

**STRENGTHENING THE NATION VIA- NATIONAL LANGUAGE
MAINTENANCE AND SOCIAL IDENTITY REINFORCEMENT**

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ABSTRACT

Conveniently, human language could be taken into consideration as a worth property at outset belonged to the whole man. It has been comprising a proper way for conveying thoughts, expression, and aims as well. A particular language is not only regarded as a national one but as a personal identity of nation. Thus, a language might articulate a given identity belonging to society such as way of speech and way of thinking. The presence of different way of talking is resulted by the different social background. Moreover, it is regarded as part of the groups existing in a community having sameness in terms of synchronic participation to produce a common language. In relevance to language as marvelous identity in which set of each human ought to be maintained through Education, language Policies, and language improvement. A nation might be considered as being progressive while possessing a particular language representing a typical and fervent identity. Having had fervent idealized identity, a nation could have been led to flourishing one in terms of expancement through a national language as well as ethnic language maintenance. In line with social changes passing in capacious social aspects which trigger towards human language as social, economy, politic, and culture. These social aspects of life could have been affected by unawareness of national language maintenance. Thus, the writer puts forward social change in terms of language shift to language death. A national language is considered as a identity symbolizing the existence of it, signifying the unite of folk, and triggering towards progressive traits of nation. In case of indigenous language lies on paramount role in terms of national aims due to the fact that aboriginal language belonging to societies can signifies its identity as well as represents the culture. A common type of language ideology are standard language ideologies, the belief that language homogeneity is beneficial to society to construct interconnection in the hope that they may properly make language live. Thus, the expancement of national language as well as indigenous language would be increasingly wide-spread towards national Advancement.

Keywords: *National Language, Social Identity Reinforcement.*

INTRODUCTION

Conveniently, human language could have been stuttered as worth property at outset of mortal life belonged to the whole man. It has been comprising a proper way for conveying thoughts, expression, as well as aims. Thus, tending to language definition that means of communication held by sets of community as a symbol of sound articulated sets of human's articulatory properties. In addition, language might be defined as a system of arbitrary, vocal symbols which permits all people in given culture, or other people who have learned the system of that culture, to communicate as well as to interact. In relevance to language function that language may refer either to human capacity for acquiring or using complex systems of communication. Thus, the particularly related field in terms of a scientific issues to language called as linguistics. A lot of what one says is intended towards a specific purpose such as apologizing to, expressing a wish, and asking permission, it ought to be set with language in order to fulfill such purpose. Each purpose can be known as a language function. It describes that a language function as the use to which language is put, the purpose of an utterance rather than the particular grammatical form an utterance takes.

So, it can be considered what one highlighting brings out salient thing. Furthermore, in relevance to language usage considered as communicative facet in which regarding to language teaching method as established one which formed already as settled method in particularly teaching a foreign or second language.

So, According to "Dell Hymes, as a sociolinguist, was

concerned with the social and cultural knowledge which speakers need in order to understand and to use linguistic forms. His view, therefore, encompassed not only knowledge but also ability to put that knowledge into use in communication." The dimensions of communicative competence which are identified in the literature include: linguistic or grammatical competence, sociolinguistic or pragmatic competence, discourse competence, strategic competence and fluency (Richards, 2006). As the results, the concept of communicative language teaching has grown out in which an indication that teaching grammar is not enough to prepare students for using the language independently. This method of teaching proposes that students need to understand the essential meaning of language namely a communicative function.

Language is important to human's daily- life since they have to communicate with others. With globalizing economic environment, multi- languages are vital for any multi-national businesses. Some may analyze the notion of national identity through it, but it is somehow mistakenly overlooking the usage of language, which is closely linked with communication. The medium for people to communicate is, whether written or spoken, languages.

The primary function of language is undoubtedly to facilitate interaction among people who may or may not come from different cultural background. In the context of economic globalization currently, this is the major reason why so much people have to learn a foreign languages, and more people start to learn them. However, some may

recognize a language with linkage to national identity (in Schmidt, 2008). Some may even think that using a foreign language is to a certain extent, endangering or violating their own national identity. The Malaysian government, for instance, is worrying the widespread use of English among their citizen, which is even more commonly used than their national language. It is because they think that

DISCUSSION

Language Survivals and Language Developments

There are about 6.700 languages spoken on Earth today. To consider the future survival of these languages in which it must be considered at outset by taking any provocative quotations on Andrew Dalby's book: A language dies every two weeks: what is one going to do about it, Are languages indeed disappearing and, if so, how and why, Where do suggestions come from of language loss at the rate of one language per fortnight, and what are some possible responses to what looks like an impending crisis for the survival of the world's languages, Are all smaller languages doomed to extinction, or are there signs that loss of languages can be reversed. (in Austin, 2006).

While many thousands of small languages are marginalised and under pressure from the larger ones (Austin, 2006). In the past 60 years, from the end of the Second World War onwards, there has been radical reduction in speaker numbers of smaller indigenous languages,

using the national language of the United Kingdom which was once their colonizer. Thus their identity would be doubtly indeed considered as Malaysian. So, A state ought to be too cautious while underestimating the essential function of a second language. Moreover, it may be biased, to recognize national identity in terms of the such language which one uses (Schmidt, 2008).

especially in Australia and the United States. In addition, communities show increasing age profiles where older people continue to speak the languages but younger ones do not and have shifted towards the few larger multinational languages. Sometimes this takes place rapidly, over a generation or two, often via a period of unstable multilingualism. Sometimes the language shift is gradual, but inexorable, and occurs over several generations.

In the beginning of 1990, linguists such as Michael Krauss of the Alaska Native Language Centre pointing out that in the twenty first century up to 90% of human languages would become extinct (Austin, 2006). Krauss' predictions (in Austin, 2006), are perhaps extreme, however most scholars now agree that at least half of the world's linguistic diversity will disappear over the next 100 years: this means a loss of 3,000 more languages forever (Austin, 2006). It is stated by Peter K. In Austin (2006), that it is possible to identify a number of factors involved in this loss of language diversity and

to develop a typology of speaker communities namely; the important factor is intergenerational language transmission, that is, whether or not children are learning the language from their parents and care-givers. A not uncommon situation is for parents to speak a heritage language among themselves in private and to converse with their children in a large language of wider communication that is socially, politically and economically dominant. Low transmission leads to language shift towards the dominant tongue.

A second factor is percentage of speakers among the total population, that is, not the total number of people speaking a language but the proportion of a given community who continue to use it. Language loss is associated with reducing proportions of the population using the language. A third parameter is domains and functions of using the language, that is, the contexts and situations where the language is regularly used. Some languages are restricted just to the family domain for personal communication between friends and relatives (with a dominant language being used outside the house), while other languages show a wider range of contexts and uses, including education, religion, trade and business, and government. Constriction of domains and functions can lead to language loss, particularly when dominant language begins to encroach into the domains previously reserved for use of smaller languages as a result of young people

switching to the spreading language and bringing it with them into the social and family sphere.

The fourth that is very important parameter is the attitudes and language ideology of the community, and the attitudes as well as language ideology of their neighbours. An ideology that values multilingualism and variety is less likely to lead to language loss than one that sees monolingualism as normal matter and multilingualism as problematic or threatening cases. Speaker evaluation of their language is another factor: communities who positively value their language as an expression of their culture and identity are typically less likely to give it up than those who negatively evaluate their way of speaking and stigmatize it as an unwritten or even unwritable, a dialect rather than a full language, ugly, or not worthy of learning by outsiders.

Furthermore, an endangered language, typically spoken by socially and economically disadvantaged populations, under pressure from a larger language, used by a reducing proportion of the population, and usually not being intergenerationally transmitted, that is adults are not passing them on to children in large numbers. Endangered languages are under threat of loss unless their current contexts of use and acquisition change. And the next category is Moribund language, namely this no longer being learnt by children at all, used by reducing numbers of older

speakers with very little social function in highly restricted domains. Moribund language dies as the remaining speakers age and passes on. Finally there are extinct languages with no native speakers and no usage. So, it is a hopeless situation with 50 percents or more of the world's languages disappearing because of language shift (Schmidt, 2008).

In terms of deciding the reasons of survival of languages is important and a community wants to keep language being spoken and used, thus what they can do about it. So, communities considering the language is under threat in which it can be preserved in a number of areas such as, language documentation, language protection, and language support, including revitalization by giving vitality back to language by extending the domains and functions where they are used (Reyhner, 1999). These works must be carried out in a collaborative and respectful manner with members of the speaker communities if they choose to do them. Some communities will respond that they want to give up their language and to assimilate to the dominant society and culture, but others may be keen to try and maintain their cultures and languages. One needs to understand the patterns of use and attitudes because those are so important in determining whether language will manage to continue, as well as to provide reliable and comprehensible information for intervention strategies (Reyhner, 1999).

Language documentation involves collecting linguistic, socio-linguistic and cultural data, including audio, video and text materials to create a corpus which can then serve as a resource to be used educators and others. It is also important to collect information about the social, cultural and political environment of the community in order to understand the processes of language shift. Documentation should be properly archived with a trusted language repository, along with relevant metadata (such as who is speaking, when, where, how, under what circumstances, and what purposes for) so that, materials are widely accessible both currently and into the future. Thus, the professional language archives, as place the whole linguistic documents saved, are now being established in a number of locations around the world (Austin, 2006). As the results, it is indicated that the preservation or revitalization of language would be discerned.

Ethnolinguistic Vitality and Language Maintenance

People, regarding to cultures, share ideas about the world that surrounds them based on models they have of their physical and social universe. These models are expressed and transmitted to a large degree through language (Bonvillain, in Reyhner, 1999). Linguists, philosophers, ethnographers and anthropologists have proved that there is an intrinsic connection between any language and the culture

of its speakers. For example, Edward Sapir in Reyhner (1999) noted that language is a guide to social reality. Language according to Sapir is much more than an incidental tool of solving specific problems of communication or reflection since the real world is to a large extent unconsciously built up on the language habits of the group. Moreover, Worf (1956), also suggested that there are connections between cultural norms and large-scale linguistic patterns. Williams, an ethnographer, defines language as culture expressing itself in sound (in Ovando, 1990), because it gives individuals and groups their identity.

Since language is closely connected with culture, nations and ethnic groups are striving to protect their language as an essential component of their group marker (Williams, 1991). In case of minority languages this is extremely hard due to strong external pressures (Taylor, et.al., 1977). In minority communities, shift to the majority language occurs mostly within three generations, whereby the first generation of immigrants is predominantly monolingual in the language of the country of their origin, their children (the second generation) are bilingual in the heritage and the majority language, and the grandchildren (third generation) are predominantly monolingual in the language of the dominant group (Barnes & Fishman, 1989). However, this is not always

the case and some languages can be maintained across a few generations.

A large number of research studies were carried out to understand the factors that determine language survival or death (Derhemi, 2002). Some of these conditions were brought together into the notion of ethnolinguistic vitality that was introduced initially by Giles, Bourhis, and Taylor, and was developed in subsequent studies of Fishman in 1989 to 1991 (Derhemi, 2002).. Ethnolinguistic vitality denotes a possibility of ethnic group's survival in the intergroup context (Derhemi, 2002). Ethnolinguistic vitality determines largely the behaviour of group members both amongst themselves and in interactions with members of the other groups (Derhemi, 2002). If the vitality of an ethnic group is relatively high, its members will be more likely to act in a way that distinguishes them from others for instance, eating ethnic food, dancing traditional dances or using their ethnic language. In this case, an ethnolinguistic group is more likely to survive (Derhemi, 2002). On the other hand, low ethnolinguistic vitality is an indication of lack of interest within the group in retaining its distinct identity and might cause the group's eventual demise (Schmidt, 2008). And also Giles, in Schmidt, suggests three main components that influence ethnolinguistic vitality as status, demography, and institutional support. Status factors include economic, social and socio- historical

values of the ethnic language, as well as its status within and without the ethnolinguistic group (Giles, in Schmidt, 2008).

Demographic factors pertain to statistical information about the group, such as its concentration, proportion, size, rates of immigration and emigration, intermarriages, birth rates, etc. (Giles, et.al., in Schmidt, 2008). Finally, institutional support factors refer to the accessibility of mass media, education and government services in the group's ethnic language, and also its use in less formal contexts such as work place, religion and culture.

When many speakers of two or more languages are in regular and significant contact, it is likely over time that the speakers and the languages will change in some way. Both languages might hold their own; one might give way entirely or partially to the other; or a new language may be formed. Schmidt gives three examples of types of situations in which two languages are maintained in one community over time, but Paulston says that Maintained group bilingualism is unusual (1986). According to Fishman, No society needs or has two languages for the same functions. As a result, no society, not even those whose bilingualism has been most widespread and most stable, raises its children with two mother tongues. It is through the bilingualism of individuals and their changes in behavior that languages as a whole change. Shift from one language to

another is more common than long-term maintenance of two languages depending on social conditions, attitudes, and values in the situation (Fishman, 1991). Factors such as marriage between people from the two groups, geographic moves of speakers (especially away from isolated communities), small numbers of speakers of one language, general domination of one group by another, and many others are often thought to contribute to the shift from one language to another, but generalizations about the effects of such factors is risky (Fishman, 1976).

Individuals' language behavior and use of a language may change, but the language itself may change as well, for example in its sound system, vocabulary, and grammar (Weinreich, 1968). One possibility is the formation of a new language, like Michif from French and Cree. Some languages may be eroded slowly by another through borrowing the vocabulary and grammatical deterioration (Mailhot, 1985). However, some languages may resist borrowings and (Basso, 1967). Indian English, that is, forms of English produced by Aboriginal English contact, shows a kind of shift in English (Barber, et.al., 1982)

Finally, it should be noted that when languages are in the process of shifting, especially if one language looks as if it will not survive, people associated with the languages in question tend to take passionate attitudes to them (Paulston, 1986). Therefore, one can expect highly

polarized rhetoric (rulled rethoric), and contradictions between rhetoric and actual behavior in the language communities in question. Skutnabb Kangas (1986) casts doubt on interpretations of research data on minority education because of researchers' polarized views on the matter.

All languages change and evolve over time, some of them spread and others disappear. However, the disappearing language does not merely vanish leaving a linguistic vacuum (Fase, in Fishman. So, Fishman (1991) observed that languages (or language variants) sometimes replace each other, among some speakers, particularly in certain types or domains of language behaviour, under some conditions of intergroup contact. In such contact situation the endangered language is always the dominated one such as, the language of minority group (Fase, in Fishman, 1991). Within this context, one of the key areas of interest to linguists is to define what causes language maintenance or shift (Fishman, 1991). The study of these issues is generally conducted within the framework of sociolinguistic analysis examining bilingualism and diglossia, since it is argued that bilingualism is a necessary precursor to a language shift, the logic being that if one cannot speak two languages at one point in time, one can not shift from one language to another (Penadakur, in Fishman, 1991).

Language shift and maintenance have been a research topic within linguistics for approximately half a century, but there is still no clear and universal definition (Knoolhuizen, 2006). Thus, Fishman (1991) noted that the study of language maintenance and language shift is concerned firstly with the relationship between change or stability in habitual language use and secondly with ongoing psychological, social and cultural processes occurring in the situations of language contact. Therefore, investigating language maintenance is often done through the identification of domains and situations in which the language is no longer used or is gradually replaced by another language. Thus, the term language maintenance is used to describe "a situation in which a speaker, a group of speakers, or a speech community continue to use their language in some or all spheres of life despite the pressure from the dominant or majority language" (Pauwels, in Derhemi, 2002).

The notion of a language shift has been examined by many scholars, such as Fishman in 1966 and in 1980. There are two important aspects of this notion have been identified. First, language shift involves changing patterns of language use for instance, a change in the distribution of languages or their varieties in different domains (Knoolhuizen & Fishman, 1989). Second, language shift happens in an ethnolinguistic group and should be studied within its wide social and cultural context,

although psycholinguistic studies at the level of individual speakers are of relevance as well (Knoolhuizen, 2006).

Even though language is spoken by individuals, it is in speech communities that languages either survive or die (Bonvillain, 1993). Therefore, it is important to understand that language shift or maintenance occur as a result of choices made by individuals in a speech community in accordance with their own motivations, expectations and goals which they may or may not share with other members (Coulmas, 2005). Members of minority communities may individually choose to shift from their language to a new one and finally abandon the old ethnic tongue (Coulmas, 2005). Thus, taken together, choices of individuals make a collective impact on the future of a speech community and its language.

Development Perspectives and National Language Role

An understanding of the role of language in development should begin with a definition of the concept of development that all parties which concerned can agree on. The term development is an elusive term meaning different things to different groups of social scientists. It is important at the outset that some working definition or core perspective on its meaning is provided. Without such a perspective and some agreed on measurement criteria, it would be difficult to meaningfully discuss the relationship

between language and development in this paper. The notion of development is closely-tied up with culture. The general contemporary discourse on particular state's development has tended to overemphasize concerns with Gross National Product, Gross Domestic Product and Per Capita figures at the expense of non-economic criteria (Magwa & Mutasa, 2008). If culture is scientifically conceived as the basis of all social activity encompassing the economic, political, historical and psychological dimensions of human existence, then it is understandable that development can not be properly conceptualised as essentially economic indices. Development must be reflected in all areas of human activity and its manifestation in the economy must be reflected in the other facets of social life. While development planning and implementation may have an economic thrust or focus in a specific instance, its ultimate destination and impact is certainly wider and affects all areas, that is, social and cultural life of a society.

Economic progress in society must manifest itself or rather is supposed to manifest itself in the upliftment of the human condition. It should be, as Magwa & Mutasa (2007) argued, an "enhancement of personality where the crucial issues are distinct identity, self-confidence, creative ability, an ability to face the world with purpose, poise and pride. Needless to say, development itself is a process which enables human

beings to realize their potential, build self-confidence, and lead lives of dignity and fulfillment (Robinson , 1996). Development implies change and the concept is usually used to describe the process of economic and social transformation within a country. According to Magwa & Mutasa (2007) outlines three basic components or core values in this wider meaning of development, these are life-sustenance (foods), self-esteem and freedom. Development can only occur when there has been an improvement in basic needs, when economic progress has contributed to a greater sense of self-esteem for the country and individuals within it and when material development has expanded the range of choice for individuals.

However, there are other measures of development that make reference to non- economic social indicators such as gains in literacy, schooling, health conditions and services and provision of housing. In spite of the varied and conflicting interpretations, the consensus seems to be that development should improve people's standards of living as perceived by the target people. Thus, commenting on its multifacetedness, Kische says that changes in social structures, acceleration of economic growth improvement of quality of life and reduction of inequalities, (Kische, in Magwa & Muatasa).

Development in a nation can never be achieved without serious considerations of the role of an

indigenous languages or national language. As Hilbert Kuik cited in Magwa & Mutasa (2007) truly expresses absence of serious considerations of the role of indigenous language and development by saying that when people speak of developing countries, they immediately think of economic backwardness. In this paper, the writer would like to discuss how language could facilitate development. The objective is to demonstrate that there is a close relationship between language and development and that meaningful development can not take place where linguistic barriers exist. It is argued that the present situation in most countries, particularly at state where communication relies heavily on foreign languages, slows down development since the parties involved in the development process cannot interact effectively, (Magwa & Mutasa, 2007). Thus, Development in a nation can never be achieved without serious considerations of the role of its indigenous languages in social, educational, economic and political processes (Magwa & Mutasa, 2007). What this assertion purports is that conceived development plans conceived fail because people do not take cognisance of the importance and centrality of the languages of the indigenous people. Needless to say, development is cultural and communication loaded, and hence all development projects, plans,

perceptions and solutions are disseminated through language.

Language is the key instrument of communication but it is also the principal means of establishing and sustaining social relations. As Durkheim stated Without language, essentially a social thing, general or abstract ideas are practically impossible, as are all the higher mental functions. As well as (Trudgill, in Richard, 2006). Language permits the process of socialization, and its precise usage is particularly crucial to education. Language structures people's reality. It is possible to say that people's command / mastery of language in general and vocabulary in particular bears a direct relationship with the sophistication and intricacy of their perception of reality. Thus, one sees and understands as much as his linguistic ability permits.

Language and development are so interrelated that it is impossible to talk about development without a mention of language. Language serves as one of the most important tools for the development of individuals or communities, that is, development in the sense of offering them education in order to enable them to change their condition. Language is also essential for the transmission of all political, commercial and professional communication, that is, the development of a whole country in terms of its economy or political culture hinges on communicative efficiency based on language

(Richard, 2006). This is because language is often regarded as an integrating force, a means by which participation is facilitated or prevented. It is a vital tool in the promotion of nationalism. As such, it holds the key to the establishment of true democracy and equality. Since development is a process that involves the entire domains of the society with each individual making a contribution, the transfer of skills, new knowledge and any other vital information desired to effect production of quality goods and services, can best be delivered to the target group through a person's first language, for instances.

Richard (2006) points out that no society in the world has developed in a sustained and democratic fashion on the basis of a borrowed or colonial language. Ali Mazrui raises this very same concern when he asks: As any questions proposed that "can any country approximate first-rank economic development if it relies overwhelmingly on foreign languages for its discourse on development and transformation, Will a nation ever effectively Take off" when it is so tightly held hostage to the languages of the former imperial masters,(Mazrui, Richard, 2006)). Indeed, one can observe the remarkable progress Asian countries have made it such as Japan, China and Malaysia, which were formerly colonies. In which they tend to develop on the basis of their own languages and indigenous culture, thus they have become competitive

on the global market (Richard, 2006). Japan and China are recognized internationally as economic powerhouses and members of the most economically and industrialized countries. As well as China, in particular, is now a threat to Western economies in most fields like the textile industry and in the field of medicine and Chinese's herbs, which were all developed using the Chinese language. Development in a particular nation such as Indonesia cannot be secured without full involvement of the indigenous people through the use of their languages. Indeed development projects begin and end and are best sustained through the languages of the indigenous people. Needless to say, Indonesian language could be empowered by utilizing them more widely in the education process, utilizing the knowledge of how the elders in the society have dealt with development issues and incorporating that knowledge into the education of its young people (Richard, 2006).

A language is at the heart of a people's culture and it is imperative that cultural advancement of a people, economic and social development will not register significant gains without the use of indigenous languages. As stated a language is a people's greatest cultural inheritance and should be properly nurtured, (Mitchell, 2000, in Robert). It is stated that language encompasses not only communication, but also heritage, culture and feelings. It is

therefore important to note that maintaining a speaker's native language has an affective dimension, that of enhancing the speaker's self concept and pride in his or her cultural background and identity (Ngugi, 1986). In addition, Bamgbose (1991, in Robert) points out that language is a powerful symbol of society, particularly if its potential is fully recognized and exploited. It can be a key contributing force towards nationhood and national development if properly managed.

Thus, Indonesian as a national language can be used as vehicle of national development. When indigenous/national language is used, people can participate meaningfully in the economic life of the country. Thus, such language need to be looked at not as a symbol but as potential national resources. As with all other resources, it need to be allocated in areas where it can render the optimal utility (Fishman, 1991). In this way, each nation should look for the optimization of the use of its national linguistic resource.

The most proper way would be to regard the national language in a country as valuable resource and like minerals and wildlife, Indonesian language also need to be developed and managed properly and optimally. They should therefore be developed and used with the aim of fully involving their speakers cognitively, in the advancement of the nation as a whole. A language can contribute in

at least two possible ways to nation building. First, it can serve as a symbol of a particular national political identity and help to establish and promote a national consciousness. A national language is like a national flag, anthem or dress in that it is a symbol of the political nation. Secondly, a national language can contribute to nation building when it makes political integration possible both horizontally and vertically through facilitating communication between groups of people and between the elites and non elites thereby breaking down the barriers which keep these entities apart (Webb, 2002). Indeed, national language is hailed as an essential component in nation building. The minds of the speakers of the national language are imbued with a sense of belonging which curtails ethnic rivalry and sectionalism which normally retard socio-economic development. A language can be a facilitator within which national objectives may be realized. The power relations in any country can only be addressed in a meaningful way if its citizens can communicate effectively with one another. This is the only way in which social transformation can really occur, that is, through communication and the consequent establishment of a commonality of values and norms, points of view, attitudes, loyalties and social practices. National communication can only become a reality if the citizens of a country know each other's languages.

A national language can also play a worthy role in a country's democratization process. Democracy, development, the preservation of cultural diversity and identity, and devolution are all inseparably interconnected by language (Robinson, 1996). Participation in the political life of the state implies that citizens are: involved in decision making, being consulted about issues that concern them, being kept informed by politicians and, enabled to communicate their views to political leaders.

In most elementary level, communication using national language can ensure a flow of information on various aspects of a country's socio-economic life. An increased flow of information in a nation provides a proper atmosphere for national development, and this flow of information makes expert knowledge available where it is needed and provides a forum for discussion, leadership and decision-making. In agriculture for example, there is need to disseminate information on fertilizers, pesticides, high varieties of crops, appropriate planting seasons, irrigation and preservation as well as marketing outlets.

Language has played a significant role in the rise and fall of civilizations. Language presents humankind with a variety of possibilities. Since language is the portrait of human thoughts, it reflects the quality of thought generated in a society. Training in

language therefore, enables an individual to express his thoughts in

the most eloquent way.

CLOSING REMARK

Social Identity and Language in Ideology

Social identity refers to the membership or association of an individual with a primary and other human groups. ranging from a small family and expanding outward, based upon such factors as the individual's capacities, experiences, mobility, and location. In more traditional societies, the identity structure tends to be hierarchical (Jannarone, 2006). As Deaux, (2001) stated in *The Arab Mind* that Iraq would be hierarchical where self-identification, especially in rural areas, is typically most strongly the immediate family, then with descending importance the extended family, village, clan, tribe, country, ethnicity, religious sect. So, tending towards definition of identity which triggers capacious one as, Identity is people's concepts of who they are, of what sort of people they are, and how they relate to others. In which it evaluates the individual existence. While others define the identity refers to the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities (Jenkins, in Jannarone, 2006).

In this paper, the term social identity refers specifically to those aspects of a person that are defined in terms of his or her group memberships. Although most people are members

of many different groups, only some of those groups are meaningful in terms of how people define themselves. In these cases, self-definition is shared with others who also claim that categorical membership, for example, as a woman, as a Muslim, as a marathon runner, or as a Democrat. To share a social identity with others does not necessarily mean that people know or interact with every other members of the designated category. It does mean, however, that they believe that they share numerous features with other members of the category and that, to some degree, events that are relevant to the group as a whole also have significance for the individual member. As an example, a person who defines herself as a feminist is more likely to be aware of legislation regulating abortion, more likely to have read books by Betty Friedan, and more likely to be aware of salary discrepancies between women and men than is a person who does not identify as a feminist (Jannarone, 2006).

Social identification is the process by which one defines himself and categories that he shares with other people. In contrast to characterizations of personal identity, which may be highly social identities assume some commonalities with others. The native language spoken by an individual is likely the strongest social identity in which it is usually

coincident with extended family. The strength of language group identity resides with the fact that language provides the primary means to categorize, think about, make sense of, and express people's understanding of reality to the physical world, their own thoughts, and interpersonal transactions. Language is the only way ones have to acquire abstract concepts like love, freedom, power. And to increase the knowledge, other than direct physical experience. Language offers belonging with those who share it, and the smaller the language group, the stronger the bond (Jannarone, 2006).

Social identity encompasses participant's roles, positions, relationships, reputations, and other dimensions of social personale, which are conventionally linked to epistemic and affective stances (Ochs, in Jannarone, 2006). So, When people use language, they do so as individuals with social histories. their histories are defined in part by their membership in a range of social groups into which they are born such as gender, social class, religion and race. For example, they are born as female or male and into a distinct income level that defines them as poor or middle class. Likewise, they may be born as Muslims, Christians, Jews, or with some other religious affiliation, and thus take on individual identities ascribed to them by their particular religious association. Even the geographical region in which people are born provides others with

a particular group membership and upon their birth in which they assume the specific identities such as Italian, Chinese, Canadian, or South African, and so on. Within national boundaries, Such people are defined by membership in regional groups, and they take on identities such as, northerners or southerners. In addition to the assorted group memberships they acquire by virtue of their birth.

These institutions give particular shapes to the kinds of groups to which people have access and to the role-relationships which they can establish with others. When people approach activities associated with the family, for example, one takes on roles as parents, children or cousins and through these roles fashion particular relationships with others such as mother and daughter, brother and sister, and husband and wife. Likewise, in the workplace, one assumes roles as supervisors, managers, subordinates or colleagues. These roles afford people access to particular activities and to particular role-defined relationships. As company executives and can participate in board meetings, business deals and job interviews that are closed to other company employees, and thus are able to establish role- relationships that are unique to these positions.

Language in Ideology

Ideology is used in many disciplines with different, but overlapping shades of meaning. Thus, In this paper however, is to define the term

within the context of its relevance to language uses. Ideology simply refers to attitudes, set of beliefs, values and doctrines with reference to religious, political, social and economic life, which shape the individual's and group's perception and through which reality is constructed and interpreted. A language reflects power structures and language has an impact on power structures. Language can be seen as an indicator of social and therefore political situations. As well as language can be also seen as a driving force directed at changing politics and society. Moreover, a language is an input or output factors of political systems. Thus, it is conveyed that many issues addressing the relationship of language, politics, and ideology even if they are considered as in different ways as well as different methodologies. Where in a language is seen as intricately connected with ideological means without being an ideological means itself.

Furthermore, language can be political but does not to be political mean (Wodak, 2007). As the results, Anton Pelinka claims that politics is not only parties and parliaments or war and peace. Rather, Politics is everything at least potentially, but everything is not seen politically and not everything is the product of politics (Wodak, 2007). The relationship of those that a

language can influence politics and is influenced by politics. The presence of various functions of dealing with a language which seen from the ideological perspective as it can be used as an instrument for or against enlightenment, emancipation, democracy, and human right. As well as language can be used by totalitarian regimes and used for the resistance of these regimes. Hence, language is intricately related to beliefs, opinions, and ideologies (Dijk, 1993).

The concept of 'Ideology' is probably one of the most complex concept of the others such as, beliefs and opinions. In modern debate on ideology, there are two main argumentative tendencies can be distinguished. One argues that ideology as false theory about reality which can be replaced by a scientific theory or scientifically found agency. And another one assumes that ideology is an unavoidable moment of all thinking and acting, (Wodak, 2007). According to Mannheim (1929), who attempts to relate the ideology with certain ways of thinking. As well as Habermas (1968) draws an analogy between ideologies on the collective level and rationalizing (rationalization) on the individual level. Thus, ideology corresponding to national language would have triggered the well-founded fecundity to enlighten the existence of nation.

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