Analyzing Social Factors Which Explain How the Social Context Affects Our Choice of a Code or A Variety, Whether Language, Dialect, or Style, with Examples from English- Other languages, and Libyan Arabic

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Abstract
People's pronunciation, their words choice and styles mark their background (socially and culturally). So the relation between language and society is reciprocal. This relationship explains why groups speak differently in different social contexts. Language in the social context is not only a means of communication but also a means of establishing and maintain social relations. Social context accounts the language, variety, code or style that people from different background use. Theses distinct varieties determine the social structure of human groups. Actually, several factors stand behind this linguistic choice. What distinguishes man's speech from woman's speech which is controlled by social norms, why speakers use an appropriate register or style at home, whereas a particular language deals with government institutions, and what draws distinction between formal and casual conversation? This is the aim of this paper will be clarified.
Keywords: social context, language choice, social factors, language, code, style.

1.Introduction
People speak differently depending on the social context and the subject matter being discussed in which they are speaking. Wardhaugh asserted that "speech usually varies according to the social context in which it occurs".[1] This essay aims at analysing the social factors which explain how the social context affects people's choice of a code or a variety, whether language, dialect or style. In order to realise these goals, I will successively define the expression social context, and highlighting the correlation between code or language and social context. Also, discussing some factors determining language choice and the motivation, which prompts speakers of a particular language or a code to choose one linguistic variety over another.

2. Literature Review
In scientific writing, it is generally agreed to have a mutual interpretation of some key phrases in order to simplify the argumentation of the targeted subject. Accordingly, a social context can be defined as "a set of cultural rules, conditions, and practices that govern how people talk".[2]

In addition, anthropologists look at social context from different perspectives. Malinowski[3] for example, explained that social context is "a bit of social process which can be considered apart and in which a speech event is central and makes all the difference". Malinowski believes that the meaning of an utterance is limited by the social context of the whole utterance. In other words, he states that words without context stand for nothing by itself. He considers gestures and motions are significant to understand a speech.

In so far language remains primarily a social mechanism, it is learnt in social context. Montgomery[4] mentioned that language and context mutually determine which words mediate between different versions of the world and often allow more than one version to coexist in the act of speaking as. The social context is therefore, assumed to influence the language choice through several factors: political, economic, gender, age, identity, social class and attitudes.

To understand what people say, it is necessary to grasp the context in which they perform. Language varies not just, according to who we are, but also, according to the situation in which we find ourselves. The basic notion is that any given case of language is complexity bound up with its context of the situation. The different

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[1].Wardhaug, Ronald (1976) *The Contexts of Language*, Newbury House Publishers, Massachusetts, P.121.
[2] Lindstrom, Lamont (1992) Contexts Contests: debatable truth statements on Tana
(Vanuatu). In: Duranti et al, Rethinking *Context: language as an interactive phenomenon*, Cambridge University Press, P.102.
[3] Malinowski cited in Kachru, Braj B (1981). Socially realistic linguistic's: The Firthian tradition. *International Journal of the Sociology of Language*. Vol 31, No 31. PP.65-89, P.73.
[4] Montgomery, Martin (1995) *An Introduction to Language and Society*, Routledge, London.

situation requires from speakers to switch the language differently. When people talk differently to audiences from divergent social background, they are adapting or accommodating their language to their audiences[1].

In sociolinguistics context, any language is defined as a medium of communication and interaction among people. It therefore, reflects the complexity of human relationships, and varies depending on the social context. Social Context refers to many elements encompassing users, topic, relations, purpose and the environment that surrounds the social action (place-time). Thus, language choice events do not exist in a vacuum[2].

Following, taking into account any language in its social context, should be regarded as a behaviour potential that leads to represent the language in the form of alternatives, with an entry condition. In other words, the choice can be made if the entry condition is significant[3]. Firth[4] says "for every choice it is to be specified where, under what conditions, that choice is made". For example, the diglossic situation in Arabic community which serves different functions. The high variety (H) is used for specific purposes such as religious speech, education, while low variety (L) is used within family and other close relationships.

Languages usually present to a speaker more than one way of expressing the same information. The choice of an appropriate form of expression is part of the speaker's linguistic competence. Such a choice depends on the relation between speaker and his/her addressee, the circumstances of the conversation as well as the intended effect.

Also, to a considerable degree on the social background of each speaker.[5]

Consequently, language or variety choice is a notion, which presupposes a means rather than an automaton [6].   Fishman[7] suggests that "there were certain institutional contexts, called domains, in which one language variety is more likely to be appropriate than another". The assumption is to be who speaks what language to whom and when. He stated specific domains that imply three important factors in choosing appropriate variety: participants; setting and topic. The typical domain he presented is family, where participants adopt language varieties, which always are low variety. Examples of other domains he pointed to: religion, education, friendship and employment.

As people live in social groups in society, they behave in a way that mark their membership. They communicate o in a language, dialect or variety through linguistic choices, which the speakers of a particular group conventionally use. For example, the slang of adolescents, preferences for special words, and pronunciation which help to characterize the different social groups.

Language choice implies that every speaker has the ability to change the way he or she speaks. In this regard, the choices that speakers make are not hold in a vacuum. They are used as a behavioural guide to group preferences and to the direction of social regulation, especially among immigrants and women. Language choice may also be affected by specific considerations. A speaker may feel that the use of a particular language could place him in a high position within a group or within a large social context. "If his antagonists in a discussion or argument are less fluent than he is, this will clearly serve to give him a valuable edge. If the use of a specific language is perceived as socially advantageous, for example, the use of English in India is a clear case; this would be another factor contributing to its preferential use"[8].

Moreover, Grosjean[9] observed that the choice of a particular language or opting to mix languages in a particular social context can indicate group solidarity or ethnic identity. Making marked or unexpected choices implicitly express the speaker's social identity or the dynamic interaction during conversation. The interpretation of code choices shows that choosing one variety over another has a significance to the intentional nature to a message. Also, he clarified that choosing a code is not choice of content, but it is a discourse strategic, by which the speaker becomes a creative actor.

3. Methodology

Based on the topic of this study and its objective, the qualitative method is used to understand people's behaviour, attitudes and experiences. Also, the personal experiences of the researcher are usually involved in the analysis and understand the data[10]. Maxwell[11]clarified that the qualitative method concerns situations, and focus

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[1] Holmes, J. 2nd edition (2001) *An Introduction To Sociolinguistics,* Pearson Education Limited.

[2] Bell, A (2013) *The Guidebook To Sociolinguistics,* Wiley-Blackwell.

[3] Quigley. Austin.E (2003) *Theoretical Inquiry: Language, Linguistics, and Literature*, Yale University Press.

[4] Firth cited in Quigley. Austin.E (2008) *Theoretical Inquiry: Language, Linguistics, and Literature,* Yale University Press. P.105.

[5]. Coulmas, Florian (2005) *Sociolinguistics*, Cambridge University Press

[6] Op.cit.Coulmas, Florian (2005) *Sociolinguistics*, Cambridge University Press.

[7] Fishman cited in Fasold, Ralph (1984) *The Sociolinguistics of Society*, Basil Blackwell Publisher Limited, England. P.183.

[8] Buda, J.K"*Language Choice*" location in www.waseda.jp/buda/index.html Retrieved: 20/04/2021

[9] Grosjean cited in Chung, Haesook Han (2006) *Code Switching as a Communicative Strategy:*A Case Study of Korean–English Bilinguals. *Bilingual Research Journal*. Vol 30, No 2, PP. 295-307.

[10] Maanen, John Van (1983*) Qualitative Methodology*, Cornell University.

[11]   Maxwell,   Joseph   Alex   "Qualitative   Research   Design: An   Interactive   Approach"   Location   in https://www.researchgate.net/publication/43220402 Retrieved: 17/7/2021

relatively on words rather than figures. It produces explanation to a social phenomenon.

The study presents examples from sociolinguistics perspectives, which are the data that collected from books, articles and internet resources. Furthermore, personal experience is involved in collection the data and the analysis. To conduct the study, the informations were divided into sections and analyzed, in order to see why and how people behave linguistically in different social contexts.

4. Analysis

From what has been clarified, it has become clear that several factors influence language choice, and these factors may work either with or against each other depending on the socio-cultural background. One of the most vital factor is Gender.

4.1 Gender

At first glance, the linguistic forms that are used by women and men differ in all speech communities. Obviously, this occurs in almost every conversation and in every situational context. Wareing[1] highlights that women and men take up a certain styles as part of the practice of displaying to the world what their gender is.

In general, sociolinguistics distinguish between the term gender from the term sex, which points to male and female in a speech; while the gender refers to sex as a social variable. Gender is seen an effectible factor in language use. Gender variable reflexes social dominance, social difference and irregular discourse.[2]

Lakoff[3] mentioned that the social status dominance of the subordinated forms of linguistic behaviour of women's speech are subsidiary to men, for instance the use of standard forms of language, politeness, hesitation. One may argue that women recompense by using these means of linguistic behaviour their social insecurity. Women's speech besides control some structures or vocabularies that men do not have to. This may possibly depend on the different cultures. Women in Arabic community more particularly in Libya for instance use a special speech, like a wife should not pronounce the name of her father in law or her mother in law directly, instead she must say

Father in Law	Mother in Law
عمي	عمتي
ɛmY	ɛmtY
My Uncle	My Aunt

The avoidance of pronounced names directly refers to the social convention, where the position of married woman is restricted, and "the existence of these distinctions is associated with an assertion of masculine superiority".[4]

Regarding the influence of society on women and men, language is related to the different sociolinguistic subcultures, where women's speech is different for the reason that they have different norms, values, clearly unlike the male values and norms.

Women are precise and careful in their speech; this difference takes for granted as a result of the principal role that women have on childrearing that make them more status conscious, which leads the willingness to learn their children the standard forms in order to   improve their position of social advance. An instance from English is the suffix in words like going, working, are variably pronounced as (in) rather (ing).[5] Women have a trend to use the final (ing) variant with a (g), to pronounce (going) rather than (goin'), while men often use the informal (in).[6]

The conditions and the motivations that affect woman's choice as Fasold [7] affirms, the use of standard forms rather than vernacular permits to women to have the right to be heard, for refusing social beliefs which place them in an inferior position. Similarly, both sexes utilize the intensifiers *so* and *such*, which appear usually in women's speech rather men.

- It is *so* lovely!
- Do you know that you look *such* a duck this afternoon?[8]

In addition, in communicative behaviourm the use of interruptions is shared by women and men,

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[1] Wareing, Shân, second edition (2004) Language and Gender. In: Thomas et al, *Language, Society And Power*, Routledge. P.91.

[2] Sadiqi, Fatima (1995) The language of women in the city of Fès, Morocco. *International Journal of the Sociology of Language.* No 112, PP.63-77

[3] Lakoff cited in Sadiqi, Fatima (1995) The language of women in the city of Fès, Morocco. *International Journal of the Sociology of Language.* No 112, PP.63-77. P.64

[4] Kramer, Cheris (1975) Women's Speech: Separate But Unequal. In: Thorne et al, *Language and Sex*, Newbury House Publishers, Massachusetts. P. 44.

[5] Coulmas, Florian (2005) *Sociolinguistics*, Cambridge University Press.

[6] Wardhaugh, Ronald, 4th edition (2002) *An Introduction to Sociolinguistics*, Blackwell Publishing Ltd.

[7] Fasold cited in Coulmas, Florian (2005) *Sociolinguistics*, Cambridge University Press.

[8] Pan, Qi (2011) On the Features of Female Language in English. *Theory and Practice in Language Studies*, Vol. 1, No. 8, PP. 1015-1018.

nevertheless, men are more expected to interrupt women than vice versa.[1]

Also, it is observed that women in particular contexts use tags more than men. Lakoff[2] clarified that the tag-questions as "a declarative statement without the assumption that the statement is to be believed by the addressee: one has an out, as with questions". She clarified that the tag question gives the addressee a scope, and does not force him/her to keep pace with the speaker's opinion. For example, a statement shows lack of confidence:

1-Peter is here, isn't he? Alternatively, it reflects the opinion of the speaker.

2-The prices are horribly increasing, isn't it? Actually, there is no need to ask these questions. They shows the speaker's anxiety[3].

Tag questions are usually used in spoken language. They are " defined as interrogative segments attached to an independent declarative clause, requesting confirmation or disconfirmation"[4]. As Holmes[5] stated tag questions are have many communicative functions such as expressing uncertainty and insecurity, and also are used as expressions of politeness and irony. However, she clarified that tag questions are not considered symbol of speakers. The use of particular linguistic form is related by a number of elements that include the objective of interaction, the status of participant, and the subject matter is being discoursed.

In the irregular speech, gender is not as something invariable. It rather changes through time, and also within the makeup of one individual. In this context, sex differences have explained by concentrating on the various differences which gender composes in several kinds of speech between people of different backgrounds. The asymmetrical discourse consists of examining the situation where the speech is very formal and the participants inequitably communicate like courtrooms, doctors 'examining rooms'. The speech is controlled by judges and the doctors due to the power they have more than the defendant and patients. In such a situation, the dominant group uses the foremost language.[6]

4.2 Age

People's speech varies according to their age too. In the course of time, generations adopt the language which fits the world they live in. The differentiation of speech starts from the beginning of childhood where children acquire the language depending on parents and other adults who directed the talk to them.

Children's speech, which is called 'Baby Talk', is characterized by short and simple grammar. People like Arabic community often use pet names to call a child for example 'Katkut' which refers to baby chicken. Also "subordinate clauses are avoided, the vocabulary is restricted, and the intonation is emphatic".[7] . For example, reduplication like bow-wow, bye bye; simplifications of nouns end with y like mummy, daddy, taking into account that this speech is the reflection of the individual choices and the culture of the society[8].

Moreover, children's voice has features of high pitch, to pause between the phrases; the intonation amplifies the tone used for questions. In Arabic language, the baby- talk characterizes with pharyngeal fricative such as;

Mother	māma
Father	bāba
Food	mamm
Water	mbŭwa
Sleep	ninnĭ, ninnĕ [9]

Ferguson[10] mentioned that the labial emphatic exists in baby talk, which considerably learned primary to Arabic children. Concerning the adolescent's speech, it is experimental they tend to be unlimited in their linguistic choices, and adopt vernacular forms, special vocabularies of slang, which can be seen as a subdialect. For example:

-He won the lottery and got loads of dosh. The term dosh is a slang term for money.

- Put the kettle on, and we'll have a cup of Rosy Lee. The term Rosy Lee is rhyming slang for tea.

-I really had a ball at the party, the term ball refers to the fun time.

It can be said that slang expressions has short time, but they are likely to be used to suit the speaker's own intentions, to show group membership and a distinct identity. Also, to specify speakers reluctance standard

[1] Thorne et al (1975) Difference and Dominance: An Overview of Language, Gender, and Society. In: Thorne et al, *Language and Sex*, Newbury House Publishers, Massachusetts.

[2] Lakoff cited in Kunsmann, Peter "Gender, Status and Power in Discourse Behaviour of Men and Women" location in: www.linguistik-online.de/1_00/KUNSMANN.HTM Retrieved: 27/06/2021

[3] Op.cit. Lackoff cited in Kunsmann, Peter "Gender, Status and Power in Discourse Behaviour of Men and Women" location in: www.linguistik-online.de/1_00/KUNSMANN.HTM Retrieved: 27/06/2021

[4] Payne, T. E (2011) *Understanding English Grammar: A Linguistic Introduction*, Cambridge: CUP.P.377.

[5] Holmes, J (1995) *Women, men and politeness*. London: Longman.

[6] Op.cit. Montgomery, Martin (1995) *An Introduction to Language and Society*, Routledge- London.

[7] [7] Op,cit. Coulmas, Florian (2005) *Sociolinguistics*, Cambridge University Press.P.55.

[8] Op.cit. Wardhaugh, Ronald (1976) *The Contexts of Language*, Newbury House Publishers, Massachusetts.

[9] Peccei, Jean Stilwell, second edition (2004) Language and Age. In: Thomas et al, *Language, Society And Power*, Routledge, London. P. 125.

[10] Ferguson cited in Huebner, Thom (1996) *Sociolinguistic Perspectives: Papers on Language in Society, 1959-1994 by Charles A. Ferguson*, Oxford University Press.

language they use forms containing double negation as I ain't got none, that function to classify them as a particular group.

People at the age 25 up to 60 years, have a tendency to be less vernacular in choices and uses of variables. They often converge toward the standard. In contrast, elderly people's speech is more dialectal, lacking complex words and using simple syntax. They do not accommodate in their audiences' speech. Their speech also characteristic by reminiscence of other speech like baby talk and pets. As Coulmas clarified their speech varieties are not consisting of choice, rather as a natural situation that is affiliated to old age[1].

Age, in addition, takes into account the culture of the community. Obviously, old people occupy different positions in different communities. In some cultures, they are considered to be retired and   do not have more impact in life (European countries for example) while in other cultures (Arabic for example) they occupy high position, and are very respectable (in my home Libya, they are references for young generations, and also masters of life affairs) . They are always consulted issues of the community. Because of their experience, they are likely to be the commands guidance in life. Subsequently, their speech contributes many metaphor words, traditional expressions and proverbs that are noticeable. Their styles are used daily as a matter of wisdom and lesson.

In addition, old people often use expressions and words from the Bedouin heritage. They are popular among old people in the eastern area which known Beraq and in the past is recognized Cyrenaika. This province includes the main city Benghazi and the other towns Bieda, Derna and Toubruq. Still, these expressions are greeted with respect and sometimes old-fashioned. The following examples shed light on the styles and words of the old and young people. The last two idioms are from the Libyan cultural heritage. These idioms and more are

Old people	Young people
Greeting: Slamu aleikum (Islamic greeting).	Murhba (Hi there).
Kaif Hal Jamlek (How are you and your family).	Shin Akhbarak (What's up).
Maa saalama, Allah maeakum . (Good bye,God bless you)	Nshoufk (see you).

They do not switch code	They switch code.
اليوم سجلت في الجامعة؟ the university? Yes,the university gave me an offer.	الجامعة أعطتني offer yes . Today, did your register at
لوسمحت، ممكن توريني وين هذا العنوان؟ (Excuse me, could you help me to find this address?)	العنوان ساهل Yep to find. Yep the address easy to find.)

Idioms from Bedouin heritage
Culture are used by old people

1. [2] شعيرك ولا قمح النـاس
The Literal meaning (Your barley and not people's wheat).
This expression contains the metaphor words (barley and wheat)
that have meaning (to depend on yourself, be confident in your
skills because people won't appreciate you). This Libyan Arabic
idiom is quiet similar to the English idiom (Never eat shredded wheat).

2. طول العشرة تعرفك الذهب من القشرة
The literal meaning (You won't know people unless after long
experience that shows the gold and the veneer). The metaphor word gold
is an indicator to a high morals person, honest, and available in hard times.
It is rather equivalent to the English idiom (Through thick and thin).

4.3 Multilingualism
The speech communities are not organized in the same way in multilingual society.
Multilingualism refers to " both a person's ability to use several languages, and the co-existence of different

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[1] Op,cit. Coulmas, Florian (2005) *Sociolinguistics*, Cambridge University Press.p.62.
[2] Examples "1" and "2" in Agila, Ahmed Yusif (2021)2ed edition, *Dictionary of Bedouin Idioms,* Dar Jaber for printing and publishing-Libya

languages communities in one geographical area" [1].

The choice of one language or a variety over another in multilingualism can be expressed as an act of identity. However, there are reasons for choosing. It is believed that speakers could use any of their languages in interaction with others, but the fact is that certain languages tend to be used in some contexts. Fishman argued that "proper usage dictates that only one of the theoretically available languages or varieties will be chosen by particular classes of interlocutors on particular kinds of occasions to discuss particular kinds of topics" [2]. According to him, the proper language or variety that is expected to use in a particular context, the choice is not random, and come across who makes use of what, when and what is the purpose for using. printing

In a multilingual society, each language specifically fulfils certain roles and represents different identities, and all of them go together to supply the complex communicative demands of a multiple community[3].

The languages which coexist in a society are difficult to be equivalent, due to the

demographic control, prestige and power as well. For example, in the United States, English functions as the medium of education, administration, legal system, the nation's press and media outlets as well as communication among different language users. Whereas minority languages essentially serve to establish and reinforce the ethnic identities of their speakers and their communities.

Moreover, in order to meet up the complex communicative commands, speakers who live in a community and household where two or more languages exist frequently, switch from one language to another, either between or within utterances. This phenomenon is known as code switching (CS)[4].

Multilingualism tends to use code switching, a term that describes the process of swapping among languages. It is considerably the major feature of multilingualism. It happens when the speakers are conscious of the two languages being divergent, and having the ability to keep them separately, however, they may not aware of each switch being made.[5].

In many cases, code- switching is motivated by the desire to express authenticity to more than one cultural group, as holds for many immigrant communities in the New World. Further, Gal[6] mentioned that "code switching is a controversial strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations". Therefore, code switching is a neutral policy, which explores the appropriate code used in a particular setting. It seems that language choice in multilingual communities is considerably far from being an arbitrary matter. It is used for several functions. For instance;

1 - I'm so glad you came. *Como estàs?*

2- I'm so glad you came. How are you?[7]

The examples show that the code switching occurs between English and Spanish in America, where the speaker begun her attention in English and finished it in Spanish. Accordingly, her receiver feels more concerned in her message, and a closer feeling is created for the greeting. Often the use of Spanish in this particular setting, serves to create an atmosphere of friendship and fit in with the speaker.

The following sentences illustrate how the choice of one code can highlight the principal meaning of a discourse:

-Los Hispanicos no son importantes para los politicians para la policia, except in this election.

- The Hispanics aren't important to the politicians or to the police, except in this election.[8]

The word 'politicians' is said in English to convey attention to the group, which is not a part of this community. For the switch (except in this election) the speaker gives emphasis to the statement that the Americans mind about Hispanic votes not their matters. The speaker doubles his switching tag to underline "the fact that the election is an American process and institution that is generally not sympathetic to the Hispanic community".[9]

Within multilingual or bilingual communities, the choice of one code over another is dependent on the situation or domain of use. So the codes tend to be used in mutually exclusive functions. Such situations are referred to diglossia. In Paraguay for example, the Spanish and the Guarani are used for different purposes. Spanish is the high variety which is used in formal setting (government, business, dressed foreigner people). While Guarani is the low variety that people use with family, friends, lower classes and almost in rural areas. Therefore, the choice between Spanish and Guarani is based on the location, the situation, formality, friendship

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[1] Brussels, " *Communicatin* from the commission to the council" location in http://ec.europa.eu/education/policies/lang/doc/com596_en.pdf Retrieved: 27/08/2021

[2] Fishman cited in Mesthrie et al (2000) *Introducing Sociolinguistics*, Edinburgh University Press.P.153.

[3] Wardhaugh, Ronald, 4th edition (2002) *An Introduction to Sociolinguistics*, Blackwell Publishing Ltd.

[4] Op.cit. Coulmas, Florian (2005) *Sociolinguistics*, Cambridge University Press.

[5] Op.cit. Coulmas, Florian (2005) *Sociolinguistics*, Cambridge University Press.

[6] Gal cited in Wardhaugh, Ronald, fourth edition (2002) *An Introduction to Sociolinguistics*, Blackwell Publishing Ltd.P.100.

[7] Koziol, Jessica Marie. "Code-switching Between Spanish and English in Contemporary American Society." Location in http://www.smcm.edu/aldiv/ilc/pdfdocks/Koziolpdf/. Retrieved: 22/05/2021

[8] Op.cit Wardhaugh, Ronald, 4th edition (2002) *An Introduction to Sociolinguistics*, Blackwell Publishing Ltd.

[9] Op.cit. Wardhaugh, Ronald, 4th edition (2002) *An Introduction to Sociolinguistics*, Blackwell Publishing Ltd.P.32.

and the kind of activity.[1]

Fishman[2] asserted that different kinds of multilingual speech communities should be supported from domain analysis, whether the domains are well-defined naturally, theoretically or empirically. The domain analysis clarifies the factors that concern the circumstances, social or else, in which languages are used where, when and why.

4.4 Formality

Alike the multilingualism, the degree of formality versus informality in different social contexts. It conducts the use of different styles. Generally, speakers engage in different styles depending on the level of formality connected with the situation. It is regarded as a continuum running from more to less formal. Giving below are some examples:

1 – What do you intend to do, your majesty?

2 – Waddya intend doin', Rex?[3]

Formality as defined by Stewart[4] refers to "a limited set of expected behaviour, whereas informality refers to the normal range of permitted behaviours within group". He clarified that formality relates to many features comprising situation, social familiarity, politeness, relationship and so on. Taking into account the context in which communication takes place and the different styles that result from this. The series of speaking styles that differ in formality conceptualised by Labov[5] (Stylistic variation). Stylistic variation is produced from the fact that people from different background express themselves in different ways, and meanwhile the same individual express the same idea rather different when communicate to different audiences, using different styles. The formal styles involve speakers who pay attention to their speech and join with the use of prestige pronunciation. Gumperz[6] cited that being able to choose the proper style of speaking in a particular context of interaction is very significant, as illustrated in the following examples:

- Please wait for instructions before dispatching items.
- Please wait for instructions before sending items off
- Don't send anything off until you're told to do so. [7]

Speakers are able to manipulate and vary the degree of formality of a social situation by direction of stylistic choice. This scale of formality reflects the huge social relationships and social situation to a greater or less amount in human societies.

Speakers can control and vary the level of formality in social setting by making stylistic choice. This formality scale, to a greater or lesser extent, depicts the vast social relationships in in human communities. The choice to express the same idea in various styles will obviously rely on how much background knowledge the audience is assumed to have, about the setting in which it was said[8].

4.5 Social class

The linguistic behaviour of individuals also controlled by another social category the social class. It is very common that people are usually measured through their social rank, wealth and richness, and educational qualification. So, "grouping people together according to their status and economic condition is a general notion of social class and produces a stratified society".[9] Social stratification is a common phenomenon in the world, and divided the society into three main epithets: upper class, middle class and lower class. This division is measured usually through economic status.[10]

Even though a person's character has always been influenced by the class they were born into, however, the position can be changed up or down on the social ladder. Such an event is referred to social mobility.[11]

The internal differentiation among social classes reflects on their linguistic behaviour too. According to

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[1] Op.cit Holmes, J, 2nd edition (2001) *An Introduction To Sociolinguistics*: Pearson Education Limited.

[2] Fishman cited in Genemo, Tesso Berisso (2021) *Multilingualism and Language Choice in Domains*, Xiaoming Jiang, Shanghai International Studies.

[3] Op.cit. Wardhaugh, Ronald, fourth edition (2002) *An Introduction to Sociolinguistics*, Blackwell Publishing Ltd.P.51.

[4] Stewart cited in Fishman, Joshua A (1968) *Readings in the Sociology of Language*, The Netherlands by Mouton and Co.p.522.

[5] Labov cited in Heylighen et al (1999) *Formality of Language: definition ,measurement and behavioural determinants,* Center "Leo Apostel", Free University of Brussels, Pleinlaan 2, B-1050 Brussels, Belgium.

[6] Gumperz.cited in Giles et al (1975) *Speech style and Social evaluation*, European Association of Experimental Social Psychology. p.130.

[7] Op.cit. Wardhaugh, Ronald, fourth edition (2002) *An Introduction to Sociolinguistics*, Blackwell Publishing Ltd.

[8] Heylighen, Francis& Dewael-Jean Marc (1999) F*ormality of Language: definition, measurement and behavioural determinants,* Center "Leo Apostel", Free University of Brussels, Pleinlaan 2, B-1050 Brussels, Belgium.

[9] Sodah, Nazarudin (2019) The impact of social status on Language Shift:A case study on family domain Language in Lamber. *International Journal of Multicultural and Multireligious Understanding Vol 6, Issue 3. PP.959-967.*

[10] Op.cit Sodah, Nazarudin (2019) The impact of social status on Language Shift:A case study on family domain Language in Lamber. *International Journal of Multicultural and Multireligious Understanding.Vol 6, Issue 3. P.959-967.*

[11] Op.cit Holmes, J. 2nd edition (2001) *An Introduction To Sociolinguistics*, Pearson Education Limited.

Chambres, social class can be observed as "the most linguistically marked aspect of our social being"[1]. They use different linguistic variables comprising pronunciation, grammar, and vocabulary[2]. Many studies over the last five decades concerned the language change in relation to social factors, incorporating gender, age and social class such as (Labov in New York city in America 1966, Milory in Belfast city 1970, and Trudgill in Norwich city in England 1974)[3]. These studies, their major concern was on phonological variable.

4.5.1 Pronunciation

The linguistic form which has consideration among sociolinguists studies, the variable pronunciation of [r] like in the examples; for, car, card, four, flour. It has two variants: pronounced and dropped. Pronouncing [r] can be observed in Scotland, Ireland in the United-kingdom, and in Boston and New York areas in the United States. It is It is accounted part of a respected standard dialect.[4].

William Labov paid attention to the dynamic nature of language as the society itself. He conducted a large survey on language and social class in a study of New York City in three departments store, concentrating on pronunciation features. He considered "the way different pronunciations fall into a pattern reflecting the social class of their speakers".[5] Labov investigated the level of pronunciation (r) enquiring for the directions of a particular section. The department was on fourth floor. When he requested by starting "Excuse me, where are the women's shoes? The answer would normally Fourth floor"[6] He noticed that New Yorkers were not consistent in their use of this variable; they sometimes use the (r) and sometimes leave it out.

Labov's hypothesis was about where and when the prestige reintroduced the post vocalic (r), and made it possible to hear it. He found that the postvocalic [r] overlay increased among all the groups when the task required more focus. The variable [r] is clearly pronounced in the lower class more than upper and middle classes. Labov's results included not only the type of social stratification, but also another subtle feature which is called speech style. The obvious difference between them formal use and informal use. As long as people pay attention to their speech, they switch from informal to formal style which is called style-shifting.

Briefly, Labov brought up the fact that "(r) is such a sensitive sociolinguistic variable that he could have drawn as many lines as he could distinguish social groups. Because it is a prestige variable which is spreading through the community, it stratifies the New York Community very accurately and finely."[7] In other words, the post-vocalic [r] is valued positively and more prestigious and used in the most formal situation in the large community.

The Labovian approach has been a matter of criticism. Definitely, over the last five decades, changes on language use has occurred due to the demographic change. Mather[8] explains that   the topic of language change and language contact, the concept of "place" is a central argument to explain the linguistic behavior. He clarifies that speakers do not adopt only their families linguistic norms, but also the linguistic rules of the society they live in. In addition, language change concern changes of social norms that is shared by the individuals and "the social stratification of these social norms over time"[9]. Yet, the pronunciation or dropping [r] still remains a social class marker, which is used to express social identity, and the sense of belonging to place.

Following, the other pronunciation feature that uses as social marker in the world of English today, is the written suffix-ing. The pronunciation of -ing with an alveolar nasal [in] rather than [ŋ] is perceived at the end of words like walkin' and swimming'. The [ŋ] is a standard English pronunciation whereas the latter [in] is non-standard English pronunciation. The dropping of [ŋ] is typically regarded as lower class carless and belonging to the sociolects of the lower class.[10]

4.5.2 Grammar

Like pronunciation, the grammatical feautres and its relationship to social class

is a clear pattern. The negative verbal form (ain't) in place of "*am not*, *is not*, *are not*, *has not* and *have not*." is a non-standard form. It often occurs in the working- class speech in Britain. In contrast, in American English is more common and is used in informal style[11].

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[1]Chambers,J.K.2nd edition(2003) *Sociolinguistic theory: linguistic variation and its social significance*. Oxford : Blackwell.P.43

[2] Trudgill, Peter, 4th edition (2000) *An introduction to language and society*, Penguin Group.

[3] Op.cit. Holmes, J. 1st edition (1992) *An Introduction To Sociolinguistics*, Longman Group UK Limited.

[4] Op.cit.Holmes, J.2nd edition (2001) *An Introduction To Sociolinguistics*, Pearson Education Limited.

[5]Op.cit. Holmes, J. 1st edition (1992) *An Introduction To Sociolinguistics*, Longman Group UK Limited. P.152.

[6] Labov, William (1997) The Social Stratification of (r) in New York City Department Stores. In: Coupland et al, *Sociolinguistics*, Macmillan Press LTD, London.P.173.

[7] Op.cit Holmes, J (1992) 1st published: *An Introduction To Sociolinguistics*, Longman Group UK Limited. P.268.

[8] Mather, P Andre (2011) *The Social Stratification of /r/ in New York City: Labov's Department Store Study Revisited.* SAGE Publication in http://www.sagepublications.com

[9] Op.cit Mather, P Andre (2001) *The Social Stratification of /r/ in New York City: Labov's Department Store Study Revisited.* SAGE Publication in http://www.sagepublications.com. P.17.

[10] University of OSLO. Location in   www.uio.no/studier/emner/hf/ikos/EXFAC03-AAS/h05/larestoff/linguistics/Chapter%207.(H05).pdf Retrieved: 23.9.2022

[11] Martinez, P Ignacio (2013) *Non-Standard Negation in Modern English. A Corpus-Based Study of Four Salient Features.*

-Why *ain't* you talking, I *ain't* taping.

- That *ain't* shaped like a rugby ball.

and pervasive especially in American Africain Vernacular English (AAVE) from pop songs, movies and comics[1] as in the following example:

-Ain't no sunhine[2]

when she's gone

The English Dictionary Oxford "cites sources of ain't from as early as the 18th century, as a corruption of a contracted form of am not, or am n't as it became, as well as hain't for have not and has not. From these origins current form and use of ain't evolved."[3]

f a contracted form of ~am not, or amn't as it became, as well as hain't for have not and has not. From t

Furthermore, the negative feature ain't can replace forms of Be (am not, is not and are not), and have (has not, have not). Nevertheless, the use of ain't with Have is restricted to situations in which the verb serves as an auxiliary. Also, when it is used with got or to express the perfect aspect. Ain't is rarely used as the counterpart of Have as the main verb. Moreover, ain't can not stand for don't, doesn't and didn't, even though the latter is commonly used in African American Vernacular English[4]

(AAVE), like in the examples: - I ain't got a pencil.

- Tell him I *ain't* finished it yet.

4.5.3 Vocabulary

The speakers' talk reveal their background in terms of word choice as well, which happens consciously or unconsciously. In sociolinguistics, some studies shed light on lexical choice like the *Linguistic class-indicators in present day English* by Ross (1959). He was the first categorising the words into pairs. The U for upper-class words and Non-U for low class words.[5]

He clarified that every U-word has an equivalent Non-U word. In the context of apology for example, the word 'Pardon' is used commonly by non- U class. The speakers use ‹Pardon' in the case of the addressee does not understand accurately what they said. Also, when the matter is obliged to apology, and also, when someone suffers from hiccough or makes giggling. In contrast, the variable 'Pardon' is used by the upper class like the case of belching, in a more polite manner 'Beg Pardon'. Because this is more prestigious for members of upper class.[6]

Ultimately. words have social status and prestige change due to globalization, immigration and the digital age. Nevertheless, the social status of 'Sorry'still have a higher tone than others[7]. Following Ross, Mitford wrote *Noblesse Oblige* (1956) which concerned the linguistic indicators of class in English, integrating Ross's perceptions as well. And also, Fox her book *Watching the English: The Hidden Rules of English Behaviour* (2004) is built on the two previous studies[8]. Fox listed what is called 'seven deadly sins' which refer to " lower class words of the English vocabulary paired with upper class terms"[9]. This division is resumed to the two previous studies, and determines the class that an individual belong to.

Fox argues that some words from Mitford's study are outdated, but the 'seven deadly sins' are still in use like 'napkin'/ 'serviette', 'sofa'/ 'settee','sitting room'/ 'lounge' 'lunch'/ 'luncheon' and 'pudding'/ 'dessert'. She clarified that some words like the term *serviette* is more generally used by members of the working class, whereas the term *table-napkin* is preferred by members of the middle class[10]. In contrast, she suggested that the updated words which occupy prestigious position, still need more empirical studies.

Based on the word pairs earlier, it can be perceived in the Arabic countries speech, Libya for instance. Arabic in Libya has two varieties: a standard Arabic variety („Fus‟ha" /fʊshə/)) is used in writing, media news and political, religious speech. Whereas the non-standard variety („Derja" /dærɪdʒə/) is used in daily life discourse. However, various regional dialects exist across the country which are categorised to three main dialects[11]. The first is Gharbawi‹'western' is spoken in the west of Libya, the second is 'shergawia' eastern is spoken in the east of Libya, and the third 'southren' is spoken in the south of Libya. As Hamed clarifies these

[1] Op.cit Martinez, P Ignacio (2013) *Non-Standard Negation in Modern English. A Corpus-Based Study of Four Salient Features.*

[2] Song was performed by Bill Withers in: https://www.youtube.com/watch?v=YuKfiH0Scao.

[3] Doyle, Howard (2014) *'Ain't' ain't Standard English, or is it: dealing with 'Ain't'.* In

https://www.researchgate.net/publication/312218327_'Ain't'_ain't_Standard_English_or_is_it_dealing_with_'Ain't'.

[4] Op.cit Martinez, P Ignacio (2013) *Non-Standard Negation in Modern English. A Corpus-Based Study of Four Salient Features.*

[5] Kiesinger,Diana (2015) *Lexical Choice in Apologies as Markers of Social Class in England.* Publisher: Grin Verlag.

[6] Op.cit Kiesinger,Diana (2015) *Lexical Choice in Apologies as Markers of Social Class in England.* Publisher: Grin Verlag.P.2.

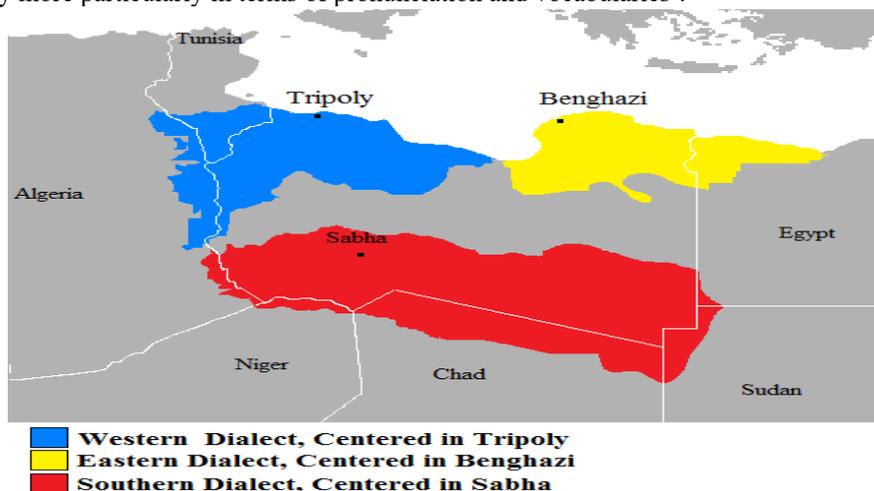[7] Crystal, D (2002) *The English Language.* London: Penguin Books.

[8] Marttinen, M (2010) U or non-U?: *A study on social factors and word choices in contemporary British English,* Bachelor's thesis: University of Jyväskylä, Department of Languages.

[9] Op.cit Marttinen, M (2010) U or non-U?: *A study on social factors and word choices in contemporary British English,* Bachelor's thesis: University of Jyväskylä, Department of Languages. P.11.

[10] Fox, K. (2004) *Watching the English: The Hidden rules of the English Behaviour.* London: Hodder & Stoughton.

[11] Masaoud,Alzobair (2019) Apologies Strategies among Libyan Learners of English at Omar Al-Mukhtar University. *International Journal of Linguistics.*Vol. 11, No.6.

dialects to some extent vary more particularly in terms of pronunciation and vocabularies[1].

Western Dialect, Centered in Tripoly
Eastern Dialect, Centered in Benghazi
Southern Dialect, Centered in Sabha

Libyan dialects and their geographical distribution[2]

Even though there are no such empirical studies on social class and language use. The word pairs are commonly used in daily conversation among distinct groups of the society. The language use among social classes in Libya can be obviously perceived. In Benghazi for example, which is my home city (the second city in Libya after the capital Tripoli is located in eastern area as shown in the map). They use the word pairs as it showed in the following examples:

Libyan Colloquial Arabic in the city Benghazi	Standard Modern Arabic (SMA)
معليش .1	آسـف
Maleaish,	Aaseif
Meaning: Pardon	Sorry
وسط الحـوش .2	دار الأكـل
Wasat alhawsh	Dar al'akl
Meaning: The hall	Dining-room
P - S	P - S
شكـارة- شكـاير .3	كيـس- أكياس
Shkayir -Shkara	Akyas - kyss
Meaning: Plastic bag(s)	Plastic bag(s)

The word 'Maaleish'is the most typical Libyan words in daily talk even in Egypt. It is hugely used between the middle and lower classes specifically in the context of request and apology. For example:

Request: معليش نبي حجز دكتور أسنان
Meaning in English: **Pardon**, I want reservation for dentist.

Apology: معليش طولت عليك
Meaning in English: **Pardon**, I got late.

Comparing to the word 'Assif' which is remarked among the individuals of upper class. It is used in the context of apology for example:

Apology: آسف مارديتش علي رسائلك
Meaning in English: Sorry, I didn't reply to your messages.
Also, in order reduce distance or to be more clear, sometimes the upper class "are converging downwards towards the lesser linguistic proficiency of their addressees"[3]

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[1] Hamed, Fawzi (2014) A sociolinguistic perspective on the Arab Spring and Its Impact on Language Planning Policy: the Case of Libya. *Arab World English Journal*. Vol.5.No. 3.
[2]Alhammi, H Albashir& Alfard, A Ramadan (2017) Building a Twitter Social Media Network Corpus For Libyan Dialect. *International Journal of computer Electrical Engineering.* Vol 10, No 1, PP.46-52.
[3] Holmes,J, 2 edition (2001) *An introduction to sociolinguistics,* Pearson Educaton Limited. P.231

They use the word 'Maaleish' with people not educated or whom live in small villages.

Regarding the word 'وسط الحوش' is a common word used among families of some middle class individuals and enormously used by the lower class. Regarding the term 'دار الأكل' has a high overtone that mark the upper class particularly women, whereas some members of middle class use it as a prestigious word. They use it when they are self-conscious in their speech behavior to be appropriate to the target group (upper lass)[1].

The other substitutive term 'كيس' is significantly a prestigious upper class word, and can be observed particularly among women who rated higher education. In shopping,

it is clearly used. Following, the word 'شكارة', although has a lower overtone, it is extensively used in daily life among individuals of middle and lower class. Whether in singular or plural form as shown in the these examples:

-Non-U class : نبي تلات شكاير للخضرة والفاكهة

Meaning in English: I want three plastic bags for vegetables and fruits.

-U class: لو سمحت، نحتاج كيس آخر

Meaning in English: Excuse me, I need one more plastic bag.

Moreover, members of upper class use the word 'شكارة' to accommodate their speech to the general speech community[2] ,specifically this type of words. It is very

public in Benghazi, in shopping, books shops, restaurants, companies for rubbish clearance, and so on.

4.6 Identity

As people belong to a vary social groups, thus they have numerous social identities. Each community has its own language or variety that signal to their identity. When they speak that language, variety or jargon, a sense of belonging to a particular group is considerable. For instance, an ethnic minority have a minority language, lawyers have their own style, cars mechanics have their own jargon and so on. So what group or individuals, the language or a variety of language they use means "us/identity"[3].

According to social sciences, identity is defined "the way that individuals label themselves as members of a particular group; in psychology, it refers to an individuals' self-esteem or self-image[4]. In this field "identity is rooted not in genetics but in heritable cultural forms, especially language, which symbolizes and in more extreme essentialist modes, ironically embody an ethnic group's distinctive cultural identity"[5]. Hence, language intersects with identity as it is one of its manifestation, and cultural components of the community. From psychosocial perspective "identity is not something you have, it is something you do".[6] The use of specific dialect, accent or lexical term reflects speaker's identity. [7]

For this motivation, the Berber, the ethnic minority lives in Libya, speakers of Tamazight, the native tongue, revive their language which has banned during four decades (1969-2011).

Berbers are indigenous inhabitants and a widespread community in Northern African countries. In Libya, Berbers represent approximately 9% of the population (see image 1)[8]. In 1973, The president Gaddafi launched a "Cultural Revolution" under which any publications not in accordance with the principles espoused in his "Green Book" were destroyed. He considered Berbers a threat on his regime's ideology. He aimed to unify all Libyans under the Arab identity[9].

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[1] Kiesinger,Diana (2015)*Lexical Choice in Apologies as Markers of Social Class in England.*Publisher: Grin Verlag.

[2] Op,cit Kiesinger,Diana (2015) *Lexical Choice in Apologies as Markers of Social Class in England.* Publisher: Grin Verlag.

[3] Byram,Michael (2006) *languages and identities*, Language Policy Division, Strasbourg.

[4] Fishman, Joshua (1999) *Handbook of Language and Ethnic Identity*, Oxford University Press.p.448.

[5] Bucholtz,,Mary and Hall, Kira cited in *A companion to linguistic anthropology*, chapter 16. Publisher: Blackwell. P.374.

[6] Shahrebabaki, Masoud Mahmoodi (2018) *Language and Identity: A critique*, Journal of Narrative and Language Studies-December 2018, Vol 6-Issue 11. P.217.

[7] Op.cit 48.

[8] Khawala et al (2021) Libyan Arab Attitudes towards the recognition and use of non- Arab ethnic minority languages in the official and public domains in Libya, Al-mukhtar Journal of Social Sciences, Libya, Vol 39-No 2, 2021.PP503-532.

[9] Source: https://www.middleeasteye.net/features/amazigh-libya-revive-their-previously-banned-language, Retrieved: 27/12/2022.

The profile of ethnic groups in Libya[1]

According to Gaddafi, the Amazigh are originally Arab, and their language "a mere dialect". Even the registration of non-Arab names was prohibited and the Libya's first Amazigh organisation was forbidden. If any anyone tries to revive their culture was prosecuted[2].

Nowadays, after the 17th February uprising in 2011, Berber activists called on the new rulers to recognize them and their tongue in a new constitution. As Fathi Salem Abuzakar clarified "Language rights are not a matter that is subject to a vote. We want the government, and the coming government, to comprehend that the language is part of the Libyan equation."[3]

The Tamazight classes (see image 1) started at schools in 2013. It is written in Tifinagh, the Amazigh script (see image 2).

"1"   Tamazight class [4]

1 Source: https://fanack.com/libya/population-of-libya/ Retrieved: 11/1/2022
2 Source: https://www.middleeasteye.net/features/amazigh-libya-revive-their-previously-banned-language, Retrieved: 27/12/2021.
3Source: https://en.218tv.net/2018/12/06/rebirth-of-lost-amazigh-language-in-libya/ Retrieved: 20/01/2022.
4 https://www.middleeasteye.net/features/amazigh-libya-revive-their-previously-banned-language Retrieved: 27.12.2021.

"2" The new books teaching the Amazigh children a language that they previously would not have been allowed to learn outside their homes.[1]

5. Conclusion

As pointed out, the linguistic behaviour and social context are mutual. It considers the expressive level of communication according to how and why. It is measured by several factors which clarified earlier. The choice displays the social and the cultural dimension among individuals themselves and the individuals of the community.

However, the criterion of these factors is different depending on the culture of the community, and also, the power which set up the official or the standard language in a multilingual country.

Broadly speaking, the individuals' speech, reflect the substantial environment where they live, the social environment, the social values and believes as well. Much attention has been given to Gender that reveals this direction. In most communities, men and women use different styles, but the range of culture determines the extension or the restriction of men and women speech. Taboo, for instance, which is forbidden or immoral, remains the main characteristic that separates men and women speech.

Some examples are presented from the western community and the Arabic as well, more particularly in Libya. Even though there is no conducted studies on gender, but it is possible to observe the words and the styles that women in Libya use in daily talk.

As well as age is a significant factor, because at all ages the linguistic features vary, and each generation use appropriate patterns that are proper for every age-group[2]. And takes into account the socio-culture aspect of age among different societies.

Still, Libya lack of studies on linguistic choice and language variation in terms of age, gender as mentioned early, social class and identity. The issue of language and identity is still controversial. After the 17th February uprising 2011, the ethnic groups like the Berber still on hold to enact their language in the new Libyan constitution which is not has been declared so far.

Furthermore, in the direction of language use and society, it should to consider the mechanism of Language and the society are a matter of change. The social mobility affects the linguistic behaviour as well. The styles or words that were marked only for upper class use, nowadays due to contemporary world's higher rate of education and globalisation, have became less distinction between the social classes as the examples were shown earlier. Nevertheless, some linguistic features still in use in some countries like the United-States, United-kingdom and Libya, which derived from fifties'. They are considerably prestigious and have overtone.

On the whole, although this paper is a brief scale study, however, it shed light on a huge topic, language in social context with some examples from different communities. It is recommended to examine the factors behind language, variety or code choice within social context separately. Using interviews and statistical analysis are required in the future studies more particularly in the example of Libya.

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[1] Op.cit. https://www.middleeasteye.net/features/amazigh-libya-revive-their-previously-banned-language Retrieved: 27.12.2021.
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