



Arab American University
Faculty of Graduate Studies

**The Impact of Workplace and Identity Building on
Using Language**
**Case Study: Administrators (Secretaries and Office
managers) at AAUP**

By

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Supervisor

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**This thesis was submitted in partial fulfillment of
the requirements for the Master`s degree in
Intercultural Communication and Literature**

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Declaration

The work provided in this thesis unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualification.

Student's Name:

Signature:

Date:

Dedication

I dedicate this thesis to my mother and father who believed in me and gave me all the support I need.

I dedicate this thesis to my brothers, sisters and friends who helped and encouraged me to continue.

Acknowledgement

In the Name of Allah, Most Gracious and Most Merciful

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Abstract

When people communicate, they communicate identities like class, gender, ethnicity and ideas and feelings. Male and female linguistic differences occur in all human societies. Therefore, being born a male or a female can tell us how people are supposed to act and how they will be treated. At workplace, people meet with different kinds of people who come from different social, cultural, career and geographical origin. Working women are considered a minority in the traditional Palestinian society (according to the Palestinian Central Bureau of Statistics 2018). Therefore, presenting an identity based on gender or class can sometimes be considered as anti-society and breaking the norms. Women in particular tend to choose their speech form based on their personal social network.

This study aims at investigating the impact of workplace and identity building on using language as perceived by the employees at the American University in Jenin. The sample consists of 29 females and 17 males who work at AAUP were selected randomly. To examine the linguistic variation, three variables are assigned (age, education and gender). Subjects of the study social networks are taken into consideration in the analysis as well. The findings draw on how age, gender and education may affect language use. An independent T-test, One Way ANOVA and Descriptive Statistics are used to analyze and test the study questions and hypothesis. The three hypotheses are tested in order to find out the relation between gender, age and education and language use. The results show that the three identities (age, gender and education) don't affect language choice.

Key words: identity development, workplace, women, anti-language.

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Chapter One

Introduction and Theoretical Background

1.1. Introduction

Every time people meet, they are faced with different forms of languages. Languages differ according to communicators' variables such as age, gender, class or ethnic background. Thus, language variation is determined not only by geographical boundaries, but by social boundaries as well (Romain, 2000). He says that "social dialects say who we are and regional dialects where we come"(Ibid: 2). Different sociolinguistic studies examine different kinds of variables such as education, gender, age, religion, profession and cultural background. People use these factors and the language of the group they belong to (Hudson, 1996:42). They also choose to speak a certain variety to show belonging to a certain social group or to perform a particular identity.

Workplace represents a dynamic, complex setting where these different identities clashes. When people engage in communication at work, social differences and identities interference become clearer (Rampton, 2017). In fact, discourse contributes to the establishment of gender, stereotype, ethnic and other identities in the workplace (Holmes, 2009). Thus, peoples' choice of speech forms is governed by people's thoughts and the surrounding environment or situation (Lakoff, 1973). In the Palestinian society, social roles are important elements in language use. "Women are given their identities in our society by virtue of their relationship with men, not vice versa" (Lakoff, 1973). Thus, using the appropriate language depends on the variables of the communicator like age, gender, religion, class and others. If those

characteristics worked against the society, they would be sanctioned and criticized (Saville-Troike, 2003).

According to Lakoff, (1973) Women's language is already prejudged by men to be marginalized. Laplante and Ambady (2002) state that if women don't stick to the predicted identities of the traditional society, they will suffer interpersonal consequences like exclusion. Women are excluded from participating in the political domain as well. If they want to win a position, they have to fight in order to get one. This situation has created a vision that women are seen as "conservative" of the culture by transmitting the indigenous language (Sadiqi, 2003). Even if a woman is educated, she is still subjected to a "heavy patriarchy" which involves less encouragement in the public sphere. Predominant groups in any society attempt to obtain power through the control of high languages. Thus, women's refusal to get access to public languages is one way of inequity of women within a social class (Kaplan, 1938). In such a patriarchal society, women develop empowering strategies in communication. These strategies depend on socio-economic status, geographical origin and education (Sadiqi, 2003).

Depending on social network relations, Abdel-Jawad (1981) defines two types of women. The first is distinguished by close social network and thus has less participation in the public sphere. According to Abdel-Jawad, this type rarely switches to another variety since they maintain their vernacular. The second type is women who have more participation in the public life and thus have open social network. This type has a greater tendency to switch to the most prestigious variety in order to gain more status.

The majority of the Palestinian women are classified with the first kind. Their social networks are limited to family members, colleagues (in case they are working) and neighbors. Nevertheless, these relations are approximately with members of the same social group. Thus, they share the same variety, traditions and norms. The result expands the range of these norms and plays a role in the process of maintaining them. Despite the fact that working women can be classified by the second type, they still have the same contacts with the same group members.

Giles & Powesland (1975) say that social groups which use vernacular are evaluated negatively. Members of these groups tend to switch their variety to match the prestigious one to gain more status and to be identified as members of the prestigious groups. This seems to echo Labov (1966a) who asserts that the use of nonstandard is controlled by the norms of vernacular subculture, whilst the use of standard is controlled by the "overt norms of the mainstream culture in society."

Labov (1990: 210) asserts that women in all social classes tend to choose the prestigious variety more than men do. Fasold (1990) confirms that when women switch to the prestigious variety, it allows them to sound less local and thus refuse their inferior position to men in their community. Schmidt (1974) results show women's tendency to use the prestigious variety. Abdel-Jawad (1981) and Al-Wer (2007) results in Amman city confirm Schmidt's study. Daher (1998) study reveals that educated and non-educated women use the prestigious variety since they are aware of the social status this variety holds. Al-Khatib(1988) studies show the same results and he adds that women use the prestigious variety to reflect modernity. According to Gumperz (1964); Myers-Scotton and Bolonyai (2001), speakers choose their code wisely since it is important to do that at a certain point of the conversation. This is called code-switching which is defined as "the use of different elements from

two languages, dialects, or styles with the same sentence or discourse" (Myers-Scotton, 1993: 2). Thus, code-switching is used to gain particular communicative advantages or to meet specific sociolinguistics norms.

Different studies have been conducted to explain how social and regional elements affect women's choice of linguistic forms. For instance, Wolfram and Schilling-Estes (2000) relate personal identity representation in linguistic differences to social factors. Other researchers such as Chambers (1995), states that social pressure affects the use of prestigious and vernacular dialects. The social pressure is what Labov, (1966) calls a prestigious awareness in which language prestige rely on the social judgment the upper social class grant to a particular linguistic variation.

Choosing prestigious or vernacular variety differs in terms of society norms and other factors. At work, women and men sometimes preserve and sometimes change between varieties. There are different reasons to changing one's code. In the case of women, they sometimes tend to abandon their local variety in opposition to norms and inferior position to men. This study is determined to fill in the gap intra-communication between women and men at work. It aims to investigate the impact of workplace and identity-building on using language as perceived by the employees at AAUP. It also tests if the influence of identities is transmitted to Palestinian homes. Since the relation between women and men is a very broad subject, the researcher tried to cover the related issues to the study title.

Anti-language is used to maintain social hierarchy in which interacting norms are overturned especially those indicate politeness and submission in a dominant

community (Halliday, 1978). According to Halliday, (1976) anti-language emerges from traditional language among subculture groups and minorities that sometimes leads to the exclusion of such groups.

Language is the basic means of communication. Thus, sociolinguistic explores different varieties and social variables that affect speakers. Sociolinguistic according to Trudgill (1974:32) is "the part of linguistics which is concerned with language as social and cultural phenomena." It is, therefore, studying the relationship between language and society (Chambers, 2002:03). The works of William Labov (1966, 1990) and Trudgill (1972, 1974) paved the way for other sociolinguists to work and study language variation in relation to gender. Robin Lakoff (1975), Jennifer Coates (1998) and Deborah Tannen (1990) echo the idea of Labov and Trudgill.

Since women and men use language differently, domination issues occur. Dominance entails negative and traditional evaluation of women's speech. This condition is due to women's political and cultural subordination to men in a patriarchal society (Freeman & McElhinny, 1996). Lakoff (1975) indicates that women's speech is different compared to men's. Therefore, women's language is known for powerlessness and tentativeness which disqualify them of winning a powerful position in society. Thus, differences between males and females in conversation are an important approach in the study of discourse. So, in order to avoid miscommunication in conversation (in inter-sex communication), it is important to know the differences between them (Ibid).

Previous pioneering studies are conducted in the West of both urban communities like Trudgill in Norwich; Milroy and Milroy in Belfast; and rural communities like Britain in East Anglia. Similar studies are done in the Arab world including language variation and change in speech communities. However, when studying sociolinguistic in Palestine, there are different elements to be considered. These elements depend on age, gender, ethnicity, religion, family and educational background. Therefore, the analysis of the collected data explains how male subjects would perceive changes in varieties (vernacular & prestigious) by female subjects. A questionnaire is used to elicit data from random subjects of both female secretaries and male administrators' responses.

1.2. Statement of the Problem

This study aims to answer the impact of workplace and identity-building on using language at AAUP. It also aims to answer the relation between gender, age and education on language use.

1.3. Objectives

The objective of the study is to find out the impact of workplace and identity-building on using the language of women. The second is to find out the impact of gender, age and education on language use.

1.4. Research Questions

The main question the study sets out to answer is: what is the impact of workplace and identity building on using language as perceived by the employees at the American University in Jenin?

The study will also investigate the following questions:

1. Is there a relationship between gender and using language?
2. Is there a relationship between age and using language?
3. Is there a relationship between education and using language?

1.5. Hypotheses of the study

The following are the null hypotheses derived from the questions of the study presented under the previous subtitle:

1. There is no significant difference at confidence at level $\alpha \geq 0.05$ in secretaries' awareness in using language dimensions due to gender.
2. There is no significant difference at confidence at level $\alpha \geq 0.05$ in secretaries' awareness in using language dimensions due to age.
3. There is no significant difference at confidence at level $\alpha \geq 0.05$ in secretaries' awareness in using language dimensions due to education.

1.6. Definitions of Terms

Identity-building: It is the personal (internal) and the social (external) characteristics of an individual (Jorgensen, 1999: 48-62).

Anti-language: It is a community found within another community as an alternative of the original. Anti-society is a way of resistance and anti-language is generated by it. The simplest style of anti-language is make new words for old or traditional (Halliday, 1976:164).

1.7. Significance of the study

The importance of this study involves in finding the impact of workplace and identity-building on language use at AAUP. It is intended to help us understand differences between women and men rather than rebel against or criticize them. In order to understand the meaning of using the language in an interaction, one should understand the purpose of using it (Saville-Troike, 2003). Moreover, subjects of the study may develop ways to use the pre-mentioned variables for many purposes such as earn a higher status at work.

1.8. Limitation of the study

This study considers the following limitations: The first limitation of the current study is the location since it includes only AAUP. The sample of the study also is limited to the number of secretaries and male administrators. The third limitation is time since it was done in the second semester.

1.9. Summary

This chapter dealt with a brief introduction to the study, objectives of the study, the statement of the problem, significance of the study, research questions, limitation of the study and definition of key terms. In the next chapter, the work of some linguists who have conducted studies in English and Arabic related to dialects will be considered.

Chapter two

Literature Review

2.1. Language variation

This chapter focuses on the literature related to language variation between women and men. It offers a brief overview of Palestinian dialectology. This chapter also reviews the relevant topics related to gender, education and age roles in language variation.

Languages differ in many ways. For example, the variety a speaker uses characterizes a particular language. Variety is used for non-prestigious, informal, lower class and rural variety of language (Haugen, 1966a). Variety is, he adds, excluded from polite society and therefore it is synonymous to non-prestigious language. Holmes (1992: 16) claims that sociolinguistic is concerned with the way a language used in a community and the options people make when using a language. Therefore, the study of language variations takes into account speaker's style and ways of speaking in relation to geographical and social variation (Wardhaugh, 2006). Thus, in order to understand a variety, one should study variety in relation to other factors.

A spoken language isn't a unified structure, but rather differs according to the region people come from and to which social group or class they belong. Regional and social variation can show how languages change depending on different variables among which age, gender, social status, religion, ethnicity and the geographical location of the speaker.

2.2. Palestinian variety

The principal interest when studying Arabic variation lies in three points. First, every individual linguistic variable is dealt with as an independent unit; the second point is the connection between linguistic variables; and the third point is how these variables change within different contexts (Abdel-Jawad, Abu Radwan, 2013).

When studying linguistic variation in any context, it is better to know the varieties used in this setting. Besides, it is important to study how social factors affect individual's linguistic choice (Wolfram and Schilling-Estes, 2000). The uvular stop (q) has been studied as a variable by different Arabic speaking communities (e.g. Abd El-Jawad, 1981, Al-Wer, 2007). Within the Palestinian context, this variable has been investigated with its four variants ([k], [g], [q], and [ʔ]). These variants are associated with the local prestige as following: [k] vernacular which is used in rural areas; [g] which is used by Bedouin especially in Hebron; [q] standard (used in formal settings); and [ʔ] used in urban areas.

Palestine is known for the use of the vernacular /k/ except for some areas which use urban variant [ʔ] like Nablus city and Jaffa like waʔit (time) (Suleiman, 2004). The latter carries prestigious connotations for its holder. On the other hand, speakers of rural areas use the vernacular /k/ ([bærk] "lightening" and [kəlb] "heart"). People in rural areas also use [č] ([čəbi:r] "big, large") as a reflex of the variant [k].

In Palestine, Modern Standard Arabic (MSA) is considered the official language and used in formal settings. Besides, there are two regional varieties that are used in every day communication: urban and rural.

According to Zuraiq and Zhang (2006), MSA is learnt in schools, so most of the Palestinians learn it through education. Thus, it is naturally acquired. Furthermore, the urban dialect [?] is favored by the superior class and believed to be more prestigious than the rural (Abd-el-Jawad 1986). As a result, speakers of the urban variety are considered to be of a higher status and enjoy superiority (Swai 1984). Due to this attitude, speakers of the rural variety tend to adjust their linguistic choice at the expense of the local variety (Abd-el-Jawad 1981).

The Palestinian community is a patriarchal one. As a result, women are assumed to have a domestic life. This means, dealing with the same members who speak the same variety. However, lately, women in general have the chance to work and be educated (Milroy 1987b). This affected the way women speak. Hence, being exposed to different communities and different varieties, women start moving away from their local varieties and adapt new forms (Giles and Smith 1979). However, this social awareness of the non-local varieties is an attempt to accommodate and get more prestige (Eckert, 2000:8). Women's mobility leads to break the shell from close social network into an open social network (Milroy, 1992).

2.3. Prestigious and Vernacular varieties in Palestine

Schmidt, Inbar & Shohamy (2004: 220) write, "one frequently hears from teachers and pupils that [formal Arabic] is not a useful language for personal communication given that it is the spoken [variety], though less prestigious, which de facto is used in everyday life for colloquial purposes and for personal interactions. Teachers, therefore, feel that the lack of ability to speak is a major obstacle and a demotivating factor in the language learning process and may result in the discontinuation of studies."

Janet Holmes (1992:226) indicates that when people are young, they tend to use vernacular. However, they switch to the prestigious as they grow older. Habib (2010) asserts that rural individuals travel to urban areas and interact with other surroundings and dialects. This situation leads to generate different types of social and regional dialects (Abdel-Jawad, 1987).

However, Arabic dialectology is characterized by the dichotomy between the sociolinguistic concepts of prestigious vs. vernacular. These concepts mirror people's attitudes towards shifting in between formality and informality (Bouhania, 2014). In sociolinguistic studies, standard means prestige. However, this can't be applied to the Arabic language since as mentioned earlier Modern Standard Arabic is only used in formal settings, but not in every day communication. Ibrahim (1986) states that Arabic sociolinguistic needs to distinguish between standard and prestige. He states that standard variety is not the only prestigious form. However, he found proof that there are local varieties in Arabic countries that has its own prestigious form decided

by social, political and geographical factors. For example, the local Cairene in Egypt is considered the most prestigious form. Therefore, women perform more locally prestigious forms than men (Haeri, 2000).

In this sense, the researcher thinks that people change their original variety whether vernacular or prestigious for different purposes. During childhood, children are affected by their mother's variety which is the outcome of traditions and norms. However, as one gets older, people and situations start affecting behavior and linguistic choice. As members of a collective society, do subjects of the study give up the variety they inherited by generations for different purposes or do they keep preserving their original one.

2.4. Identity building

Identity has long been studied in university surveys. Yet, many new notions and perspectives have flourished over the last fifty years. Identity involves plenty of various features as well as domains; it includes "social identity, ethnic identity, cultural identity, linguistic identity, socio-cultural identity, subjectivity, the self and the voice" (Miller et al., 1999: 150). Identity is something that can be found in one's personal characteristics. It is also formed and defined by situations and interaction with others (Sawyer and Thoroughood, 2013).

Identity, according to Hall (1995), "actually comes from outside, they are the way in which we are recognized and then come to step into the place of the recognitions which others give us. Without the others there is no self, there is no self-recognition."

Besides, the process of identity construction never stops. By the same token, Jorgensen (1999: 48-62) describes identity as having two aspects: "personal (internal) and the social (external) identity." He adds that they are not independent, but in constant interaction. The internal aspect is found within the personal life of every one of us. On the other hand, the external is related to the surrounding environment which is the society in which people live. This means, identity is about the personal life and social relations one acquires within a society. However, Schultz Jorgensen asserts that identity process is subjected to changes and can be affected throughout life. Giddens (1991) claims that identity construction is a process permanently must be produced and advanced by the individual. Consequently, individual is constantly faced with new choices and the outcomes are uncertain.

When dealing with identity, it is important to distinguish between personal and social identities. Social identity refers to "sense of self" which is developed over time through participating in the social life and dealing with others (Hewitt 2000). Owens (2003) confirms that social identity is acquired by belonging and recognized by certain social group. On the other hand, personal identity refers to the personal characteristics of the individual rather than being connected to a role in society (Hewitt 2000).

Huntington (2004: 27) develops types of identities based on the nature of the social interaction as follows: Ascriptive identity (age, gender); Ethnic identity (race); Cultural identity (religion, way of life); Territorial identity (country); Political identity (ideology); Economic identity (occupation, class); and Social identity (friends).

Fairclough and Wodak (1997:275) say that any language simultaneously comprises "representations, relations, and identities." This indicates that discourse stands for social identities depending on purpose, context and addressee. The relation between identity and particular functions in a society can confirm who people are. This is determined by certain variables such as gender, age and class (Van Leeuwen, 2009). Thus, he adds that individuality is defined by how males and females define themselves based on their relation to others.

The researcher believes that it is important to take into consideration personal traits and the surrounding influence. The environment in which one works affects identity since it is in constant change. Thus, one may change his/her identity in aspiration for higher position or claim membership in a certain group. Women in an attempt to acquire higher position in male dominance society change to the prestigious form to sound of a higher status. Following these facts, do female subjects change their local variety or are they satisfied and proud of using vernacular.

2.4.1. Connection between Language and Identity

Language is a social action which plays a crucial role in constructing individual's identities (Eckert, 2000). Thus, language as a social action can be a tool to perform speaker's identities (Eckert, 2012: 88). Certain language choices reflect to others what kind of identity they would like to express (Milroy & Muysken, 1995). Moreover, speakers can guide new social meanings and ideological views through linguistic choices at various contexts (Eckert, 2008; Bucholtz & Hall 2005: 585).

Identity can be understood as "self-defined." One's identity is who he is along with how others perceive him/her." Thus, identity is created by interaction with others and thus language plays a role in defining one's identity. It is through language one can tell others about one's character and may give a glimpse of how others perceive us (Ziehe, 2003). Then, one can attain acceptance of others through language. Acceptance thus leads to identity construction within the community by which people are identified (Ibid). Ziehe (2003:89) maintains that people's identity denotes which society they belong to and thus how they want to be perceived. When presenting a certain identity or society, it is important to consider the social aspect, the verbal behavior and express one's opinions in several parts of life (Christensen, 2004). Accordingly, language is the carrier of expression and a tool of word choice. These are important when identifying oneself. In short, language and identity are intertwined within everyday life. For instance, the language used with parents may differ with that is used among friends. This represents how one undertakes various roles over the day by using one language without noting it (Block, 2007).

Moreover, language is the carrier of identity. According to Suleiman (2004:7) "language serves as a marker of identity and as a boundary-setter between the in-group (ourselves) and the out-group (others)". Thus, through language one can express ideas, attitudes and interact with the world around us.

As a woman who aspires for a better position in the community, the researcher believes that women due to their inferior position in societies can use identities to

change this situation. Education, for instance, allows women to have a different identity through which they can achieve their aspiration. Since identity is affected by the surroundings, then an educated woman can have a new identity due to new contacts and mobility.

2.4.2. Identity-switching

People develop multiple identities due to alterations and demands in the environment (Pavlenko, 2003). These force people to redefine themselves to operate effectively and adapt with the social and cultural contexts (Trueba, 2002).

Since people have multiple identities, they have the ability to view different identities which correlate with different social contexts. For instance, a woman may view herself as a mother when she is with her son and a manager with her colleagues. This is referred to as "inter-domain identity-switching" which is more prevalent in everyday life (Crisp, 2010). This process allows individuals to adapt to situations and choose the optimal identity. Besides, people switch identities to negotiate their personal and group identities and memberships (Myers-Scotton, 1993a:478).

Despite identity-switching can be adaptive, it can have negative consequences. For example, identity-switching can be used to avoid stereotypes or show positive identities (Cross, Smith, & Payne, 2002; Shih et al., 1999). However, identity-switching may cause conflict and insecurity across identities (Donahue, Robins, Roberts, and John, 1993). Moreover, "self-concept instability" may lead to bad psychological health (Rosenberg, 1979; Savin-Williams & Demo, 1983; Verkuyten,

1995). This negative relation is common among those who have "dialectical self-views and have little tolerance for change, inconsistency, and contradiction within the self " (Sanchez et al., 2009).

At workplace, people perform different identities that suit various situations. As mentioned above, a woman is kind and passionate with her child; however, she is firm and keeps distance with men at work. Identities, thus, are used to achieve certain purposes. In general, women's social status differs according to their status in the locality. The researcher considers women especially in societies governed by norms tend to use identities as an escape tool to change their position as subordinate to men. However, in certain cases and situations, women cling to the local norms out of fear of norm break consequences (e.g. exclusion).

2.4.3. Individualistic and Collectivistic identities

When concerning the notion of identity, the topic of individualism-collectivism developed by Triandis can't be disregarded (1995:2). According to him, Individualism is a reflection of the self as an independent entity of collectives. It is motivated by the needs, priorities and goals of the self over the goals of others. On the other hand, collectivism is a group of individuals who consider themselves as one. Besides, priority is for the goal of the group. However, collective communities are restricted by the norms and sacrifice their personal needs (Ibid.). For instance, being part of the family means act in respect to the interests of the family members.

People develop complex and multifaceted identities which may form hierarchies of identities (Fougere, 1989). For example, collective hierarchy applies to family, social group and community. Peoples' connection to these collective groups may have various features (Realo et al., 1997). The task for individuals is based on competition while it is cooperative for the collective culture (Triandis, 1993). Furthermore, mobility allows individuals to live away from others (Triandis, 1995). On the other hand, collectivism is associated with obedience and low mobility and thus the process of preserving the norms continues (Triandis & Gelfand, 2012). As a result, people in all societies have a clear vision about how a man and a woman are supposed to act and talk (Cameron, 1997:328). For example, women are supposed to perform a cooperative communication while men perform competitive communication (Tannen, 1994).

By the same token, van Leeuwen (2008:28) presents a framework about inclusion and exclusion. This is an important aspect in Critical Discourse Analysis. Being included means having foregrounded status. However, exclusion as an individual means being backgrounded. Van Leeuwen's framework of activation and passivation indicates that the former is considered dynamic while the latter means submission (Ibid.:33).

Individuals are motivated by interior aspiration like personal requirements, the ability to resist social pressures and earn control over circumstances (Markus & Kitayama, 1991).

Life experience and personal background influence attitudes and the way people talk. When it comes to using varieties, women express their emotions and opinions

differently than men do. Due to collective and religious beliefs, men travel more than women do. In the opinion of the researcher, this affects the way they think and speak. A woman builds her identity around family members and the local culture. On the other hand, men strengthen their identity through peer gatherings and experiences they gain through travelling. As a result, traditions and norms are maintained due to collective society rules.

2.5. Prestigious varieties

2.5.1. The definition of prestige

Several studies have explained how social factors play an important role in individual's choice of linguistic forms. Wolfram and Schilling-Estes (2000) are concerned of issues about how identity and personal matters are linked to linguistic choice. Moreover, justifications like avoiding embarrassment and being ridicule or expressing an identity or membership are all linked to linguistic choice (Abdel Jawad 1986). Other researchers relate the linguistic choice to social pressures (Chambers, 1995). Labov (1966) points out that social pressure refers to prestige awareness. He says: "Language prestige depends on the social evaluation the upper social class gives to a particular variety of language. This prestige represents the cosmetic makeover, which determines whether or not a variety is acceptable in society."

Prestige is, according to Coates (2004:47), linked to the linguistic dialects which are normally used by the social group with the highest social status. She adds that individuals especially the lower middle class are more attracted to the new prestigious forms.

Several studies are done regarding prestige. One of these studies is completed by Trudgill. Trudgill's (1974) study is based on gender differences, social class and contextual style. The results show that women tend to use the prestigious form more than non-standard or vernacular. Here, all social classes maintain the expected male-female relationship in both formal and non-formal speech. Unlike men, lower middle class women shift from non-standard to standard speech. Furthermore, women of the lower middle class who always aspire to the upper class normally tend to style-shift. In the non-formal settings, they use vernacular, but they shift into standard in formal settings. According to Labov (1972a: Ch.5) hypercorrection results out of extreme style-shifting.

Hypercorrection means make an extreme pronunciation or make a grammatical error by exceeding what is needed. This phenomenon is a feature of the lower middle class women especially when they try to imitate the upper class (Labov, 1972a:243). Decamp (1972:87) adds that hypercorrection can be found among speakers of less prestigious variety and leads to fault results.

Trudgill (1983: 161) agrees with Labov's (1972a: 243; 1990: 205-206) idea that women produce the standard variety in order to position a higher status. Following the same steps, Romaine (1984: 113) states that women produce the closest forms to the prestigious variety. Wolfram & Fasold (1974: 93) clarify that "women's awareness of prestige norms relates not only to their actual speech but also to their attitudes towards speech."

Labov's study (1972) in New York City is an example of studying social stratification that results from the socio-economic condition. Labov asserts that the higher the social class, the more of rhotic /r/ in speech like in [car]. Through using different

methods, he elicited the information from three stores, each represented a social class. The Saks store (the highest social), Macy's (middle social) and Klein (lowest social). By using different variables such as sex, age and occupation, he concludes that rhoticity is linked to social status.

Cameron & Coates (1989: 13) state that in urban societies, women of all classes tend to avoid deviation from prestigious variety. Following these facts, language is fostered by those who are in control. In order to change one's position, he/she resort to change the way they speak to sound high class or a member of the elite.

Collective views about women in a certain culture differ than those about men. That is because of the different roles assigned by the society. As a member of the Palestinian society, the researcher thinks that Palestinian women are bound by norms and traditions. Thus, in an attempt to escape such limitations, women sometimes switch their code to sound more prestigious. This allows women to have a better position at work or in the society. The concept of prestige is more complicated since getting a prestigious variety isn't just about how to pronounce a sound. Rather, it is also linked to the identity someone wants to carry to the interlocutor. Thus, individuals may adopt a prestigious variety in order to represent a specific identity embedded in certain variables such as age, gender, region, education and others.

2.5.2 Overt prestige

Trudgill (1984:52) points out that women are more attracted and conscious to use the standard forms of English than men. One reason is that women are more

aware of the social value of the various linguistic features. Thus, they are aware of the change in their speech and actively promote it. Therefore, they tend to use the most prestigious variety. Conklin (1974) says that women are more sensible to the social constraints. Therefore, they are less relaxed when using their speech styles particularly when talking to a male. He continues by saying that women use non-standard variety even when the speaker is a female. In this case, they will be governed by how much they are inserted in the local culture.

Another study shows women's preference to prestigious varieties is done in Glasgow in Scotland by Macaulay (1977). Macaulay applied Labov's methods in New York City. The results of the interviews demonstrate that women use the prestigious variety more often taking into consideration their social class. He points out that women of the lower middle class tries to speak like the upper middle class women. Besides, women of all classes tend to use the prestigious variety more than men of the same social class. The comparison has been conducted based on the variables of gender, social class and age. The analysis shows an interest in how linguistic variation is linked to social class. Moreover, women tendency to choose the prestigious over the non-standard is called overt prestige. Overt prestige is acquired to earn more status in the society. Those are usually referred to as the elite and usually used by middle class women (Trudgill, 1978).

Unlike men, women due to certain reasons and pressures tend to abandon their local variety in an attempt to change their situation in the society. Gender pressures sometimes force women to take actions to have a better status and appear as a member of the high society. Being described as a member of the elite seems to be continuously observed in the Arab counties. However, success in changing one's variety depends on several factors such as age, gender, education, class, and others. Besides, achieving

overt prestige depends on the speaker's identity and the message he/she wants to convey to others.

2.5.3. Covert Prestige

In order to link oneself with a certain lifestyle, women tend to adjust their speech whereas men keep their local speeches (Abdel Jawad, 1986 and Abdel Jawad and Awad, 1989). They indicate that men use the vernacular form while women use the most prestigious form. Wolfram and Schilling-Estes (2000: 189), who justified vernacular and prestige coincide, point out that male's tendency to use more stigmatized forms than women is related to the symbolic significance in being identified as either masculine or feminine. Trudgill (1972:179) indicates that middle class women use prestigious forms while men tend to use non-standard speech. The purpose is that working class speech holds a convenient connotation for male speakers.

In the previous case studies, amongst several others, women were the ones who initiated the change by using the standard form. However, in Martha's Vineyard study by Labov (1963), men began the change. Martha Vineyard study is described as the first to take gender into consideration as a social factor. Here, the vernacular lower class forms are found amongst the islanders to distinguish themselves from tourists. Moreover, they continued to be identified with the island community (Trudgill, 1971). Working class men embraced non-standard patterns which emphasized their solidarity to certain social group (Wodak & Benke, 1997:135). On the other hand, unlike men, women when taking into consideration certain aspects such as age, education and

social class, produce the most prestigious or standard dialect. The results are clear in the work of Trudgill (1972) in Norwich as well.

According to Labov's conclusion in Martha Vineyard, the islanders didn't have awareness of speech style shifting. Men, in specific, didn't change their pronunciation according to the context. Rather, they used a version of the old conservative forms to show solidarity. This shows a resistance of the standard language and preference to the vernacular that has a great impact on linguistic behavior. Labov refers to this phenomenon as covert prestige. The notion of covert prestige emerged when linguists tried to clarify the continuation of vernacular of the working class speech (Caotes, 2004:63). Labov (1990:216) says:

"Those explanations that focus on the behavior of men often attribute to them a set of values that oppose the standard norms, sometimes called covert because they do not appear in the relatively formal context of the interview situation. Values of masculinity or toughness are often assigned forms that are stigmatized as nonstandard or substandard."

Trudgill(1972) , by embracing this concept-covert prestige-, finds out that men in Norwich tend to use the vernacular form. He also comments that " Covert prestige is attached to non-standard features by younger working-class speakers of both sexes, and suggested that this reflects adherence to a subculture that is distinct from the mainstream value system of our society" (Trudgill, 1984:52).

Based on the researcher's point of view, subjects of the current study can be classified as an exceptional case since adhering to their local variety entails different meanings.

First, subjects of the study represent the rural category since the majority belongs to villages or their parents come from the village. Thus, preserving the rural variety and culture is a must unless certain factors interfere. The second is related to preserving the Palestinian culture in specific under occupation. People under occupation tend to maintain the norms and traditions of their society as an endeavor to fight occupation. In this sense, men are most likely to maintain the local culture to express solidarity and affiliation to their land.

2.6.1. Gender and language variation

Eckert and McConnell-Ginet (1992: 90) state, “women's language has been said to reflect their [our] conservatism, prestige consciousness, upward mobility, insecurity, deference, nurture, emotional expressivity, connectedness, sensitivity to others, solidarity. And men's language is heard as evincing their toughness, lack of affect, competitiveness, independence, competence, hierarchy, control.”

Earlier studies of gender and language normally investigate speech behavior of women as expressing failure symbol. This means, men's speech is already considered as solid, more prestigious and wanted (Lakoff, 1975). Women's speech is seen as a mark of submission and thus to be unacceptable.

William Labov is a pioneer in sociolinguistics. He is the first to correlate gender with sociolinguistics on his studies of Martha's Vineyard and New York. Giddens (1989: 158) defines gender as “concerns the psychological, social and cultural differences between males and females.” Labov (1966b) confirms two features of individual's language behavior. The first, women of all classes shift to the most prestigious speech form. This shift can be seen as a deviation from one's own group language. The

second feature is embedded in the attempt to earn social prestige, lower middle class hypercorrect their language and reproduce a similar copy of the middle class language. Labov use of prestige is to prove two points. The first is related to how women use more prestigious dialects than men. The second is concerned with women's hypercorrection in comparison to men.

In Labov's (1972) study in NY, gender is one of the variables that affect speaker's choice of speech form. Here, women tend to avoid the use of forms connected with low prestige. In addition, lower middle class women are more aware to prestige forms than men and they tend to switch their speech in formal settings. However, they maintain low-prestige forms in informal contexts.

So, why do women in many cases always adjust their speech forms? There are different answers for this according to Labov (1991: 302). One reason is that women are more conscious to prestige patterns. Moreover, he assumes that the observed higher prestige awareness is attached to their position in a specific society (Ibid: 181). For example, in certain countries like India and Iran, women have the least participation in public discourse and thus have fewer tendencies to use standard language like men do. The answer Labov (1990: 214) gives is the following: "Women ... are said to be more expressive than men or use expressive symbols more than men or rely more on such symbols to assert their position" and "Women are said to rely more on symbolic capital than men because they possess less material power".

Abdel.Jawad (1981) differentiates between two types of linguistic variation among women. The first is the kind of women whose their social networks are confined with

the local community and thus their speech is limited to utilize the vernacular form. Therefore, less linguistic variation occurs. The second type represents women who play a role in the society and have a broad social network. The second type allows women to make linguistic changes and adapt the common socially prestigious forms. In short, gender of the speaker and the interlocutor often defines the form of speech one utilizes. Thus, language can be used to tell someone's stance toward the other sex. Therefore, it is essential to have gender as one of the variables when studying linguistic variation.

Women's use of prestigious forms is either due to economic and social reasons or due to status Grégoire (2006). Social and economic factors are intertwined with social networks and compare the exposure of women and men to prestigious dialects. It has been pointed out that working class women are more exposed to those dialects, but they tend to adjust their speech more than men. In terms of status, it is suggested that since women are given less power than men, they try to obtain social power through using prestigious styles (Wodak & Benke, 1997: 135-40).

Due to their inferior position in the society, women in Arab societies try to find ways to break this submission. Gender seems the dominant variable that controls women's life style in these countries. Palestinian women are no exception. Gender roles are already assigned by the society since birth and transmitted by generations. There are certain roles that are men-exclusive and thus become limited to men only. This situation affects behavior as well as language.

2.6.2. Gender differences

It is certain that psychological differences do occur between women and men. These differences influence their choice of words. According to the gender paradox theory by Labov (1990, 2001), women use more prestigious forms of language compared to men.

Coexistence do exist between women and men. However, men generally have always been dominant in activities which give them more power. Moreover, their physical strength gives them the sense of superiority. Male dominance is " a situation in which men have highly preferential access, although not always exclusive rights, to those activities to which the society accords the greatest values, and the exercise of which permits a measure of control over others" (Friedl, 1975:7). Sanday (1981: 164) says that male dominance is divided into two groups: "exclusion of women from political and economic decision-making", and "male aggression towards women." By using these two groups, men guarantee continuation in powerful positions while women may have partial access to men's activities. Subsequently, women's actions are always linked to male dominance and thus limit their participation in the social activities.

Males and females are supposed to play specific social roles in a certain culture. According to Oakley (1972:158), gender doesn't only refer to being male or a female, but also mirror the social role for each based on the interaction between females and males, and the environment in which they live. This means that gender is created by the interaction between individuals and society.

Within these differences based on gender, researchers have shown that women and men use language in communication for various reasons. It is agreed by many researchers that women use language to make and promote social relationships (Maltz and Borker, 1982; Leaper, 1991; Mason, 1994; Wood, 1996). On the other hand, men communicate to practice power and dominance. Moreover, when women communicate, they appear more expressive, tentative and polite while men seem to be more assertive and dominant (Basow and Rubenfield, 2003).

Every culture is dominated by the strongest gender which plays a crucial role in shaping language. That is, the dominant gender subculture has a great effect on linguistic choice which helps in being accepted and participates in conversation. Aries (1998:73) observes that these gender differences are created since men have power over women. For women to get access and be accepted in the society of male dominance or being part of it, they need to get involved in this powerful language and perceived as powerful by others.

These thoughts and behaviors about gender are all planted since birth and are dealt with in everyday life. Moreover, these thoughts and behaviors are already assigned by the society. Cameron (1985:93) believes "since language determines reality, women maybe alienated not only from language, but also from the female experience it fails to encode." Ultimately, language patterns expressed by language are all assigned by male's experience ignoring women's share of the experience.

Coates (1986:1) addresses the case of gender identity : " speech is an act of identity." When people communicate, they first distinguish ourselves as male or female. Researchers used to think that men talk more than women do. That is because language means power and men use language to dominate (Soskin and John, 1963; Eakins and Eakins, 1976). Moreover, Tannen asserts that each of women and men demonstrate various techniques of communicating attitudes and ideas. So, it doesn't matter who speaks more. However, Tannen (2010) highlights that even though they use different styles, the aim can be the same. Besides, she says that "boys and men are also concerned with connections, and girls and women with power, even as they may have different ways of pursuing these goals." Despite women and men are engaged in the same culture and society, they display different experiences and roles based on gender. According to Maltz and Borker (1998:422), such differences can cause misunderstanding. For example, if a man receives "mm hmm" from a woman, to the man, this indicates that she agrees with everything he says while she is simply listening. In a different occasion, if a women receives the same from a man, this indicates he isn't listening while he is simply doesn't always agree.

Following these facts, it seems that gender plays a crucial role in linguistic choice in Arab communities. Out of religion and traditions, men feel superior to women and this becomes an inseparable part of their masculine identity. The researcher thinks that that gender roles in a certain society are related to culture which dominates the way people think. Consequently, women have two options. They can adapt with these norms and live by its rules. The second option is that women can find ways to fight against these rules, but in a way that does not lead to their exclusion.

2.7. 1. Social network and language variation

Every generation develops their linguistic construction within two different environments defined by social group membership. The first is with fixed variation and the second with ongoing change (Labov 2001, 2007, 2011; Wolfram 1991; Wolfram and Fasold 1974). When the change isn't socially notable, individuals resort to the more progressive or prestigious form (Wagner 2008); the continues connection between groups is a requisite for the expansion of linguistic forms (Bloomfield, 1933). On the other hand, if the change is prominent, individuals tend to utilize more conservative patterns as they get older (Wagner and Sankoff 2011).

A concept that is related to linguistic variation and concerned with groups' connection is social network. This notion is introduced by L. Milroy, 1980; J. Milroy, 1981; L. Milroy, 1992; L. and J. Milroy, 1992; and Eckert (2000). Within this concept, the denser and population, the more they keep their local speech form and the less they allow for other groups influence. On the other hand, the less dense the network, the more they allow for other norms to affect their speech behavior (Eckert, 1989:254). According to Gumpers (1982: 71), the concept of network is linked to other variables such as group membership, age, social status and geographical location. This notion is used to test connection between the individual and the group as well (Milroy, 1987). She analyzes social network strength which affect women's and men's way of speaking.

Thus, social network is a way to examine the various interactional domains of individuals within a certain society (McAndrew, 2001). She adds, in order to

investigate individual's social network and explain how they deal with others, it is important to deduce the various features that structure a network. Milroy and Milroy (1992:5) distinguish between two features of networks which are interactional and structural. The interactional characteristic is concerned with how close the interaction with friends and kin. On the other hand, structural is interested in network density.

2.7.2. Multiplex networks

Interactional networks mean individual's frequent social network with whom they preserve social connections (Boissevain's, 1974). It also involves other concepts such as multiplicity. Multiplicity refers to the "number of exchanged contents which exist in a relationship" (Kapferer, 1969). Bliemel et al. (2014) defines multiplicity as exchanging interactions in multiple contexts. This notion is a feature of closed, small, non-mobile and low status societies (McAndrew, 2001). Since the multiplex societies are closed, then they tend to preserve their local or rural dialects (Edwards, 1986:43). L. Milroy (1980: 179, 194-195) indicates that as long as an individual has strong close-knit network with his/her local society, the closer his language to the vernacular. Furthermore, this technique preserves the local linguistic features and fights against change from outside the network. For instance, in Cambridgeshire case study, working-class women were characterized by their strong ties with the local speech society (Vasko, 2010). They were also non-mobile and didn't leave their local environment for work. Moreover, they weren't exposed to outside language like the upper class speech forms. As a result, they didn't change or adjust their local speech. Thomas (1989) points out that close social networks is a significant technique of language maintenance.

Uniplexity is the opposite of multiplicity. Uniplexity refers to urban regions which are characterized by open social networks. Thus, people of these areas follow the prestigious language (Edwards, 1986:43). L. Milroy (1980: 362) notes that as long as speakers have weak network relations, they use less vernacular words and are most exposed to change from outside the network.

Milroy's (1987) study in Belfast is the closest one to explain social networks. Her survey approaches linguistic variation and social networks in three-working classes in Belfast, Northern Ireland. This study concentrated on individuals instead of the group, on the "structural link which binds individual members together" (Ibid: 179). She adds how low-status individuals tend to use Belfast vernacular to show their solidarity and to resist social pressures to change. She wants to confirm how individual integration in the society and the way one speaks were connected. Her investigation includes three low-status communities: Ballymacarrett in the East, an area with male unemployment, close male relationships and men work within this region while women work outside; the Hammer in the West; and the Clonard in the West as well. Both the Hammer and Clonard are characterized with men unemployment, less closed male relationships and there was no severe differentiation between women's and men's work. Therefore, the Hammer and the Clonard offer less strong social networks especially for men. Her results indicate that men's close and dense networks worked as a tool to strengthen the local norms. Consequently, the denser and more multiplex male networks, the closer their speech to the vernacular. However, women exhibit the opposite results. She adds, the less closed networks, the more they tended to change their speech. She emphasizes that : " In modern urban

society, large socially and geographically mobile sections of the population will lack the conditions necessary for the formation and maintenance of reciprocity networks . . . individual mobility produces inequality of wants, as well as a collapse of well-established territorial rights" (Wardhaugh, 2006:183).

Hori (1986:374) examines the use of Japanese honorifics out of a social networks rather than sex. The results of his study show that it is not the speaker's sex what defines the linguistic choice, but it is the social networks. Brown (1980) states that politeness or the use of honorifics, as in the case of Hori (1986), determines if the society involves multiplex relationships.

As members of a collective society, the researcher believed that subjects of the study establish close knit social relations. These connections have the power to preserve the local culture and identity of its members. Within this notion, linguistic varieties are maintained and transmitted to generations. Besides, women in these networks are expected to have a domestic life while men leave for work. Such communities are bound with the rules that govern their lives. However, mobility exposes women and men to other varieties. Thus, people who travel can be influenced by others or they have the chance to preserve their local identity.

2.7.3. Social networks and women

Milroy and Milroy (1997: 53) state that considering gender as a variable is meant for easier data collection. Thomas (1989) results show that it is women who establish dense, multiplex relations, not men. Here, the study exhibits women's lives

are about the immediate surrounding connections like home, neighbors and friends. However, the study highlights the fact that women domestic life doesn't necessarily mean having weak networks and non-standard dialect. Brown (1980: 134) shares the same idea about women's relations. Moreover, women have multiplex relations and domestic life while men who take control in the public life have uniplexity relations. Edwards (1989) suggests that young women support close-knit relations and integration in the local society. Consequently, women seem to match their linguistic choice with their personal social network (Milroy, 1985: 360). Her investigation about the Clonard women recognizes that in case women financial position allows them to take more of men's role, their speech adopt the traits of male speech (McAndrew, 2001:115). Here, men lose their interaction style while women work together and operate the use of the vernacular (Coates, 1986:104). Actually, in Milroy study, the Clonard women scored high, strong network. Furthermore, they seem to favor particular vernacular forms and they are the first to expand these forms into the subgroup (Wardhaugh, 2006:182). Language here is used as a group identity keeper. For instance, male groups put pressures on their peers or members to use the vernacular (Milroy, 1981). This action can be seen as a way to differentiate themselves from women (Trudgill, 1972).

Various jobs allow both women and men expose to different language varieties. Hence, men's status is based on their jobs whereas housewives tend to use symbolic systems including language to confirm their status (Eckert, 1989). Women's workplace includes travelling and meeting different kinds of people with various dialects such as a teacher. However, men's workplace tends to be within the same speech community such as working in farming or factories. According to Nichols (1983) "this leads to the higher language proficiency of women, better control of more

registers and styles, and an orientation to supra-regional language norms." Deuchar (1990) says that due to dominance imposed on women in traditional societies, women tend to use the prestigious form as a way to improve their inferior in a patriarchal society. Since childhood, people are learnt to preserve some linguistic forms according to various situations. Consequently, if people have grown up with the habit of making variation between the language of women and men, then people will try to keep this gap. One reason for this is the social background and the same restricted area they lived in (Vasko, 2010). Another reason is their combination into the village life.

For instance, when the domestic working-class women work and get paid, it means they aspire for more status through changing their speech form into the prestigious form (Cameron & Coates 1989: 14). Moreover, women's work for middle class and aristocratic families meant a sudden splitting from their social network. Thus, they have to pay more attention to their speech since choosing the correct form decides the status a woman aspire for. On the other hand, men tend to work in the farm after school. This meant maintaining the local closed social network (Poussa, 2002). This means, working class women became more socially mobile than their future husbands ((Poussa, 2002). She adds that this is done through abandoning their vernacular form of their local speech.

The relation between speech features and higher mobility is described by Chambers (2003: 140) as follows:

"In societies where gender roles are sharply differentiated such that one gender has wider social contacts and greater geographical range, the speech of the less circumscribed gender will include more variants of the contiguous social groups."

Having a domestic life as a woman means having the same contacts with the same members. However, when women work, they are exposed to people from different social networks and backgrounds. Hence, travelling expose working mothers to be affected linguistically. This can be transmitted to family and children and thus affect norms and traditions. In fact, this can threat the coherence and harmony of social networks that has been transmitted since generations. Nevertheless, men try to maintain these networks since it keeps the continuation of their superiority. As a result, it seems that gender govern these networks after all.

2.7.4. Social Networks and Mobility

According to Crystal (2008:107-8), contact is defined as a " Situation of geographical continuity or close social proximity (and thus of mutual influence) between languages or dialects. The result of contact situations can be seen linguistically, in the growth of loan words, patterns of phonological and grammatical change." Language contact has been studied by several researchers. However, dialect contact issue has been investigated by few researchers. Moreover, the need to study dialect contact comes from the need to " description of dialects, mainly the speech of non-mobile, older, rural males giving priority to rural dialects over urban dialects in a sense that the former are pure dialects while the latter are not" (Winford, 2003:1).

Furthermore, studying dialect contact flourished after being studied by Trudgill's (1986) "Dialects in Contact."

Mobility means different people of different social and regional backgrounds contact with each other (Britain, 2010). Consequently, individuals contact with people of another dialect of the same language. Work and study are one of the reasons of mobility which cause significant and sudden linguistic changes. Mobility comprises travelling of individuals in search for work and socio-economic development (Milroy, 2002). Thus, individual's local mobility entails individuals travelling between areas of the same country or even between regions of a city. It also involves temporal movement of individuals commuting between neighboring regions (Britain, 2010). He adds, internal travelling exists under four types: urban-urban which involves moving from one city to another; urban-rural which occurs under powerful conditions; rural-urban which is the most common since people move permanently to cities; and rural-rural. Mobility has extensive linguistic effects since it enables individuals to get access to distant societies linguistic practices (Milroy, 2002: 3). As a consequence, mobility is seen as "powerful linguistic force" (Chambers, 2002: 117).

According to the Accommodation Theory by Giles (1973), people through interactions may embrace some changes in their speech styles. He adds that people change for several reasons: recall their speakers' social acceptance, increase communicational competence, and preserve positive social identities (Beebe and Giles, 1984). Thus, this theory is related to the speaker's wish to be like the one he is talking to, or dissociate themselves from other speakers through accentuating their words (Giles, 1973). Accordingly, people may adopt accommodating strategies to

attain the distance between each other and to produce similarity and/or dissimilarity in interaction. It has also presented "speech maintenance" which exists when people adhere to their local styles during interaction (Coupland, 2007; Galois et al.: 2005). Thus, in short-term (e.g. for work) contacts people may use this strategy for "convergence and divergence" of their local dialect (Giles, 1973). As a result, people of different social backgrounds modify their speech from low-prestigious to high-prestigious one or vis versa. However, if people remain in contact, then it is called long-term accommodation (Britain, 2010).

When people who belong to rural areas move for work or study, they are faced with two options. The first is related to maintain the local identity and disregard the stereotypical views about one's identity. The second options is compliance to stereotypical attitudes and change one's identity. Accordingly, subjects of the study are inquired about if they want to adhere to the local identity to express solidarity; or yield to change and resort to change.

2.8. Anti-language

In every society, women and men are expected to play certain roles through language. Women, for instance, are expected to reflect softness and modernity while men are supposed to represent toughness and masculinity (El Salman, 2003). Al-Wer (2007) also defends the same idea. In her study in Amman, Al-Wer notices that if men use the prestigious form in conflicts or fights, they would be stigmatized even if they belong to urban speaking group. According to Al-Wer (2007), any deviation in the male community or patriarchal community will lead to marginalization.

Halliday (1976) is a British linguist who deals with language as a social phenomenon.

He says:

"At certain times and places we come across special forms of language generated by some kind of anti-society; these we may call "anti-languages". An anti-language serves to create and maintain social structure through conversation, just as an everyday language does" (p. 570).

According to Halliday (1976:164) language is a powerful means through which humans create social ties. However, subcultures and minority groups sometimes create a distinctive language. This language, therefore, is represented by anti-society. Anti-society means a community found within another community as an alternative of the original. In this case, anti-society is a way of resistance and anti-language is generated by it. The simplest style of anti-language is make new words for old or traditional which is referred to as relexical language. This concept means developing the same grammar but different vocabulary in relation to the sub-culture activities. Hence, anti-language is a concept developed by subcultures and minorities to rebuild their reality depending on their own values.

Anti-society is found against the dominant society. Thus, users of anti-language are distinguished by hostility and sometimes destruction against the activities of the dominant society (Baihui & Fengjie, 2017). According to Mallik (1972) in his study in West Bengal, there are two reasons for using anti-language. The first is for secrecy and the other is for "communicative force or verbal art". He adds that secrecy is used for the purpose of distinguishing outsiders and the members in the anti-society. Thus, it is a matter of identity and who you are. Anti-language shows internal variation both

at the social and group scale. Therefore, it paved the way for social hierarchy and thus for prejudice. Halliday (1978, p.166) also adds that anti-language opens the way for competition. That is, users of this language will be classified as experts or as insufficient.

Anti-language has been documented in Elizabethan England in 1567. It was used by vagabonds or homeless people who lived on the fortune of their society. Anti-language was also investigated by Adam Podgorecki (1973) to represent the subculture of Polish prisons. Subculture refers to a group of individuals who have a distinguishing feature by which they can be identified by others within the same society (Fowler, 1964).

Since women are classified as minorities in a traditional society (especially in Arab communities), they try to change their situation as inferiors. They try to escape this position through different ways. Since gender roles are hard to change, women in Arab societies resort to other solutions. Education is one way that allows women have contacts with the community outside their local networks. Thus, education the same as gender influence linguistic choice. In order to investigate how these identities clash with linguistic choice, female subjects are asked questions to examine how they are affected linguistically. yet, such changes may meet with rejection by the local culture. Such changes in linguistic choice are examined. Moreover, men's reaction to such changes is taken into consideration as well.

2.9. Communication

People speak differently with different people and different occasions. Sometimes, people even change the way they speak based on the interlocutor and the

surrounding. It is certain that psychological variation does occur between women and men, those differences influence their linguistic choice. According to the gender paradox theory by Labov (1975), women utilize more prestigious varieties over vernacular than men do. Diversity in speech can be associated to social variables such as gender, age, class, education and others. Due to differences between women and men in language, researchers have shown that women and men use language for several reasons. Lakoff (1975) asserts that women's way of speaking position them in a subordinate status in society. Consequently, women's language is decided to be powerless and uncertain. They sometimes tend to adapt into a different socially accepted or more prestigious form (Soliz & Giles, 2014). Besides, when adopting different forms of speech, others may attribute this change as "cultural traitor" (Ibid).

When women communicate with either a female or a male they take into consideration the following social factors: women's social status, women's sex role socialization and dominant gender system (Pan, 2011). However, when men communicate, they are ideologically motivated. On the other hand, women are defined by their domestic life and family roles.

Patriarchal notion means family is the core, man is the head of the family and therefore his work decides the social status of the family (Romaine 1999:174). Recently, women are categorized by their work. However, there is still false comparison between women and men since they don't have equal status either inside or outside the home (Eckert, 1989:255). This results in three different models which may live in the same household: the parents model or conservatives which typically maintains the original domestic dialect; female model which adopts the most

prestigious dialect; and the male model which preserves the dominant feature of the community (Habib, 2010).

Abdel-Jawad (1986) found that the first model tends to preserve the vernacular variety while the other two models have a great tendency to adopt or switch to other forms. Moreover, this tendency is a way to substitute the vernacular or stigmatized form they use.

According to Abdel-Jawad (1986) the three models have various attitudes and evaluation in terms of the local variety. For example, the parent model interferes or corrects their children's way of speaking. Many parents add that they prevent their sons to use the prestigious form since they will sound effeminate. However, they allow their daughters to use the standard since it makes them look more feminine. They also say that their sons use prestigious variety at home, but switch to the vernacular with their peers out of fear of being isolated or labeled as soft. Labov (1972b) has similar results in his study in New York. Accordingly, these studies mirror the common societal attitudes about using language varieties and the assumed gender differences.

Gender and age of the interlocutor determines the form of speech one chooses (Abdel-Jawad, 1981). For example, in Arab societies, men tend to switch to the prestigious dialect when communicating with a woman. Furthermore, women seldom switch to men's dialect when speaking to them. Actually, women rely on their position in society, work, mobility and social status. For instance, women of the Arab community are familiar with being conservative by maintaining their vernacular. However, they

adapt to the most socially accepted or prestigious dialect at work or public life (Abdel-Jawad, 1981). Abdel-Jawad says " it can be safely assumed that the more social contacts a woman has and the wider social networks she belongs to, the more linguistic change, adaptation, and variation she will exhibit" (Abdel-Jawad and Abou Radwan, 2013).

Women are excluded from participating in the political domain. If they engage in such activities, they have to fight in order to win a position. This situation has created a vision that women are seen as "conservative" of the culture by transmitting the indigenous language (Sadiqi, 2003). Even if a woman is educated, she is still subjected to a "heavy patriarchy" which involves less encouragement in the public sphere. Predominant groups in any society attempt to obtain power through the control of high languages. Thus, women's refusal to get access to public languages is one way of inequity of women within a social class (Kaplan, 1938). In such a patriarchal society, women try to develop empowering strategies in communication. These strategies depend on socio-economic status, geographical origin and education (Sadiqi, 2003).

Women try to rebel against their assigned role in the society through acquiring more status. This power can be achieved in such a patriarchal society through education which allows more mobility and contacts. Mobility allows access to other social backgrounds which enhance change. Change, thus, may affect their linguistic choice through which they may change their position as inferior to men. Whether this is clear or not, such believes evoke the researcher to explore such a topic.

Gray (1992) and Tannen (1990) agree that women use communication to discuss problems which helps them promote and deepen social relationships. However, communication for men is to remain in power. Moreover, men tend to present solutions and advice without being engaged in personal details (Basow and Rubenfield, 2003). In short, women use communication to build relationships while men to dominate. Furthermore, women tend to be emotional while men show less emotions and are less engaged in sharing personal details (Miller, 1976; Dinnerstein, 1977; Chodorow, 1978; Gilligan, 1982; Eagly, 1987).

Many researchers have addressed communication differences between women and men. Coates (1998:7), for example, states that these differences appear at the "phonological, morphological, syntactic or lexical levels." She asserts that speech patterns, topics, and even manners differ based on the gender of the people involved in communication (Coates, 1986:23). Maltz and Borker (1998:421) suggest two-culture theory which claims that women and men have two subcultures. Consequently, this leads to different communication patterns which are connected to "interethnic communication." Moreover, they indicate that "women and men have different cultural rules for friendly conversation and that these rules come into conflict when women and men attempt to talk to each other as friends and equals in casual conversations" (Ibid: 429).

The Palestinian society is a patriarchal one. That is, the father is the dominant character who controls family matters. His responsibility and authority reaches not only family, but other social institutions such as school and workplace. Besides, as a representative of the first model, a father will make sure to preserve the culture he inherited from his ancestors. That is to say, this authority expands to affect word choice, to help members adapt and cooperate in their respective networks.

2.10. Power and language variation

"Language choice and attitudes are inseparable from political arrangements, relations of power, language ideologies, and that interlocutors' views of their own and others' identities" (Pavlenko and Blackledge, 2004: 1).

Many studies have addressed ideology in the relation between men and women. Ideology is a crucial concept when studying language. It is a multi-functional term which differs depending on the context and the field in which it is used (Simpson, 1993: 5). He adds, ideology in relation to the linguistic perspective describes how and what we say and think interact with society. Thus, ideology is the outcome of "taken-for-granted assumptions, beliefs, and value-systems" which are shared collectively by social groups. When ideology is defined as specific powerful social group, it is then known as domination.

He confirms that our "cognition" and the language we use are all connected to the society we are interacting with. Ideology then is a way to control the cognition of the social group through language by sharing the same dominant ideology. Consequently, ideology is represented by a powerful person who controls others. For instance, ideology uses language as a way to dominate intentions (Hodge and Kress, 1993). However, ideology differs depending on language, culture and social group.

Axiology is another term related to ideology. Axiology is the individual use of language and it is "socially constituted evaluation" (Beaton, 2007: 274). In another

meaning, it presents individual's viewpoint of standards and attitudes within someone's own discourse.

According to Rajend et al. (2000:317) one of the sociolinguistics approach considerations is the way language builds, uphold and reproduce essential inequalities in societies. That is to say that language is encouraged and reinforced by the power structures that are presented in all human societies. This kind of power, according to Foucault (1972, as cited in Rajend et al.. 2000:323), can't be acquired since it occurs in all kinds of associations including the political, economic and educational fields. Foucault states that "individuals are constituted not by discourse but by relations of power, which form the ultimate principle of social reality." Fairclough (1989:2) asserts that "ideologies are closely linked to power." He defends this theory by presuming that ideologies can legitimize existing social relations and kinds of power. Further, he adds that these ideologies are associated with the language people use. According to Van Dijk (1997), ideology appears in discourse and is progressed and driven by the dominant group which legitimate their dominating actions. Thus, the way language is used enhances particular identities and defends certain situations. Therefore, this study deals with the social factors that are represented indirectly in linguistic choice.

The Palestinian society is governed by male dominance. This domination begins from the home where the father is the core of the family. Domination also extends to many aspects of life such as workplace. Gender in collective communities controls and aims to enhance the group interests which serve male domination. Accordingly, power relations mean organize attitudes and situations of members of the group.

2.11. Summary

This chapter has shed light on the Arabic and English varieties in order to know how identities are affected by different variables. For instance, one's identity can't be achieved without other's perception. For this purpose, a review of different studies on English and Arabic, definition of identity, code-switching, prestige, social network, anti-language, communication and power and ideology are taken into consideration. This section has reviewed and discussed the work of some linguists concerning issues related to variety and identity such as Labov (1972, 1966, 1963); Trudgill (2000, 1984, 1983, 1971); and Abdel-Jawad (1981, 1986, 1987).

Chapter Three

Methodology

3.1. Introduction

This chapter includes the methodology used to test the impact of workplace and identity building on using language as perceived by the employees at the American University in Jenin. Along with the methodology, population of the study, sample of the study, instrument, data analysis and collection are provided. Palestine is divided into three geographical areas as reported in Suleiman (2004): Urban, Rural and Bedouin. This research does not investigate the Bedouin variety because such social community has shrunk and changed their life style.

In order to prove the existence or not of such a relation, figures and tables are used to test the impact of workplace and identity building on using language as perceived by the University employees.

3.2. Population of the study

The population of the current study was fifty one female secretaries and thirty three male administrators working at the University of AAUP.

3.3. Sample of the study

The selection of informants is designed to elicit the material wanted from a representative sample of speakers. Milroy and Gordon (2003, p. 24) pointed out that "the strength of the conclusions one can draw depends on how accurately the sample represents the larger population". Trudgill (1974) noted that interviewing the whole

society is not practical; however, it is important to have enough samples. Trudgill (1974) concluded that samples should be small enough to provide an accurate investigation as time permits.

The targeted sample was 46 audiences who work at Arab American University. 29 females and 17 males were chosen randomly to fill a questionnaire. In order to make it easier for the reader, the researcher divided the distribution of each variable on its own within the fourth section.

3.4. Instrument of the study

Printed forms of questionnaire have been distributed among the participants and all the questions and several items were made understandable by the researcher. This research has also draws on implications of previous studies conducted by researchers around the world investigating similar questions. By using this instrument, offered a potentially more complete picture of the effect of workplace and identity building on using language as perceived by the University employees.

3.5. Validity of the questionnaire

The questionnaire was given to two judges to look at the suitability of the questionnaire for the study. Their comments and their modification were taken into consideration.

3.6. Data collection

A quantitative method had been applied to conduct the research which included a questionnaire. A printed form that includes several questions on which respondents

are expected to write their own thoughts and beliefs is known as a questionnaire. Griffee (2012, 137) states that a questionnaire is an “appropriate instrument” to get a direct idea about respondents’ personal belief.

To assure questionnaire’s validity and reliability, the consultation with the supervisor and the literature review of the study were taken into consideration while designing the questions .

Subjects of the study were asked to fill in a questionnaire of five sections. The questionnaire was duly distributed and collected from all the subjects involved in this study. The questionnaire was divided into five main sections: social network, gender and dialectology, mobility, prestigious vs. vernacular, and personality/anti-language. The fifth section is divided into two parts. For the female subjects, this section is called personality which tests women's view of code-switching. For male subjects, it is called anti-language which investigates if they consider women's varieties a threat to their status at work. Subjects of the study had to choose from five responses along a Likert scale.

The first section of the questionnaire is structured to investigate social networks which include five questions. This section aims to investigate how social relations (family, colleagues... etc.) which are pre-determined by the society are linguistically affected by the variables assigned by the researcher. The second section is concerned with gender since it is a major variable in several sociolinguistic studies. This section which includes 14 questions tests how gender affects code-switching between vernacular and prestigious varieties. The third section which includes twenty seven questions examines if mobility leads to change codes and affect individuals linguistically. The fourth section (prestigious vs. vernacular which includes eighteen

questions) investigates which variety is common in the Palestinian society. However, the fifth section, as mentioned earlier, is divided into two parts. Personality section includes sixteen questions to investigate female subjects' reaction to certain situations. However, anti-language section which includes twenty questions investigates how male subject's view of female subject's change of variety. After all, all these sections and their questions were inserted into an SPSS sheet to see if there is a considerable correlation between the pre-mentioned variables and linguistic choice.

The responses to the given questions were rated on a scale ranging from strongly agree on one side to strongly disagree on the other side. In this study, answers are initially measured on five-level Likert scale as follows: Strongly disagree → Disagree → Neutral → Agree → Strongly agree.

3.7. Data analysis

The following step of writing a questionnaire was to analyze data statistically. Raw data have been organized by using SPSS and Microsoft Excel. They are also used to make tables, figures and calculating percentages. These tables and figures were set in “Findings and Analysis” chapter later.

The data of the current study consists of a sample of 29 females and 17 males working at the Arab American University. Females are secretaries working at Arab American University in different departments. The researcher chose female subjects in specific since they meet and deal with different people who speak different varieties. However, male subjects were chosen to test how would they perceive and react to

women's linguistic choice which is being affected by different variables. Subjects of the study belong to three age groups (24-30), (31-40), (41-50).

Since it is a quantitative study, the researcher utilized SPSS (Statistical Package for the Social Sciences) tests to analyze the results. Actually, the statistical analysis of the collected data of the current study depends on Independent T. test, One Way ANOVA and descriptive statistics. These are performed to measure the effects of variables (education, age, gender) on linguistic choice of both subjects.

In order to investigate how identities of both subjects affect their speech, the researcher divides the analysis into three sections. Each section is concerned with a certain identity. First of all, educational identity will be studied and compared with the questions involved in the questionnaire. Age and gender are tested in the same way as well.

3.8. Summary

This chapter detailed the methodologies used for data collection and analysis. It also presented a description of the population and the sample of the research.

Chapter four

Results

4.1. Introduction

This chapter presents the results of the study which aims at investigating the impact of workplace and identity building on using language as perceived by the employees at the American University in Jenin. The following is a presentation of the statistics of the questionnaire analysis. The tables below contain indications of answers to the central questions and hypothesis of the study.

In order to achieve the main aim of the current study, One Way ANOVA and an Independent T test were used. The sample size was (29) female secretaries and (17) male administrators. Besides, data was collected by using five-Likert scale.

This chapter presents the findings of the current study as the following:

- a- Finding the relationship between gender and using language.
- b- Finding the relation between age and using language.
- c- Finding the relation between education and using language.

4.2. Testing Hypothesis

Based on One Way ANOVA and an Independent T test, this section aims at answering the study questions and testing hypothesis.

To judge on the level of items on Likert scale, the researcher considered that if the mean of the item (1-2.33) so the level is low, (2.34-3.66) moderate but for high level item its mean will be (3.67-5.00). (See table 11), (Iriqat, 2016).

Table 1**Submitted Data Analysis Procedures for Likert Scale Data**

Degree	Range
High	5-3.67
Moderate	3.66-2.34
Low	2.33-1

Source: (Iriqat, 2016)

The main hypothesis is: **There is no significant difference at confidence at level $\alpha \geq 0.05$ in secretaries' awareness in using language dimensions due to demographic values.**

Ha: There is no significant difference at confidence at level $\alpha \geq 0.05$ in secretaries' awareness in using language dimensions due to gender.

Table 2**The results of Independent T-test for gender and using language dimensions**

Dimensions	Sig.	t	Sig. (2-tailed)
domain_1	.446	-.348	.730
		-.353	.726
domain_2	.572	.389	.699
		.393	.697
domain_3	.482	1.271	.211
		1.192	.244
domain_4	.051	2.547	.014
		2.338	.027

The first hypothesis argued that there is no significant difference in awareness in using language dimensions due to gender. An independent sample test was used to

test the first hypothesis. Table (2) shows that there is no significant difference at the level of $\alpha=0.05$ in secretaries' use of language according to the domains that may affect language (social network, gender and mobility). From the information provided in table (1), the researcher observes that there is no significant difference in secretaries' awareness in using language dimensions due to gender since the p-value of the observed statistics is (0.730, 0.699, 0.211 respectively) which is greater than (0.05). Thus, the researcher can accept the null that there is no significant difference in using language due to gender by the secretaries.

As for the fourth domain (prestigious and vernacular), it shows that there is a significant difference at the level of $\alpha \geq 0.05$ in secretaries' use of language. According to the results in table (1), there is a difference of (0.014) which is smaller than (0.05). Therefore, the null cannot be accepted for this domain. Thus, the arithmetic mean value which is (3.00) shows that the source of this difference is male sample (this can be seen in table (3)).

Thus, the first hypothesis answers the first question which says if there is a relation between gender and using language. According to the results, it seems that there is no relation between gender and using language. Consequently, subjects of the study don't change their language based on the gender of the other speaker.

Table 3

Group Statistics

	Gender	N	Mean	Std. Deviation
domain_1	1.00	17	2.73	0.45
	2.00	29	2.78	0.48

domain_2	1.00	15	2.74	0.59
	2.00	29	2.67	0.61
domain_3	1.00	16	2.72	0.68
	2.00	29	2.48	0.55
domain_4	1.00	17	3.00	0.74
	2.00	29	2.52	0.53

The word gender here doesn't refer to biological or physiological differences, but as associated with the social aspect of being male or female. Linguistic diversity is the result of social status in the behaviour of women and men (Wodak & Benke, 1997:128). That is, the behaviour of both women and men represents what the community expects from them. Suleiman (1985:45) states that women are "inherently more sensitive to social prestige and social class division than men." Wells (1982:20) adds that women are socially insecure, so they tend to display high status linguistically. Trudgill (1986:401) stresses that "women tend to secure and signal their status linguistically and in other ways."

Gender based variation is a common field of study among Sociolinguists (see Chambers, 1995; Al- Wer, 1991; Labov, 2001 among others). According to studies done in the West and the Arab world, it is proven that women produce more prestigious forms than men. This seems to exist at all social levels starting from the smallest social unit "the family." Abdel-Jawad (1986) observes that parents and particularly fathers are inclined to maintain the vernacular variety and fight against change. However, younger generations are more likely to switch to other varieties.

The absence of gender differences in language is a reflection of the trait of the sociolinguistic structure of any society. It may be the case that women and men in the Palestinian society are not completely different from each other. Many Palestinian

women started to work and have more involvement in the public domain. This situation gave them the chance to be exposed to other varieties. Thus, they have the chance to choose between their local and other varieties.

Since the first hypothesis was rejected, the researcher concludes that there is no relation between gender and the questionnaire's domains. The results contradict the findings of Abdel-Jawad (1987) in Nablus city where women exhibit a tendency to change their variety to avoid mockery, being stigmatized or being stereotyped as a rural. Labov's (1972, 1991) findings also show the opposite results where women in both studies chose to speak prestigious language.

The place of Palestinian women and women in Arab societies differs from those in the West. They are more associated with family duties than men. Thus, a working woman bears the responsibility of her family besides her job. This condition limited women's contacts with family responsibilities. The result is spending more time at home. These restrictions and norms restricted women in certain aspects of life. However, when local working women work and earn money, it is an indication of aspiring more status by switching to the prestigious form (Cameron & Coates 1989: 14). In the current study, secretaries showed a satisfaction of their local life and not feeling embarrassed to use the vernacular variety.

H b: There is no significant difference at confidence at level $\alpha \geq 0.05$ in secretaries' awareness in using language dimensions due to age.

Table 4

The results of One Way ANOVA test for age and using language dimensions

		Mean Square	F	Sig.
domain_1	Between Groups	.080	.362	.699
	Within Groups	.223		
	Total			
domain_2	Between Groups	.606	1.735	.189
	Within Groups	.349		
	Total			
domain_3	Between Groups	.008	.020	.980
	Within Groups	.382		
	Total			
domain_4	Between Groups	.105	.237	.790
	Within Groups	.443		
	Total			

One Way ANOVA test was used to test the second hypothesis. According to the data presented in table (4), the researcher can observe that there is no significant difference in secretaries' awareness in using language dimensions due to age since the p-value (0.7, 0.2, 0.98, 0.8, respectively) is greater than (0.05). Therefore, the researcher can accept the null that there is no significant difference in secretaries' awareness in using language dimensions due to age.

Thus, age doesn't play an important role in affecting the use of language both women and men. Since age doesn't affect language use, then the researcher considers that the majority of Jenin city dwellers fall under the list of covert prestige where the people of this community challenge the outside influence.

Thus, the second hypothesis answers the second question which says if there is a relation between age and using language. According to the results, it seems that there is no relation between age and using language. Consequently, subjects of the study don't change their language based on the age of the other speaker.

The findings of the current study contradict the results of Labov's (1966) results in New York City where younger generation exhibit high tendency to be influenced by their peer-group talk. However, Wodak (1984) confirms that young women use non-prestigious varieties because of particular situations like family and group variety. Moreover, women emphasize their social identity by maintaining the norms of the group they belong to (c.f. Owens, 2003).

Figure 1

Distribution of age groups for both samples

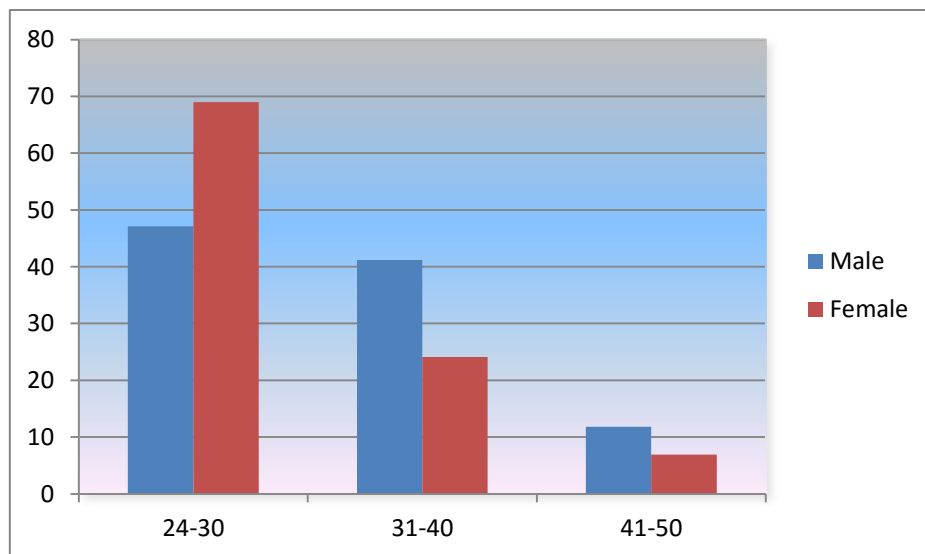


Figure (1) shows the distribution of age groups for both samples. According to the results, younger generation record the highest percentage where 47.1% males and 69.0% female. However, older generation record the lowest percentages of 11.8% of males and 6.9% for females.

Inasmuch as social and biological development do not move in lock step with chronological age, or with each other, chronological age can only provide an approximate measure of the speaker's age-related place in society.

(Eckert 1998: 155)

Age which is an important variable in sociolinguistic currently has been taken into consideration by many sociolinguistic studies. It allows them to study language change over time. This research is concerned with studying variety change by comparing the speech of people from different age groups. The aim is to find out differences that could result from language change. It is worth mentioning that young generations are affected by changes around them. These changes don't only affect their language, but also affect their behavior. In other words, young people try to build and impose their characters by showing off in different fields such as win higher status.

In the current study, subjects of the study are divided into three age groups which are as the following: young (24-30), middle (31-40), and old (41-50). Labov's (1966) study in Harlem and Trudgill's (1974) in Norwich indicate that young and adult speakers approximate their speech to the vernacular. Studies done in the Arab world (see e.g. Al-Khatib, 1988; Daher, 1998b) show that age plays an important role in language variation. Al-Khatib (1988: 124) says that "no age group in the city is immune to Variation." In the present study, the researcher tries to find the relation between age and the four domains that may affect the frequency occurrence of either vernacular or prestigious varieties.

The researcher can deduce from the above results that male subjects of all age groups agree to use vernacular at workplace without being embarrassed. Accordingly, male subjects exhibit higher tendency towards covert prestige. According to Labov results in Martha Vineyard, men use a version of the old variety to demonstrate solidarity. This as well is a sign to resist outside influence. Subsequently, vernacular seems to suffices male subjects since it embraces the identity and masculinity thoughts. As a result, we understand that older male subjects who lack higher education use vernacular out of a covert prestige principles.

Hc: There is no significant difference at confidence at level $\alpha \geq 0.05$ in secretaries' awareness in using language dimensions due to education.

Table 5

The results of Independent T-test for education and using language dimensions

	Sig. (2-tailed)	Mean Difference
domain_1	.706	-.05980-
	.728	-.05980-
domain_2	.718	-.07692-
	.686	-.07692-
domain_3	.429	-.16795-
	.312	-.16795-
domain_4	.845	.04360
	.834	.04360

An independent sample test was used to test the first hypothesis. Table (5) shows that there is no significant difference at the level of $\alpha=0.05$ in secretaries' use of language according to the four domains.

From the information provided in table (3), the researcher observes that there is no significant difference in secretaries' awareness in using language dimensions due to education since the p-value of the observed statistics is (.706, .718, .429, .845, respectively) which is greater than (0.05). Thus, the researcher can accept the null that there is no significant difference in using language due to education by the secretaries.

Thus, the third hypothesis answers the third question which says if there is a relation between education and using language. According to the results, it seems that there is no relation between education and using language. Consequently, subjects of the study don't change their language based on the degree they have.

Subsequently, education is not a prominent factor in language use. These results contradict other studies such as the ones done in Amman by Abdel-Jawad (1981) and Al-Wer (2007). The researcher thinks the reason is due to the following:

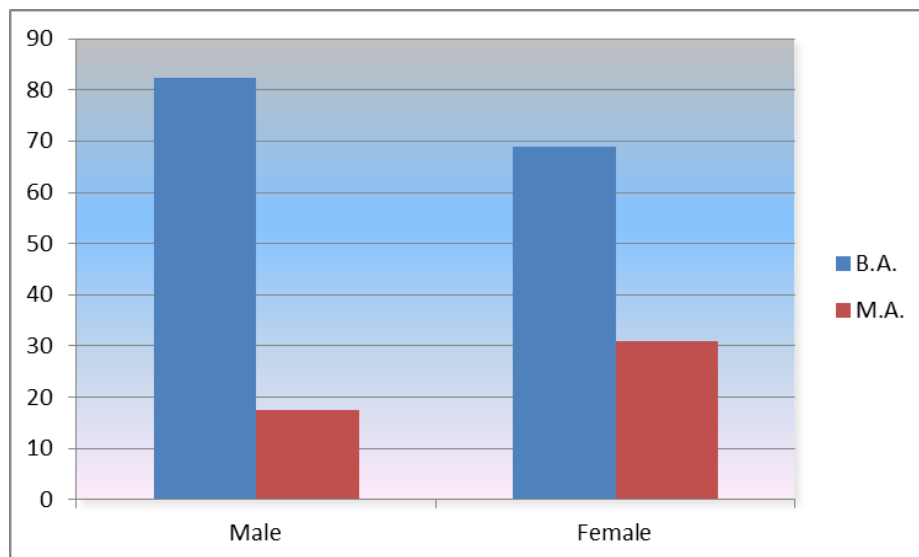
We, as children learn to maintain a certain linguistic form and keep a gap between women and men. This can be related to the education of Islam. As a result, any deviation from these traditions and norms will be met with consequences such as exclusion. One reason for this is owing to the close social networks which entail non-mobility and interacting with people of the same variety.

The researcher also believes that education becomes a tool through which one learns about the outside world. People who don't switch and maintain their local varieties are called "speech maintenance." Those develop more awareness of the strength of their local variety. Thus, they confirm their belonging to a certain social group.

The following figure shows the distribution of educational levels for both samples.

Figure 2

Distribution of educational levels for both samples



The results show a tendency of women to have higher education. According to figure (2), the results show that 31.0% of female sample have higher education while only 17.6% of male sample have higher education.

Education is one of the central variables when studying linguistic use. According to Al-Wer (2000a:3), education may be the speaker's "proxy variable which acts on behalf of other variables."

The Palestinian society is considered a patriarchal one. This entails limitations and restrictions on Palestinian women. Thus, education becomes an escape gate for women of their surroundings. It becomes a device to proclaim their divergence from and superiority of men. Irrespective of their inferior status which depicts them to have a domestic life, women in general are more aware of the social norms and thus to linguistic forms (cf. Labov 1972: 303). Put simply, women in restricted societies tend to adapt to the environment more often than men who have hardly any restrictions.

When studying education as a variable, one starts asking whether the level of education affect the linguistic behavior. Does higher level of education mean adopting a prestigious variety and use less vernacular? Though education gives the chance to be in contact with other varieties, it doesn't mean that the level of education leads to a higher usage of prestigious variety.

Anyway, when people have contacts with other varieties, there are two possibilities (Wagner 2008; Bloomfield, 1933). The first involves a less socially notable variety, so members of these varieties tend to shift to the most prestigious in an attempt for change. This possibility increases when members of rural areas travel (e.g. for work, education, marriage and other reasons) to urban regions. The second is that if one's variety is already considered prominent, then one resorts to preserve it especially when getting older. Thomas (1989) indicates that close social networks involves speech maintenance and fights against linguistic change from outside network. On the other hand, open social network's (Edwards, 1986:43; L. Milroy, 1980: 362) members are exposed to outside varieties and thus to change. They also tend to

change their varieties to the most prestigious and use less vernacular. Is this applies to subjects of the study?

However, education requires travelling to cities where universities are located. This entails the exposure to different varieties and meets people of different backgrounds. In a patriarchal society, dominance is imposed on women to preserve the local norms (Deuchar, 1990). Because of this, women tend to use the prestigious variety to dissociate themselves from the local society and in an attempt to demand higher status away from male dominance.

In fact, women in Arab communities are aware of their position in society. Further, they are aware of the restriction imposed on them, so they try to be careful when choosing a variety. Besides, similarity in linguistic choice is explicit that can be explained through gender social networks. Even though those women are educated, they have fewer contacts outside the home. Communication is limited to their peer groups, colleagues at work or friends at home and school or the neighbourhood. Moreover, travelling for work missions (e.g. training course in distant place) is most of the time limited to men. This refers to norms and religion beliefs which prevents women to travel alone. This situation allows men to have more contacts and build multiple social networks. Furthermore, having contacts with others enable men to be acquainted to everyday news that happen in the society.

In order to test how male subjects perceive female subjects' linguistic choice, they are asked a different section concerning anti-language attitudes.

Mean and Standard Deviation tests are used to test if male subjects accept female subjects change their variety and if this may reach their homes.

Table 6**Descriptive Statistics of male anti-language section**

	Mean	Std. Deviation
It is not easy to deal with people who use more than one variety	3.41	1.12
I admire those who use their local variety	3.65	1.17
I support using one variety at work	3.35	1.00
There is some type of freedom in choosing your variety at work	3.12	1.11
At workplace, I feel that freedom of linguistic choices for women is a threat to men's status	3.06	1.25
Freedom of linguistic choices for women may result in other types of freedom in society	2.94	1.20
Communication styles at workplace can easily be transferred to our homes	3.00	1.17
The way working women communicate at home is a threat the unity of the family	2.41	1.06
The way working women communicate at home may amount differences between husband and wife	2.47	1.12

Based on the results of table (6), it seems that most of the percentages are moderate. This confirms a covert society where people are inclined with their local variety and feel proud to use it.

4.3. Summary

An interpretation of the analysis of the data collected in this research was presented with tables and explained in words in this chapter, including the main result of the study. Chapter four is concerned with answering the research questions and hypothesis. According to the results, age, gender and education don't have relation with language use. Moreover, close-knit networks dominate both subjects. This stems out of covert prestige where members of this society cling to their local variety against the influence of outsiders.

Chapter Five

Discussion, Conclusion and Recommendations

5.1. Introduction

A discussion of the results of this study is made by the researcher in this chapter. After that, the conclusion of the whole research is formulated in words. Finally, recommendations for the different related groups concerned in using language are formulated.

5.2. Discussion

As far as data collection is concerned, this chapter deals with discussion and interpretation of data analysis. A quantitative research is used to carry out the investigation. The results are analyzed, discussed and then interpreted as objectively as possible. Through this section, the researcher aims at answering the research questions, testing hypothesis and providing foundation for discussion.

In order to analyze the questionnaire, different tables and figures are introduced to provide us with different percentages and findings. It is worth mentioning that all the data collected from the questionnaire are analyzed in terms of education, gender and age.

The researcher tackles the three variables individually. First, education is dealt with as a tool of moving outside one's locality. Thus, education allows more contact with people of different linguistic backgrounds. In a patriarchal restricted society, education becomes a tool through which one evades these norms. In a society governed by male dominance, women try to find ways to change their inferior

position and the stereotypical view about them (that they belong to the kitchen). As a result, education is a tool to declare women's divergence from male dominance.

The researcher thinks that despite the fact that women have a higher percentage of higher education, it doesn't delete the fact that they are restricted in terms of traveling. This can be related to traditions, norms and religion. Another reason for restricted movement of women is close-knit social networks. These ties restrict women's movement and expose them to major consequences in case they are broken (e.g. distort their reputation). Close-knit networks also function as maintenance of traditions and linguistic behavior.

However, social restrictions don't denote weakening women's inner group social relationships. In addition, social networks outside the local surroundings don't involve undermining the original in-group connections. Unlike Western individualism, the character of the Palestinian close social networks doesn't entail extra options for women to change. Put simply, these relations involve maintenance of norms linguistically and expect loyalty on women's behalf. Thus, they can't escape such social force. In workplace, overlapping occurs and thus people may switch their codes due to various reasons such as gender and age of the other speaker. However, context, interlocutor and situation are not major variables in choosing the variety in the current study.

In fact, women in Arab communities are aware of their position in society. Further, they are aware of the restrictions imposed on them, so they try to be careful when choosing a variety. As a result, similarity in linguistic choice is explicit that can be

explained through gender social networks. Even though those women are educated, they have fewer contacts outside the home. Communication is limited to their peer groups, colleagues at work or friends at home and school or the neighborhood. Moreover, travelling for work missions (e.g. training course in distant place) is most of the time limited to men. This refers to norms and religion beliefs which prevents women from traveling alone. This situation allows men to have more contacts and build multiple social networks. Furthermore, having contacts with others enable men to be acquainted to everyday news that happen in the society.

Every culture is dominated by the strongest gender which plays a crucial role in shaping language. That is, the dominant gender subculture has a great effect on linguistic choice which is the key to be socially accepted and participate in communication (Basow and Rubenfield, 2003). Patriarchy concept involves empowerment of men over women. Put simply, the father has the ultimate power over the action of family members'. Therefore, more responsibilities have been transformed from the family to other social institutions like school and work (Abu-Haidar, 1989). Since norms and traditions are transmitted to other institutions, people are continuously exposed to vernacular variety. Therefore, this can be called long-term exposure. However, subjects of the study migrate for work. Thus, they receive a short-term exposure to other varieties. In short, when close-knit social networks have little interaction with other varieties, the more they favor maintenance of the local variety (Bortoni-Ricardo 1985). Consequently, this can prevent accommodation to occur.

Resistance to (according to the results concerning gender as a variable) change seems to be the outcome of maintaining the local identity. As future mothers, this resistance and rejection to change will be conveyed to generations and perpetuated in this society. From the researcher's point of view this is the result of three possible answers. The first is related to the stereotypical attitudes about women in Palestine. Women in Eastern societies and especially in the Arab world are supposed to represent certain traits. According to Abdel-Jawad (1981:328), women are supposed to work hard, be patient, obedient and weak. These attitudes are strongly valued and promoted. Besides, any deviation will be met with exclusion and criticism (c.f. Saville-Troike, 2003; Laplante and Ambady, 2002). As Lakoff(1973) says: "Women are given their identities in our society by virtue of their relationship with men, not vice versa."

The second answer is related to women's own choice to preserve the local and national identity in an occupied community. The third answer highlights the patriarchal norms transition to the social institutions. As a result, women are accustomed to the use of vernacular. Consequently, they produce the vernacular variety unconsciously due to the long-term contact with it. Subsequently, vernacular forms women's personality and identity. Another reason can be related to close-knit social relations. L. Milroy (1980: 179, 194-195) indicates that as long as an individual has strong close-knit network with his/her local society, the closer his language to the vernacular. Close-knit networks seem thus a significant mechanism in variety maintenance. Lippi-Green (1989), according to her study in Australia, confirms that "the higher the level of integration of speakers within local social networks, the higher their use of vernacular phonological varieties."

This indicates that women perceive their local variety as the most appropriate and ideal variety for every day communication at work. As a result, the researcher concluded that gender shapes and dominates female subjects' linguistic choice. AI-Wer (1991: p.29) asserts that despite the new jobs and education options for women, there is still continuous social restrictions. This suggests that "deeply rooted traditional patterns have not substantially changed, despite the relaxation of some traditional values". In short, female subjects seem to be satisfied with the jobs entrusted to them. In terms of gender variable, female subjects don't show material gains to claim higher position which can be achieved by changing the linguistic varieties.

In terms of age variable, it seems, in surprising results, that age is not a major factor in the process of linguistic choice. This clear rejection of older and younger subjects may be the result of male subjects' rejection to be marked as feminine. According to other studies (c.f. AI-Wer, 1999a), a prestigious variety is attributed to women who use it to look feminine and soft. Thus, vernacular is considered a marker conveying an acute social meaning that signals the origin of its user. Subsequently, older male subjects who have not have higher education cling to their vernacular. Yet, this can't be related to the lack of education. Rather, this can be related to covert prestige where men tend to preserve their local variety. They also show a tendency to be linguistically identified and associated with the society speech norms. Actually, young generation results are quite surprising since younger generation in almost all Western and Arab studies try to adapt to the new urban variety. However, young male subjects probably know the social connotation attached to the use of vernacular. They want to comply with and favor the local variety to adapt themselves to the community

they live in. Milroy and Milroy's (1997: 55) assert that males in general favor the use of "localized variants" which convey some kind of "identity-based social meaning in the local community". Affiliation to one's local culture does not happen haphazardly. Rather, it has been building up and advanced since childhood. Eckert (2000: 8) states that awareness of the culture is "acted on when patterns of variation start to carry social meanings and people are evaluated accordingly." However, middle-aged male subjects inclination to use the prestigious variety stem from peer group influence.

In short, males' and females' linguistic choice is governed by two things. The first is what the community expects from them. In respect of subjects of the study, male subjects are supposed to perform masculinity and solidarity to the social group. On the other hand, female subjects are supposed to maintain the local culture since they are responsible for future generation (raising children). The second is related to male dominance over women. According to the results, subjects of the study don't seem to oppose the society norms. Moreover, subjects of the study demonstrate the traits of a covert prestige. That is, they are supposed to perform solidarity and belonging to their group. After all, gender, which restricts members to be faithful to their own traditions, is the dominant factor in linguistic choice.

Although vernacular holds a stigmatization when traveling to cities like Nablus city or Jordan, subjects of the study preferred to cling to this vernacular. To them, vernacular maintains high status in their speech. This, according to the results, asserts how powerful this variety is and how proud they feel when using it. Irrespective of the stereotypical view this variety holds (outside the local community), subjects of the

study choose to maintain their speech to emphasize a particular personality, solidarity, power and devotion to one's social network (Abdel-Jawad, 1986).

Both subjects share the same perspective about vernacular. Accordingly, the social and cultural restrictions don't give women the opportunity to weaken their inner-group social relationships. Besides, social networks outside the local environment don't impose weakening the original in-group relations. Unlike the Western individualistic process, the nature of the Palestinian community which is built on close social networks doesn't give space for women to change. This maintenance suits female subjects' loyalty to the group and indicates they can't escape the social norms.

5.3. Conclusion

This study investigates the impact of identity-building and workplace on language use of 17 males and 29 females working at AAUP. The investigation includes the use of vernacular or prestigious varieties at workplace. This research also examines how male subjects would perceive the change in women's linguistic choice. And the study seeks if male subjects consider change, if occurred, a threat to their position in society.

Sociolinguistic studies have proven that women resort to use prestigious variety in an attempt to change their position in society. Many factors or variables have affected this change such age, gender, education, social class and others. The current study explored the effect of the social variables (gender, age, education) on choosing between vernacular or prestigious varieties. SPSS tests are used to detect how these identities affect the linguistic choice of both subjects. Education seems to be the

escape gate for female subjects to acquire higher status in the society. Despite the fact that education allows more mobility, it has not affected female subject's linguistic choice. Female subjects record higher percentages of higher education than male subjects.

Women's use of vernacular is not perceived by negative connotations since it seems that male subjects expect to hear the local variety. At workplace, different people of different linguistic backgrounds meet, thus overlapping occur. However, people sometime change their variety for a certain reason (context whether formal or informal) to feel integrated. Female subjects consider the existence of other linguistic varieties another motive to maintain their local identity.

Age variable, in a surprising way, is not that significant in language use in the current study. Other studies like Labov (1966) and Trudgill have proved that younger generations tend to adapt to the new urban variety. However, subjects of the study show solidarity to their local group. Unlike female subjects, older male subjects do not aspire for higher education. The three age groups of female subjects refuse to use prestigious variety to feel belonging to the workplace. Higher rejection is attributed to older generation.

Out of the results, the researcher concluded that male subjects expect female subjects to play the role entrusted to them by society (preserve the local culture).

There are few differences in males' and females' linguistic behavior. Gender as expected is the dominant factor in linguistic choice. This means, subjects of the study make linguistic choice to be recognized as members of a certain social group. Through vernacular they show their affiliation to their group. Another factor that

should be mentioned is peer group influence on subjects of the study linguistic choice. It seems that the environment plays a role in preserving the local variety. As a result, individual's choice of a certain variety depends on the social environment one lives in.

In this sense, as working individuals, they have come to a point where they can be aware and understand what a vernacular variety means. They have come to an age in which they can decide whether to use or abandon this variety. Thus, they have to struggle between their original rural identity and the new urban identity. Therefore, those who don't switch to the new identity can be the outcome of a totally advanced social identity that is hard to overlap with. This also can be a character of performing their solidarity to their social group and powerful engagement with their rural identity. For subjects of the study, changing one's variety is not an issue. In this regard, those people are proud of their variety which mirrors their rural identity.

The researcher thinks that female subjects' linguistic choice is not the result of their weak position in society. Rather, it comes from their solidarity and affiliation to their social group. This also reflects the strong social networks of subjects of the study.

5.4. Suggestions for Further Studies

Throughout the quantitative research used in this study, it is shown that gender, age and education have no impact on language use. In the light of the results of the study, the limitation of the study and research questions, the researcher recommends the following. The researcher recommends the following:

1. More studies done in a larger scale where more geographical areas and more participants are included. Therefore, this study could be done in a wider sample. Moreover, it could include more universities for larger results.
2. It is recommended to further investigate other salient features concerning age, gender and education. For example, it would make more sense to study the rural variety or vernacular since it is being affected by the surroundings.
3. Investigating gender differences and the influence of male dominance appears to be of potential interest. For example, in the present research, it seems that gender dominates linguistic choice and extends to public institutions. Therefore, including more female and male participants is necessary to emphasize male domination effect on linguistic choice.
4. This study has covered only three variables (age, gender and age), therefore, the researcher recommends including social factors, such as ethnicity, literacy, religion, social class and area of residence in future studies.

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Appendix

The Questionnaire

I would like to express my gratitude in advance for taking the time to complete the attached questionnaire which investigates women's use of two speech varieties in the Palestinian society: vernacular and prestigious. This questionnaire includes questions about demographic and personal information.

Demographic and Personal Information

1. Age: 24-30 31-40 41-50
2. Where were you born? Village City
3. Place of residency: Village City
4. Marital status: married single
5. Education: B.A. M.A. PHD
6. Do you think that workplace has affected the way you speak? yes No
7. Do you think education has affected the way you speak? Yes No
8. Have you faced any problems while seeking a job because the variety you use is different (prestigious(urban) or vernacular (rural)) ? yes No
9. Have you changed your variety (rural and urban) in order to get the job or during the job interviews? Yes No
10. Will you change your variety in case you feel embarrassed? Yes No
11. Are you affected by the variety of the city you work in? yes No

Section one: social network

Questions	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Vernacular (rural) helps me build social relations.					
Vernacular (rural) prevents me from building social relations.					
I use the same variety I use at work when communicating with family members at home					
I change the variety to suit the situation or interlocutor.					
Context plays a role in the type of variety I use at work					

Section two: Gender and dialectology

Questions	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
I receive positive impact when I use prestigious variety (urban).					
I receive negative impact when I use vernacular variety (rural)					
Questions	Strongly agree	Agree	Neutral	Disagree	Strongly disagree

	y agree				disagree
Using vernacular variety makes communication easier.					
Using prestigious variety makes communication easier.					
I feel more identified when I use vernacular (rural)					
I feel proud when others compliment my prestigious variety (urban)					
I use prestigious variety since it reflects my identity as a women					
I use prestigious variety when I meet people for the first time					
I avoid using vernacular in formal contexts (at workplace).					
I avoid using vernacular when talking to people who use prestigious variety					
Using vernacular variety makes me more accepted by my colleagues					
using prestigious variety makes me more accepted by my colleagues					

My communication skills are enhanced when I use vernacular (rural).					
My communication skills are enhanced when I use prestigious variety (urban)					

Section three: Mobility

Questions	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Working out of my locality encourages me to use prestigious variety					
I maintain the vernacular when I talk with my family.					
It is acceptable to switch between the prestigious and vernacular variety in the middle of the conversation at workplace					
I try to imitate prestigious variety when I meet people who use it so I can feel as an insider					
I face difficulty in communicating with others who use a prestigious variety					
I can easily switch between vernacular and prestigious varieties					
Questions	Strongly	Agree	Neutral	Disagree	Strongly

	agree				disagree
It is hard to switch between prestigious and vernacular varieties as people will judge me					
I use much of prestigious variety, so I feel belonging to the workplace					
I feel more professional when using prestigious variety					
I feel alienated when I use prestigious variety					
I feel less confident when I use vernacular					
I feel less confident when I use prestigious variety					
I change my variety based on the interlocutor's age.					
If I don't feel comfortable, I switch between prestigious and vernacular varieties					
If I don't feel comfortable, I use vernacular.					
Questions	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
I feel alienated when I don't use					

vernacular in formal contexts					
I use vernacular and encourage others to use it					
I feel that people avoid me when I don't use vernacular					
I feel that people interact more with me when I use prestigious variety					
Changing the variety means I want to be different					
I change my variety in order to integrate with others of different linguistic backgrounds.					
I feel that prestigious variety is inadequate at work					
I use different varieties at home and at work					
I need to master both prestigious and vernacular varieties for code-switching					
At work, I feel the context is important in determining which variety to choose.					
I change my variety based on the interlocutor's gender					

Using one variety is difficult for you to fit in with others everyday					
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Section four: Prestigious (urban) VS vernacular (rural)

Questions	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
I feel proud to use vernacular					
I feel proud when using prestigious variety					
I use prestigious variety when talking to people who use prestigious variety only					
I use vernacular when talking to people who use vernacular only					
Highly-educated people prefer to use prestigious variety even if they belong to the rural community					
Questions	Strongly agree	Agree	Neutral	Disagree	Strongly disagree

I use vernacular to express my local identity					
I feel embarrassed when I use vernacular					
I find it difficult to communicate with people who use different varieties (prestigious variety)					
Using prestigious variety makes me more privileged.					
At workplace, people don't accept me when I use vernacular					
The institution I work in plays a role in deciding the variety (prestigious or vernacular varieties)					
I switch between prestigious and vernacular varieties to make the conversation more comfortable					
I can manage using both prestigious and vernacular varieties					
Questions	Strongly agree	Agree	Neutral	Disagree	Strongly disagree

I feel that I'm less communicative when I use vernacular					
Choosing prestigious or vernacular varieties decides the type of people with whom I communicate					
I feel more reliable when I use vernacular					
I feel more trustworthy when I use prestigious variety					
I believe that using vernacular is not helpful for the image of the institution					

Section five A: Personality

Question	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
I feel like an insider when I use vernacular					
I receive more compliment when I use prestigious variety					

Questions	Strongl y agree	Agree	Neutral	Disagree	Strongly disagree
I will be wrongly judged if I use vernacular					
At work, I feel more belonging when I use vernacular.					
At work, it is easier to use prestigious variety					
I feel like I do better at work when I use prestigious variety					
The interlocutor feels more comfortable when I use prestigious variety					
The interlocutor feels more comfortable when I use vernacular					
I feel more comfortable when using vernacular					
I feel more comfortable when using prestigious variety					
I can express my ideas more by using vernacular.					

Questions	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
I can express my ideas more by using prestigious variety					
I feel confident when I use vernacular					
I feel confident when I use prestigious variety					
At workplace, I feel I am equal to men because there is more freedom in linguistic choices					
At workplace, I am socially accepted when I use prestigious variety					

Section five B: Anti-language

Question	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
using prestigious variety improves your self-confidence					
Switching between vernacular and prestigious varieties makes me less communicative					

Questions	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Used variety gives me power					
The more prestigious variety you use, the more you are socially accepted at workplace					
I accept those creative people who switch their varieties according to the situation					
It is not easy to deal with people who use more than one variety					
I admire those who use their local variety					
It is okay for me to hear more than one variety					
It is not efficient to use more than one variety in communication					
I don't support changing the variety while communicating					
I consider people who use two varieties as less communicative					
I support using one variety at work					
I support using vernacular variety at work					
Questions	Strongly	Agree	Neutral	Disagree	Strongly

	agree				disagree
Job requires using prestigious variety					
There is some type of freedom in choosing your variety at work					
At workplace, I feel that freedom of linguistic choices for women is a threat to men's status					
Freedom of linguistic choices for women may result in other types of freedom in society					
Communication styles at workplace can easily be transferred to our homes					
The way working women communicate at home is a threat to the unity of the family					
The way working women communicate at home may create amount differences between husband and wife					

الملخص

عندما يتواصل الناس، فإنهم يتواصلون بهوياتهم كالفئة المجتمعية، الجنس، العرق، الأفكار والمشاعر. تحدث الاختلافات اللغوية بين الذكور والإناث في جميع المجتمعات البشرية. لذلك كونك قد ولدت ذكر أو انثى يمكن ان يخبرنا كيف من المفترض أن يتصرف الناس وكيف سيتم معاملتهم. في مكان العمل ، يلتقي الأشخاص بأنواع مختلفة من الأشخاص الذين ينتمون إلى أصول اجتماعية وثقافية ومهنية وجغرافية مختلفة. تعتبر النساء العاملات أقلية في المجتمع الفلسطيني التقليدي (حسب الجهاز المركزي للإحصاء الفلسطيني 2018). لذلك ، يمكن في بعض الأحيان اعتبار تقديم هوية قائمة على الجنس أو الطبقة معادًا للمجتمع وخرقًا للأعراف. تميل النساء بشكل خاص إلى اختيار شكل خطابهن بناءً على شبكتهن الاجتماعية الشخصية.

هدفت هذه الدراسة الى فحص أثر مكان العمل و بناء الهوية على استخدام اللغة من قبل الموظفين في الجامعة العربية الامريكية في الفصل الثاني 2018 في جنين. تتكون العينة من 29 سكرتارية و 17 من الذكور الذين يعملون في AAUP والذين تم اختيارهم بشكل عشوائي. لدراسة التباين اللغوي ،لقد تم تعيين ثلاثة متغيرات (العمر والتعليم والجنس). و تؤخذ موضوعات الدراسة الشبكات الاجتماعية في الاعتبار في التحليل كذلك.

تعتمد النتائج على كيفية تأثير العمر والجنس والتعليم على استخدام اللغة. يتم استخدام اختبار One Way ، Independent sample T- test and Descriptive Statistics ANOVA لتحليل واختبار أسئلة الدراسة والفرضية. لقد تم اختبار الفرضيات الثلاثة لمعرفة العلاقة بين الجنس والعمر والتعليم واستخدام اللغة. توضح النتائج أنها (العمر والجنس والتعليم) لا تؤثر على اختيار اللغة.

من ناحية أخرى ، ليس العمر عاملاً مهماً. في نتائج مفاجئة ، يميل كل من الأجيال الشابة وكبار السن إلى الالتزام بالمعايير اللغوية الجماعية.

الكلمات المفتاحية: تنمية الهوية ، مكان العمل ، النساء ، معاداة اللغة.

