emotional subjects with their female counterparts.

4. Aspects Difference between Men's Language and Woman Language

a) Phonological differences

The Chukchi language, spoken in Eastern Siberia, varies phonologically, depending on the gender of the speaker. Women use /m/ where men use /tm/ or /r/. For example, the word for people is pronounced /mamkemmen/ by women and /ramketmen/ by men. The men and women of the Gros Ventre tribe in Montana also make consistent differences in their pronunciation (Flannery 1946). The velar plosive /k / is replaced by an affricate in the men's speech, so where the women say /wakinsihila/ (newborn child), the men say /wadninsihila/. The word for bread is pronounced /kja'tsa/ by the women, and /dna'tsa/ by the men. In this community, pronunciation is a defining marker of sexual identity: if anyone uses the wrong form, they are considered to be bisexual by older members of the tribe. Flannery hypothesises that fear of being laughed at for such errors has helped to erode the use of the language by the younger generation, who tend to speak English.

b) Morphological differences

The following are examples:

Women	Men	
lakawtakkǫ́	*lakawtakkǫ́s*	I am not lifting it
lakawwa	*lakawwá.s*	he will lift it
ká.	*ká.s*	he is saying

Where the women's form has the falling pitch-stress on its final syllable and ends in a short vowel followed by /l/, the men's form involves high pitch-stress and replaces /l/ with /s/.

Women	Men	
lakawwîl	*lakawwís*	I am lifting it
molhîl	*molhís*	we are peeling it
lakawhôl	*lakawhós*	lift it! (to 2nd person plural)

c) Lexical differences

	Men's speech	Women's speech
First person		
formal	*watakusi*	*watakusi*
	watasi	*atakusi**
plain	*boku*	*watasi*
		*atasi**
deprecatory	*ore*	ϕ
Second person		
formal	*anata*	*anata*
plain	*kimi*	*anata*
	*anta**	*anta**
deprecatory	*omae*	
	kisama	ϕ

* marks variants of a social dialect

d) Women as informants

The choice of informants is of crucial importance in any linguistic survey. Since the Holy Grail of traditional dialectology was a 'pure' dialect, which had to be recorded before it died out, dialectologists chose as informants those who, in their view, spoke 'pure' dialect. The circularity of this procedure was uncritically accepted. Their methodology contrasts markedly with that of modern quantitative sociolinguistics, which has adopted the methods of the social sciences and takes a representative sample of informants chosen randomly from the electoral roll, or some equivalent list. Because dialectologists' choice of informants was so unrepresentative, we have little idea what sort of linguistic variation existed in the rural communities studied. Certain members of the community were included; others were excluded. We have no comparative data to confirm or refute the dialectologists' claim that some members of the speech community spoke a more 'pure' form of the dialect than others. This view is supported by the following 'reasons':

1) Women hardly ever leave their village, unlike men.
2) Women stay at home and talk ('chat') to each other, and don't mix with strangers.
3) Women don't do military service.

Women's Speech Feature

1. Lexical Hedges or Fillers

One feature women talking proposed by Lakoff (2004: 79) is a lexical hedge. Basically, hedging function is to indicate doubt or confidence in what has been said. Some examples of hedging in women's language are like kind words, you know, somewhat, like, you know, somewhat / sort of, like, I think, I guess and it seems. See the example below: a. I guess the advisor will come this afternoon b. Farrell is sorta tall By looking at these examples, it can be seen that sentence a shows that the speaker feels uncertain and lacks confidence in expressing his intention or content.

2. Tag Questions

The other women's speech feature proposed by Lakoff is tag question. Tag question is midway between an outright statement and a yes-no question. It is less assertive than the former one, but more confident than the latter (Lakoff, 2004:48). Tag question is a kind of polite statement that does not force the agreement or belief on the addressee. In the following, Lakoff's theory of tag questions was developed by Holmes (1992: 318) where he said that tags are not always used to express uncertainty but can function as facilitative tools. Question tags are usually used by teachers, interviewers or those who have a leadership role as their facilitative way to succeed their interactions. In addition, it can also be used to refine direction or criticism. For examples: a. Farrell is here, isn't he? b. Are you waiting for your friend, aren't you? These examples above can be seen that both sentence a and b show for having more confident than latter. In sentence a, the speaker believes that Farrell really is in the place that the speaker means

3. Empty Adjective

The presence of empty adjectives in women's language indicates that the speaker wants to show the emotional connection between the speaker and the listener. In addition, it is also used to indicate approval or admiration speaker on something (Lakoff, 2004:25). Some of these adjectives are neutral in which both men and women can use them while some of these adjectives are largely used more 190 ELT- Lectura, Vol.6, No.2, August 2019 by women. The representatives of both types are as follows:

Neutral	Women Only
Great	Adorable
Terrific	Charming
Cool	Sweet
Neat	Lovely
	Divine

Women can freely use neutral adjectives, while men are more at risk of using female adjectives because it can damage their reputation or can embarrass a man who is considered masculine. Through the way women have their choice of words; they want to show something different about their personality or opinions about the problem.

Look at this example:

a. What a great idea!

b. What a divine idea!

From the examples given, women can use sentence a under the appropriate conditions while sentence b is more limited and can be used correctly when feeling that the idea referred is seen as something that is not important and is only an entertainment for female speakers (Lakoff, 2004: 46). In short, women are free to use both words

4. Precise Color Term

The function of the precise color term is to name or mention a color. A woman has the ability to interpret colors differently from men. Women have the ability to mention color terms more clearly than men, such as maroon, beige, ecru, lavender or aqumarine. Vocabularies about these colors are often well identified by women.

5. Intensifier

Other features found in conversations or conferences on women are reinforcement such as so, fair, very, very, or very. According to Lakoff's theory (2004: 48), using an intensifier is a way to back down from a commitment to an opinion, more like a tag question. If women use hedges to express uncertainty about their own opinions, the use of amplifiers in women's conversations is to persuade their recipients to take them seriously and to reinforce the meaning of their utterances. According to the theory of Holmes (1992: 316) suggests that the intensifier as a reinforcement tool reflects the anticipation of the speaker that the listener can remain unsure so she uses the intensifier word to supply additional guarantees. Women usually increase the strength of their speech because they think that if not they will not be heard or noticed by the listener. Look at the example below: a. We feel really enjoy! b. Your performance is so beautiful! When we look at the examples above, in sentence a, using the word “really” as the function for strengthen the meaning of the enjoyable. It means that in the utterance has extra enjoy in their feeling. Then, in sentence b, the word “so” helped the utterance to making convince which she really nuts about the performance

6. Hypercorrect Grammar

In conducting a conversation, a woman must be polite and not speak rudely to the listener. One example given by Lakoff (2004: 80) is the use of g 'in the word singin' which is more dropped by men than women do. Holmes (1992: 167) suggests that in every social class, women tend to use standard or more grammatical forms of conversation than men, meanwhile, in conducting conversations men use more forms of language than women. Holmes said that women use more pronunciation than men. Not only Lakof's theory, but also various reasons put forward by Holmes (1992: 171) which explains why women use the standard form of conversation more than men. This is because women generally do not have status in society. In this way, the standard form of speech spoken by women is associated with high social status so that women use more standard speech as a way of claiming that status.

7. Superpolite Form

The next feature of female language is a very polite form. This relates to the fact that women should behave and communicate politely and very carefully. Women use super polite form in their conversation in several ways, for example, is the less assertive words, make requests indirectly, euphemism and grammar hypercorrect.Women’s speech differs from men’s in that women are more polite, which is precisely as it should be since women are the preservers of morality and civility, (Lakoff, 2004:77) Examples: a. Would you please turn on the lamp, if you don‟t mind? b. Could you give me the example? The examples above show that women try to be polite by making their request indirectly, which is delivered in a form of question. Through this way, they leave the decision to receive the request depend on the addressee without an attempt to impose what they want or appear in their mind. The more particles in a sentence that reinforce the notion, that it is a request rather than an order, the politer the result

8. Avoidance of Strong Swear

Word Swearing is kinds of interjection that can express extreme intensify. It has been widely considered as an expression of very strong emotion. Women usually use softer forms such us „Oh, Dear!" or „Darn!" while the men use stronger ones such as „Dammit!" or „Shit!", (Rafi", 2014:19) Lakoff (2014: 44) states that as a child, a woman is encouraged to become a 'little girl'. as a little girl don't scream as loud as a boy, get punished more loudly for making anger or showing anger. See the example below: A. Oh baby, you broke my glasses B. Damn, you broke my glasses From the example above, we can see the difference between sentence a and sentence b. We can classify sentence a as part of 'female language', then b as' male language

9. Empathic Stress

The last feature is empathic stress, known as speaking slant. This refers to how to express uncertainty with our own expression. The speaker uses tones to emphasize certain words such as fabulous, very, very, very, or enough. According to the theory of Lakoff (2004: 81) defines that spoke with emphatic stress is a form of referrals to tell someone how to react because of what was said by the speaker is less convincing that it is better to use double the power to ensure that the listener can understand what is being said by the speaker. Examples: a. It is great performance! b. Did you know my score? Really? Great words in a sentence and the sentence actually b are some examples of emphatic stress. These words can be used to reinforce the meaning of words. Based on the result of this research it can be conclude that:

a. Women are more verbally intelligent than men.
b. Problems that arise from language and communication are more important for women than men because women talk more often than men. The topic discussed can also be out of the context of the conversation.
c. The purpose of women in using the language when communicating is to talk about one's feelings and relationships between people.

d. Women is more cooperative which reflect their preferences for equality and harmony.

C. Language Change

The term ‘language change’ refers to the evolution of language. Languages are in a continuous process of evolution [as are all living phenomena]. Language change as a concept and as a subject of linguistic investigation is often regarded as something separate from the study of language in general. Recent research into the topic, however, has strived to highlight the continual nature of change and to emphasize that the synchronic and diachronic views of change can be unified, providing a panchronic perspective in which the relevance of small changes observed in the present can be shown to hold for larger scale changes in the past. Definitions of language fields the following composite definition:

a. Language is systemic
b. Language is a set of arbitrary symbols
c. Those symbols are primarily vocal, but may also be visual
d. The symbols have conventionalized meanings to which they refer.
e. Language is used for communication.
f. Language operates in a speech community or culture.
g. Language is essentially human, although possibly not limited to humans.
h. Language is acquired by all people in much the same way, language and learning both have universal characteristics

Since the 1970s, many linguistic histories have been written. Works on the history of nationalism can be found in various countries or focusing on a specific topic or subfield, such as the history of phonetics. The history of linguistics has had to deal with the subject's vastness. Linguistic branches include phonology, morphology, syntax, and semantics. Phonology is also concerned with speech sounds, albeit on a more abstract level. While phonetics is concerned with individual speech sounds, phonology is concerned with the systems that incorporate the sounds. It also considers the structures into which sounds can enter (for example, syllables and intonational phrases), as well as generalizations about sound structures in individual languages or across languages.

1. History of linguistic theory

a. Traditional linguistic.

The expert of traditional linguistic is Plato and Aristotle. Traditional linguistic analyze language based on philosophy and semantic. In traditional linguistic is not known the differences of speaking and writing language. The language is arranged in the other language, especially latin. The problem of language is described by logical. Below is history of traditional linguistic:

1) Greek period Traditional linguistic had been known in Greek period, it is about 5th BC until 2nd century. There was debate among linguists;
   a) Natural and conventional language. Naturalist argued that every word has relation to thing, while conventionalist argued that language is conventionally; it means the meaning of word is obtained from tradition result and habitual. It may be change.
   b) Analogy and anomaly. Plato and Aristotle are Analogist. They said that language is regular. So, people can manage of grammar, but anomalism has argument that language is irregular, for example child is not childs but children, etc.
2) Roman Period

   Study of language in Roman period is continuation of Greek period. In this period Varro (116-27BC) wrote De Lingua Latina and Priscia had Institutiones Grammaticae.
3) Middle age

   In this period, in Europe has concern of language study, especially scholastic philosopher. Latin language became lingua Franta, because it was as church, diplomatic and science language.
4) Renaissance

   Many scholars were mastering of Latin, Greece, Hebrew and Arabic. They are also arranged of grammar and made comparison.

   5) Pre–Modern Linguistic.

   In this period has important history; there is relation of Sanskrit to Greek, Latin and other German language.

b. Structural linguistic

In critical theory, structuralism is a theoretical paradigm positing that elements of human culture must be understood in terms of their relationship to a larger, overarching system or structure. It works to uncover the structures that underlie all the things that humans do, think, perceive, and feel. Alternately, as summarized by philosopher Simon Blackburn, Structuralism is "the belief that phenomena of human life are not intelligible except through their interrelations. These relations constitute a structure, and behind local variations in the surface phenomena there are constant laws of abstract culture.

c. Language change and development

There are two factors in language change; they are internal and external factor. These factors are different in themselves For example, internal factors have very often to do with the establishment of morphological regularity, External factors have primarily to do with the symbolic role of language in society. The levels of language first affected are usually phonetics and phonology, though others may be later embraced by change.

2. Internal language change

Changes internally occurred in the behavior of speakers in their everyday lives to adjust to each other, and followed by a tendency to innovate in groups of people who are already familiar, then followed by other changes in sequence, which ultimately makes a language different each other, although originally derived from a single language family. Internal language change relates to the language change its self. It correlates with grammatical system. it exists in phonology system, phrase sequences and sentence.

To investigate further about language change and development internally the writer will explore of English and German language change and development in some periods as follows: The evolution of English language occurs in fifteen centuries continually in English. The change is occur in three period English language that precise tool to separate of linguistic changing. The period is Old English, middle English, and modern English. In old English has many manners or style of language. At the moment this changing influence of grammar and vocabulary. In modern English occur in 19th century. Changing pronouns to other form .there are tree difference, there are not thou, thy, and thee. Ye is changed you; and its as possessive from it. from some English language development pronoun is interesting one. neuter pronoun in old English is hit, his, him, hit.There is a combine of Dative and Accusative.History of German (Germanic) language change and development, concludes of Germanic language family. It began of relation with Rumanian in the first century. Then, different dialect in Germanik.

3. External language change

External language change and development will be explored through the study of sociolinguistics by examining and looking at changes and developments that language is influenced by socio-cultural factors that occur in society. Changes in the external language change and language development is caused by the contact of a language with other languages, where humans as social beings who have been cultured either interconnected or inter-ethnic nations in the world in a country. They have many purposes in interaction and activities, for example economy, politic, religion, science, acculturation of culture, technology and etc. the language as communication tool in many activities.

a. Change and levels of language

- Phonological change

On a purely phonetic level one could say that sound change has to do with an increase or decrease in sonority. Segments are usually strengthened in syllable-initial position and weakened in medial and final positions. It is one of the great merits of non-linear phonology to have offered a formal framework for describing these types of change, that is developments which are dependent on syllable structure and syllable position.

The natural tendency to increase the sonority in medial and final syllable positions has led in many languages, for example in the Indo-European daughter languages, to a loss of inherited inflections which over several centuries has in many cases led to a typological realignment of the individual languages, e.g. with the Romance languages vis-à-vis Latin or English vis-à-vis the Germanic parent language. Grammatical reorganisation due to phonological change illustrates quite clearly the interface between the sound and grammatical levels of language. Another common phonetic development is the exploitation of phonetic polarisations. For instance, if glides become absorbed into preceding consonants, then the effect can be palatalisation (with later reactive velarisation) as in Q-Celtic and Slavic, to mention only two of the more well-known cases. A similar fictionalization of polarization can be seen in the development of emphatic consonants in Arabic. Phonetic changes of the type described are gradual: but the ultimate effect is to lead to a reanalysis of the exponence of grammatical categories in a language. Two exceptions to gradual phonetic change are epenthesis and metathesis, the introduction of vowels/consonants in specific clusters and the change in the linear order of segments in a word respectively. However, neither of these processes appears to have attained a grammatical function in a language. The reason may well be that a language either has epenthesis and/or metathesis or it does not. But for grammaticalisation to occur there must be the option of contrast in a language and this would seem to be precluded with the two processes just mentioned.

- Morphological change

For many languages morphology is the mediator between deep syntactic case and surface realization. It is obvious that there is no language without syntax and phonology but there are languages with little morphology (prototypically analytical languages). This fact might seem to suggest that morphology is not part of universal grammar, at least that it can remain unrealized. Surface morphology can be seen as the result of performance phenomena such as phonetic attrition, leading in the fullness of time to cliticisation and grammaticalisation. It is identified as a level of language as it is manifest on the surface and indeed there is a sense in which, in those languages with morphology, that it is a level which can be given a ranking above phonetics. Although the ultimate status of morphology can be debated (because it is not necessary for human language), it is nonetheless a reality for all language types apart from analytical languages

- Syntactic change

In an overview chapter such as the present one it is impossible to do justice to the vast theme of syntactic change (Roberts, 1993; Harris and Campbell, 1995; Kemenade and Vincent (eds), 1997; Pintzuk, Tsoulas and Warner (eds) 2001). All that one can do in the current context is to point out some general features of the phenomenon and advise readers to consult the relevant literature for detailed discussion of instances and interpretations of syntactic change. It should also be mentioned that syntactic change tends to be the domain of linguists with a more formal orientation. Functional views of language change are often associated with a sociolinguistic or typological approach to the field (see the discussion in Newmeyer 1998, 2002). There is an essential difference between phonological and syntactic change in that syntactic variables do not occur as frequently as phonological ones. Syntactic variation is more likely to be conditioned by internal linguistic factors or depend on questions of style and context rather than external social factors since syntactic structures are repeated less often than phonological ones and are thus less available for social assessment. Furthermore, syntactic factors are less ‗visible' as the structures which they engender are more abstract and hence speakers are less conscious of them. Syntactic structures do not usually have a social identification function like phonological factors as there may well be stretches of speech in which a given syntactic variable does not occur at all and hence does not offer a speaker a clue as to the linguistic affiliation of an interlocutor

- The nature of language change Any treatment of linguistics must address the question of language change. The way languages change offers insights into the nature of language itself. The possible answers to why languages change tell us about the way language is used in society, about how it is acquired by individuals and may reveal to us information about its internal organisation. There is no simple explanation for why languages change. This is an area in which there is much speculation and little proof. The area is an interesting and fruitful one but there are few if any direct answers. For this reason historical linguistics has traditionally been concerned with how languages evolve and not why they do so in one particular direction and not in another. To begin this section a number of statements about language change are be made. 1) All languages change There is no such thing as a language which is not changing. The rate of change may vary considerably due to both internal and external factors (see below). English, for example, has changed greatly since Old English. Other languages, like Finnish and Icelandic, have changed little over the centuries. 2) Language change is largely regular One can recognise regularities in the types of change which languages undergo, even if these cannot be predicted.

- Internal and external motivation Language change can basically be assigned to one of two types: either the change is caused by a structural aspect of the language – this is internally motivated change – or it does not in which case one speaks of externally motivated change
    1. Internal change Internally motivated change usually leads to balance in the system, the removal of marked elements, the analogical spread of regular forms or the like. It a nutshell it produces regularity in the grammar.
    2. External change Change in history is regarded as externally motivated if there is no obvious internal reason for it. An instance of this is the major shift is long vowels which began in the late Middle English period. This is basically a raising of long vowels by one level and the diphthongisation of the two high vowels /i:/ and /u:/ as can be seen from the following table. There was no discernible internal reason why this change should have started as it did in the late Middle English period, so the assumption in that there was external motivation: for some reason a raised realisation of long vowels, or a slight diphthongisation of high vowels – whichever came first – became fashionable, caught on in the speech community and so the ball starting rolling and has, for Cockney at least, not come to rest since.
- Consciousness and attitudes The extent to which speakers are aware of language change depends on the level affected. As might be expected, change which involves a closed class of segments is not as conscious for speakers as change which takes place within an open class. The prime example for the latter type of change is lexical change. Indeed when lay speakers mention change it is nearly always the use of new words or phrases which they comment on. From time immemorial lay speakers have regarded language change as language decay. There are probably two main reasons for this. One is a general yearning for immutability which humans show. The other is the association of language change with a social group which the commentators disapprove of, for instance grown-ups vis à vis teenagers or the middle classes vis à vis the working classes.

The desire to stop language change and looking to the past to find models of unchanging language, has led to the notion of correct and incorrect language. Correct usage is that which is supposedly immutable – cast in iron with explicit rules, and which is somewhat old-fashioned. Incorrect usage, by contrast, is fluid, decadent, without any rules and socially undesirable. For an objective examination of language change such views are spurious. They have more to do with people who use language and our attitudes towards them than with language itself which is of course neutral. One can get use to an item of change, no matter how unpleasant one may regard it initially. In general one can say that the first time one hears something, it is strange, the second time a little unusual, the third time it is perfectly normal. Do you find the sentence The house is alarmed strange? Twenty years ago you would probably have heard the sentence in the form The house is fitted with an alarm. But you only have to hear the first form a few times not to notice it anymore. So much for the absolute nature of 'correct' language.

- Why change happens Language change is not a goal of speakers. Rather it is what is called an 'epiphenomenon' – something which happens but which is not intentional. In linguistic terms, an epiphenomenon means that change occurs for internal or external reasons – or a combination of both – but the change is not intended by Raymond Hickey Language Change Page 4 of 65 the speakers. A comparison with a traffic jam might help to illustrate the point: if every car brakes to avoid hitting the one in front the result is a traffic jam, but the jam is not the goal of any driver, it arises as a consequence of the the compression of the traffic which results from stopping and starting. Thus the traffic jam is an epiphenomenon resulting from the behaviour of the drivers. It is not possible to predict language change, either internal or external. For instance, German has lost the inherited ambidental fricatives from Germanic but English has not (contrast Du from þu with thou in English). One can say that German removed unusual, marked segments, but why did English not do the same? English simplified the complex clusters /kn-, gn-/ at the beginning of words to /n/ (know, gnaw) but German did not. One can nonetheless offer explanations for why certain changes might have taken place or why marked elements might be retained. Consider the claim that unusual changes can be carried through if the speech community is homogenous or if for some reason they become markers of social class. Icelandic has a distinction between long and short diphthongs which is statistically very rare in the world's languages. However, the Icelandic speech community is small, closely-knit and aware of its language and the need to preserve it was handed down by previous generations. Nasal vowels are less usual than oral vowels statistically but nasality is often a feature of a class or recognisable groups in a society. This may account for why these vowels developed as phonemes in French, assuming that the better positioned groups in French society of the time favoured audible nasalising of vowels before nasals consonants. Despite the lack of predictability one can observe that certain forces are applicable on different levels of language. There is a certain tension between these forces because they yield conflicting results. As can be seen from the following table, the phonetic level of language favours simply syllable codas, indeed many languages, including unrelated ones in south-east Asia, show an almost total lack of clusters at the ends of words. If a language has a complex morphology involving endings on word stems, then the phonetic tendency to reduce syllable codas can have severe consequences if this gets the upper hand, that it comes to be preferred by succeeding generations of speakers. This is what happened in the history of English and led to the demise of the complex morphology of Old English.

- When two words are pronounced the same, e.g. meat and meet, linguists speak of homophony. How much of this can a language handle? The simple answer is quite a lot. The main reason is that languages contain a lot of redundancy – information specified more than once, e.g. Fiona's umbrella where both the /-s/ and the position of the first noun immediately before the second indicate the genitive. Furthermore, the context in which something is said usually provides unambiguous clues about what is meant. Given that a language is a set of subsystems, disadvantageous developments in one area are often of little consequence because information from another area is still available. For instance, the homophony which arose in certain varieties of English due to the loss of syllable-final /r/ did not disturb the overall system as word-class considerations were sufficient to differentiate the resulting homophones: bored : baud, court : caught, horse : hoarse, paw : pour. Differing word-classes mean that the homophonous elements cannot occur in the same environment and so are unlikely to be ambiguous in communication. As long as the context disambiguates language, speakers would appear not to resist possible language-internal developments.

CONCLUSION

The grammatical gender model is a system of noun class system in which nouns are biological sex categories that are often incidental to their real-world characteristics. Women’s language means that the language used to describe women or show women are Language change means the history of language. Natural Gender is a noun, pronoun, or noun phrase's natural gender is the gender to which it would be expected to belong based on relevant attributes of its referent. Although grammatical gender can and should coincide with natural gender, it is not required. Women’s Language Lakoff (as cited in Holmes, 2003) suggested ten language features such as the following characterized women’s speech: First, lexical hedges or fillers, Lakoff (1975) presented a collection of hedges and tag questions which are considered language features that express indirectness and uncertainty. And she also stated fillers as a word or sound filling a pause in an utterance or conversation. For example: well, you see, um, and ah. Language Change is the term ‘language change’ refers to the evolution of language.languages are in a continuous process of evolution [as are all living phenomena] language change as a concept and as a subject of linguistic investigation is often regarded as something separate from the study of language in general. recent research into the topic, however, has strived to highlight the continual nature of change and to emphasize that the synchronic and diachronic views of change can be unified, providing a panchronic perspective in which the relevance of small changes observed in the present can be shown to hold for larger scale changes in the past.

CHAPTER 8
TYPES OF LANGUAGE PLANNING; LANGUAGE MAINTENANCE, LANGUAGE SHIFT, AND ENDANGERED LANGUAGES

INTRODUCTION

What is language planning? How does language shift? How a language become endangered? What is language maintenance for? And how all of these are part of sociolinguistic study? In this paper, I will explain about types of language planning, language maintenance, language shift, and endangered languages. These 4 topics will be the main topics of this paper, although I might also explain side topics that will support those 4 topics. Language plays a crucial part in human communication. Humans are social animals, and as such, they depend on other people to support and meet their many requirements. Humans are therefore a part of society. One could argue that language and people are inextricably linked since people need to communicate with one another in order to share thoughts, feelings, and other types of information.

What is linguistic? It is the study of language, including how it functions, how it is learned, and how people use it to communicate, is known as linguistics. Despite their interest in and proficiency in a multitude of languages, linguists are more knowledgeable about the ways in which language functions than they are fluent in. Every language is unique, like a different species. It catches distinctive conceptions of the universe and has its own ways of putting thoughts into words, phrases, and sentences. We learn more about the world we live in as we contrast the words and sentence structures of different languages. Beyond just comprehending the nuances of many languages, this information can be used to enhance interpersonal communication, aid in translation projects, promote literacy, and treat speech disorders. Of course, training in linguistics is useful for both learning and studying languages.

Sociolinguistics

The study of sociolinguistics, or the social implications of language. The focus of the field is on the role language plays in preserving social positions in a community. Sociolinguists make an effort to identify the specific language features that are used in a given context, which identify the numerous social relationships between the players and the key components of the circumstance. Age, sex, education, occupation, race, and peer-group identification are just a few examples of the variables that may have an impact on the sounds, grammar, and vocabulary that are chosen. For example, an American English speaker may use such forms as “He don’t know nothing” or “He doesn’t know anything,”

Anthropology linguistics is the study of the interaction between language and culture; it typically refers to research on unwritten languages. The study of the American Indian cultures and languages by anthropologists led to the development of a close link between linguistics and anthropology in the United States. Early researchers in this study found what they perceived to be substantial connections between the Indian communities' languages, ideas, and civilizations. It is still debatable whether language and culture are related, and many academics today believe that there is less of a connection than once believed.

> “*Sociolinguistics is the descriptive study of the effect of any and all aspects of society, including cultural norms, expectations, and context, on the way language is used, and society's effect on language. It can overlap with the sociology of language, which focuses on the effect of language on society. Sociolinguistics overlaps considerably with pragmatics and is closely related to linguistic anthropology.”* – Wikipedia

From this explanation of Sociolinguistics, We can assume that the 4 topics has to do with Sociolinguistics. All aspects of society, has an affect on the usage of languages and how the language transform from time to time. Despite it’s importance, language is very fluid and changes throughout time. This is because of it’s wide use, one language could be spoken by hundreds of million people around the world and its usage is affected by the culture and even other languages. That said, the 4 topics that I will explain in this paper are all important part of sociolinguistic.

The Main Topics

Language planning in sociolinguistics refers to an intentional attempt to modify the use, makeup, or acquisition of a language or set of languages within a speech community. According to Robert L. Cooper (1989), language planning is "the process of creating a normative lexicon, orthography, and grammar to serve as a guide for authors and speakers in a non-homogeneous speech community. Language planning, which is derived from Bernard Spolsky's theory of language policy, is a component of language policy along with language ideology and language practices. Language management, in Spolsky's opinion, is a more accurate phrase than language planning. The definition of language management is "the overt and visible attempt by a person or group to influence participants in the domain in order to change their behavior or views.

Another thing that is a topic in this paper is Language Shift. What is a language shift ? The process through which a speech community switches to a foreign language, typically over a long period of time, is referred to as language shift, also known as language transfer, language replacement, or language assimilation. Languages with a higher status tend to stabilize or spread at the expense of others with a lower status in the eyes of their own speakers. The change from Gaulish to Latin during the Roman Empire is one instance.

What is language maintenance ? Language maintenance is the attempt to prevent languages from becoming endangered or unknown. A language is at risk of being lost when it no longer is taught to younger generations, while fluent speakers of the language (usually the elderly) die. Language maintenance is the opposite of language shift, if Language shift is the shifting of language from language to another language of higher status, language maintenance is to preserve endangered languages and prevent it from becoming forgotten.

Language and Social Influence

> *"The words we use affect society and culture, and the words we use affect society and culture. It can be challenging to comprehend such a circular relationship, but several instances throughout this chapter and examples from our own experiences assist make the point. Seeking for opportunities to venture outside of our regular comfort zones is one of the finest methods to learn about society, culture, and language. For instance, there are various difficulties that come with studying abroad that might teach you important things. The following lesson comes from*

a buddy of mine who went to study abroad in Vienna, Austria.” – Author of “Language, Society, and Culture”

According to the author, although you and thee were formal and informal pronouns in the past, you can now be used to address a professor, a parent, or a passing friend. Other languages continue to have social conventions and laws governing how people are addressed informally and formally. As was customary in the German language, the author’s friend addressed his professor with the formal pronoun Sie but addressed his fellow students, whom he considered peers, with the informal pronoun Du. Some of the American exchange students were invited to dinner by the professor, but they were unaware that they were about to engage in a cultural ritual that would alter the way they interacted with their professor going forward.

When their lecturer told them they were moving to duzen, the American pupils took this to mean they could now address her with the informal pronoun as a mark of respect and closeness. Each student presented themselves to the professor using the formal pronoun as they made their way around the table, locked arms with her and drank (akin to the champagne toast custom at some wedding ceremonies), and then reintroduced themselves using the informal pronoun. Even in class, the American students continued to address the professor with her title, which translates to "Mrs. Doctor," but they switched to using informal pronouns, while the other students who weren't a part of the ceremony had to stick with the formal.

There isn't a ritual in English that is comparable to the German duzen because English no longer employ formal and informal pronouns, but as we will discover in the section that follows, there are plenty of customs in English that may seem equally strange to someone else.

Language and Social Context

Conversational engagement, which adheres to many social conventions and standards, is how we arrive at meaning. Rules are expressly stated conventions, as in the statement, "Look at me when I'm talking to you.," whereas norms are implied, as in, "You've got to go before you actually do to gracefully start the end to a conversation." We have acquired social standards and absorbed them to such an extent that we rarely actively perform them, which helps interactions work meaningfully. Instead, to move forward with verbal connection, we rely on routines and roles (as established by social factors), which also influence how a discussion will develop. Meaning and speech are influenced by our diverse social positions. For example, a person may say, “As a longtime member of this community…” or “As a first-generation college student…” Such statements cue others into the personal and social context from which we are speaking, which helps them better interpret our meaning.

Turn-taking is one social norm that shapes how we communicate. Turn taking is essential to how discussions proceed because people need to feel like they are contributing to a conversation (Crystal, 2005). Although we occasionally speak simultaneously with others or interrupt them, there are several verbal and nonverbal clues that are communicated between speakers, almost like a dance, that allow others to know when their turn will start or stop. It is not always the case that conversations go smoothly from start to finish with mutual comprehension. The verbal back-and-forth is frequently controlled by rephrasing ("Let me try that again," "Does that make sense?") and explanation. (2005) Crystal

We also have certain speech components that make it easier to take turns speaking. When two or more linked communication structures are present in an encounter, they are said to be "adjacent" to one another (Crystal, 2005). For instance, queries are followed by answers, greetings by comments, compliments by a thank you, and enlightening remarks by an acknowledgement. These are the basic building blocks of our linguistic interactions, and they are primarily social in nature because they help us engage.

Language and Cultural Context

The native language or nationality of a person does not exclusively define their culture. Even while people who speak the same language can have different cultural experiences due to their diverse intersecting cultural identities and life experiences, it is true that languages vary by country and area and that the languages we speak have an impact on our realities. We frequently hold our language in higher regard than other languages as a whole. No language allows speakers to communicate more successfully than another, despite suggestions that some languages are more aesthetically beautiful, difficult, or easy to learn than others (McCornack, 2007).

We are socialized into our numerous cultural identities beginning at birth. This acculturation process involves both explicit and implicit teachings, just like the social setting. The statement "You are a member of a collectivistic society, hence you should care more about the family and community than yourself" may not be said openly to a child in Colombia, which is thought of as a more collectivist nation where people emphasize group membership and cohesion over individualism. This cultural value would be communicated through speech and daily behavior. In the first two years of life, newborns learn language practices at an astounding rate. They also learn cultural knowledge and values that are ingrained in those language practices.

Our actual language has a significant impact on how our world is shaped. We can detect disparities in our ability to discourse about the world when we compare languages. There is no single term in English that distinguishes between a maternal grandfather and a paternal grandfather; we only have the words "grandfather" and "grandmother." However, there is a distinct name for each grandparent in Swedish: morfar denotes the mother's father, farfar the father, farmor the mother, and mormor the mother (Crystal, 2005). In this case, we can see how differences in and lexical restrictions in the words available to us as a result of the language we speak affect how we discourse about the world.

Language and meaning variances influenced by culture can result in some unusual interactions that might be awkward, instructive, or disastrous. Regarding awkwardness, you've probably heard tales of businesses who lacked communication skills when naming and/or advertising products in foreign languages. For instance, after using the tagline "Come Alive with Pepsi" in Taiwan, Pepsi later discovered that the literal translation was "Pepsi brings your ancestors back from the dead" (Kwintessential Limited, 2012). Similar to this, American Motors released the Matador, a new vehicle, to the Puerto Rican market only to discover—to the dismay of prospective customers—that Matador is Spanish for "killer." The language we use to reinforce positive behavior is culturally relative on a deeper level.

Parents frequently compliment and criticize their child's behavior in the United States and England by saying, "Good girl" or "Good boy." Such a word does not exist in other European languages, therefore the puritan impact on ideas of right and wrong behavior is the reason why it is solely used in these two nations (Wierzbicka, 2004). One of the most well-known and lethal cross-cultural business errors occurred in India in 1984, with devastating results. An American corporation called Union Carbide was in charge of a pesticide manufacturing facility. The amount of cross-cultural training required to enable the local personnel was overestimated by the corporation.

A. Sociolinguistics

Sociolinguistics is the study of how language and society interact, as well as how people utilize language in various social contexts. How does language impact human social nature, and how is language shaped by social interaction? is the question posed. It covers a wide range of topics in considerable depth and complexity, from the examination of regional dialects to the research of how men and women communicate with one another under specific circumstances. Sociolinguistic is the descriptive study of how society affects language use and how society affects society in general, taking into account cultural norms, expectations, and context. It may cross over with language sociology, which is concerned with how language affects society.

How does language relate to society and culture? Language not only reflects and expresses facts and observations, it also influences attitudes and behavior. It thus constitutes a vital component of the cultural prerequisites underlying societal development. The fundamental tenet of sociolinguistics is that language is flexible and constantly evolving. Language is neither consistent or uniform as a result. Instead, it varies and differs for each user as well as among and among groups of speakers of the same language. Sociolinguists are interested in how we speak differently in varying social contexts, and how we may also use specific functions of language to convey social meaning or aspects of our identity.

People modify their speech according to their social context. For instance, a person will speak differently to their college professor than they will to a youngster. This socio-situational variety, which is frequently referred to as register, is influenced by the participants' location, ethnicity, socioeconomic level, age, and gender in addition to the occasion and their relationship to one another.

Through dated written records, sociolinguists can analyze language in various time periods. To determine how language and society have interacted in the past, they look at both handwritten and printed records. The study of the connection between societal changes and linguistic changes across time is known as historical sociolinguistics. For instance, historical sociolinguists have examined the frequency and use of the pronoun you in old texts and discovered a correlation between it and changes in class structure in England in the 16th and 17th centuries.

Dialect, which is a language's geographical, social, or ethnic variety, is a topic sociolinguists frequently research. For instance, English is widely spoken in the United States. Despite the fact that everyone speaks the same language, Southerners frequently speak differently and use different terminology than individuals in the Northwest. Depending on what part of the country you are in, there are various English dialects.

When language is used, it is evident that there are differences in a language that are influenced by social circumstances, such as who is speaking, with whom the person is speaking, when the person is speaking, where the person is speaking, and for what purpose. It goes without saying that the language used by the youth group of speakers will differ from the language used by adults. Additionally, language variances seem to be correlated with variations in socioeconomic class, gender, occupation, and religion. Thus, social diversity and the variety of language functions are both factors that contribute to linguistic variance.

What caused a language to change ? Pronunciations change with time, new words are coined or borrowed, the meaning of old words shifts, and morphology either develops or degrades. Change may occur at varying rates depending on the location, but whether it happens quickly or gradually, it does so for a good reason. The rate of change may vary from one place to another but whether the changes are faster or slower, they do happen and they happen for a good cause. Understanding the causes of language change is essential for language students. It is also a significant topic for linguists, who take a descriptive attitude and accept that change is inevitable.

For language learners, understanding how languages develop and what causes such changes is crucial. For linguists who adopt a descriptive mindset and acknowledge that change is unavoidable and does occur for a better cause for all human sorts, it is also an important topic. Since both can be helpful aids to understanding, linguists have typically investigated changes in a language that happen simultaneously and how language develops over time. The reasons and types of changes that affect the English language will be covered in this simple article. Language change is influenced by a variety of causes, including political, social, cultural, technological, environmental, and moral considerations.

Lexis (word), semantics (word meaning), phonology (sound), and syntax (grammar) are some of the types of language change in the English language, and analyzing these various types can be quite difficult. As a result, just a general description and a few illustrations of the many forms of change will be provided.

Various causes, including political forces, technological advancements, as well as social, cultural, and moral considerations, influence language change. Examples of factors that influence changes in the English language are provided below.

a. Political component, which is brought on by colonialism, migration, and invasion from abroad.
b. Social element, which includes Latin, French, American, Australian, Indian, and other foreign influences. Language change is also influenced by the distinctive speech patterns of people. Language usage is influenced by location, age, gender, education level, and social standing.
c. The exposure of one linguistic group to another through media like radio, television, movies, music, publications, and fashion is referred to as a cultural component.
d. Rapid developments in information technology, industries, products, and the economy simply call for new terms, which propel language change.
e. Moral component, which discusses contemporary environmental and anti-racist movements (Beard, 2004).

"Language changes for several reasons. First, it changes because the needs of its speakers change. New technologies, new products, and new experiences require new words to refer to them clearly and efficiently. Consider texting: originally it was called text messaging, because it allowed one person to send another text rather than voice messages by phone. As that became more common, people began using the shorter form text to refer to both the message and the process, as in I just got a text or I'll text Sylvia right now." – Betty Birner

"Yes, and so is every other human language! Language is always changing, evolving, and adapting to the needs of its users. This isn't a bad thing; if English hadn't changed since, say, 1950, we wouldn't have words to refer to modems, fax machines, or cable TV. As long as the needs of language users continue to change, so will the language. The change is so slow that from year to year we hardly notice it, except to grumble every so often about the 'poor English' being used by the younger generation! However, reading Shakespeare's writings from the sixteenth century can be difficult. If you go back a couple more centuries, Chaucer's Canterbury Tales are very tough sledding, and if you went back another 500 years to try to read Beowulf, it would be like reading a different language." – also Betty Birner

How does sociolinguistic relate to language shift? Language shift is the process by which a speech community that includes bilingual speakers gradually switches from one of its two languages to the other in a contact situation. Researchers have concentrated on speakers' attitudes (both expressed and implicit) toward a language, areas of language usage in the community, as well as other large-scale social factors because the primary determinants of language change are often thought to be social. Additional studies have concentrated on language shift's consequences, mainly on how the language itself is changing. Therefor language shift is indeed a relevant cause in the study of sociolinguistics.

How does language maintenance relate to sociolinguistic? Social scientists have demonstrated a persistent interest in the formal alterations displayed by endangered languages. Some of the key works on death and attrition cited above have A separate chapter has been set aside for comments on structural grammatical alterations and loss. Even a few monographs that concentrate on the grammatical structure of the languages that are under risk. According to sociolinguists, structural deterioration and loss are brought on by modifications to a language's communicative domains. structural limitations in grammar have been conclusively linked to deterioration a narrowing of speech genres (Tsitsipis, in Dorian 1989, 117). however, by itself An essential component that impacts structural healing or disintegration the language's use in the neighborhood and the speakers' perspectives on their dialect.

How does language planning relate to sociolinguistic? Language planning is a subfield of sociolinguistics that is described as the deliberate planning of changes in how or how to implement a diversity of languages. Language planning, ideal language planning, language planning goals, linguistic planning styles and levels, linguist positions in language planning, language planning research, language planning and linguistic planning implementation and assessment, bilingual training and education policies are some of the themes covered.

1. Language Planning

A tentative definition of language planning is the deliberate planning of change in the form or use of language(s) (or varieties). Language planning is typically regarded as a subdiscipline of sociolinguistics. Language usage and planning are both social processes. However, there are close connections between language planning and other types of planning, such as in the economic and cultural spheres, which give linguistic planning a strong multidisciplinary flavor. Political or language divides are never far away (Mazrui 1975; O'Barr, W. & O'Barr 1976); linguistic planning studies are undoubtedly intricately linked to one another.

What do you need to know more regarding language planning ? Language planning (hereinafter LP) is the process of making decisions and putting those decisions into practice in order to change the structure (corpus) and functions (thus, status) of languages and/or language varieties in order to address linguistic and/or extralinguistic issues at the national, international, or local level (cf. Cooper, 1989, pp. 30–31). Many different agents, including governments, language academies, and people, participate in LP. The sociology of language, which is concerned with "language variants as targets, as impediments and as facilitators, and with the users and uses of language variations as parts of more pervasive social patterns or processes," is where LP is primarily situated (Fishman, 1972, p. 9).

In the fourth concept of Fishman, Language Preparation may definitely be included (Fishman (ed.)1971:9): "Language sociology deals with language diversity as a target, as a barrier and as 9 facilitator, as well as language users and uses as aspects of wider social models and processes." However, the distinctions "makro" and "micro" are not clear: "there are no wide-ranging links between language and society, which are not interactive in individual ways to make them a reality" (Fishman, 1971b: 31). Two ends in one clinic are macro- and micro-sociolinguism, the former stress social, the latter linguistic, structures. Planning would have to take place on various stages in the process of language planning at different points along this path, with a useful mid-way point in Fishman's concept of domain (20071 b). William Stewart outlines ten functional domains in language planning:

- *Official – An official language "function[s] as a legally appropriate language for all politically and culturally representative purposes on a nationwide basis."[12] The official function of a language is often specified in a constitution.*
- *Provincial – A provincial language functions as an official language for a geographic area smaller than a nation, typically a province or region (e.g. French in Quebec)[13]*
- *Wider communication – A language of wider communication may be official or provincial, but more importantly, it functions as a medium of communication across language boundaries within a nation (e.g. Hindi in India; Swahili language in East Africa)[13]*
- *International – An international language functions as a medium of communication across national boundaries (e.g. English, formerly French as a diplomatic and international language)[13]*
- *Capital – A capital language functions as a prominent language in and around a national capital (e.g. Dutch and French in Brussels)[13]*
- *Group – A group language functions as a conventional language among the members of a single cultural or ethnic group[13]*
- *Educational – An educational language functions as a medium of instruction in primary and secondary schools on a regional or national basis (Urdu in West Pakistan and Bengali in East Pakistan)[13]*
- *School subject – A school subject language is taught as a subject in secondary school or higher education (e.g. Classical languages)[13]*
- *Literary – A literary language functions as a language for literary or scholarly purposes (Academese)[13]*
- *Religious – A religious language functions as a language for the ritual purposes of a particular religion (e.g. Latin for the Latin Rite*

within the Roman Catholic Church; Arabic for the reading of the Qur'an).

Robert Cooper outlines two additional functional domains (mass media and work) and distinguishes three sub-types of official functions:

- *A statutory language is a "de jure" official language*
- *A working language is used by a government for daily activities*
- *A symbolic language is used as a state symbol*

Language planning is a very young but not entirely unrelated field in sociolinguistics (see, for instance, Fishman, 1971c), theory building is currently quite important to their development. As a result, persons who are unfamiliar with language planning may first be puzzled by the number of diverse meanings and words in the literature that one may attempt to explain.

Language planning is an established, continuous, long-term, and deliberate attempt on the part of governments to change the function of language in a society in order to address communication issues, according to Weinstein's description (Weinstein, 1980: 56).

Jernudd and Das Gupta without a doubt. Das Gupta and Ferguson (1977) define language planning as an evaluation of linguistic resources, the assignment of preferences and functions to one or more languages, and a misuse in accordance with previously established goals. On (1971), the political, problems-solving nature of linguistic planning is similarly stressed. By setting priorities and taking into account potential solutions at each stage of the process, Rubin (1973) emphasizes the future-focused nature of the company's difficulties. She emphasizes the social element of language planning and the requirement for planners to consider the requirements and expectations of planners. Policy formation is not a planned process. Many alleged "failures" in language preparation may have just been the result of unplanned initiatives.

a. Program and Objectives of Language Planning

Rubin (1977) provides a thorough breakdown of the stages in a perfect language planning program. Step 1 calls for the gathering of data, the spotting of issues, and the resolving of potential constraints. Preparation is the second step, where goals are determined, strategies are prepared, and outcomes are anticipated. The proposal is then presented, with my involvement in stage 3 and feedback on its success or failure in stage 4. The preparation is a continuous process at all times due to input and program updates. Even though this is a perfect order, it provides a good model to schedule and contrast with actual planning procedures.

In an effort to combine many models, Weinstein (1980) describes a comparable process in greater depth, with 11 program phases. He also provided examples of how Rubin's model process was put into practice (such as the creation of bureaucracies), the results of planning (such as acceptance or rejection by language users), and interactions between policymakers (the government), policy journalists (the bureaucracy), and planners. His attempt to categorize specific language preparation process participants is one of the explanation's most useful aspects.

Three goals are set for language preparation: extralinguistic goals connected to linguistic reform, halflinguistic goals relating to changes in written structures, orthography, and pronunciation, and linguistic goals related to linguistic changes, such as extensions or standardization. Changes in the use of a language or languages of language are among the linguistic priorities. These terms suggest that language planning is constrained and represent a limited understanding of linguistics. For instance, the linguist may participate to language planning even if the objectives are extraterrestrial (see section 10 below on the linguist's involvement in language planning).

The same words are used by Rubin (1977) to explain aims in a somewhat different approach. Extra-linguistic aims are situations in which a non-linguistic goal is assisted by creating a language difficulty that may not even exist but was purposefully created. While linguistic aims aim to address communication issues, semi-linguistic goals serve linguistic, social, and political interests. Evidently, Rubin and Rabin are referring to different sets of objectives. The distinctions made by Rabin between planning status (the planning of certain functions or language uses) and corpus (the shifting of language codes and the production of grammars and dictionaries) are comparable to those made by Kloss (Kloss, 1969).

In what ways do various goals further communication, social, political, or other non-linguistic objectives? Rubin explains.

b. Language planning as product planning

We learned how a language planning program could operate and what specific goals and priorities should motivate planning. It is now necessary to consider potential changes to a language (product) within the framework of a language planning program. Following Neustupny (1970), we separate product planning into four categories: collection, codification, processing, and development. Since language selection is a substantial outcome of political choices, it is a process that is considerably different from the other three. The relevance appears to be related to Gorman's (1973) idea of allocation, which he views as distinct from the system. When a language is standardized and has a dictionary and grammar reference system, codification is necessary. In order for a language to handle new designs, it will need new terms if it assumes multiple functions (elaboration). Finally, linguistic notions of adequacy can incorporate expression if the various variations in a language stabilize. These final three components—codification, growth, and culture—may be seen as distinct sorts of corpus planning and can be thought of as a planning stage that results from planning (see section 6 above). They might also be a transient language sequence. For instance, Neustupny argues that wealthier countries with more developed language functions may give "cultivation" techniques, but underdeveloped countries are typically at the selection ("political" approach) level, choosing for inter- and intranational communication. Haugen (b.1966a) offers a similar planning model and Fishman (1975) suggests the convergence of the two. (Evidence of the method is clearly seen in the Design Document Center and its newsletters Plainly Stated).

c. Types of language planning

1) Status Planning

A language's status, or standing, is affected by status planning, which is the assignment or reallocation of a language or dialect to functional areas within a society. Language status is different from language prestige and language function, albeit they are linked. Language status refers to a language's position (or standing) in relation to other languages. The status of a language is determined by how well it satisfies four criteria that were outlined by Heinz Kloss and William Stewart in 1968. Kloss and Stewart agreed that a language's standing is determined by four characteristics.

Although their respective frameworks are slightly different, they both emphasize four traits in common:

1. Language origin – whether a given language is indigenous or imported to the speech community
2. Degree of standardization – the extent of development of a formal set of norms that define 'correct' usage
3. Juridical status
   a. Sole official language (e.g. French in France and Turkish in Turkey)
   b. Joint official language (e.g. English and Afrikaans in South Africa; French, German, Italian and Romansh in Switzerland)
   c. Regional official language (e.g. Igbo in Nigeria; Marathi in Maharashtra, India)
   d. Promoted language – lacks official status on a national or regional level but is promoted and sometimes used by public authorities for specific functions (e.g. Spanish in New Mexico; West African Pidgin English in Cameroon)
   e. Tolerated language – neither promoted nor proscribed; acknowledged but ignored (e.g. Native American languages in the United States in the present day)
   f. Proscribed language – discouraged by official sanction or restriction (e.g. Galician, Basque and Catalan during Francisco Franco's regime in Spain; Macedonian in Greece;[10] indigenous American languages during the boarding school era[11])
4. Vitality – the ratio, or percent, of users of a language to another variable, such as the total population.[5] Kloss and Stewart both distinguish six classes of statistical distribution. However, they draw the line between classes at different percentages. According to Kloss, the highest level of vitality is demarcated by 90% or more speakers, followed by 70%, 40%, 20%, 3%, and less than 3%. According to Stewart, the six classes are determined by the following percentages of speakers: 75%, 50%, 25%, 10%, 5%, and less than 5%.

2) Corpus Planning

Corpus planning is the prescriptive intervention in a language's forms in which planning choices are made to engineer changes to the language's structure. Activities involving corpus planning frequently originate from assumptions about how well a language's structure would carry out specified purposes. In contrast to status planning, which is typically carried out by politicians and administrators, corpus planning is typically the responsibility of people with better language competence. Graphization, standardization, and modernisation are the three categories of corpus planning that have historically been acknowledged.

3) Graphization

The term "graphization" describes the creation, choice, and alteration of scripts and orthographic rules for a language. [16] The use of writing in a speech community can have long-lasting sociocultural benefits, such as faster generational transmission of knowledge, more effective communication with larger groups of people, and a standard to which different spoken language variations are frequently compared. [17] Two important findings regarding the effects of implementing a writing system were produced by linguist Charles A. Ferguson. The use of writing firstly expands the community's linguistic repertoire by introducing a new dialect. Despite the fact that written language is frequently regarded as less important than spoken language, a language's vocabulary, grammatical structures, and phonological structures frequently take on qualities in the written form that are different from the spoken version.

Corpus planners can choose to use an existing system or create a new one when constructing a writing system for a language. The katakana syllabary of the Japanese language was chosen by the Ainu of Japan as the writing system for the Ainu language. Ainu features many CVC syllables, which make it difficult to adapt this language to the katakana syllabary. Katakana is created for a language with a basic CV syllable structure. As a result, the Ainu language makes use of a modified form of katakana, where syllable-final codas are represented as consonants by a subscript variant of a katakana sign that starts with the required consonant.

4) Standardization

One dialect of a language frequently takes precedence over other social and regional dialects during the standardization process. Another strategy is to use a poly-phonemic written form, which is meant to accurately reflect all dialects of a language but lacks a standard spoken form, in situations when dialects are mutually intelligible. If one dialect is chosen, it becomes thought of as the "best" form of the language and as supra-dialectal.

The decision to choose the standard language has significant social ramifications since it advantages the speakers whose spoken and written dialects are most similar to the standard. The chosen norm is typically expressed by the social group with the greatest power in society, and it is forced on other groups as the model to imitate, necessitating the standard norm for socioeconomic mobility. In actuality, standardization typically means codifying the norm as well as strengthening its uniformity.

5) Modernization

When a language must increase its resources to fulfill functions, modernization takes place. When a language has a change in status, such as when a nation obtains independence from a colonial power or when the language education policy is altered, modernization frequently takes place. The extension of the lexicon, which enables the language to debate themes in contemporary semantic domains, is the primary impetus behind modernization. In order to define new technical terms, language planners typically create new lists and glossaries, but it is also important to make sure that the new terms are regularly utilized by the relevant societal sectors. Other languages, like Japanese and Hungarian, have rapidly expanded their lexicons to keep up with modernization demands.

d. Acquisition Planning

A national, state, or municipal government system that engages in acquisition planning seeks to impact several facets of language, including status, distribution, and literacy through education Although it can be utilized by non-governmental organizations, acquisition planning is more frequently related to government planning.

Acquisition planning is frequently incorporated into a larger language planning process, which also involves evaluating the status of languages, revising corpora, and finally introducing the changes to society through educational systems ranging from primary schools to universities on a national, state, or local level. This process of transformation may require changing the layout of student textbooks, altering the ways in which an official language is taught, or creating a bilingual language program. For instance, if a government decides to elevate or change the status of a particular language, it may pass legislation mandating that textbooks be produced exclusively in that language or that professors only teach in that language. As a result, the status of the language would be supported or its reputation may grow. In this approach, acquisition planning is frequently employed to support linguistic purism or language revitalization, which can alter the status of a language or stop a language shift.

There are problems with acquisition planning. Governments can benefit from acquisition planning, but there are issues that must be taken into account. Governments must take into account the consequences on other parts of state planning, such as economic and political planning, because the effects of planning methods cannot ever be guaranteed, even with a strong evaluation and assessment system. Some proposed acquisition adjustments might also be overly radical or implemented prematurely if not properly planned and coordinated. Ample planning and knowledge of available financial resources are crucial because acquisition planning can also be financially taxing. Governmental objectives must therefore be carefully planned and organized.

e. Levels of Language Planning

The majority of authors do not themselves engage in language planning and instead view it as a national government activity involving lower level entities in terms of implementation or scope. National linguistic planning initiatives are conducted out (Jernudd & Das Gupta, 1971). On other I.P levels, though, Jernudd and Fishman (1973) made comments. This is a significant development of the language planning idea since it avoids pointless divisionalization and highlights the connections between language planning and its effects. The level definition is especially helpful in terms of learning English language because by outlining the planning process in multiple chain links, we should be able to identify the core of issues and causes for success/failure of such projects.

B. Language Maintenance, Language Shift, & Endangered Languages

Various causes, including political forces, technological advancements, as well as social, cultural, and moral considerations, influence language change. Examples of factors that influence changes in the English language are provided below.

a. Foreign invasion, migration, and colonialism are all factors in **politics**.
b. **Social element**, which includes Latin, French, American, Australian, Indian, and other foreign influences. Language change is also influenced by the distinctive speech patterns of people. Language usage is influenced by location, age, gender, education level, and social standing.
c. The exposure of one linguistic group to another through media like radio, television, movies, music, publications, and fashion is referred to as a **cultural component**.
d. Rapid developments **in information technology**, industries, products, and the economy simply call for new terms, which propel language change.
e. **Moral component**, which discusses contemporary environmental and anti-racist movements (Beard, 2004).

1. Definition of Language Maintenance

Language maintenance refers to the practice of maintaining a language in the face of competition from a more dominant regional or social language. The inverse of this is a language shift, which refers to the replacement of one language with another as the main form of communication within a society. When that community is the last in the world to speak that language, the phrase "language death" is used. Language shifts like Cornish's extinction in England are another example (to English). Since Norwegian is still widely used in its native Norway, the decline of Norwegian as an immigrant language in the USA is a prime example of change without death.

2. Language Shift

Speaker Competence in Language Shift - The level of skill displayed by speakers of a dying language might range from complete command to none. Passive bilinguals are able to understand the ancestral language but are unable to produce it themselves. Semi-speakers continue to use the ancestral language in an imperfect way. Young fluent speakers have a native command of the ancestral language, but show subtle deviations from the norms of older speakers. The idea of the new speaker, which you learnt about earlier this week, can be compared with the phrase "semi-speaker."

About Language Shift - When members of a specific community or subculture switch to a different primary language for communication, this is known as language shift. It is also the process by which a bilingual speech community that is in contact with another community progressively switches from using one of its own vernaculars to the other. In the age of globalization, when individuals talk using more current languages like English and Bahasa Indonesia with more refined spelling, the informal elements of language shift are typically viewed as social demands. That will be related to the speakers' standing in society or their reputation. The more often they speak with dominant language, the easier they get along with people with higher status social. Language seems to show how well-educated you are and that is why we can see the importance of being good at English language nowadays.

The course of Shift - In the initial phases of the relationship between two languages, they may show specific distribution patterns over specific domains. Public and formal domains may be allotted to the dominant language, with more informal and personal domains allotted to the minority language. The home, religion, folk songs and tales usually are the last bastions of survival for the dominated language.

Communities - What about the dialects possessed by people from different communities then? The only way to answer that is by preventing for the vernaculars to die. This is why the role of language maintenance is important. However, there are three different communities that may get a chance for their vernaculars shifted:

a. Migrant Communities : People from Cirebon, where they were born and raised, frequently relocate to Jakarta. When they first encounter fellow Cirebonese, they will continue to communicate in the Cirebon dialect. But when they must communicate with people who are not Cirebonese, their languages change. Due to a societal need, they will progressively discontinue using their previous dialects (to live their life in Jakarta). However, Cirebonese find it difficult to give up their dialects (like the intonation). This is another reason why some people in Jakarta even create their own communities and frequently congregate so they can freely utilize (keep) their own vernaculars.
b. Non-Migrant communities : As a result of the current global era, which is imposing a new definition of a happy living, non-migrant communities may also face a language shift. The new phrase here

suggests that speaking English well is necessary if you want to land a decent job and a lovely woman. You'll have a better life and a better career if you can speak English well. That also establishes a fresh reason why the English language is significant in the current globalization era.

c. Migrant Majority : This is quite rare to be found in Indonesia. For smaller scope, we can almost find Minangkabau people in Java Island. They came moderately in order to have a better life in big city, like Jakarta. But they can’t be considered as migrant majority until the population of them in an area is bigger than the former population. But for broader example, we can see how the Whites came to America which formerly inhabited by Indian tribes.

3. Language Maintenance combating Language Shift

Basis - Fewer than 10,000 persons are said to speak each of the more than 3,000 languages. A reference book from SIL International called Ethnologue provides a list of all known living languages and indicates that 417 of them are in danger of going extinct. According to Blue Shield International's president, protecting languages also protects cultural heritage. "Currently, one language is lost worldwide every six weeks on average. There are over 6800 different languages. However, only 4% of the population is able to speak 96% of the languages, and 4% of the population is only able to speak 4% of the languages. These 4% are not under danger since they are spoken by numerous language groups. But 96% of the languages we speak are essentially endangered.

As a means of communication and self-expression, language is a crucial component of any culture. Future generations lose a critical component of the culture that is required to fully comprehend it when a language is lost to extinction. Due to this, language is now a particularly vulnerable piece of cultural heritage, making its preservation even more crucial. According to statistics from the United Nations Educational, Scientific, and Cultural Organization's ("Atlas of Languages in Danger of Disappearing"), there are an estimated 7,000 languages spoken worldwide today, with the eight most frequent languages being spoken by half of the world's population.

There are various viewpoints on how to preserve a language. One strategy is to support younger generations in learning the language so that when they mature, they will pass it down to their offspring. This choice is frequently all but impossible. A language is frequently endangered by a variety of circumstances, and it is impossible to regulate all of these elements to assure the language's survival.

The challenges of language extinction and language preservation can be made more widely known online. It can be used to give information and access to languages, as well as translate and categorize many languages. The spoken forms of languages can be preserved through new technologies like podcasts, and information about native literature can be preserved through written records.

4. Endangered Languages

A language may be in danger of dying out due to a variety of circumstances. One is when a language is no longer taught to the community's children, or at least to a significant portion of the kids. In these situations, the elderly members of the community are typically the last native speakers of the language, and as they pass away, the language also fades extinct.

However, the number of young speakers alone cannot guarantee the survival of a language. The language becomes endangered if the young people who do speak it are moved to a location where it is not used. A language can be at risk from military and political unrest as well. Language death ultimately results from speakers switching to a language that is more frequently spoken or one that is connected with social or economic power. There are currently spoken in between 6,000[4] and 7,000 different languages, according to the majority opinion. By the year 2100, some linguists predict that between 50% and 90% of them will either be extinct or in grave danger. 50% of the world's population speaks one of the 20 most widespread languages, each of which has more than 50 million native speakers, but the majority of languages are only spoken by less than 10,000 people. More broadly, 0.2% of the world's languages are spoken by half of its inhabitants. Furthermore, just 4% of people worldwide speak all of the languages that exist.

Potential endangerment is the first step towards language extinction. When a language is under intense external strain but still has communities of speakers who transmit the language on to their offspring, this is the case. Endangering others is the second stage. When a language reaches the endangerment stage, there are very few speakers remaining, and most kids aren't even trying to learn it. Languages in their third stage of extinction are under grave risk. A language is unlikely to endure another generation at this point and will shortly go extinct. The fifth stage, which is extinction, comes after the fourth stage, which is morbid.

Examples of Endangered Languages :

UNESCO languages by degress of endangeredness
Click heading to sort

Name in English	Number of speakers	Degree of endangerment
South Italian	7500000	Vulnerable
Sicilian	5000000	Vulnerable
Low Saxon	4800000	Vulnerable
Belarusian	4000000	Vulnerable
Lombard	3500000	Definitely endangered
Romani	3500000	Definitely endangered
Yiddish (Israel)	3000000	Definitely endangered
Gondi	2713790	Vulnerable
Limburgian-Ripuarian	2600000	Vulnerable
Quechua of Southern Bolivia	2300000	Vulnerable
Kumaoni	2003783	Vulnerable
Aymara	2000000	Vulnerable
Emilian-Romagnol	2000000	Definitely endangered
Piedmontese	2000000	Definitely endangered
Venetan	2000000	Vulnerable
Zazaki	2000000	Vulnerable
Kurux (India)	1751489	Vulnerable

There are numerous initiatives underway that try to stop or slow down language loss through the revitalization of endangered languages and the promotion of education and literacy in minority languages. These initiatives frequently involve collaborations between linguists and language communities. Many nations have passed particular legislation around the globe with the purpose of preserving and stabilizing indigenous speaking communities' languages. Many linguists are also focusing on documenting the thousands of languages of the globe about which little or nothing is known, realizing that it is doubtful that most of the world's endangered languages will be revived.

5. Number of Languages

It is unknown how many modern languages there are in the world, and it is unclear what distinguishes a language from a dialect. The range of estimates depends on the scope and methodology of the research, the definition of a distinct language, and the degree of our understanding of isolated and remote language communities. The number of languages that are currently known changes over time as some go extinct and others are found. Until the use of comprehensive, systematic surveys in the latter part of the twentieth century, an exact estimate of the number of languages in the globe remained unknown. Early in the 20th century, the bulk of linguists avoided estimating. One of the most active research agencies is SIL International, which maintains a database, Ethnologue, kept up to date by the contributions of linguists globally.

6. Measuring Endangerment

Although there is no set criterion for declaring a language endangered, the UNESCO paper Language vitality and endangerment from 2003 lists nine criteria for doing so:

a. Intergenerational language transmission
b. Absolute number of speakers
c. Proportion of speakers existing within the total (global) population
d. Language use within existing contexts and domains
e. Response to language use in new domains and media
f. Availability of materials for language education and literacy
g. Government and institutional language policies
h. Community attitudes toward their language
i. Amount and quality of documentation

Numerous languages, including some spoken by tens of thousands of people in Indonesia, are in danger of extinction because no longer taught in schools and local languages are being replaced by Indonesian. In contrast, a language with only 500 speakers could be regarded as very alive if it is the dominant tongue in a community and all children in that community speak it as their first or only language.

According to intergenerational transfer, UNESCO classifies languages as "vulnerable" if children do not speak them outside of the home, "definitely endangered" if they do not speak, "severely endangered" if they are only spoken by the oldest generations, and "critically endangered" if they are not spoken at all (spoken by few members of the oldest generation, often semi-speakers). 2,473 languages are categorized by degree of endangerment in the Atlas of the World's Languages in Danger published by UNESCO.

CONCLUSION

Language shift is a fascinating linguistic phenomenon, it might be said. As long as there are still people living on our planet, this unavoidable occurrence will continue. Keep in mind that languages and their speakers will both perish. Therefore, the intention of the minority language speakers to save their languages from extinction will determine if any language transfer takes place. Similar to the circumstances in Indonesia now, people may believe that a person should be proficient in English, but if they are from the country, they should remember how their native tongue used to be something they were proud of. Therefore, one of the measures made by interested parties to stop a language's decline or perhaps bring it back to life is language revitalization or reversing language shift.

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APPENDICES

Appendices 1. Compiler Profile

Resume Summary

Latest Position	:	Lecturer at English Education Department Faculty of Teacher Training and Education
Latest Job Function	:	Education
Latest Industry Sector	:	Education

Personal Identity

Name	:	Lamhot Naibaho, S.Pd.,M.Hum
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Place and date of Born	:	Buluduri, 18 November 1985
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Educational Background

Bachelor Degree	:	English Education Department (State University of Medan) - 2009

Magister	:	English Applied Linguistics Department (State University of Medan) - 2012
Doctoral/Ph.D	:	Language Education Department (State University of Jakarta) - 2016

Research Experiences

1. Improving Students' Narrative Writing Ability through Self-Regulated Strategy Development – University Research
2. The Analysis of English Test Designed by Junior High School Teachers' Using Blooms' Taxonomy – University Research
3. An Analysis of English National Final Exam (UAN) for Senior High School Viewed from Bloom's Taxonomy Theory – University Research
4. The Description of Students' Interest and Learning Achievement on Christian Leadership at *Universitas Kristen Indonesia* – University Research
5. Improving Students' Essay Writing Ability through Consultancy Pre-writing Protocol – University Research
6. The Active Role of Families in Building Students' Character at *Universitas Kristen Indonesia* – University Research
7. Improving Students' Speaking Ability through Independent Learning Method at Christian University of Indonesia – University Research
8. Language Acquisition by A Child Suffering of Language Delay – ***RESEARCH GRANTS from Ministry of Research, Technology and Higher Education of Indonesia***
9. The Evaluation of SCL and Students' Internship Program at *Sekolah Mitra PSKD Se Jakarta* – University Research
10. The Retention and Preservation of Regional Languages as Multi-Cultural Identities of Indonesia in the Globalization Era – University Research
11. The Description of medical students' interest and achievement on anatomy at faculty of medicine *Universitas Kristen Indonesia* – University Research

12. Building Employees' Mental Health: The Correlation between Transactional Leadership and Training Program with Employees' Work Motivation at XWJ Factory – University Research
13. Healthy Work Culture Stimulate Performance - – University Research
14. Analysis of Nursing Quality Services – University Research
15. The Asmat Tribe Perception of Child Parenting – ***GRANTS from Wahana Visi Indonesia***
16. Organizational Development Mentoring and Procurement Skill Training – ***GRANTS from United State of America Ambassy***
17. The Effectiveness of Mastery Learning Technique On Improving Students' Ability in Completing English National Examination – University Research
18. Analysis of Student Morality according to Kohlberg and Lickona's Theory at *Sekolah SMP Negeri 9 dan 29 Bekasi* - ***RESEARCH GRANTS from Ministry of Research, Technology and Higher Education of Indonesia.***
19. *Maintenance and Preservation of Regional Languages as the Multi-Cultural Identity of the Indonesian Nation in Industry 4.0* - ***RESEARCH GRANTS from Ministry of Research, Technology and Higher Education of Indonesia.***
20. *Evaluation of the Scavengers Development Program Conducted by GMIM Getsemani Sumompo* - ***RESEARCH GRANTS from Ministry of Research, Technology and Higher Education of Indonesia***

Scientific Publications

1. *Peranan Guru dalam Pengajaran Bahasa Inggris* JDP (Jurnal Dinamika Pendidikan).
2. *Bersama Mendukung Otonomi Daereh sebagai Langkah Menuju Daerah yang Maju, Masyarakat yang Makmur, Sejahtera dan Sentosa (*APKASI **(Asosiasi Pemimpin Kepala Daerah se Indonesia)/Lomba Penulisan Karya Ilmiah Tingkat S2, S3, Dosen dan Profesor*).***
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5. Improving Students' Essay Writing Ability through Consultancy Prewriting Protocol at Christian University of Indonesia **(The Asian ESP Journal, 28 Agustus 2018) - *SCOPUS INDEXED JOURNAL.***

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    Naibaho, L., & Ambrosia, Y. (2019). Students' Perception on Guessing Game Use in Learning Vocabulary at SMPK Ignatius Slamet Riyadi
11. Implementation Of Students Centered Learning At Persekutuan Sekolah Kristen Djakarta **(International Journal of Engineering Sciences & Research Technology, 7/8/2018 Page. 585-592).**
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26. **The Use of Google on Completing English Assignment by the Students' of English Education Department at Universitas Negeri Medan (International Journal of Research-Granthaalayah, 8/6/2020 Page. 150-155).**

    Digeyasa, I. W., & Naibaho, L. (2020). The Use of Google on Completing English Assignment by the Students'of English Education Department at Universitas Negeri Medan. *International Journal of Research*, *8*(6), 150-155.

27. COVID-19 and Students' Anxiety Management (International Journal of Innovation, Creativity and Change, Volume 13, Issue 7, 2020) - ***SCOPUS INDEXED JOURNAL.***

    Nadeak, B., Naibaho, L., & Silalahi, M. (2020). COVID-19 and Students' Anxiety Management. *International Journal of Innovation, Creativity and Change*, *13*(7), 1574-1587.

28. Building a Culture of Tolerance since Early Childhood **(International Journal of Research-GRANTHAALAYAH 8 (8), 244-249).**

    Tyas, E. H., & Naibaho, L. (2020). Building a Culture of Tolerance since Early Childhood. *International Journal of Research-GRANTHAALAYAH*, *8*(8), 244-249

29. Female and Males' Brain Tendencies In Learning English as A Second Language **(International Journal of Research-Granthaalayah, 8/7/2020 Page. 211-216).**

    Naibaho, L. (2020). Female and Males'brain Tendencies In Learning English as A Second Language. *International Journal of Research-GRANTHAALAYAH*, *8*(7), 211-216.

30. The Effectiveness Of Mastery Learning Technique On Improving Students'ability In Completing English National Examination **(International Journal of Research-GRANTHAALAYAH Vol 8 Nomor 2 2020).**

    Nadeak, B., & Naibaho, L. (2020). The Effectiveness of Mastery Learning Technique on Improving Students'ability In Completing English National Examination. *International Journal of Research-GRANTHAALAYAH*, *8*(2), 57-62.

31. A harmony among of religious community is required amidst the covid-19 pandemic **(International Journal of Research-GRANTHAALAYAH, Vo; 8 No. 9 2020).**

    Tyas, E. H., & Naibaho, L. (2020). A harmony among of religious community is required amidst the covid-19 pandemic. *International Journal of Research-GRANTHAALAYAH*, *8*(9), 422-428.

32. Korelasi Kemampuan Berpikir Kritis Mahasiswa dan Penggunaan Media Sosial Terhadap Capaian Pembelajaran Pada Masa Pandemi Covid-19 (Jurnal Konseling dan Pendikan Vol 8, No 2 (2020). **National Accredite Journal _ *SINTA 2.***

    Nadeak, B., Juwita, C. P., Sormin, E., & Naibaho, L. (2020). Hubungan kemampuan berpikir kritis mahasiswa dengan penggunaan media sosial terhadap capaian pembelajaran pada masa pandemi Covid-19. *Jurnal Konseling dan Pendidikan*, *8*(2), 98-104

33. Video-Based Learning on Improving Students'learning Output (PalArch's Journal of Archaeology of Egypt/Egyptology, Vol 17. Issue 2. 2020) - ***SCOPUS INDEXED JOURNAL.***

    Nadeak, B., & Naibaho, L. (2020). Video-Based Learning on Improving Students'learning Output. *PalArch's Journal of Archaeology of Egypt/Egyptology*, *17*(2), 44-54.

34. HOTS Learning Model Improves the Quality of Education **(International Journal of Research-GRANTHAALAYAH 9 (1), 176-182).**

    Tyas, E. H., & Naibaho, L. (2021). HOTS Learning Model Improves the Quality of Education. *International Journal of Research-GRANTHAALAYAH*, *9*(1), 176-182.

35. Motivation and HRM Factors Relation to the Employee Loyalty (Polish Journal of Management Studies Vol. 22 No. 2. 2020) - ***SCOPUS INDEXED JOURNAL.***

    Nadeak, B., & Naibaho, L. (2020). Motivation and HRM Factors Relation to the Employee Loyalty. *Polish Journal of Management Studies*, *22*(2).

36. Learning Management in Suburban Schools During the Midst of Covid-19 (Psychology and Education Journal, Vol. 58 n0. 2 2021) - ***SCOPUS INDEXED JOURNAL.***

    Nadeak, B., Naibaho, L., Sunarto, S., Tyas, E. H., & Sormin, E. (2021). Learning Management in Suburban Schools During the Midst of COVID-19. *Psychology and Education Journal*, *58*(2), 1131-1139.

37. The Integration of Lecturers' Professionalism and Intelligence with Environment Insight (Psychology and Education Journal, Vol. 58 n0. 2 2021) - ***SCOPUS INDEXED JOURNAL.***

    Sunarto, E., Naibaho, L., Sormin, E., & Nadeak, B. (2021). The Integration of Lecturers' Professionalism and Intelligence with Environment Insight. *Psychology and Education Journal*, *58*(2), 5981-5987

38. Lecturers' Cultural Sensitivity on Using Social Media-Facebook and Instagram (Psychology and Education Journal, Vol. 58 n0. 2 2021) - ***SCOPUS INDEXED JOURNAL.***

    Tyas, E. H., Sunarto, L. N., Nadeak, B., & Sormin, E. (2021). Lecturers' Cultural Sensitivity on Using Social Media-Facebook and Instagram. *Psychology and Education Journal*, *58*(2), 5974-5980.

39. Strengthening the Values of Christian Education in Facing the New Normal Era. (Psychology and Education Journal, Vol. 58 n0. 2 2021) - ***SCOPUS INDEXED JOURNAL.***

    Kolibu, D. R., Peter, R., Naibaho, L., Paparang, S. R., & Hanock, E. E. (2021). Strengthening the Values of Christian Education in Facing the

New Normal Era. Psychology and Education Journal, 58(2), 10937-10944.

40. The Integration of Lecturers' Professionalism and Intelligence with Environment Insight. (Psychology and Education Journal, Vol. 58 n0. 2 2021) - ***SCOPUS INDEXED JOURNAL.***

    Sunarto, E., Naibaho, L., Sormin, E., & Nadeak, B. (2021). The Integration of Lecturers' Professionalism and Intelligence with Environment Insight. *Psychology and Education Journal*, *58*(2), 5981-5987.

41. Learning Management in Suburban Schools During the Midst of COVID-19 (Psychology and Education Journal, Vol. 58 n0. 2 2021) - ***SCOPUS INDEXED JOURNAL.***

    Nadeak, B., Naibaho, L., Sunarto, S., Tyas, E. H., & Sormin, E. (2021). Learning Management in Suburban Schools During the Midst of COVID-19. *Psychology and Education Journal*, *58*(2), 1131-1139.

42. Pre-Service Teachers' Soft Skills and Achievement (**Turkish Journal of Computer and Mathematics Education (TURCOMAT), Vol. 12 No. 10) - *SCOPUS INDEXED JOURNAL.***

    Naibaho, L. (2021). Pre-Service Teachers' Soft Skills and Achievement. *Turkish Journal of Computer and Mathematics Education (TURCOMAT)*, *12*(10), 491-496.

43. Managing Tri Pusat Pendidikan in the Covid -19 Pan-Demic (**International Journal of Research -GRANTHAALAYAH, Vol.9 Issue 4).**

    Tyas, E. H., & Naibaho, L. (2021). Managing Tri Pusat Pendidikan in the COVID-19 Pandemic. *International Journal of Research-GRANTHAALAYAH*, *9*(4), 492-500.

44. The Analysis of Code-switching Integration Realization on Students Classroom Performance **(Atlantis-Press _ Proceeding published by Springer and indexed by WoS, 2021.**

    Naibaho, L., Nadeak, B., Sormin, E., & Juwita, C. P. (2021, June). The Analysis of Code-switching Integration Realization on Students Classroom Performance. In *2nd Annual Conference on blended learning, educational technology and Innovation (ACBLETI 2020)* (pp. 176-181). Atlantis Press.

45. Christian Religion Education as a Solution for Families to Face the Change in the Era of Revolution 4.0 (Atlantis-Press _ Advances in Social Science, Education and Humanities Research). **Proceeding published by Springer and indexed by WoS, 2021.**
    Rantung, D. A., & Naibaho, L. (2021, June). Christian Religion Education as a Solution for Families to Face the Change in the Era of Revolution 4.0. In *2nd Annual Conference on blended learning, educational technology and Innovation (ACBLETI 2020)* (pp. 260-265). Atlantis Press.
46. Effective School Management in Industrial Revolution Era 4.0 (Atlantis-Press _ Advances in Social Science, Education and Humanities Research). **Proceeding published by Springer and indexed by WoS, 2021.**
    Tyas, E. H., & Naibaho, L. (2021, June). Effective School Management in Industrial Revolution Era 4.0. In *2nd Annual Conference on blended learning, educational technology and Innovation (ACBLETI 2020)* (pp. 212-216). Atlantis Press.
47. Students Perception on the Implementation of Higher-Educational Curriculum Based on Indonesian Qualification Framework at Postgraduate Program *Universitas Kristen Indonesia* (Atlantis-Press _ Advances in Social Science, Education and Humanities Research). **Proceeding published by Springer and indexed by WoS, 2021.**
    Simbolon, B. R., Sinaga, D., & Naibaho, L. (2021, June). Students Perception on the Implementation of Higher-Educational Curriculum Based on Indonesian Qualification Framework at Postgraduate Program Universitas Kristen Indonesia. In *2nd Annual Conference on blended learning, educational technology and Innovation (ACBLETI 2020)* (pp. 196-201). Atlantis Press.
48. Language Politeness (Atlantis-Press _ Advances in Social Science, Education and Humanities Research). **Proceeding published by Springer and indexed by WoS, 2021.**
    Simatupang, M. S., & Naibaho, L. (2021, June). Language Politeness. In *2nd Annual Conference on blended learning, educational technology and Innovation (ACBLETI 2020)* (pp. 166-171). Atlantis Press.

49. How Should the Classroom Be Managed During the Covid-19 Pandemic **(International Journal of Research-Granthaalayah, 9/5/2021 Page. 272–289.).**

    Tyas, E. H., & Naibaho, L. (2021). How Should The Classroom Be Managed During The Covid-19 Pandemic?. *International Journal of Research-GRANTHAALAYAH*, *9*(5), 272-289
50. The Analysis of Pre-Service EFL Teachers' Teaching Implementation (Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences, Vol 4/3/Page.3372-3381). **International Accredited Journal.**

    Naibaho, L. (2021). The Analysis of Pre-Service EFL Teachers' Teaching Implementation. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, *4*(3), 3372-3381.
51. A Comparison of Female and Male English Lecturers' Working Performance and Competence: A Research-Based on Students' Perspective **(Asian EFL Journal, SCOPUS INDEXED Journal _ Q1 _ 2021).**
52. The Effectiveness of Self-Regulated Strategy Development on Improving Students' Narrative Text Writing Achievement **(Tesol International Journal, SCOPUS INDEXED Journal _ Q1 _ 2021.**
53. The integration of mind mapping strategy on students' essay writing at Universities Kristen Indonesia. **National Accredited Journal**

    Naibaho, L. (2022). The integration of mind mapping strategy on students' essay writing at universities kristen Indonesia. *JPPI (Jurnal Penelitian Pendidikan Indonesia)*, *8*(2), 320-328.
54. The analysis of students' reading and writing difficulties in learning english at

    Universitas Kristen Indonesia. **National Accredited Journal**

    Naibaho, L. (2022). The analysis of students' reading and writing difficulties in learning english at universitas kristen indonesia. *Jurnal Konseling dan Pendidikan*, *10*(1), 157-166.
55. Exploring INQF-Based Curriculum in English Education Study Programs:

    Investigation of Curriculum Implementation. **National Accredited Journal**

Naibaho, L., & Silalahi, M. (2022). Exploring INQF-Based Curriculum in English Education Study Programs: Investigation of Curriculum Implementation. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, *8*(01), 113-120.

56. The Integration of Kohlberg Moral Development Theory with Education Character **(Technium Social Sciences Journal 31, 203-212) – International Journal.**

    Nainggolan, M. M., & Naibaho, L. (2022). The Integration of Kohlberg Moral Development Theory with Education Character. *Technium Social Sciences Journal*, *31*, 203-212.

57. Community Learning Motivation to Join the School Package C Equivalently High School Education (Research at Foundation PKBM Imam Syafe'i, Bandung) – **National Accredited Journal**

    Naibaho, L., Jura, D., & Afdaleni, A. (2022). Community Learning Motivation to Join the School Package C Equivalently High School Education (Research at Foundation PKBM Imam Syafe'i, Bandung). *ijd-demos*, *4*(1).

58. Development and implementation of Merdeka learning-merdeka campus at Christian university of Indonesia (International Journal of Advanced Educational Research 7 (1), 36-44) **International Journal**

    Naibaho, L. (2022). Development and implementation of Merdeka learning-merdeka campus at Christian university of Indonesia. *International Journal of Advanced Educational Research*, *7*(1), 36-44.

National and International Conferences

1. Developing English Teachers Professionalism to Meet the 21st Century Challenges **(Participants)**
2. Evaluating the Problematic of Character Education in Indonesia ***(Participants)***.
3. The 11th Asia TEFL International Conference on "English Across Asian Context: Opportunities and Challenges (Asia TEFL/**Presenter**)
4. The Implementation of 2013 Curriculum ***(Participants)***
5. The 2014 International Conference on Applied Linguistics and Language Education-ICALLE - De La Salle University, Manila Philippines **(Presenter)**

6. TheInternational Conference on Applied Linguistics and Language Education - ICALLE - De La Salle University, Manila Philippines **(Presenter)**
7. Barriers and Challenges of Christian Education and Its Solutions ***(participants)***
8. The Third European Conference on Education **(Presenter)**
9. Revitalizing the Role of Christian Youth in Realizing Indonesianity ***(participants)***
10. Mental Revolution in Education for Human Character Building ***(speaker)***
11. *Seminar and Workshop for Science Teacher of PSKD with the theme "Refreshing and Reframing Teacher Competencies" (Committee)* ***(speaker)***
12. *Seminar on Research Proposal Writing by FKIP UKI* ***(speaker)***
13. Teaching and Learning English in Indonesia "Future Trends and Approaches" ***(speaker)***
14. **I**naugural TESOL Indonesia International Conference ***(speaker)***
15. *LGBT in Scientists Perspective* ***(participants)***
16. TESOL Indonesia International Conference Edition December (Presenter)
17. The Asian EFL Journal International Conference on Research and Publication (Presenter) - Site Skill Training Campus, Clark.
18. The **3rd Women** in **TESOL** International Conference – Bali
19. 2nd The Asian EFL Journal International Conference on Research and Publication (Presenter) - Site Skill Training Campus, Clark. (Presenter)
20. National Seminar on "Sexuality Education begins in the Home and Porn Destroys Our Lives, Let's Fight it Together" Held by Teruna Muda Internasional School (***Keynote Speaker***)
21. Seminar on "The Family Intimacy" Held by Gereja HKBP Sutoyo Jakarta (***Invited Speaker***)
22. The 1st Jakarta International Conference on Science and Education, Held by Faculty of Education and Teacher Training, Universitas Kristen Indonesia (1stJICSE) (***Keynote Speaker***).
23. National Seminar "Writing an Article for Indexed Journal" Held by Faculty of Education and Teacher Training, Universitas Kristen Indonesia (***Invited Speaker***)

24. National Teacher Sharing on “Curriculum Modification” Held by Ikatan Alumni Sumatera Utara – Temu Kangen (***Invited Speaker***)
25. National Conference “Qualitative Research Method on Developing the Christian Theology and Christian Education on 4.0 Industrial Era, Held by Postgraduate Program Sekolah Tinggi Teologia Paulus, Medan (***Invited Speaker***).
26. National Seminar on Qualitative Research – Innovation of Social Research Method, Held by Indonesia Qualitative Researcher Association (***Invited Speaker***).
27. National Seminar on “Maintaining Teaching and Learning Spirit Admist the COVID-19 Pandemic” Held by Universitas Katolik Santo Thomas, Medan. ***(Invited Speaker)***
28. National Webinar on **“**Pelatihan Penelitian (Penulisan Proposal dan Metode Penelitian)**”** diselenggarakan oleh Program Magister Pendidikan Agama Kristen Universitas Kristen Indonesia pada 20 Maret 2021. ***(Invited Speaker)***
29. National Webinar on **“**Pelatihan Penulisan Jurnal**”** diselenggarakan oleh Program Magister Pendidikan Agama Kristen Universitas Kristen Indonesia pada 03 April 2021. ***(Invited Speaker).***
30. The 1st AEJ UKI SLA Research Conference *“English SLA in the Asian Context and Culture post Covid 19”*, held by Asian TESOL in Partnership with UKI on **April 23 – 25, 2021. *(Keynote Speaker).***

Visiting Lecturer/Scholar

1. Kazi Nazrul University, Department of Education, July 2020
2. STT. Theologi Paulus, Saturday, 12 September 2020
3. STT. Theologi Paulus, Saturday, 19 September 2020

Journal Editorial Board/Reviewer

1. Communita Servicio
2. International Journal of English Language Literature
3. Jurnal Dinamika Pendidikan
4. International Journal of Academic Library and Information Science
5. Lingua Cultura
6. Jurnal Eligible (LLdikti Wilayah III)
7. Jurnal Bilingual Universitas Simalungun

8. *Psychology Research and Behavior Management*

Trainings Program

1. Leadership Training – 1st
2. Writing Research Proposal Government Grant –
3. Leadership Training – 2nd
4. Writing Research Proposal Government Grant – 2nd
5. Thompson Reuters Indexed Proceeding Article Writing
6. Technical Guidance for Research Methodology
7. Training on Book Editor
8. Training on Social Mapping for CSR
9. Research Collegium
10. International Qualitative Researcher Certification – Certified

Books

1. Becoming Great Hotilier (Neuro-Linguistics Programming for Hospitality): Formula NLP untuk Melayani Hingga Menangani Keluhan Tamu, Penerbit UKI Press, ISBN 978-623-7256-30-4, Year 2019.
2. The Power Creative Thinking and Imagination Suggestion on Writing: A Monograph Based on Research, Publisher: Widina Bhakti Persada Bandung, ISBN 978-623-6608-79-1, Year 2019
3. Moralitas Siswa dan Implikasinya dalam Pembelajaran Budi Pekerti (Kajian Teori Kohlberg dan Teori Lickona), Publisher: Widina Bhakti Persada Bandung, ISBN 978-623-6608-78-4, Year 2020
4. Psycholinguistics in Language Learning, Publisher: Widina Bhakti Persada Bandung a, ISBN 978-623-6092-32-3, Year 2021
5. Kepemimpinan & perilaku organisasi : konsep dan perkembangan, Publisher: Widina Bhakti Persada Bandung, ISBN 978-623-9325-54-1, Year 2020.
6. Philosophical Issues in Education: An Introduction, Publisher: Widina Bhakti Persada Bandung, ISBN 978-623-6457-52-8, Year 2021
7. Pengantar Penelitian Pendidikan, Widina Bhakti Persada Bandung, ISBN 978-6236457-45-0 Year, 2021

Modul

1. Pragmatics
2. Phonology
3. Morphology and syntax
4. English for Physics I
5. English for Biology
6. Introduction to General Linguistics
7. Psycholinguistics

Community Services

1. Achievement Motivation, 2) Personal Hygiene, and 3) Sex Education to Communities in Kepulauan Seribu, SD N 02 Pagi Pulau Kelapa
2. Socialization of the English Language Education Study Program
3. Counseling and training to parents about the use of educational methods, learning and skills for school children.
4. Socialization To The Teachers, Parents And Students About 1) Learning Motivation, 2) Self-Hygiene, And 3) Sex Education.
5. Socialization On English Education Department
6. Community Service "The 15th Green Actions" *Kelurahan Cawang* Towards Green Environments, Independent And Without Drugs.
7. Workshop for The Students' Parents on The Use Of Education Method, Learning and Skills of The Students
8. Community Service on Teaching English to the Primary, Junior High School And Senior High School Students.
9. Fun English: Using Flash Cards And Realia For Young Learners At TK Gladi Siwi – Lubang Buaya Jakarta Timur
10. Fostering Marriage Resilience And Family Harmony With Theme “The Family Relationship And Intimacy
11. Church Social Service in GPIB Marturia Lampung
12. Citarum Harum
13. Rainwater Harvesting System (Water Harvesting) To Provide Raw Water And Clean Water in Bumi Dipasena Tulang Bawang Lampung
14. The Role of the Church and the Hkbp Family in Ending Crimes Against Women and Children

Institutional Occupation

1. Academic Advisor (2013 – present)
2. Head of University Curriculum Development (2014-2015)
3. Head of University Research (2016-present)

Certification

1. Certified Lecturer
2. Certified Book Editor
3. Certified International Qualitative Researcher

Achievement Appreciation

1. Certificate (Volunteer and Translator) - NGO Caritas Switzerland _ Based in Aceh Singkil.
2. Certificate (Outstanding Students Cumlaude with 3.69 GPA out of 4.00 scale) - State University of Medan.
3. Certificate and Charter (Outstanding Students _ Cumlaude with 4.00 GPA out of 4.00 scale) - Postgraduate Program _ the State University of Medan.
4. Certificate _ 3rd Winner on Articles Writing – APKASI
5. Certificate _ Top Ten on Scientific Article Writing - PT. Semen Indonesia
6. Research Grants - Government
7. Research Grants - Government

Working Experiences

1. PT. Alatan Indonesia _ **President Director** (July 2017 – Present)
2. Christian University of Indonesia _ (November 2016 – Present)
3. Christian University of Indonesia _ Lecturer (September 2012 – present)
3. Amik Universal _ Lecturer (Jun 2010 – April 2012)
4. Saint Paul Theologian Institution _Lecturer (Jun 2010 – April 2012)
5. IOM (International Organization for Migrant) _ English Consultant (January 2010-January 2012)
6. NGO-Caritas Switzerland _ English Teacher and Translator (June 2009 – December 2009).
7. BT / BS Bima Medan _ English Tutor (Jan 2006 – Des 2008)
8. PEEC (Prima Essential English Course) _ Teacher (Mate Teacher) (January 2002 – June 2005)

Statement of Clarification

I do certify that all of the information written on this ***Curriculum Vita*** is true and if there is information given which is not based on the truth I am willing to account for it.

Appendices 2. Lesson Plan

RENCANA PEMBELAJARAN SEMESTER (RPS)
MATA KULIAH SOCIOLINGUISTICS

	UNIVERSITAS KRISTEN INDONESIA **FAKULTAS : SASTRA DAN BAHASA** **JURUSAN/PRODI : PENDIDIKAN BAHASA INGGRIS**				
RENCANA PEMBELAJARAN SEMESTER					
MATA KULIAH	**KODE**	**RUMPUN MK**	**BOBOT (SKS)**	**SEMESTER**	**TANGGAL PENYUSUNAN**
Sociolinguistics	211531956	Linguistik	2	5	15 September 2022
OTORISASI	**Pengembang RPS**		**Koordinator RMK**		**Kaprodi**
	Dr. Lamhot Naibaho, S.Pd., M.Hum				Hendrikus Male, S.Pd., M.Hum
Capaian Pembelajaran (CP)	**CPL** (Sarjana)				
		Sikap: 1 Bertakwa kepada Tuhan Yang Maha Esa dan mampu menunjukkan sikap religius.			

		2 Menjunjung tinggi nilai kemanusiaan dalam menjalankan tugas berdasarkan agama, moral, dan etika. 3 Berkontribusi dalam peningkatan mutu kehidupan bermasyarakat, berbangsa, dan bernegara untuk kemajuan peradaban berdasarkan Pancasila serta berkomitmen terhadap NKRI, UUD NRI tahun 1945, dan Bhinneka Tunggal Ika; 4 Berperan sebagai warga negara yang bangga dan cinta tanah air, memiliki nasionalisme serta rasa tanggungjawab pada negara dan bangsa. 5 Berkontribusi dalam peningkatan mutu kehidupan bermasyarakat, berbangsa, bernegara, dan kemajuan peradaban berdasarkan Pancasila. 6 Menghargai keanekaragaman budaya, pandangan, agama, dan kepercayaan, serta pendapat atau temuan orisinal orang lain. 7 Bekerja sama dan memiliki kepekaan sosial serta kepedulian terhadap masyarakat dan lingkungan. 8 Taat hukum dan disiplin dalam kehidupan bermasyarakat dan bernegara.

		Keterampilan Umum: 1. Menyelesaikan pekerjaan berlingkup luas dengan menganalisis data serta metode yang sesuai dan dipilih dari beragam metode yang sudah maupun belum baku dan dengan menganalisis data.Mampu menemukan peluang dan mengambil keputusan strategis berdasarkan analisis informasi dan data dalam penyelenggaraan kelas, sekolah, dan lembaga pendidikan yang menjadi tanggung jawabnya (KU1) 2. Memecahkan masalah pekerjaan dengan sifat dan konteks yang sesuai dengan bidang keahlian terapannya, didasarkan pada pemikiran logis dan inovatif, dilaksanakan dan bertanggung jawab atas hasilnya secara mandiri. 3. Mampu menyusun deskripsi saintifik hasil kajian tersebut di atas dalam bentuk skripsi atau laporan tugas akhir, dan mengunggahnya dalam laman perguruan tinggi; **Keterampilan Khusus:** 1. Mampu mengaplikasikan konsep dan teori dasar linguistik Bahasa Inggris untuk menjawab permasalahan fenomena kebahasaan (sesuai dengan rumusan ASII—Asosiasi Studi

		Inggris se-Indonesia/ ESAI—English Studies Association in Indonesia). **Pengetahuan:** 1. Menguasai konsep dan teori dasar linguistik khususnya di bidang sociolinguistics
	CPMK	
		1. Mampu menggunakan hak sebagai warga negara secara baik dan benar. 2. Mampu melaksanakan kewajiban sebagai warga negara dengan sungguh-sungguh dan disiplin. 3. Mampu menerapkan nilai-nilai Kristiani dalam menggunakan hak dan melaksanakan kewajibannya sebagai warga negara. 4. Mampu menguasai Konsep Sociolingistics 5. Mampu menguasai konsep Language and Communities 6. Mampu menguasai Konsep Language Variation 7. Mampu menguasai konsep Language and Interaction
Deskripsi Singkat MK	Mata kuliah ini memuat pengetahuan dalam bidang s sociolinguistics yaitu bagaimana bahasa dalam masyarakat yang meliputi language and communities, language variation dan language and interaction	
Bahan Kajian (Materi Pembelajaran)	1. Konsep Sociolingistics 2. Language and Communities	

<table>
<tr><td></td><td colspan="2">3. Language Variation
4. Language and Interaction
5. Language, Gender and Sexuality</td></tr>
<tr><td rowspan="4">Pustaka</td><td colspan="2">Utama:</td></tr>
<tr><td colspan="2">1. Wardaugh and Janet M Fuller. 2015. An Introduction to Sociolinguistics. Oxford: Wiley Blackwell Press
2. Wardaugh. 2006. An Introduction to Sociolinguistics. USA: Blackwell Press</td></tr>
<tr><td colspan="2">Pendukung:</td></tr>
<tr><td colspan="2">- Holmes, Janet. 2008. An Introduction to Sociolinguistics. London: Longman
- Sociolinguistics: The Study of Speakers' Choices – Florian Coulmas</td></tr>
<tr><td rowspan="2">Media Pembelajaran</td><td>Perangkat lunak:</td><td>Perangkat keras:</td></tr>
<tr><td>MS Word
MS Office
Power Point
MS Windows
Media Player
Internet Explorer / Firefox / Chrome, Microsoft Teams</td><td>Laptop
Spidol board marker
Whiteboard
Poster
LCD</td></tr>
</table>

Nama Dosen	....							
Mata Kuliah Syarat	....							
Mg Ke-	**Sub-CP-MK (Kemampuan Akhir yang Direncanakan)**	**Bahan Kajian (Materi Pembelajaran)**	**Bentuk dan Metode Pembelajaran (Media dan Sumber Belajar)**	**Estimasi Waktu**	**Pengalaman Belajar Mahasiswa**	**Penilaian**		
						Kriteria	**Indikator**	**Bobot**
(1)	**(2)**	**(3)**	**(4)**	**(5)**	**(6)**	**(7)**	**(8)**	**(9)**
1	Mampu menguasai konsep sociolinguistics	Introduction - Key Concepts - Competence and perfomance - The boundaries of sociolinguyistics	Ceramah, diskusi, simulasi	2x50	Mendengarkan penjelasan dosen dan mengajukan pertanyaan; Mahasiswa membuat ringkasan apa dan bagaimana sosiolinguistik	Penilaian kualitatif berupa tes, kuis lisan dan tertulis	Mahasiswa mampu memaparkan konsep dasar sosiolinguistik;	15 %
2								

		- Speakers and their group - What is sociolinguistics						
3	Mampu menguasai konsep Language and Communities	Language , dialects and varieties -Language or dialect? -Mutual intelligibility -The role of social identity	Ceramah, diskusi, simulasi	2x50	Mendengarkan penjelasan dosen dan mengajukan pertanyaan	Penilaian kualitatif berupa tes, kuis lisan dan tertulis	Mahasiswa mampu memaparkan konsep language and communities (part I)	20 %
4	Mampu menguasai konsep Language and Communities	Standadization -Regional dialects	Ceramah, diskusi,simulasi	2x50	Mendengarkan penjelasan dosen dan	Penilaian kualitat	Mahasiswa mampu memapar	

		-Dialect continua -Dialect geography -Social Dialects			mengajukan pertanyaan	if berupa tes, kuis lisan dan tertulis	kan konsep language and communities (part II)	
5	Mampu menguasai konsep Language and Communities	- Styles - Register - genre	Ceramah, diskusi,simulasi	2x50	Mendengarkan penjelasan dosen dan mengajukan pertanyaan	Penilaian kualitatif berupa tes, kuis lisan dan tertulis	Mahasiswa mampu memaparkan konsep language and communities (part III)	
6	Mampu menguasai	- Speech communities	Ceramah, diskusi,simulasi	2x50	Mendengarkan penjelasan dosen dan	Penilaian	Mahasiswa mampu	

	konsep Language and Communities	- Belief about language and social group			mengajukan pertanyaan	kualitatif berupa tes, kuis lisan dan tertulis	memaparkan konsep language and communities (part IV)	
7	Mampu menguasai konsep Language in Contact	- Multilingualism as a social phenomenon - Language attitude in multilingual settings - Language ideologies surroundi	Ceramah, diskusi, simulasi	2x50	Mendengarkan penjelasan dosen dan mengajukan pertanyaan	Penilaian kualitatif berupa tes, kuis lisan dan tertulis	Mahasiswa mampu memaparkan konsep Language in Contact (part I)	15 %

		ng multiling ualism						
8	Mampu menguasai konsep Language in Contact	-Diglosia -code switching and code mixing -interference -divergence -convergence	Ceramah, diskusi, simulasi	2x50	Mendengarkan penjelasan dosen dan mengajukan pertanyaan	Penilai an kualitat if berupa tes, kuis lisan dan tertulis	Mahasis wa mampu memapar kan konsep Languag e in Contact (part II)	
9	Mampu menguasai konsep Language in Contact	Lingua francas Pidgin and creole Other contact varieties:mix ed languages	Ceramah, diskusi, simulasi	2x50	Mendengarkan penjelasan dosen dan mengajukan pertanyaan	Penilai an kualitat if berupa tes, kuis lisan dan tertulis	Mahasis wa mampu memapar kan konsep Languag e in Contact (part III)	

10	Mampu menguasai konsep language variation	-Regional variation -The linguisti variable -Lingusitic and social variation	Ceramah, diskusi, simulasi On-line: E-learning: Microsoft Teams	2x2x50 mnt	Mendengarkan penjelasan dosen dan mengajukan pertanyaan	Penilaian kualitatif berupa tes, kuis lisan dan tertulis	Mahasiswa mampu memaparkan konsep language variation (part I)	10 %
		-Some changes in progress -Gender and language change -The process of language change	Ceramah, diskusi, simulasi	2x50 mnt	Mendengarkan penjelasan dosen dan mengajukan pertanyaan	Penilaian kualitatif berupa tes, kuis lisan dan tertulis	Mahasiswa mampu memaparkan konsep language variation (part II)	
11	Mampu menguasai konsep Language, gender and sexuality	Defining terms: -gender -sex category - sexuality -Sexist language	Ceramah, diskusi, simulasi	2x50 mnt	Mendengarkan penjelasan dosen dan mengajukan pertanyaan	Penilaian kualitatif berupa tes, kuis lisan dan tertulis	Mampu memaparkan konsep Language, gender and sexuality (part I)	15 %

14	Mampu menguasai konsep Language, gender and sexuality	-Grammatical gender marking -women's language -language change	Ceramah, diskusi, simulasi	2x50 mnt	Mendengarkan penjelasan dosen dan mengajukan pertanyaan	Penilaian kualitatif berupa tes, kuis lisan dan tertulis	Mampu memaparkan konsep Language, gender and sexuality (part II)	
15 **16**	Mampu menguasai konsep Language Policy and Planning	-Types of language Planning -Language Maintenance -Language Shift -Endangered Languages	Ceramah, diskusi, simulasi	2x50 mnt	Mendengarkan penjelasan dosen dan mengajukan pertanyaan	Penilaian kualitatif berupa tes, kuis lisan dan tertulis	Mampu memaparkan Language Policy and Planning (part I)	10 %

ATURAN PERKULIAHAN DAN EVALUASI

I. PERSYARATAN UMUM

A. Kehadiran:

1. Jumlah kuliah tatap muka per semester yang harus dihadiri oleh mahasiswa/i adalah 16 pertemuan.
2. Batas toleransi kehadiran mahasiswa/i 75 % dari total jumlah pertemuan, atau sama dengan 12 kali pertemuan.
3. Kriteria ketidakhadiran mahasiswa/i adalah: S (Sakit) ditandai dengan surat keterangan dokter, I (Ijin) ditandai dengan surat ijin resmi, dan A (Alpa) maksimal 4x pertemuan kelas (baik tatap muka maupun daring).
4. Mahasiswa aktif dan parsitipatif mengikuti ibadah keluarga besar UKI dan tidak diperkenankan melakukan kegiatan lain selama ibadah berlangsung.
5. Toleransi keterlambatan perkuliahan (dosen + mahasiswa/i) setiap tatap muka adalah 15 menit. Jika setelah 15 menit dosen + mahasiswa/i tidak hadir maka perkuliahan dibatalkan (kecuali ada persetujuan atau ada masalah tertentu).

B. Perkuliahan:

1. Mata kuliah yang dilaksanakan mahasiswa berbasis KKNI.
2. Mata kuliah berbasis KKNI sehingga penilaian atau evaluasi akan dilakukan per sub-CP-MK yang telah selesai dibahas.
3. Persentase penilaian/evaluasi ditentukan oleh dosen yang bersangkutan, sesuai kompetensi MK dan capaian pembelajaran yang ada di dalam RPS.
4. Tidak diperkenankan meninggalkan kelas selama perkuliahan, baik tatap muka maupun daring, tanpa ijin dari dosen. Oleh karena itu, pada pembelajaran daring (*online*), dosen wajib melakukan dua kali pemeriksaan *presensi*

(bukti kehadiran).
5. Mahasiswa tidak diijinkan membuka HP saat proses belajar mengajar berlangsung, tanpa ijin dari dosen.
6. Setiap mahasiswa harus aktif dan partisipatif dalam perkuliahan, dengan tetap menjaga ketertiban dalam pertemuan tatap muka dan daring.
7. Mahasiswa memakai busana yang sopan, baik dalam kelas tatap muka maupun daring.

C. Kejahatan Akademik: plagiarisme Menurut Peraturan Menteri Pendidikan RI Nomor 17 Tahun 2010:

Kejahatan akademik: plagiarisme Menurut Peraturan Menteri Pendidikan RI Nomor 17 Tahun 2010:

"Plagiat adalah perbuatan ***sengaja*** *atau* ***tidak sengaja*** *dalam memperoleh atau mencoba memperoleh kredit atau nilai untuk suatu karya ilmiah, dengan mengutip sebagian atau seluruh karya dan atau karya ilmiah pihak lain yang diakui sebagai karya ilmiahnya, tanpa menyatakan sumber secara tepat dan memadai."* (Permendiknas No. 17 Tahun 2010 tentang Pencegahan dan Penanggulangan Plagiat di Perguruan Tinggi).

Sanksi yang diatur menurut Permendiknas No. 17 Tahun 2010, Pasal 12 adalah:
1. Teguran;
2. Peringatan tertulis;
3. Penundaan pemberian sebagian hak mahasiswa;
4. Pembatalan nilai satu atau beberapa mata kuliah yang diperoleh mahasiswa;
5. Pemberhentian dengan hormat dari status sebagai mahasiswa;
6. Pemberhentian tidak dengan hormat dari status sebagai mahasiswa; atau
7. Pembatalan ijazah apabila mahasiswa telah lulus dari suatu program.

II. PERSYARATAN KHUSUS

A. Tugas dan Tanggung Jawab Mahasiswa/i

Pada setiap tatap muka mahasiswa/i diwajibkan berpartisipasi aktif dalam proses perkuliahan melalui hal-hal berikut

1. Kuis/Ujian: mahasiswa wajib mempersiapkan diri dan mengikuti kuis regular yang diadakan setiap pertemuan tatap muka dan/atau daring. Materi kuis/ujian diambil dari materi yang telah tercantum di dalam RPS.
2. Presentasi Kelompok: mahasiswa/i wajib berpartisipasi aktif dalam diskusi di kelas dan di kelompok, yang diadakan dalam setiap pertemuan tatap muka dan/atau daring, sesuai ketentuan yang diatur di dalam RPS.
3. Pengabdian kepada Masyarakat (PkM) dalam bentuk *service learning*: mahasiswa/i wajib berpartisipasi aktif dalam studi lapangan yang diadakan di luar kampus, sesuai topik materi perkuliahaan yang sudah ditentukan di dalam RPS.
4. Tugas Mandiri: mahasiswa/i wajib mengerjakan tugas mandiri yang telah diatur, baik dalam setiap pertemuan tatap muka maupun daring, sesuai ketentuan yang diatur di dalam RPS.
5. Tugas Terstruktur: mahasiswa/i wajib membentuk kelompok untuk mendiskusikan berbagai fenomena sosial-religius, yang berhubungan dengan topik-topik yang dibahas di dalam setiap kali pertemuan tatap muka dan/atau daring.

B. Persyaratan Pengerjaan Tugas

1. Untuk mengerjakan tugas *review*, mahasiswa/i wajib mematuhi ketentuan berikut:
   a. Artikel mahasiswa/i harus ditulis dengan komposisi: Pendahuluan (1 hal), Pembahasan (2 hal), Kesimpulan (½ hal).
   b. Menggunakan EYD secara benar dan tetap
   c. Ketentuan kertas A4, jenis huruf Calibri, ukuran jenis 12, spasi 1½.

2. Untuk mengerjakan tugas makalah kelompok, mahasiswa/i wajib mematuhi ketentuan berikut:
   a. Artikel mahasiswa/i harus ditulis dengan komposisi: Pendahuluan berisi permasalahan dan pentingnya isu/fenomena tersebut dibahas (2 hal), Tinjauan Teoritis berisi teori apa yang hendak digunakan sebagai pisau analisis (2 hal), Pembahasan (5 hal), dan Kesimpulan (1 hal).
   b. Daftar referensi minimal menggunakan 5 buku dan 2 jurnal ilmiah.
   c. Pengutipan dan penulisan daftar pustaka menggunakan “Turabian 8.”
   d. Menggunakan EYD secara benar dan tetap
   e. Ketentuan kertas A4, jenis huruf Calibri, ukuran 12, spasi 1½.

III. TUGAS DAN PENILAIAN MAHASISWA:

1. **Penilaian Tugas Mandiri dan Terstruktur**

Mgg ke	**Bahan Kajian/ Materi Pembelajaran**	**Tugas**		**Waktu (Menit)**	**Penilaian**	**Indikator (dan persentase)**	**Bobot (%)**
1-4	Pengertian konsep diri, konsep diri di dalam keluarga, di dunia dan di hadapan Tuhan menurut Alkitab.	Mandiri	Mempelajari buku utama dan buku penunjang lainnya	**BM:**3x (2x60”)			
		Terstruktur	Meringkas dan menulis	**TT:**3x (2x60”)	*Chapter Review*	Sistimatika penulisan (20%)	20

			ulang dengan bahasanya sendiri artikel/bab tentang Aku dan Keluargaku, Aku dan Duniaku dan Aku dan Tuhan.			Jumlah konsep kunci/penting yang dibahas (20%) Kedalaman dalam menjelaskan setiap konsep (50%) Tata penulisan EYD (10%)	
5-7	Pengertian nilai hidup, moral dan iman, serta etika, sumber etika Kristen, moto dan nilai-nilai UKI.	Mandiri	Mempelajari buku utama dan buku penunjang lainnya	**BM:**2x (2x60”)			
		Terstruktur	Mengerjakan 20 soal yang diberikan pada saat ujian daring (*online*)	**TT:**2x (2x60”)	*Online Test*	Semua 20 soal esai dijawab dengan benar (100%)	20

8-9	Sosok tokoh-tokoh inspiratif dan panggilan hidup ilahi.	Mandiri	Mempelajari buku utama dan buku penunjang lainnya	**BM:**2x (2x60”)			
		Terstruktur	Meringkas riwayat hidup tokoh dan hal-hal inspiratif tokoh, serta menulis dengan bahasanya sendiri tentang panggilan hidupnya	**TT:**2x (2x60”)	Refleksi pribadi tentang tokoh	Sistimatika penulisan (20%) Jumlah hal inspiratif dari sang tokoh (20%) Keseriusan dalam menulis panggilan hidup pribadi (50%) Tata penulisan EYD (10%)	10
			Meringkas isi khotbah dan menulis hal-hal penting	**TT:**3x (KKB) dan 3x (KST)	Refleksi pribadi tentang khotbah	Ringkasan isi khotbah (40%) Jumlah hal inspiratif yang	10

			yang dapat dipelajari			dapat dipelajari (50%) Tata penulisan EYD (10%)	
10-15	Manajemen diri orang sukses, manajemen cinta orang sukses, gaya hidup revolusi industri 4.0, gaya hidup kristiani (teknik pengambilan keputusan etis) dan studi kasus etis yang khusus.	Mandiri	Mempelajari buku utama, buku penunjang lainnya dan jurnal	**BM:**6x (2x60")			
		Terstruktur	Menyiapkan presentasi untuk bahan diskusi dalam bentuk PPT yang benar, jelas, dan kreatif, sesuai materi yang ditugaskan secara kelompok	**TT:**6x (2x60")	Makalah Kelompok	Sistimatika penulisan (5%) Kejernihan pengunaan istilah (10%) Kedalaman pembahasan topik (40%) Kemutakhiran referensi (10%) Kontekstualisasi/relevansi bagi PAK masa kini (20%)	20

						Penarikan kesimpulan (5%) Tata penulisan EYD (5%) Kemampuan presentasi (5%)	
16	Kegiatan *service learning* (SL) sesuai dengan hasil rancangan di kelas.	Mandiri	Mempelajari buku petunjuk teknis tentang Pedoman SL	**BM:**1x (2x60")			
		Terstruktur	Menemukan masalah-masalah di komunitas dan kebutuhan mereka, merancang, melaksanaka	**TT:**1x (2x60")	Makalah Kelompok	Sistimatika penulisan (10%) Urgensi isu/masalah yang ditemukan/digali (25%) Efektivitas dan efisiensi kegiatan SL (25%)	15

			n dan mengevaluasi kegiatan SL, baik secara berkelompok maupun secara pribadi.			*Output* dan *outcome* dari kegiatan SL (30%) Tata penulisan EYD (10%)	
					Refleksi Pribadi	Sistimatika penulisan (20%) Jumlah hal inspiratif dapat dipelajari (70%) Tata penulisan EYD (10%)	5

2. **Aspek Penilaian**
   - ✓ Sikap : cara menyampaikan pendapat/pertanyaan dalam diskusi, tanggung jawab dalam menyelesaikan tugas tepat waktu,
     menghormati perbedaan pendapat di kelompok diskusi dan di kelas
   - ✓ Pengetahuan : penguasaan materi-materi pokok yang ditunjukkan dalam kuis, diskusi, presentasi dan makalah pribadi
   - ✓ Ketrampilan : kreatifitas membuat PPT, cekatan dalam mencari jurnal terbaru dan mahir dalam pengunaan pembelajaran daring

3. **Bobot Penilaian**

- ✓ Evaluasi 1 : ***Chapter Review*** (20%)
- ✓ Evaluasi 2 : ***Online Test*** (20%)
- ✓ Evaluasi 3-a : **Refleksi Tokoh Inspiratif** (10 %)
- ✓ Evaluasi 3-b : **Refleksi Ibadah UKI** (10 %)
- ✓ Evaluasi 4 : **Makalah dan Presentasi Kelompok** (20%)
- ✓ Evaluasi 5-a : **Laporan Akhir SL Kelompok** (15%)
- ✓ Evaluasi 5-b : **Refleksi Pribadi** (5%)
- ✓ Nilai Akhir : 20% + 20% + (10%+10%) + 20% + (15%+5%) = 100%

Catatan Untuk Refleksi Ibadah:

- ➢ Bagi yang Nasrani (baik Kristen Protestan maupun Kristen Katolik), wajib mengumpulkan tugas/laporan (tulis tangan) dari ibadah di UKI sebanyak 2x dalam sebulan, yang terdiri dari Kebaktian Keluarga Besar (KKB) UKI, pada setiap Jumat pertama, dan Kebaktian Seluruh Tingkatan (KST) Fakultas, pada Jumat berikutnya lagi. **Catatan atau refleksi ibadah itu sah,** bila ada tanda cap basah dari UPKK UKI (untuk ibadah KKB UKI) dan/atau tanda tangan dari Pengkhotbah (untuk Ibadah KST Fakultas).
- ➢ Bagi yang non-Nasrani, wajib untuk mengumpulkan tugas/laporan (tulis tangan) dari ibadah atau persembahyangan, sesuai agama/kepercayaannya masing-masing, minimal 1x sebulan, dengan ditanda tangani oleh tokoh agama setempat.
- ➢ Semua catatan atau refleksi pribadi itu wajib dikumpulkan kepada dosen, sebelum kegiatan perkuliahan dimulai.

4. **Sistem Nilai:**

Angka	0-44	45-49	50-54	55-59	60-64	65-69	70-74	75-79	80-100
Huruf	E	D	C	C+	B-	B	B+	A-	A
Bobot	0,0	1,0	2,0	2,3	2,7	3,0	3,3	3,7	4

Jakarta, 15 September 2022

Mengetahui,
Ketua Program Studi,
ttd

Hendrikus Male, S.Pd., M.Hum

Disusun oleh
Dosen Pengampu,
ttd

Dr. Lamhot Naibaho, S.Pd., M.Hum

Appendices 3. Compiler Biography

Dr. Lamhot Naibaho, S.Pd., M.Hum

Lamhot Naibaho was born in Buluduri, November 18, 1985. He is the sixth of seven children, the son of Lamasi Naibaho and Sonti Aritonang. His father was a civil servant, and his mother was a farmer. His education level starts from elementary school at 030404 Buluduri Elementary School, continues to junior high school at SMP Negeri 2 Laeparira, and high school at SMA Negeri 1 Sidikalang. After that, he continued his studies in 2005 at Medan State University in the Department of English Education and graduated as a Cumlaude student in 2009. Then he continued his studies to a higher level at the Medan State University Postgraduate Program in 2010 and graduated as a student with the best achievement and the highest GPA (4.00) in 2012. Currently, he is taking a Doctoral Program at the State University of Jakarta and is completing his dissertation, which entered in 2012. He started his career in 2002 while sitting in the first class chair at High school as an English teacher at PEEC (Prima Essential English Course) in Sidikalang for three years. While sitting in the lecture chair, he was a guest at one of Paparon's Pizza for two years, then became an English tutor at the BIMA Learning Guidance in Medan for two years, and also as a private English teacher. In the last semester of his undergraduate studies, he was chosen to become a translator and teacher assistant at NGO-Caritas Switzerland in Aceh Singkil. After that, he was accepted as an English lecturer at Amik Universal and STT Paulus Medan and later became an English Consultant at IOM (International Organization for Migrants). Moreover, finally, until now, he has been a lecturer at the Indonesian Christian University in the English Study Program.