

Diachronic investigation into current issues in language variation. A case of Sesotho language

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DECLARATION

I, Papi A Lemeko, Identity number: _____ and student number: _____, do hereby declare that this research project submitted to the Central University of Technology, Free State for the Degree: **Master of Communication in Language Practice**, is my own independent work, and complies with the Code of Academic Integrity, as well as other relevant policies, procedures, rules and regulations of the Central University of Technology, Free State; and has not been submitted before to any institution by myself or any other person in fulfilment (or partial fulfilment) of the requirements for the attainment of any qualification.

SIGNATURE OF STUDENT

DATE

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ABSTRACT

Chapter one discusses the introduction and background on current issues in language variation and emphasis is placed on Basotho speakers in the Lejweleputswa district, Ficksburg, and Qwaqwa, Free State. The aim of research, research questions and objectives, research methodology as well as literature review are dealt with in this chapter. The research is undertaken because Basotho we speak one language, namely, Sesotho differently.

Chapter two deals with literature review of past and present writers who wrote about language varieties. The concepts of standard language, variety, dialect, isogloss were defined and factors that cause variation such as morphology, syntax, phonology and semantics were placed under spotlight.

Chapter three discussed the theoretical framework that underpins the research, and the opinions and ideas of advocates of this theory were put together regarding the causes of language variation. Factors that cause language variation such as geographical location, economic organisation, social factors and class distinction were discussed. In order to address the above purpose of the study, language variation is discussed, factors that lead to language variation are also deliberated.

Chapter four dealt with research methodology to support the research. Qualitative methodology was picked as the method that seem appropriate to support this research. Data collection instruments such as interviews, field notes and observation were discussed followed by data analysis. Population comprised the Basotho speakers in the Lejweleputswa district, Ficksburg, and Qwaqwa. Sample consisted of 19 people who were interviewed.

Chapter five deliberated on the actual analysis and interpretation of data and the findings revealed that people speak the same language but there are language

dialects that are found within a language. These varieties are brought by the contact between different ethnic groups, urbanisation, and language borrowing. The researcher further argues that sharing of borders and inter-marriages are some of the factors that lead to language variation. One other observation was that language is not static but dynamic as it changes according to the needs of the people.

Chapter six concluded the research work.



DEDICATION

This work is dedicated to my late mother Mmatatai Jermina Lemeko.

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CHAPTER ONE

INTRODUCTION AND BACKGROUND

1.1 INTRODUCTION

The study examines the differences in Sesotho language spoken in the different parts of the country, and emphasis is placed in Lejweleputswa, Ficksburg, and Qwaqwa in the Free State province. In the Free State, the majority of people speak Sesotho, but the language is not the same though it is Sesotho. For an example, the Eastern Free State (Harrismith and other neighbouring regions) have their own variation that differs from other variations spoken in other parts of the country. This situation heightens the view that one language is spoken differently by its speakers in different parts of the country.

This area of research is important because it sheds light on linguistic diversity and cultural identity. Linguistic diversity occurs due to variations within a language or because of contact between languages that come about as a result of geographic proximities (sharing of environmental borders), economic factors (migration to cities and urban spaces), social factors (inter-marriages) political factors (demarcation of municipalities).

As mentioned in the above paragraph, it has been said that the focus will be placed on language variation, identity, dialects and types of dialects. These three factors are important because they are indispensable and interrelated. Language variation is therefore defined as the manner of speaking, and each way of speaking is a variety. In a more precise manner, a variety may be defined as a set of linguistic items with similar social distribution Hudson, (1996:2).

It is worth mentioning that the diachronic investigation of Sesotho language will also be placed under spotlight to see what developmental changes took place from the date when Sesotho language came into being to where it is today and how speech communities were affected socially.

1.2 RESEARCH PROBLEM

One of the aspects of contact between speakers of different varieties of a language is accommodation. This implies that one of the speakers attempts to approximate his speech to that of his partner in conversation for variety of reasons, to make him feel at ease in order to be accepted. This accommodation can either be long-term or short term. Continuously, the specific research problem revolves around how language variation comes about with regards to pronunciation of words, word choice and grammar, and whether these word categories can have an impact on speakers' cultural identity. Some native speakers of the language base their definition of language purely on linguistic grounds, focusing on lexical and grammatical differences. Others may see social, cultural, or political factors as being primary. In addition, speakers themselves often have their own perspectives on what makes a particular language uniquely theirs. Those are frequently related to problems of heritage and identity much more than to the actual linguistic features. The important factor, in this regard is the definition of the basic unit which the ethnologue reports on what actually constitutes a language and its changes.

Crystal, (1996) believes that language change is unpredictable. We can be aware of our linguistic past, but no one is able to predict our linguistic future. A static view on language denies the existence of change, makes us believe that standard language is fixed, with little or no variability at all. There are certain prescribed rules which cannot be neglected, the standard language allows just of one variant of grammatical characteristic and speakers may conclude that only

one alternative is the correct choice. These preceding assertions create confusion and problem when it comes to issues of identity and heritage.

The researcher, however, through diachronic analysis, investigates how language change and variation in Sesotho comes about with regards to pronunciation of words, word choice and grammar, and whether these word categories can have an impact on speakers' cultural identity.

1.3 REVIEW OF LITERATURE

In this section of the study, focus is on the background information that has already been published that is related to the study. Different scholar's points of views on language variation are discussed in this section so that an association is recognized between the past and the present development in this area of study.

Currently in South Africa, specifically Free State, little research or no research at all has been conducted in the field of language variation. Most of the research work has been done in the field of language variation in the United States of America, United Kingdom and other parts of the world In South Africa the following scholars conducted research on language variation: Mokwana, (2009), in Sepedi; Nkosi, (2008) and Nomlomo, (1993) in Xhosa. The United States of America, UK and other countries abroad conducted research on language variation: Tegege, (2015), Lassiter, (2008), Haig & Oliver, (2003), Hudson (1996), Akogbeto, (2015), Rochmawati, (2009), Rahman, (2014), amongst others. Based on the preceding facts, the study undertakes to research this field with the aim of providing language dialects and types of dialects that lead to language variation. More information on literature review will be discussed in chapter two.

The next section deals with research questions.

1.4 RESEARCH QUESTIONS

- Is the language static and does it deny the existence of change or not?
- Can the diachronic analysis of systematic language variation provide unique opportunity to observe language change in progress?
- In which way does the internal structure of language interact with external social factors?
- What factors influence language variation?
- How do speakers strengthen their identification with the social group to which they belong?

1.5 RESEARCH OBJECTIVES

- To examine whether language is static and denies the existence of change or not.
- To determine how the diachronic analysis of systematic language variation provide unique opportunity to observe language change in progress.
- To look at how the internal structure of language interacts with external social factors (language variation and change).
- To discover more about factors that influence language change.
- To examine how speakers strengthen their identification with the social group to which they feel they belong.

1.6 RESEARCH METHODOLOGY AND DESIGN

Any type of research is founded on the philosophical postulation about what constitutes a valid research and which research method is suitable for a specific research.

According to Kothari, (2004:8) research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. In it we study the various steps that are generally adopted by a researcher in studying his research problem along with the logic behind them. It is necessary for the researcher to know not only the research methods/techniques but also the methodology. There are various methods in research, and the most commonly used are qualitative and quantitative methods. This research will use qualitative method because this method was developed in social sciences to enable researchers to study social and cultural phenomena. Myers, (2009) asserts that qualitative research methods are designed to help researchers understand people and what they say and do. Therefore, this research will be supported by qualitative research in the investigation of language varieties in Sesotho. The research design will be based on data collection using semi-structured interviews, observations and field notes. This will be followed by data analysis. The population for study will be from Basotho communities found in the regions of Lejweleputswa, Ficksburg, and QwaQwa. Since the qualitative data collection typically uses a small sample size (19 people), respondents will be selected to fulfil a given quota. Participants will be informed about moral principles guiding research from its inception through to completion and publication of results. They will also be informed about the purpose of the research, that there will be no situation where they will be hurt and their participation is absolutely voluntary.

1.7 CONCLUSION

This section of research presented the rationale and background to the study, the aims of study, research problem, research questions and research objectives. Literature review of works done in the past and present was also discussed, followed by research methodology that included data collection and analysis. Population and sample were also discussed as well as ethical consideration.

The next chapter will discuss literature review.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

Chapter one discussed the research background, the research problem, research questions and objectives, research methodology and population and sample. This chapter looks at the works of different scholars, past and present regarding languages and their varieties. The research results from past and present studies conducted will be used as a starting point of this research.

This chapter observes research, carried out by other researchers, that is relevant to this study. Many scholars have conducted studies on language variation in various settings. This research will add to what others have already done and the researcher will apply what others have written on the topic. An explanation of how other researchers' literature has assisted this research is given in this chapter.

Most of the research work has been done in the field of language variation in the United States of America, United Kingdom, and other parts of the world. In South Africa the following scholars conducted research on language variation: Mokwana, (2009), in Sepedi; Nkosi, (2008) and Nomlomo, (1993) in Xhosa.

In the United States of America, UK and other countries abroad: Tegegne, (2015); Lassiter, (2008); Haig & Oliver, (2003), Hudson, (1996), Akogbeto, (2015), Rochmawati, (2009), Rahman, (2014), amongst others, conducted

research on language variation. Based on the preceding facts, the study undertakes to research this field with the aim of providing language dialects and types of dialects that lead to language variation.

2.2 DISCUSSION

According to Pastor, (1999:1) language reflects our perception of reality and the way we order and construct our reality. Speakers identify themselves and others through their use of language; they view their language as a symbol of their social identity. Thus, we can say that language symbolizes cultural reality. Speakers transmit their own perception of reality through language and use it to persuade, influence or manipulate others through it. The way speakers choose different rhetorical strategies in their discourse changes the disposal of the sentence or paragraph elements, which results in language variation Pastor, (1999:1).

Pastor, (1999:1) notes that, variations are caused because writers do not use the same language structures, terms and strategies in their communication. These differences can be clearly observed when we contrast texts of the same genre but performed by writers with different social, cultural or economic background. The internal structure of the genre within a particular professional or academic context restricts the form of the linguistic resources and the functional values they assume in discourse.

According to Hudson, (1996:2) there are many ways of speaking, and each way of speaking is a variety. In a more precise manner, a variety may be defined as a set of linguistic items with similar social distribution. It should be emphasized that a variety is not necessarily a fully-fledged language, with a large vocabulary and grammar Hudson, (1996).

Tegegne, (2015:1) states that the notion of 'variety' in language is complex and controversial. In a broad sense, 'variety' refers to a number of different languages. Basically, it is used to refer to the differences within a language. He further stated that variations can be found within a language.

Tegene, (2015:1) also affirms that there are immeasurable sources of variation in speech such as social status, gender, age, ethnicity, geographical location, profession and the economic background of a speaker. Nkosi (2008:12) explains that a variety is determined in terms of a specific set of linguistic items which it includes. These linguistic items are also associated with external factors such as the geographical area and social group. The term "variety" thus includes what might usually be referred to as dialects and registers. The changes, which create varieties in a language, indicate that there is no language in the world that can be regarded as homogeneous Nkosi, (2008:12).

Although language variation is both widespread and natural, judgements are made on the basis of how different people speak and according to a range of standards Haig & Oliver, (2003:2). However, where a standard variety of a language has developed, it is often seen as the correct variety and other varieties are then judged according to the standard. In this way, a non-standard variety may become synonymous with a sub-standard variety. This has implications for the speakers of the non-standard varieties, especially in education where the standard variety is taught and at the same time, is usually the medium of instruction.

According to Akogbeto, (2015:2) there is hardly any language that does not comprise a complex and inter-locking series of varieties. A variety in terms of language is a specific form of a language. Language, indeed, constantly changes across space, across social group and across time, evolving and adapting to the needs of the users, thus taking different forms from one generation to the next. Languages change because of their built-in tendency to change, the inventive

faculty of the users. So, as language users' needs will infallibly continue to change so will the language itself. The different forms which language takes as a result of the changes are referred to as language varieties.

Nomlomo, (1993:41) notes that almost all the speech communities experience some variations within their languages. These variations tend to alter these languages to some extent. In all human societies, individuals differ from one another in the way they speak. The speech of an individual is characterized by variations. Each language has a number of variables or variations which may be differentiated according to styles or the formality of the situation Nomlomo, (1993).

Nomlomo, (1993:42) also states that the various language domains of speakers of the same speech community are due to variability. Regarding language, there are various domains in which it can be used. For example, two languages or variants are not both used in the same circumstances. There are certain areas or situations where a particular language is more likely to be used than another. The most important domains mentioned include the school, the family, employment, playground and street, government administration, the church, literature, the press, the military, the courts, etc.

Rahman, (2014:11) states that variations can be found within the same speech community because differences in pronunciation exist among the individuals. Variety can be identified as a particular code or dialect, and variation can be referred to as different styles and accents of expressing that code or dialect. Bangla language, an Indo-Aryan language spoken in south Asia, has several varieties with particular speech communities which are usually known as dialects Rahman, (2014:11).

There is usually more diversity in the language varieties than in monolingual countries. However, sometimes the same language can have multiple varieties in a predominantly monolingual situation. As a result, people of the same country may use different varieties of the same language. Rochmawati, (2009:2) has defined the language variety as “a set of linguistics items with similar social distribution.

More specific definition has been drawn by Rochmawati, (2009:2) who identifies varieties as different ways of saying the same thing. However, varieties and variations are two different concepts in the field of Sociolinguistics which are sometimes used as a synonym of each other. Variation is recognized as “different ways of speaking” the same language whereas Variety is known as “a particular way of speaking”.

Dialect is a regionally and socially distinctive variety of language identified by a particular set of words and grammatical structures. Spoken dialects are usually also associated with a distinctive pronunciation or accent. Any language with a reasonably large number of speakers will develop dialects, especially if there are geographical barriers separating groups of people from each other, or if there are divisions of social class. One dialect may predominate as the official or standard form of the language, and this is the variety which may be written down. The distinction between dialect and language seems obvious. Dialects are subdivisions of language Wardhaugh, (2011).

The term “dialect” has most commonly been used to refer to regional differences within a language Petyt, (1980:27). For instance, in the United Kingdom there are many regional dialects including Northern and Southern dialects, Yorkshire, Lancashire and Northumberland dialects, and so on Petyt, (1980:27).

Siegel, (2010:5) claims that in contrast to a regional dialect, social dialect is a variety of a language spoken by a particular group based on social characteristics other than geography.

Wolfram, (1998:59) argues that generally speaking, the term social dialect is used to refer to differences that are associated with groups that are unequal in status and power. For instance, the speech that is particular to a certain social class, sex, or age can be labelled a social dialect. However, as Wolfram, (2004:60) says the reality of social dialect differentiation is complicated because different linguistic variables are co-related to too many different factors such as social-status groupings, varying histories of dialect contact and changing group relations.

According to Safitri, (2015:2) the term dialect can also be used to describe differences in speech associated with various social groups or classes. There are social dialects as well as regional ones. An immediate problem is that of defining social group or social class, giving proper weight to the various factors that can be used to determine social position e.g occupation, place of residence, education, new versus old money, income, racial or ethnic origin, cultural background, caste, religion and so on Safitri, (2015:2).

Canfield, (2009:3) affirms that every person in the world has his or her own unique way of speaking. Patterns, however, can be found within the same language of a country, culture, state, city, or even a neighbourhood. These vocal patterns can be noted as a person's accent. An accent along with the slang and unique vernacular of a region creates a dialect.

A sound change may make a word sound like a completely different word from another dialect. According to Canfield, (2009:6) a dialect is a naturally changing and constantly growing thing. Just as the slang of a language changes from year

to year, a dialect often goes through a similar evolution. So a dialect is not only affected by time, but also the blending of cultures over time, socio-economic status, culture and education.

Chambers & Trudgill, (1998:11) state that in common usage, a dialect is a substandard, low status often rustic form of language generally associated with the peasantry, the working class, or other groups lacking in prestige. It differs from an accent in several key areas. Dialectal differences are generally broader than accent variation and arise from the relative isolation of one group from another. A dialect is considered to be a variety of language that is similar to the form spoken by the majority but differs in the use of certain elements.

A speaker's dialect may trigger ethnic, regional, or social recognition. The listener may identify the ethnicity of the speaker through language characteristics Carlson & McHenry, (2006).

Solano-Flores, (2006:7) notes that a dialect is defined by linguists as a variety of a language that is distinguished from other varieties of the same language by its pronunciation, grammar, vocabulary, discourse conventions, and other linguistic features. Dialects are rule-governed systems, with systematic deviations from other dialects of the same language.

Dialect is frequently used to refer to the language used by people from a particular geographic or social group or to mean a substandard variety of a language, in fact everyone speaks dialects. Different dialects may originate from contact with other languages or from the fact that certain features of a language shared by its speakers evolve among some communities but are kept the same among others Solano-Flores, (2006:7).

According to Bamunusinghe, (2014:1) dialects are considered as an inseparable unit of a society which signifies slight differences of a language that can be noticed either regionally or socially. Though dialects create a trivial confusion in the speaker's or listener's mind it will not affect the meaning completely as dialects are always based on a language which the community uses already.

Dialects are one of the most important phenomena in the field of sociolinguistics which denotes different representations of a language which is used in a particular society. Dialects are mainly of two types, either regional or social dialects Bamunusinghe, (2014:1).

A regional dialect is a variation in speaking a language which is always associated with place and travelling throughout a wide geographical area where a language is spoken and the differences in pronunciation, words and syntax are noticeable. The number of regional dialects that are being used in a speech community will be decided by the vastness of the particular geographical area.

Bamunusinghe, (2014:2) stated that on the other hand a social dialect is a variety of language that reflects social variation in the usage of a language according to certain factors which are related to the social group such as education, occupation, income level, social class etc. In addition it is reasonable to state that the concept 'subculture' which is found in anthropology is somewhat connected to the notion of social dialects since a social dialect can only be emerged in a sub culture and this very fact even proves the connection between language and culture which is often discussed in linguistics.

Warsi (sa) explains that a regional, temporal or social variety within a single language is known as dialect. It is the product of individual's geographical and class origin. It differs in grammar, pronunciation and vocabulary from the standard language, which is in itself a socially favoured dialect. So a dialect is a

variation of language sufficiently different to be considered a separate entity, but not different enough to be classed as separate language. Dialects are dialects not because of linguistic reasons but because of the political and cultural reasons. It is customary to describe them as varieties of a language according to users.

According to Falck, Heblich, Lameli & Südekum, (2010:5) nations are by no means monolithic linguistically—typically, there are hundreds of regional dialects within the same language. These dialects reflect the everyday experience of individuals living in different parts of the country and strongly shape their cultural identity. For example, someone from Boston sounds very different than someone from Texas and if they speak to each other, they will have a good guess as to where the other is from. Some dialects are more closely related than others.

Tegegne, (2015:2-3) comments that dialect generally refers to the variety of a language characterized by its own distinct pronunciation, vocabulary and other grammatical features such as plural marker deletion, subject-verb agreement, use of negatives, etc. Different dialects can be formed when people are separated geographically and socially. Hence, the term dialect can be used to describe differences in speeches which are associated with geographical areas and social groups of a speaker.

According to Nkosi, (2008:23) dialects emanate from varieties. People who live in the same area, such as Soshanguve in the present study, speak the same language. The language they use to communicate contains adopted words from source languages such as English and Afrikaans and is called a dialect. Dialect refers to varieties which are grammatically and perhaps lexically as well as phonologically different from other varieties. On a similar note, Nkosi, (2008) defines a dialect as “a subordinate variety of language.

Seyyedrezaei, (2013:3) states that regional variation in the way a language is spoken is likely to be one of the most noticeable ways in which we observe variety in language. As we travel throughout a wide geographical area in which a language is spoken, and particularly if the language has been spoken in that area for many hundreds of years, we are almost certain to notice differences in pronunciation, the choices and forms of words, and in syntax.

Chambers & Trudgil, (1998:13) state that there are many parts of the world where, if we examine dialects spoken by people in different rural areas, we find the following type of situation. If we travel from village to village, in a particular direction we notice linguistic differences which distinguish one village from another. Sometimes these differences will be larger, sometimes smaller but they will be cumulative.

Seyyedrezaei, (2013:3) notes that the term “social dialect” can be used to describe differences in speech associated with various social groups or classes. There are social dialects as well as regional ones. An immediate problem is that of defining social group or social class, of giving the proper weight to the various factors that can be used to determine social position. Factors such as occupation, place of residence, education, income, cultural back ground, religion and so on. Such factors as these do appear to be related fairly directly to how people speak. Whereas regional dialects are geographically based, social dialects originate from social groups and depend on a variety of factors, the principal ones apparently being social class, religion, and ethnicity. The next section deals with research questions.

According to Aronoff & Fudeman, (2011) the term morphology is generally attributed to the German poet, novelist, playwright, and philosopher who coined it early in the nineteenth century in a biological context. Its etymology is Greek: morph- means ‘shape, form’, and morphology is the study of form or forms. In biology morphology refers to the study of the form and structure of organisms,

and in geology it refers to the study of the configuration and evolution of land forms. In linguistics, morphology refers to word formation Aronoff & Fudeman (2011).

Fromkin, Hyams, & Rodman,, (2010:33) claims that every speaker of every language knows tens of thousands of words. Unabridged dictionaries of English contain nearly 500,000 entries, but most speakers don't know all of these words. Words are an important part of linguistic knowledge and constitute a component of our mental grammars, but one can learn thousands of words in a language and still not know the language. Knowing a word means knowing that a particular sequence of sounds is associated with a particular meaning. When you know a word, you know its sound (pronunciation) and its meaning. Because the sound-meaning relation is arbitrary, it is possible to have words with the same sound and different meanings (bear and bare) and words with the same meaning and different sounds (sofa and couch).

Lieber, (2009:2) asserts that morphology is the study of word formation, including the ways in which new words are coined in the languages of the world, and the way forms of words are varied depending on how they're used in sentences. As a native speaker of your language you have intuitive knowledge of how to form new words, and every day you recognize and understand new words that you've never heard before.

Moore, (2009:1) states that phonology is the study of the sound system of languages. It is a huge area of language theory and it is difficult to do more on a general language course than have outline knowledge of what it includes. At one extreme, phonology is concerned with anatomy and physiology – the organs of speech and how we learn to use them. At another extreme, phonology shades into socio-linguistics as we consider social attitudes to features of sound such as accent and intonation, and part of the subject is concerned with finding objective standard ways of recording speech, and representing this symbolically.

Yang, (2001:1) believes that language change is observed when a generation of speakers produces linguistic expressions that differ from those of previous generations, either in form or in distribution. Language change is explained when its causal forces are identified and their interactions are made clear. At least two components are essential for any causal theory of language change. One component, long recognized by historical linguists, is a theory of language acquisition by child learners: ultimately, language changes because learners acquire different grammars from their parents. In addition, as children become parents, their linguistic expressions constitute the acquisition evidence for the next generation.

According to Lev, (sa), language change results from the differential propagation of linguistic variants distributed among the linguistic repertoires of communicatively interacting individuals in a given community. Also, that language change is socially-mediated in two important ways. Firstly, since language change is a social-epidemiological process that takes place by propagating some aspect of communicative practice across a socially-structured network, the organization of the social group in question can affect how a variant propagates. It is known, for example, that densely connected social networks tend to be resistant to innovations, whereas more sparsely connected ones are more open to them. Secondly, social and cultural factors, such as language ideologies, can encourage the propagation of particular variants at the expense of others in particular contexts, likewise contributing to language change.

Hickey, (2001:3) claims that it is an obvious truism to say that, given the dynamic nature of language, change is ever present. However, 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. Perhaps the first division to be made among factors in language change is that between those, which operate from within the language (internal factors), and those, which are active from outside (external factors). These factors are different in themselves. Internal factors have very often to do with the establishment of morphological regularity

(analogical levelling and possible analogical extension, or with the reshuffling of items in a word field (re-alignment of sense relations). 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.

According to Lightfoot, (2010:1) languages change over time. New lexical items, morphological endings, and syntactic constructions enter a language and old ones become more or less frequent or die out. Languages may change under external influence from other languages or dialects or they change through internal factors, which is the focus in this paper. Other approaches explain language change more or less exclusively through social processes among adolescents but for us this is just part of the story.

According to Bahumaid, (2015:1) the term borrowing may be broadly defined as the adoption of a linguistic expression from one language into another. The language from which words are adopted is often referred to as the “source”, “lending” or “donor” language while the language into which those words are adopted is labelled “recipient” or “receptor” language. This phenomenon is most common in the realm of vocabulary because ‘words may come and disappear with little consequence for the rest of the grammar. Borrowing among languages serves the chief purpose of filling gaps in the lexicon of the recipient language as it lacks the means to designate the newly introduced products or notions.

Arkadiev, (2016:2) defines borrowing as a process whereby one language (the recipient language) adopts (transfers) some elements from a different language (the donor language) in a situation of language contact, i.e. a sociolinguistic setting including speakers bilingual in both languages. According to Shen, (2009:1) borrowed words are the products of language development and cultural contact. Language, both an important tool in human communication and a significant reflection of social development, undergoes rapid changes during

history. Languages, like cultures, are rarely sufficient unto themselves. The necessities of intercourse bring the speakers of one language into direct or indirect contact with those of neighbouring or culturally dominant languages.

Therefore, the result of continuous contact between different speaking communities is that people use each other's words to refer to some particular things, process, or ways of thinking. This kind of using others' languages is called borrowing, which is a natural result of language contact and exerts a profound impact on both vocabulary enrichment and mutual understanding of cultures. According to Poplack & Sankoff, (1984:1) the lexical stock of languages may contain a considerable proportion of words borrowed from one or more languages. The historical record, together with methods of historical and comparative linguistics, can help us infer which words were borrowed, from what language, and approximately when.

According to Hoffer, (2002:2) borrowing is the process of importing linguistic items from one linguistic system into another, a process that occurs any time two cultures are in contact over a period of time. Many factors influence the amount and rate of borrowing. Relatively close contact over centuries in Europe and other areas resulted in extensive borrowing and re-borrowing. The advent of radio and television has introduced another type of language and cultural contact in the spread of linguistic and communicative elements. The globalization of markets for products from around the world has resulted in advertisements which often carry not only foreign names but foreign terms.

According to Stanford Encyclopaedia of Philosophy (2004:1) an idiolect is a language (or some part or aspect of a language) that can be characterized exhaustively in terms of intrinsic properties of, the person whose idiolect it is. The main force of 'intrinsic' is to exclude essential reference to features of the person's wider linguistic community, and perhaps too of their physical environment.

Weinreich, (2015:3) believes that an idiolect is the homogeneous object of description reduced to its logical extreme, and, in a sense, to absurdity. An individual member of a given dialect is said to have his own speech habits that distinguish him from fellow members of the group to which he belongs.

Kamala, (2006:26) notes that the totality of the speech habits of an individual is called an idiolect. According to Heck, (2000:1) an idiolect belongs to a single individual, in the sense that one's idiolect reflects one's own linguistic capabilities and, therefore, is fully determined by facts about oneself.

According to Mouton, (2015:9) an idiolect is for us a person's own unique, personal language, the person's mental grammar that emerges in interaction with other speakers and enables the person's use of language. Idiolects are structured lists of lexical and grammatical features, that is, they are lists subdivided in components (eg lexicon, phonology, morphosyntax) and subcomponents (words belonging to one noun class or another, systems of tenses, systems of case endings or pronouns, etc., and, in some theories, movement, feature checking, etc.)

According to Hammarstrom, (2014:2) an isogloss is the geographical boundary of a certain linguistic feature, such as the pronunciation of a vowel, the meaning of a word, or use of some syntactic feature. Isoglosses define the geographic boundary of a linguistic feature, such as the pronunciation of a vowel, the meaning of a word, or use of some syntactic feature Scholz, Lampoltshammer, Bartelme, & Wandl-Vogt, (2016:2).

According to Böcü¹, (2013:3) an isogloss is a line that marks the boundaries between two regions, differ with respect to some linguistic features. The geographical boundary of a certain linguistic feature, such as the pronunciation of a vowel, the meaning of a word, or the use of some syntactic feature

(Wikipedia). It is also a line of demarcation between regions differing in a particular feature of language, as on a point of pronunciation or vocabulary (New World Dictionary).

Fearon, (1999:4) believes that identity in its present incarnation has a double sense. It refers at the same time to social categories and to the sources of an individual's self-respect or dignity. In ordinary language, at least, one can use identity" to refer to personal characteristics or attributes that cannot naturally be expressed in terms of a social category, and in some contexts certain categories can be described as "identities" even though no one sees them as central to their personal identity.

Leary & Tangney, (2012:7) believe that the term identity can also be conceptualized as a way of making sense of some aspect or part of self-concept, for example, one can have a religious identity that contains relevant content and goals, such as what to do, what to value, and how to behave.

Buckingham, (2008:1) notes that the fundamental paradox of identity is inherent in the term itself. From the Latin root *idem*, meaning "the same," the term nevertheless implies both similarity and difference. On the one hand, identity is something unique to each of us that we assume is more or less consistent (and hence the same) over time.

Bucholtz & Hall, (2005:1) states that identity is the product rather than the source of linguistic and other semiotic practices and therefore is a social and cultural rather than primarily internal psychological phenomenon, identity does not emerge at a single analytic level – whether vowel quality, turn shape, code choice, or ideological structure but operates at multiple levels simultaneously.

According to Hozhabrossadat, (2015:1) Identity is defined as a socially constructed, self-conscious, ongoing narrative an individual performs, interprets and projects in dress, bodily movements, actions and language.” This poststructuralist definition merges two previously clear-cut categories of individual identity and collective identity, among which the individual has received plenteous assiduities.

What is meant by individual identity, here, is how any individual person replies to this question, 'Who am I?', and different concepts one has about oneself, while facing different situations in life or invoking past experiences and memories. It, also, includes inner voices and unconscious thoughts. On the other hand, collective or community identity has to do with what people think characterizes them as a group that is different from others Hozhabrossadat, (2015:1).

According to Gong, Shuai & Liu, (2013:1) identity is the social positioning of self and other. Identity is a discursive construct not emerging at a single analytic level, but operates during interactions; in other words, socio-cultural interaction is the primary means by which identities are constructed and socialized. In addition, identity is closely associated with language, and deeply rooted in cultural beliefs or values (ideologies) about the sorts of speakers who produce particular sorts of language. Some scholars even define identity as the linguistic construction of membership in one or more social groups or categories.

Identity is dynamic and changes depending on the goals of interaction and the situations in which individuals and groups find themselves in. Identity is a process of association and opposition and of constant negotiation, production, and performance rather than a static category of possession Val & Vinogradova, (2010:1). According to Dwivedi, (2015:4) collective existence and experience of the people constitute identity. A sense of identity not only gives us pride and confidence but also fills us with strength and confidence and yet it can also kill.

According to Liu, (2010:1) Chinese is a member of the Sino Tibetan family of languages and encompasses a number of regional varieties. In the west, dialects are considered mutually intelligible varieties of a common language, whereas in China, dialects are not all mutually intelligible. A Mandarin speaker, for example, may not understand Cantonese speakers at all. Broadly speaking, the Chinese language is classified into seven major dialect groups called Fangyan, each with its own sub-varieties: Mandarin, Wu, Gan, Xiang, Hakka, Yue, & Min. Northern varieties of Chinese are known as Mandarin dialects. Almost all Mandarin dialects are mutually intelligible. The other six dialect groups fall under the category of southern dialects, which are unintelligible to one another. Cantonese, which is widely used in Hong Kong and Guangdong province, is a sub-variety (dialect) of the Yue dialect group Liu, (2010:1).

Francis, (2016:3) believes that every speaker of every language speaks one of its dialects. Thus, a speaker of Mandarin knows one or more of its dialects: Beijing, Zhongyuan, Upper Yangtze, Ji Lu, Northeastern Mandarin, and so forth. If one speaks the variety of Yue from Hong Kong and Guangzhou, we say that he or she speaks the variety, or dialect, of Yue, which is considered to be the most representative or prestigious. Thus, it is common to make reference to the Cantonese language pointing to or suggesting this representative status. In such manner, every speaker of a given dialect is a speaker of the language to which the dialect belongs. Or a better way to put it would be: the speaker of a dialect is a speaker of the language to which it belongs by virtue of speaking one of its variants, one of its dialects.

Lipski, (2012:1) states that according to Spain's government sponsored Cervantes Institute, there are more than 400 million native or near-native speakers of Spanish in the world, distributed across every continent except Antarctica. All languages change across time and space, and Spanish is no exception. Although the Spanish language was relatively homogeneous in Spain circa 1500 – the time when Spanish first expanded beyond the boundaries of the

Iberian Peninsula – it has diversified considerably as it spread over five continents during more than five hundred years.

Many factors are responsible for the evolution of Spanish, including the natural drift of languages over time, contact with other languages, internal population migrations, language propagation through missionary activities, the rise of cities, and the consequent rural–urban sociolinguistic divisions, educational systems, community literacy, mass communication media, and official language policies. It is therefore not surprising that although the Spanish language retains a fundamental cohesiveness throughout the world, social and geographical variation is considerable Lipski, (2012)

According to Stubbs, (2008:1) in Britain, Standard English is a central issue of language in education, since Standard English is a variety of language which can be defined only by reference to its role in the education system. It is also an example of a topic which requires careful conceptual analysis, since there is enormous confusion about terms such as 'standard', 'correct', 'proper', 'good', 'grammatical' or 'academic' English, and such terms are at the centre of much debate over English in education. A major role for linguistics is the steady unpicking of unreflecting beliefs and myths about language, especially where such beliefs affect the lives of all children in schools (Stubbs, 2008:1).

Rodrigues (1993:4) believes that the culture of every human society is the result of a specific response to the challenges nature and other human societies have imposed through millennia to human survival in physical and mental health. Even the culture of the least human society is a complete universe of integrated knowledge, strongly bound to the milieu where it was developed but also accumulating experience of the remotest past.

Every human language is unique in the way it codifies knowledge and experience, for it has been shaped and reshaped following the needs for the adequate expression of an extremely diversified and variable complex of mental representations. About 75% of the languages spoken in Brazilian territory five hundred years ago disappeared. This notwithstanding, the number of languages spoken today in Brazil is between 160 and 180, but none of these counts with a population large enough to ensure its future Rodrigues, (1993).

Indeed the most populous indigenous language in Brazil is Tikuna (or Tukuna), which has 18,000 speakers in Brazil and about 4,000 in Peru and Colombia. Next comes Makuxi with about 15,000 speakers and Kaingang and Terena spoken by a little more than 10,000 people each. All other languages have less than 10,000 speakers, the majority of them less than 1,000 Rodrigues (1993).

As Massini-Cagliari, (2004:4) argues, Brazil is an astonishing country in several ways. It is the only Portuguese speaking country in America and is surrounded by Spanish-speaking countries. The fifth largest country in the world, with a population of 175 million inhabitants, Brazil is and was almost always viewed, both by foreign observers but also by its own population, as an enormous, linguistically homogeneous giant. Generally, Brazilians assume that everybody in Brazil speaks a unique variety of the Portuguese language. According to this language perception, Brazil is a country without any linguistic problems. Following a recent estimate, there are about 200 different languages that are spoken within the Brazilian territory, of which approximately 170 are indigenous languages, while the others are mainly of European or Asian origin (Massini-Cagliari, 2004).

Swanenberg, (2013:3) postulates that for linguists all language varieties are equal in all respects, but we all know that some language varieties have more prestige than others. Because of inconsistent national and sub-national policies on language variation, various language varieties are not treated equally. In the

Netherlands Frisian, Low Saxon and Limburgish have been recognized under the European Charter for Regional or Minority Languages (ECRML).

Frisian is both the name of a standardized language and the name of a number of local varieties, the Frisian dialects (Frisian in that case is a collective noun). Frisian is now a regional language, recognized according to part III of the ECRML. Low Saxon and Limburgish are not standardized. These two regional languages actually consist of a large number of diverse dialects, collectively named Low Saxon and Limburgish. Low Saxon and Limburgish in the Netherlands now are recognized according to part II of the ECRML, which gives them fewer rights and less support than Frisian, Swanenberg,. (2013:3).

According to Bodén, (2004:1) many adolescents in Sweden speak Swedish with what appears to be a foreign accent. Whereas some people perceive their way of speaking Swedish as the result of imperfect or incomplete learning of Swedish, others argue that they speak a new variety of Swedish. One of the most interesting things happening to the Swedish language today is the apparent forming of a new language variety. The variety has an obvious relation to Swedish as spoken by immigrants, i.e. in 'learner Swedish' and in one of the manifestations of learner language, namely 'foreign accent'. Hereafter, the variety (or varieties) in question is referred to as 'Swedish on multilingual ground' (SMG). SMG's most distinctive feature is its foreign-accented "sound".

According to Herke, Lukin, Moore, Wenger & Wu, (2011:2) the concept of register is central to Halliday's model of language. It is central not only in the sense of being important to the theory, but central also in the sense of being at the centre of the theory. The development of the concept of register reflects a need to explain variation according to use, and arises from a concern with the importance of language in action. It was Reid who first used the term 'register' to capture the notion of text variety although the idea of looking at the importance of situation

on language was in use much earlier – for instance by proto-pragmatists such as Wegener who considered both the ‘user’ and ‘use’ in his concept of situation.

Isaac, (2014:2) believes that register is the collective term for various situational and functional aspects of a text. In other words, register is the sum of a text’s subject matter, its purpose, its mode (essentially, spoken or written), its genre (the type of text it is) and the relationship that exists between its participants (namely, the writer or speaker and the audience). A conventional way of using language that is appropriate in a specific context, which may be identified as situational (eg in church), occupational (eg among lawyers) or topical (eg talking about language).

Register is a cover term for any language variety defined in situational terms, including the speaker’s purpose in communication, the topic, the relationship between speaker and hearer, spoken or written mode, and the production circumstances. This implies not only that register can be described at any level of generality, going from the highly specified methodology sections in chemistry research articles to the very general academic prose register, but also that “texts from the same register can have extensive linguistic differences” due to their commonality in situational and not necessarily linguistic terms Daems, Ruetten & Speelman, (2013:2).

Biber & Conrad, (2009:4) postulate that variability is inherent in human language: people use different linguistic forms on different occasions, and different speakers of a language will say the same thing in different ways. Speakers of a language make choices in pronunciation, morphology, word choice, and grammar depending on a number of non-linguistic factors. These factors include the speaker’s purpose in communication, the relationship In general terms, a register is a variety associated with a particular situation of use (including particular communicative purposes). The description of a register covers three major components: the situational context, the linguistic features, and the

functional relationships between the first two components between speaker and hearer, the production circumstances, and the social characteristics of the speaker.

Eckert & Rickford, (2001:1) claim that style is a pivotal construct in the study of sociolinguistic variation. Stylistic variability in speech affords us the possibility of observing linguistic change in progress. Moreover, since all individuals and social groups have stylistic repertoires, the styles in which they are recorded must be taken into account when comparing them. Style is the locus of the individual's internalization of broader social distributions of variation.

Levon, (2009:1) believes that sociolinguistic research has traditionally examined stylistic variation as a way of understanding how speakers may use language indexically, everybody has style. Style, the notion that speakers may change the way they talk as a product of the different contexts and topics of speech and/or in order to adopt different positions and roles within conversations, has long been a central theme of sociolinguistic research.

2.2 CONCLUSION

In this chapter, focused was placed on language variation, dialects, and identity. It was discovered that a few researchers in South Africa, conducted research in language variation. There are many regional dialects within the same language in different parts of the world and these dialects come about as a result of everyday experience of individuals living in different parts of the world, and they shape people cultural identity. It was also established that pronunciation, vocabulary and other grammatical features are the main characteristics of dialects. The literature review has provided an information into the formation of dialects in other parts of the world. It has also reviewed that speakers of a

language create varieties in pronunciation, morphology, word choice, and grammar depending on a number of non-linguistic factors.

The next chapter will describe the theory of the present study.

CHAPTER THREE

THEORETICAL BACKGROUND

3.1 INTRODUCTION

The previous chapter deliberated on the work of different scholars, past and present regarding languages and their varieties. Factors that lead to language variety as well dialects and different types of dialects were also discussed. This chapter covers the theory of language variety, dialects, accent, register, identity, style, language change and borrowing. The next section deals with standard language

3.2 STANDARD LANGUAGE

Standard language refers to the codified variety of a language that is, the language taught in school, used in formal writing and often heard from newscasters and other media figures who are trying to project authority or ability van Herk, (2012:12). According to Anwar, (1971:1) in all defining languages there is a strong tradition of grammatical study of the form of the language. There are grammars, dictionaries, treatises on pronunciation and style. There is established norm of pronunciation, grammar, and vocabulary which allows variation only within certain limits. According to Finegan *et al.*, (1989:496) a standard variety is a variety that has been designated as such that and for which a set of norms has been identified and codified in dictionaries and grammars. It is a variety whose lexicon, morphology, syntax and usage have been settled and written down. A standard language variety is one that has undergone a lengthy process of being standardized.

3.3 LANGUAGE VARIETY

Wardhaugh, (2006:33) states that all languages exhibit internal variation, in other words, each language exists in a number of varieties and is in one sense the sum of those varieties. A variety can therefore be something greater than a single language as well as something less, less even than something traditionally referred to as a dialect. According to Elgin, (1973:76) each of us speaks in a way that is characteristic of himself alone. Many differences of style are not systematic. A child may customarily speak in one register of language at school and another at home. Wallwork, (1960:99) claims that most of us speak quite differently when we speak to different people; to a child, to a friend or to a superior at work. With some we are relaxed, with others we are formal, some are intimates, and others are strangers or near strangers. Our speech and in many ways our use of speech is as individual to us as our handwriting. According to Fasold & Connor-Linton, (2014: 236) all languages and language varieties no matter how seemingly uniform are inherently variable. This variability is not random or disorganized it is arranged in regular ways, according to linguistic and social factors. The regular patterns that characterise languages and language varieties are very often variable rather than categorical.

Language varies not only from one individual to the next but from one subsection of a speech community to another. People of different social class, occupations or cultural groups in the same community will show variations in their speech. These variation are not random but can be correlated with regional and social factors. Almost any type of division among humans is likely to be reflected in a linguistic difference, Hall, (1964:239).

Falk, (1978:277) postulates that on one hand the flexibility inherent in human language is one of its most important characteristics. On the other hand every human language must make use of certain universal properties, a fact which limits the amount of diversity possible among different languages. It is difficult to

find any two speakers who use their language in exactly the same way. We all differ to at least a slight extent in the lexical items we use and in our pronunciation.

According to Hudson, (1980:22) if one thinks of language as a phenomenon including all the languages of the world the term variety of language can be used to refer to different manifestations of it. What makes one variety of language different from another are the linguistic items that it includes, so we may define a variety of language as a set of linguistic items with similar social distribution.

According to Stewart & Vaillete, (2001:299-301) no two speakers of a language exactly speak the same way; nor does any individual speaker speak the same way all the time. Variation is a natural part of human language and it is influenced by factors such as socioeconomic status, region and ethnicity. The term language variety is used as a cover term to refer to many different types of language variation.

Wardhaugh, (1993:133) believes that when we look closely at any language we are almost certain to find that there will be considerable variation not only in how people use sounds, words and grammatical structures but also in the actual choices they make in different occasions.

According to Finegan & Besnier, (1989:382) it is an obvious fact that people of different nations tend to use different languages. Along with physical appearance and cultural characteristics, language differences are part of what distinguishes one nation from another. It is not only across national boundaries that people speak different languages. Among speakers of a single language there is considerable international variation.

Bolinger & Sers, (1981:235) state that it is impossible to enumerate all the forces of change, whether they reside in the language or impinge from outside. Variation is infinite and its causes likewise. We are limited to the conspicuous and the typical and we must keep in mind that the thousands of deviations are only raw material.

3.4 DIALECTS

According to Schilling & Wolfram, (2016:2&8) dialect is simply how we refer to any language variety that typifies a group of speakers within a language. The particular social factors that correlate with dialect diversity may range from geographic location to complex notion of cultural identity. Everyone who speaks a language speaks some dialect of a language; therefore it is not possible to speak a language without speaking a dialect of the language.

In many speech communities two or more varieties of the same language are used by some speakers under different conditions. Perhaps the most familiar example is the standard language and regional dialect. Where many speakers speak their local dialect at home or among family or friends the same dialect area but use the standard language in communicating with speakers of other dialects or on public occasions Giglioli, (1972:232)

Hill, (1969:80) states that the term dialect is simply any habitual variety of a language, regional or social. It may be the variety spoken mainly by the educated. It may be essentially the speech of the uneducated. All dialects are absorbed from one's everyday associates in all walks of life. Dialects seem to be common to all speech communities of any size. People in different locations use their language somewhat differently.

There are two important points to grasp immediately about the nature of dialects. Firstly, everybody speaks a dialect or is consciously aware of doing so. A language is composed only of what its users say and write. Secondly, the social judgement is not the same as linguistic judgement. Linguistically speaking no dialect is better or worse than any other; all dialects are equal Heatherington, (1980:180).

According to Francis, (1983:1) dialects are varieties of language used by groups smaller than the total community of speakers of the language. Any language spoken by more than a handful of people exhibits this tendency to split into dialects, which may differ from one another along all the many dimensions of language content, structure, and function: vocabulary pronunciation, grammar, usage, social function, artistic and literary expression.

A dialect is a substandard low status often rustic form of a language, generally associated with peasantry, the working class or other groups lacking in prestige. Dialect refers to varieties which are grammatically as well as phonologically different from other varieties. If two speakers say, “I done it last night” and “I did it last night” then we can say they are speaking two different dialects, Chambers and Trudgill, (1986:3-4).

According to Clark, Eschholz, & Rosa, (1994:534) we all speak dialects. Dialect is not a thing spoken by other people in other places. It is simply a habitual variety of language, regional or set. It is set off from all other such habitual varieties by a unique combination of language features: words and meanings, grammatical forms, phrase structures, pronunciations, patterns of stress and intonation.

Fromkin, Rodman & Hyamas, (2000:430) assert that dialects are mutually intelligible forms of a language that differ in systematic ways. Every speaker,

whether rich or poor, regardless of region or racial origin, speaks at least one dialect, just as each individual speaks an idiolect.

A dialect is not an inferior or degraded form of language and logically could not be so because a language is a collection of dialects. When dialects become mutually unintelligible –when the speakers of one dialect group can no longer understand the speakers of another dialect group-these dialects become different languages Fromkin *et al.* (2000).

Akmajian, Demers & Harnish, (1987:286) postulate that the term dialect refers to a form of a language that is regarded as substandard, incorrect or corrupt as opposed to the standard correct or pure form of a language. Dialect simply indicates that speakers show some variation in the way they use elements of the language. For example some speakers of English are perfectly comfortable using the word anymore in sentences such as the following: tools are expensive anymore & tools are not cheap anymore Akmajian *et al.* (1987).

The term dialect generally is used to refer to a subordinate variety of a language. Dialects of a language tend to differ more from one another the further away they are from one another geographically. The term dialect also has historical connotations. Social dialects say who we are and regional dialects say where we come from. In this case we may speak social or regional dialects (Romaine: sa).

Akmajian *et al.* (1987) claim that no human language is fixed, uniform or unvarying: all languages show internal variation. Actual usage varies from group to group, and speaker to speaker in terms of the pronunciation of language, the choice of words and the meaning of those and even the use of syntactic construction. When group of speakers differ noticeably in their language they are often said to speak different dialects of a language.

According to Wardhaugh, (1993:133) when we look closely at any language we are almost certain to find that there will be considerable variation not only in how people use sounds, words and grammatical structures. A dialect is considered to be a regional less often social –variety of a language. A dialect is also sometimes distinguished from standard variety of a language.

No language in widespread use today is free of dialect variation. With the possible exception of some language used only by few speakers all languages have dialects and have always had dialects. The origin of dialects and language is the same. If the language is moderate we say that a new dialect has been created, as Falk, (1973:203) puts it.

According to Aitchison, (2003:115) the term dialect refers to far greater difference than mere pronunciation. A dialect is usually associated with a particular geographical area. The Lancashire dialect differs from standard British English in sound system, syntax and vocabulary.

A standardised variety is usually a regional dialect, which has been elevated in prestige and often loses its regional associations as a result. A dialect refers to the characteristic patterns of words and word order which are used by a group of speakers. Dialect usually refers just to the form of the lexico-grammar of the variety as it could be written down, rather than its pattern of pronunciation Schmitt, (2002:153).

3.5 MORPHOLOGY

According to Fromkin, (2000:25) morphology is the study of words and their structure. Words are meaningful linguistic units that can be combined to form phrases and sentences. When a speaker hears a word in his language he has an immediate association with a particular meaning.

According to Cahill, (2007:35) morphology is manifested on three categories of words: nouns, verbs and nominal modifiers. Nominal morphology includes suffixes which mark number and definiteness and varies according to the noun class. Verbal morphology includes suffixes marking the aspectual system while other areas of the tense aspect system indicated by separate particles.

Lieber, (2009:2) asserts that morphology is the study of word formation, including the ways new words are coined in the languages of the world, and the way forms of words are varied depending on how they're used in sentences. As a native speaker of your language you have intuitive knowledge of how to form new words, and every day you recognize and understand new words that you've never heard before.

Every speaker of every language knows tens of thousands of words. Words are an important part of linguistic knowledge and constitute a component of our mental grammars but one can learn thousands of words in a language and still not know the language. The study of the internal structure of words and of the rules by which words are formed it is called morphology. Morphology is part of our grammatical knowledge of a language. Like most linguistic knowledge this is generally unconscious knowledge Fromkin, *et al.* (2000).

According to Akmajian *et al.* (1987) we begin our study of human language by examining one of the most fundamental units of linguistic structure: the word. In early stages of learning our native languages as children we utter single words and we must learn thousands more in order to become fluent language speakers. We know approximately 80.000 words by age 17. For every word we have learned we intuitively know something about its internal structure. Morphology is the subfield of linguistics that studies the internal structure of words and the relationships among words.

Bock & Mheta, (2013:144) believe that morphology is the study of words and how they are composed. The term is derived from Greek and literally means the study of form. Different languages have different morphological systems which mean that they form words in different ways. Some languages have a fairly simple morphology, others are more complex one. The morphology of English and Afrikaans is simple while Bantu languages have more complex morphological systems.

According to Artkinson, Britain, Clahsen, Radford, & Spencer, (1999:180) the field of linguistics which examines the internal structure of words and processes of word formation is known as morphology. Languages differ considerably in the extent and nature of the morphological process employed in their grammars. By contrast there are languages in which morphology is extremely intricate and accounts for much of the grammars complexity.

3.6 PHONOLOGY

Yule, (1985:54) believes that phonology is essentially the description of the systems and patterns of speech sounds in a language. It is in effect based on theory of what every speaker of a language unconsciously knows about the sound patterns of that language. Phonology is concerned with the abstract or mental aspect of the sounds in language rather than with actual physical articulation of speech sounds. Phonology is about underlying design, the blueprint of the sound type that serves as the constant basis of all the variations in different physical articulations of that sound type in different context.

According to Clark & Yallop, (1991:2) the term phonology is often associated with the study of this higher level of speech organisation. Thus phonology is often said to be concerned with the organisation of speech within specific languages or with the systems and patterns of sounds that occur in particular languages. Based on

this view a general description of how vowel sounds can be made and perceived might concern phonetics while the analysis and description of vowels of English might be assigned to phonology.

Phonology is concerned with the sounds of language, items. Hoard, Sloat & Taylor, (1978:1) suggest that phonology is the science of speech sounds and sound patterns. Each language of the world has its own pattern. By a sound pattern we mean the set of sounds that occur in a given language, the permissible arrangements of these sounds in words and the process for adding, deleting or changing sounds. Although languages share certain basic properties it is highly unlikely that any two languages have exactly the same sound pattern. Sound patterns may differ in three ways: the sound inventories maybe dissimilar, the sounds may occur in different orders and the rules or processes that affect sounds may be different.

Phonology can be divided into two regions of articulation and prosody. Articulatory features are associated with smaller segments, typically phonemes. Prosodic features are associated with larger segments; they are features of intonation and rhythm. The gateway between the two is syllable. As general principle articulation is arbitrary in the sense that there is no systematic relation between sound and meaning. Prosody on the other hand is natural Halliday, (2004:11).

Moore, (2009:1) states that phonology is the study of the sound system of languages. It is a huge area of language theory and it is difficult to do more on a general language course than have an outlined knowledge of what it includes. At one extreme, phonology is concerned with anatomy and physiology – the organs of speech and how we learn to use them. At another extreme, phonology shades into socio-linguistics as we consider social attitudes to features of sound such as accent and intonation, and part of the subject is concerned with finding objective standard ways of recording speech, and representing this symbolically.

Phonology is the study of language sounds and their distribution. A description of the distinctive sounds and their variations of any language are dependent upon the science of phonetics especial articulatory phonetics. Language sounds are organised noises which are another way of stating that language consists of units, classes or families of sounds that we call phonemes Gage, Hayes & Ornstein, (1987:36).

Finch, (2005:32) claims that phonology is concerned with the study of speech and more particularly with the dependence of speech sound. Sound is both a physical and a mental phenomenon. Both speaking and hearing involve the performance of certain physical functions either with organs in our mouths or those in our ears. Sounds are psychologically as well as physically real.

3.7 IDIOLECT

According to Robins, (2014:48) the term idiolect refers to the speech habits of a single person. Each individual's speech habits vary according to the different situations he is in and the different roles he is playing at any time in society. One readily distinguishes the different types of speech used by the same person in intimate family circles, among strangers and with people of different social positions, in official, professional and learned discourse.

McMenamin, (2002:53) defines idiolect as a personal dialect. No two individuals perceive language in exactly the same way, so there will always be at least small differences in the grammar each person has internalized to speak, write, and respond to other speakers and writers. The idiolect is the individual's unconscious and unique combination of linguistic knowledge, cognitive associations, and extra-linguistic influence.

Wales, (2014:211) claims that the term idiolect was first used in USA to refer to the speech habits of an individual in a speech community as distinct from those of a group of people. The usage of an individual may well be constrained by his or her place of origin, but the term covers those features which vary from register to register. Idiolect thus becomes the equivalent of a fingerprint: each of us is unique in our language habits.

3.8 PIDGIN

Speakers of mutually unintelligible languages who are brought together and have the need to communicate with one another, develop various ways of overcoming barriers to communication. Pidgin languages are usually made up of mixtures of elements from all languages in contact. In situations in which group of speakers absorbs relatively small numbers of people from the new members will adopt the language spoken natively by the larger group Stewart *et al.* (2001:355).

According to Finegan *et al.* (1989:313) another process that may take place in language contact situations is pidginisation. The origin of the word pidgin is unclear but it is used to refer to a contact language that develops where individuals are in a dominant/subordinate situation usually in the context of colonization. Pidgins arise when members of a politically or economically dominant group do not learn the native language of the people they interact with as political or economic subordinates.

Fromkin *et al.* (1998:422) states that a lingua franca is typically a language that with a broad base of native speakers, likely to be used and learned by persons whose native language is in the same language family. Instead the two groups use their native language as a basis for a rudimentary language of few lexical items and less complex grammatical rules. Such language is called a pidgin.

Burling, (1992:324) defines pidgin as a language that is native to no one. Generally this means that no one feels strongly about its correctness or its purity. A pidgin is used for practical ends. If people pronounce the words in varied ways or arrange them in varied orders it matters a little as long as they can make themselves understood. Pidgins may lack the elaborated registers that other languages use for oratory and verbal art.

According to Traugott & Patt, (1980:363) pidgins may be roughly defined as a language that is nobody's native language. It arises in situations where speakers of mutually unintelligible languages come together, typically as social subordinates to a socially minority who speak yet another language. Pidgin is often regarded as very rudimentary, incomplete languages.

Akmajian *et al.* (1987) claim that pidgin has no native speakers, but it is used as a medium of communication between people who are native speakers of other language. The pidgin is based on linguistic features of one or more languages and is a simplified language with reduced vocabulary and grammatical structure.

3.9 CREOLES

According to Finegan *et al.* (1989:314) speakers of the pidgin may begin to use the language at home or among themselves. Such situations frequently arise when the colonized population is linguistically diversified. Members of that community may find it convenient to adopt the new language as a lingua franca. As a result small children begin to grow up speaking the new language. We call this process creolisation. A creole language is thus a former pidgin that has acquired native speakers.

Fromkin *et al.* (1998:425) claim that when a pidgin comes to be adopted by a community as its native tongue, and children learn it as a first language that

language is called a creole, the pidgin has become creolised. Creoles becomes fully developed languages, having more lexical items and a broader array of grammatical distinctions than pidgins. In time they become languages as complete in every way as other languages.

Burling *et al.* (1992:327) state that the longer and more regularly a pidgin is used the more it tends to stabilise. We give the name creole to a language that began as a pidgin but that has later been converted into the mother tongue of a new generation speakers. By using different words we imply that creoles and pidgins are different kind of languages.

According to Stewart *et al.* (2001:361) the traditional definition of creolisation is that all creoles do seem to be languages that were initially not native to any group of speakers but were adopted as first languages by some speech community.

3.10 ACCENT

Bloomer, Griffiths, Hall & Merrison, believe that one way in which they can differ is the way they use language is in their pronunciation or accent. This includes the choice of sounds used as segments, in particular words as well as prosodic suprasegmentals such as stress and intonation. Often a spoken standard will be associated with a particular accent. In some instances also referred to as Queen's English or BBC English.

Accent is restricted to varieties of pronunciation. Every one speaks with one accent or another. Someone speaking Standard English with what is popularly described as a broad regional accent might well be said to be speaking a dialect Lyons (1981:269).

According to Richards & Schmidt, (2010:3) accent in a written form of some language may show a mark which is placed over a vowel; a difference in pronunciation and difference in meaning without a change in pronunciation. A particular way of speaking which tell the listener something about the speaker's background; a region or country which they come from and what social class they belong to.

Beckman, (1986:1) believes that accent means a system of syntagmatic differences used to construct prosodic patterns which divide utterance into a succession of shorter phrases and to specify relationships among these patterns which organise them into large linguistic groupings. Accents by contrast seem to function less as distinctive feature than as an organisational feature.

Wells (1982:1) refers to accent as a pattern of pronunciation used by a speaker or more generally by the community. More specifically it refers to the use of particular vowel or consonant sounds and particular rhythmic, intonational and other prosodic features. Accent is something every speaker has.

According to Fromkin & Rodmano, (1998:401) regional phonological or phonetic distinctions are often referred to as accents. Accent refers to the characteristic of speech that convey information about the speaker's dialect which may reveal in what country or what part of the country the speaker grew up or to which sociolinguistic group the speaker belongs.

3.11 IDENTITY

According to Hartley, (1982:83) language unifies and divides. It symbolises a common bond. It ties people together and it marks them off as distinct from others. At all levels and in all communities language is a symbol of a group and individual identity.

According to Trask, (1995:85) every person needs to maintain individual identity. One of the most important aspects of that identity is membership of a group, and language provides a powerful way of maintaining and demonstrating group membership. A plumber will belong to a group of family and friends with whom he has shared experiences, shared interest, shared circumstances and shared values. Language is a very powerful means of declaring and maintaining one's identity.

Identity is a process, not a state and as a series of choices one continually makes about one's self and one's lifestyle rather than a set of personal attributes and as emerging from one's relationship with others. Communication is then a ritualised process which allows the participants to construct and project desirable versions of their identities in a succession of performances targeted at specific audiences. Owing to the interdependence of social factors in conversation, the behaviour of one participant defines and constructs social relations and identifies for the other members of the group Coupland & Jaworski, (1999:407-409).

Bock & Mheta, (2014:410) define identity as a common place to group people who spoke the same language and give them a common identity; thus language became an important maker of belonging to a specific community, group or country. For a while the belief in one language one identity and one ethnicity became a mainstay in traditional linguistics. Identity was seen directly as linked to ethnic identity- as something with which you were born.

Barker & Galasiński, (2001:28) postulate that the popular cultural repertoire of the western world holds that we have a true-self, an identity which we possess and which can become known to us. Identity is thought to be a universal and timeless core, an essence of the self that is expressed as representations recognizable by us and others. That identity is an essence signified through signs of taste, beliefs, attitude and lifestyle.

Identity is who and what you are. This is because we tend to see ourselves as unique individuals with a true stable identity locked away deep inside us, yet we also see that our behaviours, affiliations and even our ways of talking shift through encounters with different people often creating conflict and tensions. Identity is what unifies our experience and brings continuity to our lives Hyland, (2012:1).

3.12 REGISTER

Hall, Smith & Wicaksono, (2011:35) define register as a way of using language in certain contexts and situations often varying according to formality of expressions, choice of vocabulary and degree of explicitness. Registers variation is intrapersonal because individual speakers normally control a repertoire of registers which they deploy according to circumstances. Register refers to an individual's styles as they vary with situation and interlocutor.

According to Biber, Conrad & Reppen, (1998:135) register is used as a cover term for varieties defined by their situational characteristics. Registers are defined according to their situations of use considering their purpose, topic, setting, interactiveness and mode. It is probably accurate to say that no one controls a single register; instead during the course of any day we all speak and write a wide range of registers.

There are some varieties of language which can be associated neither with groups nor individuals but occasions when they are used. These varieties are called registers and their importance in speech is at last beginning to be recognised. The context in which a word is used has an effect on the meaning that is usually taken for granted Book, (1979:81).

According to Herke, Lukin, Moore, Wenger & Wu, (2011:2) the concept of register is central to Halliday's model of language. It is central not only in the sense of being important to the theory, but central also in the sense of at the centre of the theory. The development of the concept of register reflects a need to explain variation according to use, and arises from a concern with the importance of language in action. It was Reid who first used the term 'register' to capture the notion of text variety although the idea of looking at the importance of situation on language was in use much earlier – for instance by proto-pragmatists such as Wegener who considered both the 'user' and 'use' in his concept of situation.

Isaac, (2014:2) states that register is the collective term for various situational and functional aspects of a text. In other words, register is the sum of a text's subject matter, its purpose, its mode (essentially, spoken or written), its genre (the type of text it is) and the relationship that exists between its participants (namely, the writer or speaker and the audience). A conventional way of using language that is appropriate in a specific context, which may be identified as situational (e g in church), occupational (e g among lawyers) or topical (e g talking about language).

Register is a cover term for any language variety defined in situational terms, including the speaker's purpose in communication, the topic, the relationship between speaker and hearer, spoken or written mode, and the production circumstances. This implies not only that register can be described at any level of generality, going from the highly specified methodology sections in chemistry research articles to the very general academic prose register, but also that "texts from the same register can have extensive linguistic differences" due to their commonality in situational and not necessarily linguistic terms Daems J, Ruetten & Speelman, (2013:2).

Most of us have noticed that people speak differently on different occasions/situations. We observe that a friend speaks in a certain way when

talking with a supervisor in the workplace or with a professor at school but sounds quite different when chatting with friends over lunch or speaking with children at home. We may further notice that we change our speech when we are in different settings or talking with different people. Registers can be defined as varieties associated with particular situations of use Schilling & Wolfram (2016:281-282)

Hudson, (2001:45-46) claims that the term register refer to varieties according to use. We can interpret register differences in terms of the model of acts of identity. Each time we speak or write we not only locate ourselves in relation to the rest of society but we also relate our act of communication itself to a complex classificatory scheme of communication behaviour.

According to Penny, (2000:6) no speaker uses the resources of his or her language in exactly the same way on all occasions; according to the social circumstances in which the act of communication occurs, the speaker may choose different variants of a particular variable. More precisely register appears to be as multidimensional as social variation.

The term register represents language varieties characteristic of particular situations of use. Register includes not only the spoken varieties associated with situational formality and informality and often designated styles but other spoken and written varieties as well. In Western societies however the repertoire of a speech community typically includes a wide range of both written and spoken registers Eckert & Rickford, (2001:239).

Andersen, (1992:6) believes that doctors from Atlanta speak differently from doctors from Brooklyn because they come from different regions of the United States. The speech of grandparents varies in a number of systematic ways from speech of their grandchildren because they are from different generations.

3.13 STYLE

It is possible to say approximately the same thing in any number of different ways. The term style is used to denote these different ways. It is derived from the Latin word *stilus* which means pen. The concept of style stems from old classical rhetoric, theory and practice of effective language use that can persuade a public in a special situation Renkema, (2004:145).

Eckert & Rickford, (2001:1) claim that style is a pivotal construct in the study of sociolinguistic variation. Stylistic variability in speech affords us the possibility of observing linguistic change in progress. Moreover, since all individuals and social groups have stylistic repertoires, the styles in which they are recorded must be taken into account when comparing them. Style is the locus of the individual's internalization of broader social distributions of variation.

Levon, (2009:1) argues that sociolinguistic research has traditionally examined stylistic variation as a way of understanding how speakers may use language indexically, everybody has style. Style, the notion that speakers may change the way they talk as a product of the different contexts and topics of speech and/or in order to adopt different positions and roles within conversations, has long been a central theme of sociolinguistic research.

So far, different types of language variations have been discussed, and this section of research discusses factors that influence language variation. These are borrowing, language change, economic factors, social factors, religious factors, immigration, boundaries etc.

3.14 BORROWING

According to Langacker, (1973:180) one way languages change is through the influence of other languages. Lexical items are borrowed relatively freely. Borrowing is a very common linguistic phenomenon. In all probability no language is completely free of borrowed forms. Languages differ radically, however with respect to the proportion of lexical items in their vocabularies that can be attributed to borrowing.

Malmkjær, (2013:242) believes that when a community of speakers incorporates some linguistic element into its language from another language linguistic borrowing occurs. Such transferences are most common in the realm of vocabulary, where words may come and disappear with little consequence for the rest of grammar. The borrowing language may incorporate some cultural item or idea and the name along with it from some external source.

When speakers of one language borrow words from another language the foreign words come to be used as regular vocabulary items and are not code switching substitutions for regular vocabulary items. For example when an English speaker says “they have a great deal of *savoir-faire*” we might well recognise that the term *savoir-faire* was originally borrowed from French Akmajian *et al.* (1987).

3.15 LANGUAGE CHANGE

Finegan, (2012:419) believes that it is no secret that languages change over the years. Usually the most noticeable differences between generations are in vocabulary. What other generations called hi-fi, car phone and studious young man or woman, a younger generation calls iPod, cell phone or mobile phone.

Pronunciation also changes in individual words and whole classes of words containing a particular sound. Regional accents and dialects change as well. Sometimes a change affects a sound only when it occurs in a particular linguistic environment.

All living languages change with time. It is fortunate that they do so rather slowly compared to the human life span. Many language changes are revealed in written records. Changes in language are changes in the grammars and the lexicon of people who speak the language and are perpetuated as new generations of children acquire the altered language and make future changes Fromkin (2000).

Anderson, (1986:172) claims that the structure of language appears to be continually influenced through the mechanisms of imitation and hypercorrection. The intensity and geographical distribution of these mechanisms are related to social pressure both within and outside the speech community. They revolve around economic situations as well as prestige considerations based on non-economical values.

According to Evans & Green, (2006:124) language change is both a synchronic and a diachronic phenomenon. A synchronic view of language examines the properties of language at a specific discrete point in time: innovation occurs at a specific time. A diachronic view of language considers its properties over a period of time: propagation occurs over a period of time in that an innovation sometimes requires centuries to become conventionalised.

All languages change and from this fact the conclusion is commonly drawn that the capacity to change is an internal property of language itself, or even that change is part of the nature of language as a phenomenon irrespective of the speaker/listeners who use language. For this reason and for other contingent reasons traditional explanations of language change have focused much more

on the properties of language than on the role of speakers, Cravens, (2006:145) According to Aitchison, (1991:3-4) everything in this universe is perpetually in a state of change. Language like everything else joins this general flux. There can never be a moment of true standstill in language. By nature it is a continuous process of development. Language gradually transforms itself over the centuries. Hudson, (2000:456-464) discussed the following factors which influence language variety.

3.16 GEOGRAPHY

According to Hudson when linguistic innovations arise and spread in a particular geographic region, their unity and relative isolation may focus and limit their spread and as a result the innovations may become typical of the region. Geography does not directly cause language variety but the social separation which geography can cause plus ordinary constant language change does Hudson, (2000:456).

3.17 SOCIOECONOMIC STATUS

The populations of most large societies are to some extent stratified according to socioeconomic status, (SES). But SES is ordinary, a quite gradual continuum and well defined speech communities are not based upon SES Hudson, (2000:456).

3.18 ETHNICITY

Each group forms a speech community only to some extent correlating locally with geographic isolation from one another. The speech of each group tends plainly to differ from that of others Hudson, (2000:456).

3.19 AGE

Age stratification is not very obvious in most societies, including the English speaking world. The generations are members of different speech communities to a small extent and to some extent speak somewhat differently. In particular the speech of teenagers is often noted by older people as different since it is typically characterised by what they consider to be an excessive use of slang.

3.20 OCCUPATION

Occupational groups have their characteristics but the sociolect of occupational groups is more than just vocabulary. Legal discourse is partly characterised by the avoidance of pronouns and medical discourse has a lot more passive verbs than ordinary language.

3.21 GENDER

Like age and religion gender is rarely a basis for marked linguistics differences. The two genders have good cause to continue to interact linguistically and this interaction tends to counteract the rise of marked linguistic differences between men and women. There are observable linguistic differences between men and women. In English these differences concern gender preferential features of language.

3.22 CONCLUSION

This chapter discussed the theory of different scholars on language variety. It has been established that language variety is caused by various factors such as

moving from one city/town to another (geographical location), the level of education, the individual status, as well as marriage, economic and political factors can also lead to language variety. Language change and borrowing also contributes towards language variation. The theory provided an insight into the difference between style, register, accent and dialect. Distinction between pidgin and creole was also made, each and every individual is recognised or identified by how he speaks and writes. The next chapter will discuss the research methodology.

The next chapter discusses methodology and research design

CHAPTER FOUR

METHODOLOGY AND RESEARCH DESIGN

4.1 INTRODUCTION

The previous chapter dealt with theoretical framework of language variety. The discussion shown that language variety exist in our society. This chapter focuses on research methodology that will be used in the research. The chapter deals with the research design, data collection, ethical consideration and processing of data. Any type of research is founded on the philosophical postulation about what constitutes a valid research and which research method is suitable for a specific research.

Santhakumaran & Sargunamary, (2008:23) state that research methodology is a blue print specifying every stage of action in the course of research. Such a methodology will indicate whether the course of the action planned will minimalise the use of resources and maximize the outcome. Although there are other differences in research methods, the most common classification of research method is into qualitative and quantitative. The research methodology that will underpin this research is qualitative method.

4.2 QUALITATIVE RESEARCH METHOD

Savenye & Robinson, (2001:2) define qualitative research as research devoted to developing an understanding of human systems, be they small, such as a technology-using teacher and his or her students and classroom, or large, such as a cultural system. It is used to gain understanding of underlying reasons and

motivations. In order to provide insight into the setting of a problem, generating ideas and uncover trends in thought and opinion Wyse, (2011:1).

Domegan & Fleming, (2007:24) contends that qualitative research method aims to explore and to discover issues about a problem on hand, because very little is known about the problem. It uses soft data and gets rich data.

Ospina, (2004:2) claims that qualitative research involves an interpretive and naturalistic approach. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them.

According to Creswell, (2014:110) in a qualitative project the author will describe a research problem that can be understood by exploring a concept or phenomenon. Qualitative research is exploratory and researchers use it to probe a topic when the variables and theory base are unknown. Characteristics of a qualitative research problem are; the concept is immature due to a conspicuous lack of theory and previous research and a need exists to explore and describe the phenomena (Creswell).

Mertens, (2015:236) claims that qualitative methods are used to provide an in-depth description or a specific programme, practice, or setting. Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings and memos to the self.

According to Gass & Mackey, (2016:215) the term qualitative research methods is associated with a range of different methods, perspectives, and approaches.

Qualitative research can refer to research that is based on descriptive data that does not make regular use of statistical procedures.

Huberman, Miles & Saldaña, (2014:9) believe that qualitative research is conducted through intense and prolonged contact with participants in a naturalistic setting to investigate the everyday or exceptional lives of individual groups, societies and organisations. The researcher's role is to gain a holistic overview of the context under study: its social arrangement, its ways of working and its explicit and implicit rules. The following section deals with quantitative research method

4.3 QUANTITATIVE RESEARCH METHODS

Quantitative research methods are used to quantify a problem by way of generating numerical data. It is used to quantify attitudes, behaviours and other defined variables and generalise results from a larger sample population (Wyse 2011: 1). Quantitative uses questionnaires, surveys and experiments to gather data that is tabulated in numbers which allows the data to be characterised by statistical analysis Hittleman & Simon, (1997: 31).

A process of inquiry based on testing a theory composed of variables, measured with numbers, and analysed using statistical techniques. The goal of quantitative methods is to determine whether the predictive generalization of a theory hold true Abawi, (2008:1).

According to Muijs, (2004:14) quantitative research is explaining phenomena by collecting numerical data that are analysed using mathematically based methods in particular statistics.

4.4 RATIONALE FOR QUALITATIVE RESEARCH

The researcher opts for qualitative research method for this research, as his decision is based on the view that this research is about human learning which is best researched by qualitative data. Seeing that this research is about human behaviour, the best and relevant method to support it is qualitative method using ethnography to collect data.

According to Brewer, (2000:12) ethnography is the study of people in naturally occurring settings or fields by methods of data collection which capture their social meanings and ordinary activities, involving the researcher participating directly in the setting, if not also the activities, in order to collect data in a systematic manner but without meaning being imposed on them externally.

Reeves, Kuper & Hodges, (2008:1) defines ethnography as the study of social interactions, behaviours, and perceptions that occur within groups, teams, organisations, and communities. Its roots can be traced back to anthropological studies of small, rural (and often remote) societies that were undertaken in the early 1900s, when researchers such as Bronislaw Malinowski & Alfred Radcliffe-Brown participated in these societies over long periods and documented their social arrangements and belief systems. Ethnography research is therefore, as Brewer, (2000:12) puts it, the study of settings by method of data collection which capture their social meanings and ordinary activities involving the researcher participating directly in the setting. It is for this reason that the researcher uses ethnography as a qualitative method to collect data. The following section deals with collection of data

4.5 COLLECTION OF DATA

Data collection allows researcher to systematically collect information about the object/s of study and about the setting in which they occur. If collection of data is equivocal or erroneously entered, researcher may find it difficult to answer research questions in a conclusive manner.

According to Yin, (2011:129) data serve as the foundation for a research study. In qualitative research, the relevant data derive from four field-based activities: interviewing, observing, collecting and examining the situation as it presents itself. Hox & Boeje, (2005:1) define data collection as a strategy typically involving collection of large amount of data on a rather small, purposive sampling, using techniques such as in-depth interviews, participant observation, or focus group.

According to Farber, (2006:3) data collection in qualitative research generally includes two processes: interviews and observation. The following are data collection techniques: interviews; observation; focus group discussion.

4.5.1 Interviews

Savenye & Robinson, (2001:12) define an interview as a form of conversation in which the purpose is for the researcher to gather data that address the study's goals and questions. Interview refers to a conversation between two people. It involves a set of assumptions and understanding about the situation which are not normally associated with a casual conversation Wilkinson & Birmingham, (2003:43)

Interviews According to Dawson, (2002:38-40) there are many types of interviews. The most common of these are unstructured, semi-structured and

structured interviews. Unstructured or in-depth interviews are sometimes called life history interviews. This is because they are the favoured approach for life history research. Semi-structured interviewing is perhaps the most common type of interview used in qualitative social research.

The researcher will recruit participants according to the strategy outlined in the work plan. The recording equipment as well as the physical space where interviews will take place will be set. Participants will be requested to take interview seriously and respond to questions. Informed consent will be obtained from participants before the interview. Participants will be probed for elaboration of their responses with the aim of learning all they can share about the research topic Savenye & Robinson, (2001).

4.5.2 Observations

Observation is a key social science method of collecting empirical data in which the researcher may or may not have direct contact with the people and events being observed. Various observation techniques can be distinguished along at least four dimensions: Participant and non-participant, obtrusive and non-obtrusive, observation in natural and contrived settings, and structured and non-structured observation Eriksson & Kovalainen, (2016:99). The researcher will participate in the situation that he observes, determine the population to be observed and consider the accessibility of the population and venues he would like to observe

4.5.3 Field notes

Field notes According to Newbury, (2001:3) field notes can be understood as an objective record of observations made in a particular setting. Field notes are a form of representation, that is, a way of reducing just-observed events, persons

and places to written accounts and in reducing the welter and confusion of the social world to written words, field notes (re)constitute that world in preserved forms that can be reviewed, studied and thought about time and time again Mason, (2002:100).

McClure, (2002:5) believes that field notes are direct, written observations (dialogue, impressions, or feelings) about what is occurring that contain rich, detailed information that creates a basis for the study. Field notes can be formatted as (1) a running record to track regularly scheduled occurrences, (2) a time log to record events at designated intervals, (3) an event log indicating things such as participation, (4) a critical incident log to identify pivotal events, or (5) an anecdotal record to track growth over time.

The researcher will take notes on what he sees and hears in the field, his thoughts about what is happening, and his own experience of being in the field are essential to providing a rich and multi-dimensional context to the data he collects.

4.6 ANALYSIS OF DATA

Simon, (2011:1) defines qualitative data analysis as working with data, organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others.

In this research, interviews will be recorded and transcribed. Open-ended questions will be posed with participants and they may be requested to respond in writing in some other instances. Useful information linked to their experience may emerge. Individual responses will be analysed, compared and categorised with the results of the transcription and finally interpreted.

4.7 POPULATION AND SAMPLE

Hanlon & Larget, (2011:2) define population as all the individuals or units of interest; typically, there is not available data for almost all individuals in a population. Polit and Hungler, (1999:37) refer to population as an aggregate or totality of all objects, subjects or members that conform to a set of specifications. The population in this research will comprise members of society, including academics, and language practitioners. The location will be the Free State province in Lejweleputswa. Since, the qualitative data collection typically usually uses a small sample size (19 people), respondents will be selected to fulfil a given quota.

According to Babin, Carr, Griffin & Zikmund, (2013:385) sample is a subset or some part of a larger population. Sampling is a familiar part of daily life. When measuring every item in a population is impossible, inconvenient or too expensive, we intuitively take a sample.

4.8 CONCLUSION

From the beginning of this chapter it has been stated that the researcher will use qualitative method of research to collect data. The qualitative and quantitative methods were defined. The primary sources consisted of interviews, observations and field notes. The population of the research study was also cited as the residents of Lejweleputswa, Ficksburg, and Qwaqwa. The researcher also stated the way in which data will be gathered, handled and analysed.

The next chapter concentrates on the analysis and interpretation of the research.

CHAPTER FIVE

ANALYSIS AND INTERPRETATION OF DATA

5.1 INTRODUCTION

Chapter four discussed the research methodology that was used for data collection. The qualitative research method was used to gather data. The primary and secondary sources were used to collect data. Interviews and observations used as primary sources. Secondary sources included literature from published books, articles and official documents. This research employed stratified random sampling to ensure that each unit in the population has a known chance of being selected. As mentioned in chapter one, the aim of this research is to examine differences in Sesotho spoken in different parts of the country, emphasis placed in the Free State province towns of Lejweleputswa, Ficksburg and Qwaqwa. The researcher investigated whether there are differences in spoken Sesotho language and what causes such differences.

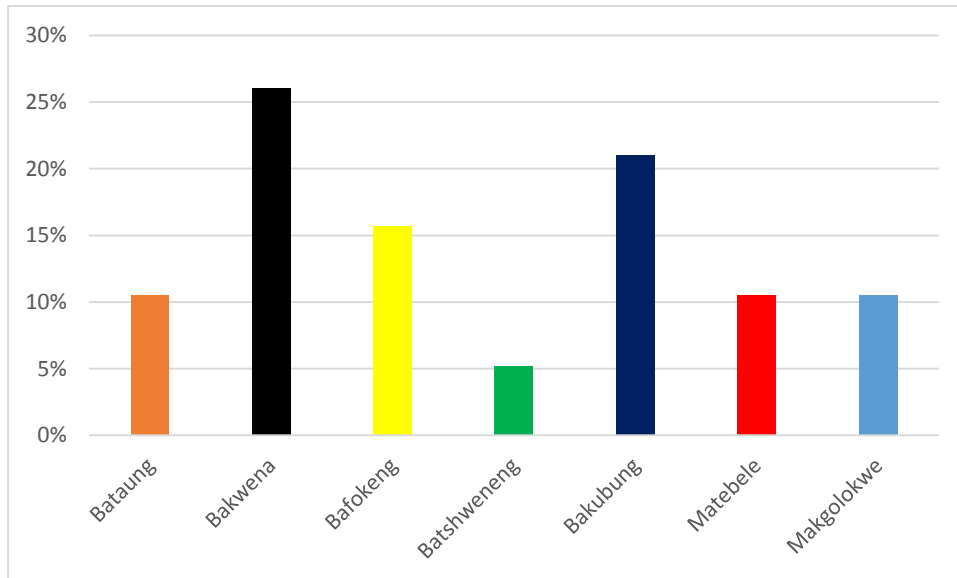
Therefore, chapter five is the gearwheel on which the entire research is based. It provides an empirical analysis and interpretation of the results. Sixteen people were interviewed and various topics were analysed according to their responses.

5.2 RESEARCH ANALYSIS AND INTERPRETATION OF INFORMATION

In the section that follows, the research provides a demographic outline of the interviewees. In this section, the interviewees were requested to provide information regarding their gender, cultural clan, age, academic qualifications,

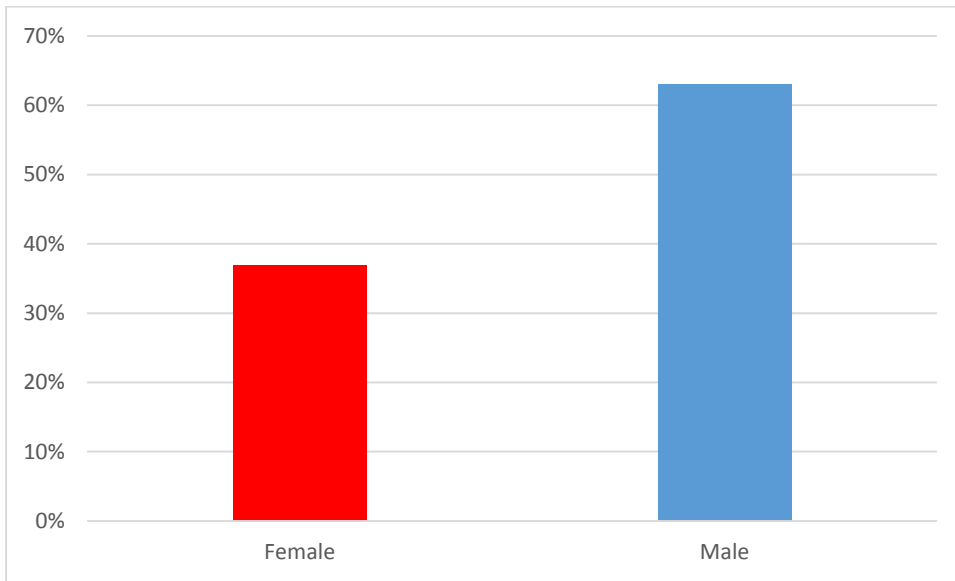
and the locations where they reside. The purpose of this summary is to shed light on what may form the causes of differences in the language.

Figure 5.2.1: Cultural clans



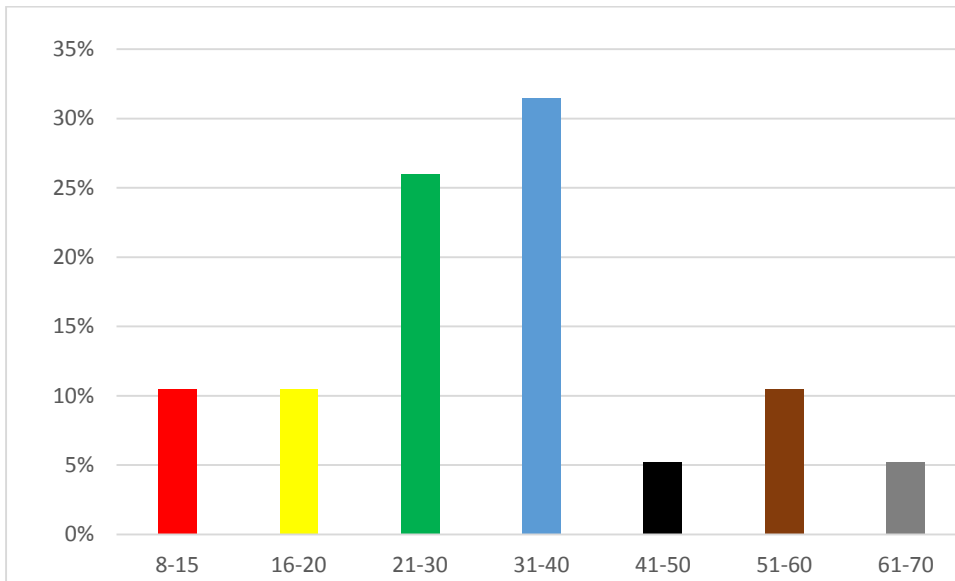
Regarding cultural clans, Bakwena clan constituted 26% of participants, followed by Bakubung with 21%, Bafokeng with 15%, Bataung, Makgolokwe and Basia shared 33% among themselves and Batshweneng had 5%. The graph shows that the clans that contributed more information in this research were Bakwena and Bakubung, the two clans that revere two animals that reside in the water.

Figure 5.2.2: Gender



The majority of participants were male participants who constituted 63% as compared to female participants who constituted 37%. Males are regarded as custodians of language and culture, and therefore, the information collected seem to be the true reflection of Basotho communities when it comes to language variation.

Figure 5.2.3: Age



From figure 5.2.3 above the majority of the respondents are in the age group of 31 to 40. This group contributes 32% of the participants, followed by participants between the ages of 21 to 30 years of age who constitute 26%, confirming that the knowledge of language and culture is heavily concentrated in the middle aged group of participants.

Figure 5.2.4: Academic qualifications

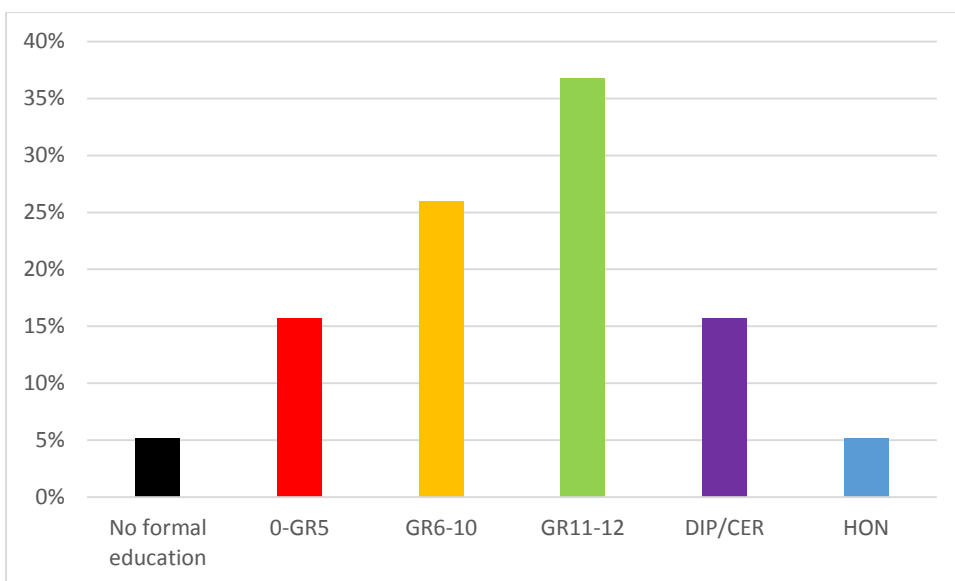


Figure 5.2.4 illustrates that the majority of participants between grades 10 to 12 constitutes 63%, whereas 21% had diploma and honours degree. This implies that participants with postgraduate degree, and who are knowledgeable in terms of language matters constituted only a small percentage.

5.3 PARTICIPANTS RESPONSES ON LANGUAGE VARIETY

During the interviews with respondents, they were informed about the right to participate or not to participate in the interview. After they had agreed, the researcher informed them about the aim and objectives of the research, one being to safe guard the language from facing extinction like other languages which are no longer existing as a result of failure by the speakers to conduct research. The researcher informed them that whilst responding to questions, a tape recorder will be used so that on completion of the interview, he could transcribe and analyse them. The researcher informed the respondents that the interviews will be divided into spoken and written forms. All agreed to the terms and conditions of the researcher. The next section discusses cultural clans, internal variation that includes: morphology; syntax; phonology; phonetics; and semantics; and the external variations that includes geographical factors; class with regards to variety.

According to Pastor, (1999:1) language reflects our perception of reality and the way we order and construct our reality. Speakers identify themselves and others through their use of language; they view their language as a symbol of their social identity. Pastor's (1999) views are evident in the way Basotho are united in their cultural organisation and one language but spoken differently. The division into Bataung, Batshweneng, Bakgolokwe, Basia, Bakwena and Bakubung to name a few, is an indication that even though these people speak the same language, they speak it differently. This may be as a result of morphology, syntax,

phonology, phonetic and syntax differences the speakers developed during their interaction with other speakers within a well-defined geographical area. These may be a result of internal factors that affect Basotho as a cultural group. There may be other factors such as economic, religious and social.

The standard Sesotho language is the recognised Sesotho language regarded as an official language of Basotho. Hudson, (1987) argues that standard language cannot be precisely defined, but the definition that seems to be appropriate is that it is a language selected from many dialects, has a written form and used in schools and in government institutions. In the interviews with the respondents, they all agreed that they have a main language that binds them together and that is called South Sesotho and this '**mother language**' or '**official Sesotho Language**' spoken in the whole of the Free state Province and other parts of Gauteng, Matatiele and Herschel. They stated that although they speak different dialects, at school they are bound to speak and write the official Sesotho.

Hudson, (1987) explains variety as different ways of speaking the same language. What make a variety of one language different from another are the linguistic items it includes. Two types of variation within a given language are distinguished, namely, internal and external variations. Du Plessis, (1987:17) points out that internal variation exists without influence of any language, whereas external variation is realized as a result of contact with other languages. Internal variations refer to variations that arise as a result of morphology, syntax, phonology, phonetics and semantics, and external variation is a merger between two different languages, the dominant language showing most features. An example of this type of language is clearly presented by Sekgolokwe spoken in the eastern Free State. Sekgolokwe is the mixture of Sesotho and IsiZulu and the language is used to unify two different ethnic groups as Wardhaugh, (1990:58) aptly puts when analysing Pidgin English which was used by speakers of different Chinese English.

Pastor, (1999:1) notes that variations are caused because writers do not use the same language structures, terms and strategies in their communication. These differences can be clearly observed when we contrast texts of the same genre but performed by writers with different social, cultural or economic background. The researcher when analysing the orthography of the respondents from the south eastern Free State (Ficksburg that has many Lesotho nationals) and contrasting it with central and eastern Free State, the following discoveries were made:

5.4 INTERNAL VARIATION

As mentioned above, internal variation exists without influence of any language, and this refers to factors such as morphology, syntax, phonology, phonetics and semantics. In the section below, internal factors are discussed.

5.4.1 Morphology and phonology

In the interviews with the participants, the researcher whilst conducting spoken interview the following were recorded in different regions:

Ficksburg and Lesotho	Lejweleputswa, Qwaqwa, and Harrismith
Eena	Yena
Oona	Wona
Seliba	Sediba
oa	wa
khomo	kgomo
jwaloka	jwaloka
haeba	haeba

hammoho	ha mmoho
haebane	ha e bane
kantle	kantle
kahare	ka hare
hoja	hojane
chelate	tjhelete

From the information above, the eastern region comprising Ficksburg and surrounding areas, the usage of ‘eena’ (third person, he/she) is common whereas in Lejweleputswa and Qwaqwa, , the first vowel “e” is devocalised and becomes semi-vowel palatal “y” in *yena*. The same with “oona” versus “wona”. The first “o” is devocalised in the Lejweleputswa and Qwaqwa regions and changes into semivowel “w”.

In “*sediba*” (well) the Ficksburg region use lateral alveolar consonant “l”, and the Lejweleputswa and Qwaqwa regions the alveolar voiced sound “d” is used. In “*kgomo*”(cow) the Lejweleputswa/Qwaqwa regions used, mostly, affricates ‘kg’ whereas the Ficksburg region uses “kh”. When it comes to conjunctive and disjunctive way writing, the Lejweleputswa and Qwaqwa regions use disjunctive “*ha eba*” (if) and Ficksburg, the conjunctive “*haeba*”

Words or concepts used in the regions visited differed greatly and respondents cited differences may be caused by too much emphasis placed on a word to activate a particular action. Hudson, (1996:2) backs the previous contention that there are many ways of speaking, and each way of speaking is a variety. In a more precise manner, a variety may be defined as a set of linguistic items with similar social distribution. It should be emphasized that a variety is not necessarily a fully-fledged language, with a large vocabulary and grammar Hudson, (1996).

Listerri, (1992) uses the phrase ‘speaking style’ to refer to the way people in one geographic area speak. The following speaking styles were observed during the interviews with respondents:

Ficksburg	Lejweleputswa	Qwaqwa
Otla/nyoka	Shapa/betsa	Natha
lebekere	Lebekere -kopi	
nkgo	emere	Setshelo
monyako	Lehlafi	Lemati
thapo	ropo	mohalana
ha mmamorao	Mantsiboya	Kashwalane
phupung	Lefung	Lefung
mabaso	Makwenya	Magwenya
ngwanana	Ngwanana	Ngwananyana
phofo	Phofo	Thole/phofo
ntate	Ntate	Tate/ntate
khefi	Shopo	Stolo/lebenkele
bua	Bua	Bolela/bua
lekae?	Hojwang?	Hotjane?/hojwana?
lengwele	lengwele	Letolo/lengwele

Although there are some similarities of usage of the same concept or phrase in the three regions visited, a lot of differences are still observable. To hit/spank/smack/slap a person, there are differences that are observed above: the QwaQwa and Ficksburg regions use strong words that emphasise ‘hit’ with an intention of causing bodily injury, but the Lejweleputswa uses a mild word and the intention is ‘not aiming and casing injury’. As in one region there are some variations like in ‘stolo’ and lebenkele’ in QwaQwa regions, and about this Tegegne, (2015:1) comments that the notion of ‘variety’ in a language is complex and controversial. In a broad sense variety is used to refer to the differences within a language. He further stated that variations can be found within a variety

as in 'otla' and 'nyoka' in Ficksburg, ho 'tjane' and 'hojwang' in Qwaqwa, 'letolo/lengwele' in Qwaqwa, and 'shapa/betsa' in Lejweleputswa.

5.4.2 Syntax

Syntax accounts for the rules governing the combination of words in sentences.

From the foregoing, it is implied that style is related to social class and the kind of occasion. Compare the following Sesotho:

i) *Ke robetse ke lapile (I slept with an empty stomach)*

and in another occasion the very same speaker may convey the same thought as follows:

ii) *Ke robetse ka mpa e batang (I slept with a cold stomach)*

The two examples above are both Standard Sesotho sentences. Sentence (i) is spoken in an informal situation where the speaker merely reports about his circumstances. Sentence (ii) seems to be more formal because the speaker employs an obscured language for emphasis.

In most cases, majority of the Lejweleputswa region were judged to be ignorant regarding the rules of language when it comes to the correct usage of words in sentences. The Qwaqwa/Ficksburg participants, though they commit some errors when speaking and writing Sesotho language, they were better than the Lejweleputswa participants. The following written interviews were recorded as examples differentiating the regions:

i) Lejweleputswa: *hake sheba hdimu ke bona bana* (when I look at the sky I see children)

ii) Qwaqwa/Ficksburg: *Ha ke sheba hodimu ke bona bana.* (when I look at the sky I see children)

When one looks at the two examples above, one becomes aware that the Lejweleputswa had two errors in “hake” (when I) and “*hidimu*” (up). “*hake*” (when I) was written correctly by Qwaqwa/Ficksburg participants, but also committed an error in *hidimo*. The correct word is “*hodimo*” according to Standard Sesotho orthography.

i) Lejweleputswa: *kitla tsamaya le ena, kampanyane le Sello* (I will go with him or with Sello)

ii) Qwaqwa/Ficksburg: *Ke tla tsamaya le yena kapa Sello.* (I will go with him or with Sello)

In (i) above, the sentence is incorrect where “*kitla*” instead of “*ketla*” has been used. This is influenced by economic migration of other ethnic groups which invaded the Lejweleputswa mining town in the early 1940, and their influence had an impact in the Sesotho language. Participants in this area write in the same way they speak, and in the process, commit many errors.

In (ii) above, the sentence construction is correct, and this can be ascribed to the view that the communities in the two area are still conservative and mixing with other ethnic groups is non-existent.

5.4.3 Semantics

Semantics is the branch of linguistics devoted to the investigation of linguistic meaning, the interpretation of expressions in a language system, Chierchia & McConneii-Ginet, (2000:1)

Semantics is that part of grammar that describes meaning of words. As language and culture are interdependent, the researcher wished to find out how participants in different regions know the meaning of cultural concepts. This subheading was combined with the world view of participants with the aim of looking at how they understand the world around them through the usage of language. The interview was in the form of group discussion with the whole groups in each region. The researcher concentrated on the spoken interview to investigate variety in terms of culture. Here emphasis was placed on how participants relate to objects in their environment for their survival in life. For instance, animals, ancestors, traditional rites, traditional food, as well as social organisation of Basotho in general such as family ties, kinship terms, means of surviving etc.

Firstly, the participants from Qwaqwa/Ficksburg were vocal about the importance of ancestors in one's life. They stressed that ancestors are the gods of Basotho traditionally and need to be appeased in the form of "mphabadimo" (thanksgiving) from time to time. They are respected and if one cannot show this respect, they may bring some retribution. This view was held by majority of participants in both Qwaqwa and Ficksburg. Half of the Lejweleputswa participants were aware of ancestor worship but rejected their power and strength in protecting living descendants. Most of them appeared to be Christians, and held the belief in the Lord Jesus Christ.

The importance of *kgomo* (a cow) as an animal that shows the presence of ancestors was backed by the Qwaqwa/Ficksburg participants while the Lejweleputswa participants (majority) spoke of *kgomo* as the provider of food, and meat in particular. What becomes clear here is that the Qwaqwa/Ficksburg participants are still clinging to traditional mentality which makes them to be more cohesive as a result of tradition, whilst the Lejweleputswa participants have been westernised and view tradition as a waste of time and out-dated.

The other concept that was discussed at length was traditional rites such as *lebollo*, (initiation school) *lenyalo* (marriage), and *hlompho ya baholo* respect for elders, just to name a few. With *lebollo*, the Lejweleputswa participants viewed this institution as having negative effect on the youth as it encourages gangsterism to those who have graduated. That *lebollo* has positive effects on an individual; it was something that was remote to them. The Qwaqwa/Ficksburg differed with the Lejweleputswa in that, if the rite of passage was organised by respected and knowledgeable elder, young men who graduated from such institution become leaders in future. Most of them underwent initiation school, and could see the results they have reaped.

With regard to *lenyalo* (marriage), the Lejweleputswa participants were divided on this issue. Half of them regarded marriage as an institution that binds man and his wife together, the aim being to procreate children. Half were of the view that marriage is a waste of time and if one engages in *vat-en sit* marriage that will be okay. On following the latter half, the researcher discovered that they were Basotho naturally, but as they migrated to Lejweleputswa in search of employment, at the same time leaving their wives at home in Lesotho, they enjoyed the system of cohabiting with women without any formal engagements. The Qwaqwa/Ficksburg participants alluded to the fact that marriage is an institution that provides both a man and his wife with dignity and survival in the world that is very cruel to humankind.

Regarding food it was discovered that the Qwaqwa/Ficksburg participants were agreeing in almost every aspect of the topic in question. Internal parts of a cow or sheep was described by the Qwaqwa/Ficksburg as *diretlo*, whereas Lejweleputswa participants describe it as "*binnegoed*". When the researcher probed more into the concept of "*binnegoed*" it was revealed that the concept was borrowed from Afrikaans by their families who once worked at the Lejweleputswa abattoir, and to date the word is still being used by everybody in the region. This is also ascribed to external variation as another language has

been used to describe the object in Sesotho language. The next section deals with external variation.

5.5 EXTERNAL VARIATION

External variation is realized as a result of contact with other languages. There are immeasurable sources of variation in speech such as social status, gender, age, ethnicity, geographical location, profession and the economic background of a speaker as Tegene, (2015:1) contends. The following factors served as external variation during the interviews with participants:

5.1.1 Geographic factors

Geographic factors play a significant role in the measurement of language variety.

The contact with the Afrikaners by the Basotho living in the Ficksburg areas had an influence on Sesotho. The word “huis” is used by the Ficksburg speakers to connote a big and beautiful farmer’s house, and the word “baas” refers to every white man irrespective whether is one’s employer or not. These concepts do not form part of the Lejweleputswa/Qwaqwa vocabulary because although they were also in contact with Afrikaans historically, this did not influence them significantly. Further, the concept “Mahlalela” (loafer) denotes an unemployed lazy man, whereas in Ficksburg and surrounding areas the correct way of describing this type of person is “*Motaung wa hlalele*” (Motaung who belongs to the clan of Hlalele)

5.1.2 Educational difference and social class

The amount of education an individual has received determines the way he speaks. The differences between the speech of an educated and less educated native speakers of the language are clearly reflected in the syntax, lexicon and phonology.

In most cases, educated speakers of Sesotho neglect the rules of the language whilst the uneducated observe the rules by using the language in the correct way. Again, educated people often resort to code-mixing and code-switching in circumstances where they want to put emphasis on any point they want to drive home. The following examples clarify this position as examples taken in Lejweleputswa amongst the educated and semi-educated participants.

Educated	semi-educated
Kapa	Kampanyane/kamfonyane (or)
Ke ilo stadia tonight because re ngola test tomorrow (<i>I want to study tonight because we are writing a test tomorrow</i>) Code- mixing	Ke ilo balaka thata hobane ke ngola hlahlobo kajeno. (Straight-forward language.)
Ke badile haholo ho fihlaj wale, I don't want to go further than this (code- switching) two languages in one sentence..	

In most cases educational achievement determines the social class of people in a well-defined social setting. Trudgill (1983:3) describes how small differences in speech can effectively distinguish social class incumbents in the society.

Speaker A

I done it yesterday
He ain't got it

Speaker B

I did it yesterday
He hasn't got it.

Education determines occupation which in turn determines the income. Occupation influences status. Trudgill (1974) as quoted by Wardhaugh, (1990:42) studied language variation in Norwich, England where he distinguished five social classes. He observed differences between members of the working class who are inclined to say "he go" and the middle class who use "he goes". The grammar of the two classes shows that there is a difference in linguistic behaviour between those at the top and those at the low level.

The association between power, status, education and standard language is closely connected. The relationship that exists between accepted forms of social status and the dialect spoken by a class holding such status determines the creation of the standard language. High social status is related to high language status. The usage of words such as '*mare*' (because); *potjiekoso* (small pot food) *aeskrimi* (ice cream); *kompoto* (computer); *bodareng* (border); '*klase*' for classroom, '*meneer*' for teacher, were common amongst Lejweleputswa participants, and the same words in Ficksburg areas were '*empa*' for because; '*setjhu*' for small pot food; '*semomonanebejana poo*' for ice cream; '*khompyutara*' for computer and '*moeding*' for border, and 'phaposi for classroom and teacher for '*mosuwe*'. Qwaqwa (adults) shared the same concepts with Ficksburg participants, but the small percentage among the youth were more or less on the side of Lejweleputswa participant. This was viewed as the influence that came about as a result of learners who leave their home for Qwaqwa for the

purpose of study. Their Qwaqwa counterparts always revere them and perceive them as being more advanced hence they copy everything that they do.

According to Hudson, (1987:43) accent is explained as pronunciation variety. Speakers who share the same dialect may differ in their pronunciation without using different grammatical form and lexical items. Wardhaugh (1990:43) states that in the United Kingdom it is related to high social background and every student of English makes efforts in learning the accent. Accent is closely related to prestigious names such as Queen's English Oxford English and BBC English.

Style is another factor in language variation. Edwards, (1989:77) argues that style refers to variations within a dialect which reflect the social context within which speech occur style alter in terms of the formality or informality of the situation which may govern the choice of lexical items

From the foregoing, it is implied that style is related to social class and the kind of occasion. Compare the following Sesotho:

iii) Ke tswa town (I was in town) majority of participants in Lejweleputswa used this sentence

and in another occasion the Qwaqwa and Ficksburg speakers conveyed the same thought as follows:

iv) Ke tswa mabenkeleng (I was in town)

The two examples above are both Standard Sesotho sentences. Sentence (i) is spoken in an informal situation where the speaker merely reports about his circumstances. Sentence (ii) seems to be more formal because the speaker employs an obscured language for emphasis.

A word *Tsotsi* is used for a trickster who cunningly robs people of their hard-earned money. This is a social group and unified by one common goal which is

committing of crime, and for communication purposes, they adopt a certain style of speaking among themselves. They have their own form of linguistic items, namely, *tsotsitaal*, whose meaning can only be understood by them. Examples are drawn from the Lejweleputswa participants as in Ficksburg and QwaQwa areas there were also such groups but the researcher could not find information to support their style of speaking

	Standard language	Tsotsitaal
Money	Tjhelete	nyoko
Bread	Borotho	nkwamba
Jail	Tjhankane	matamong
Liquor	Jwala	sehwash/spinza

Given the above, these lexical items relay special meaning for *tsotsis* and in the end of these lexical items become part of their lives.

The boy initiates have their own variety. They speak the language that has an obscured meaning which serves to preserve their identity. The following examples were drawn from QwaQwa and Ficksburg as these areas constitute the bases where initiation school have

Mosuwe - teacher

Dikgomo - chiefs

Dinku - elders

5.1.2 Gender differences

The selection of lexical items and the sentence construction is related to sex of the speaker. In almost every society, men and women select different vocabulary items as prescribed by their culture. Trudgill, (1983: 80) in his study of the West Indians observed that men and women did not speak different languages. Rather they speak a different variety of the same language the differences were lexical only.

From the above excerpt, it is implied that there are concepts used by men only and concepts by women only. The same situation is evident in Sesotho, but in Sesotho differences are grammatical as well as lexical. Proverbs are solely the property of men. The Sesotho proverb states that *molao o tswa ntlokologo o ye ntlwaneng*, meaning that women are always on the receiving end. It is a taboo for women to speak proverbs. A woman is not expected to mention the name of the father-in-law because there is a belief that misfortune will befall her. Men often use obscene language because it is believed that the type of language is part of Sesotho tradition, and women cannot because correct social behaviour is expected of them at all times. Participants in Ficksburg and QwaQwa provided this information, whereas in Lejweleputswa, they were not aware of language spoken by men and women. They felt that language is the same and everybody uses as he/she likes. It is obvious that the Lejweleputswa participants who represented the majority of the Lejweleputswa community have now abandoned some key cultural factors that bind people together and have embraced urban type of life that has no room for culture. In QwaQwa, it was also observed that words which have taboo meaning are avoided by women and alternative words are used. Where a woman reports that her husband is drunk can never say:

Sello (her husband) o tahlwe: Sello is drunk

but will choose words with care and say > *Sello o thabile* (Sello is happy)

With regard to male-female communication Gumperz, (1982:198) makes the following comments about women:

Women show the tendency to use pronouns “you” and “we” which explicitly acknowledge the existence of the other speaker.

5.5.3 Age

Language variation is also observed in terms of age. This view is supported by Fishman, (1976:75) who intimates that grandparents and grandchildren use different ways of speaking. Ferguson and Heath, (1987:58) heighten this view in that children learn the variety of their local peers as opposed to the variety of their adults because of the peers’ influence during the adolescent stage. Each generation has its own variety and an example is provided in Sesotho where a word “titjhere” (used by previous generations) has completely disappeared and the present generation uses “meneer” whenever they address their teachers.

As far as accent is concerned, children speak more like their peers than their parents. Classen, (1983) outlines the situation of Afrikaans in Johannesburg as follows:

die taal van ousprekersredelikgemerik
as “oumens – Afrikaans, en die Afrikaans
van die heel jongergeslag in meeropsig
verskil van die volwassenes (p.48).

5.5.4 Ethnic differences

There is a relation between language and ethnicity. Different ethnic groups maintain their identity and separation by means of a language. Trudgill, (1983:54) observed that native speakers of English in Canada use different varieties of English. He states that attitude plays a major role because each group strives to maintain group identity and pledge solidarity. The situation in the regions visited

is heightened by the way the Xhosa speaking people who have married Sesotho women/men speak Sesotho. They speak Sesotho with the intonation of their Xhosa Language, the accent that is different from the accent of the native speakers of Sesotho. They also 'xhosaise' Sesotho words to clarify certain situations.

5.6 Conclusion

An overall review of this work has revealed the following about the language varieties in Sesotho language. The relationship that exists between accepted forms of social status and the dialect spoken by a class was discussed. The differences between morphology and phonology were also debated. The relationship between language and age was also deliberated. The differences between the speech of an educated and less educated native speakers of the language was argued. Language still remains the crux on which every cultural unit is founded. It is through language that we express our aspirations and desires in the world characterised by conflicts and high degree of moral corrosion. Through language, individuals express the way they perceive the world around them. Variations in terms of phonology, syntax and lexicon were explored with reference to external varieties of geography, educational differences, social class difference, age, gender and ethnic differences. Languages allow some degree of variation especially in their written form. With written form, the differences are minimal. Standard language has more resistance to change than varieties or dialect. Changes in standard language may be brought by the attitude of the changing society, politics as well as codification.

The next chapter concludes the study. It deals with the findings and conclusion.

CHAPTER 6

FINDINGS AND CONCLUSION

6.1 INTRODUCTION

Chapter five of this research focused on the analysis and interpretation of the results regarding language variation in the Lejweleputswa district, Ficksburg, QwaQwa. In this final chapter, the research is concluded. Problems and limitations that were encountered during the research are placed under the spotlight. The findings, recommendations and conclusions are analysed.

6.2 SYNTHESIS OF CHAPTERS

Chapter one of the research dealt with the background and rationale; problem statement; research questions; research objectives; research design and methodology; data collection; sampling method; data analysis; and delimitations of the research.

Chapter two dealt with literature review. In this chapter, past and present researchers in the field of language variety provided their views on the subject. It was indicated that two perceptions about language variation are normal and unquestionable; first that languages may vary in many ways, and second, that nearby language varieties are commonly but not always more comparable than distant ones. Factors that led to language variation were focussed on and all researchers established that language variation is caused by socio-economic factors, age, gender, geographical factors and urbanisation.

In Chapter three the views of different authorities on language variation were discussed. According to Hudson, (1996:2) there are many ways of speaking, and each way of speaking is a variety. In a more precise manner, a variety may be defined as a set of linguistic items with similar social distribution. Canfield, (2009:3) explains that every person in the world has his or her own unique way of speaking. Patterns, however, can be found within the same language of a country, culture, state, city, or even a neighbourhood. Chambers & Trudgill, (1998:11) states that in common usage of course a dialect is a substandard, low status often rustic form of language generally associated with the peasantry, the working class, or other groups lacking in prestige.

Chapter four discussed the research methodology and design. Qualitative research methods were used to collect data. Interviews were used to gather information from informants. Nineteen respondents participated in the answering of the interviews. The rationale for interviews was based to collect information from informants that would corroborate other information gathered from literature review and observations.

In Chapter five, the data was analysed and interpreted. The interviews revealed that there are reasons why there is variation in Sesotho language is because of sharing of the borders, marrying someone from another culture and migration to cities and urban areas.

Chapter six concludes the research and highlights the research findings, recommendations and conclusions.

6.3 FINDINGS OF THE RESEARCH

The views of different researchers in chapter two, combined with the results of the empirical study revealed the following about the Language variation:

- Language Variation - It is clear that people from different areas speak the same language differently and this was confirmed by the participants who were interviewed. It was revealed that although language variation is both widespread and natural, judgements are made on the basis of how different people speak and according to a range of standards Haig & Oliver, (2003:2).

- Dialects – Nations are by no means linguistically uniform, there are hundreds of dialects within the same language. This implies that different dialects can be formed when people are separated geographically and socially. Hence, the term dialect can be used to describe differences in speeches which are associated with geographical areas and social groups of a speaker Tegegne, (2015:2-3). The dialects in chapter two, section 2.2, Safitri (2015:2) argues that the term dialect can also be used to describe differences in speech associated with various social groups or classes. There are social dialects as well as regional ones. According to the information gathered from the participants it is evident that dialects exist within Sesotho language. In Qwaqwa instead of saying pocket money they will say “kheri”. Ficksburg when they refer to a round shape they will say “sebidi kotjhana. Whereas Lejweleputswa people will use the word “teronko” referring to prison but people from Qwaqwa and Ficksburg they will say “tjhankane”. Some of the participants they talk about “Ramasedi” referring to God, others talk about “Tlatlambatjholo”

- Language Change –Participants alluded to the fact that language is dynamic and it can be noticed through generations, how they pronounce words and how they speak. Finegan, (2012:419) believes that it is no secret that languages change over the years. Usually the most noticeable differences between

generations are in vocabulary. What other generations called hi-fi, car phone and studious young man or woman, a younger generation calls Ipod, cell phone or mobile phone. The fact that language is dynamic there is huge difference in Sesotho that was spoken during the 1990's to date. The grandparents will talk about "Baholo" referring to ancestors but today's generation they will talk about "badimo".

- Borrowing – The participants revealed that one of the factors that lead to language variation is borrowing, because they use some of the words from English and Afrikaans. The fact that they use words from English and Afrikaans they ended up using those words permanently. In chapter three, section 3.13 of this research, Langacker, (1973:180) indicated that one way languages change is through the influence of other languages. Lexical items are borrowed relatively freely. Borrowing is a very common linguistic phenomenon. In all probability no language is completely free of borrowed forms. The contact between Basotho and Afrikaners led to the birth of new words. The contact influenced how Sesotho speaking people pronounce and write some of the words like "rontabole" were borrowed from Afrikaans word "rondavel", "tafole" will be "tafel".

- Identity – Participants indicated that they identify each other in terms of how one speaks. How one pronounces words they are able to tell from which clan/culture does he/she belongs to. The literature study indicated that identity gives a feeling of belonging to a certain ethnic group. Identity is who and what you are. This is because we tend to see ourselves as unique individuals with a true stable identity locked away deep inside us, yet we also that our behaviours, affiliations and even our ways of talking shift through encounters with different people often creating conflict and tensions. Identity is what unifies our experience and brings continuity to our lives Hyland, (2012:1). People from Ficksburg will say "motjha o tjele" and people from Lejweleputswa will say "nako e telele" referring to a long time. The youth have their own way of identifying themselves in terms of language for example when they say come here one will say "zwakala"

and for money they refer to it as “nyoko” or “mashala”. People from Ficksburg will say “tsatsing lena” meaning today and from Lejweleputswa will say” kajeno”

- Accent – We have one language which is Sesotho but the accents of participants differ. Every individual has his/her own accent. In chapter three, section 3.9, according to Richards and Schmidt, (2010:3) accent in a written form of some language may show a mark which is placed over a vowel; a difference in pronunciation and difference in meaning without a change in pronunciation. A particular way of speaking which tell the listener something about the speaker’s background; a region or country which they come from and what social class they belong to. From the observations and the interviews participants showed a huge difference in accent. Participants from Lejweleputswa pronounce week days differently from participants of Ficksburg and Qwaqwa. Participants from Lejweleputswa pronounce Monday like “mataa” which is incorrect but participants from Qwaqwa pronounce Monday correctly as” Mantaha”

- Standard Language – Participants showed that when they are at work, school or church they use standard language. The setting determines which language they can use in certain places. How they speak or write in social media differs a lot when one is in work or church. In chapter three, section 3.1, van Herk, (2012:12) refers to standard language as the codified variety of a language that is, the language taught in school, used in formal writing and often heard from newscasters and other media figures who are trying to project authority or ability. There is no difference when it comes to the standard language especially when it comes to the language that is taught at school. The formal writing is the same and the language which is used in the media it is the same especially the radio.

- Style – The participants indicated that they have their own way of speaking. This own way of speaking can only be understood by those who are familiar with that style of speaking. In Chapter three, section 3.12 of the research, Levon, (2009:1) argues that sociolinguistic research has traditionally examined stylistic

variation as a way of understanding how speakers may use language indexically, everybody has style. Participants from Qwaqwa they use words such as “jele” instead of jail and this is because of the influence from isiZulu language. Lejweleputswa participants refer to a friend as achuz and when they say someone is drunk they say “o bo shapile strong” or o “bohlale”. Tsotsitaal also plays a vital role in the style of language because participants between the age of 15 and 30 they mix the standard language with tsotsitaal eg “kajeno ho ne hose monate sgela mfetho” meaning today at school I did not enjoy my brother.

6.4 CONCLUSION

The objective of this section is to analyse and interpret the information gathered from the interviews and observations. The study indicated that there is a difference in the Sesotho language that is spoken not written. Following the above discussions, it is clear that language variety exists within our respective communities. The study revealed that language is dynamic and people from different geographical areas speaks differently. Factors which lead to language variation were also discussed in this section. Another view is that there is a variance when it comes to accent and style that is used in Sesotho language. The standard language was also discussed and it is the same. A final point to be made about each of these views and approaches, as well as about the full set of results from this dissertation is that the contact between different ethnic group, language borrowing, style and identity brings language variation to life.

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