

A Review of Towards A Critical Sociolinguistics

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Abstract:

This paper is a review article of *Towards A Critical Sociolinguistics* is an edited book by Rajendra Singh. The emergence of critical sociolinguistics as a new trend in sociolinguistics has been the vehicle for addressing the deplorable theory of power and its absence of a social reform agenda. People's positions in social hierarchy and various levels of linguistic hierarchy and other forms of oppression that they experience are related, according to critical sociolinguistics. The fundamental idea in relations of inequality is power. The likelihood that individuals or groups will carry out their wishes, despite outside opposition, is referred to as power. Classes, status groups, and political parties are all implicated in the allocation of power. Critical sociolinguistics has its origins in Pecheux's critical social theory approach; the main source for Pecheux's social theory approach was approach in social theory was Althusser's Marxist theory of ideology (1971). Althusser has drawn attention to the important role that ideology plays in maintaining or altering socio-political relations. Furthermore, he contends that ideology takes on actual forms and is not only an abstract concept. Furthermore, Pecheux (1979), referenced in Fairclough (1992:310), explained how ideology functions by establishing people as social subjects and placing them in subject "positions" while simultaneously creating the illusion that they are free agents.

Key words: (Critical sociolinguistics, variables, Ideology, Power, Review book, Critical theory).

مراجعة نحو علم اللغة الاجتماعي النقدي

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كلية المعارف الجامعية

الملخص:

هذه الورقة هي مقالة مراجعة لكتاب "نحو علم اللغة الاجتماعي النقدي" وهو كتاب محرر بقلم راجندرا سينغ. كان ظهور علم اللغة الاجتماعي النقدي باعتباره اتجاهًا جديدًا في علم اللغة الاجتماعي هو الوسيلة لمعالجة نظرية القوة المؤسفة وغيابها عن أجندة الإصلاح الاجتماعي. ترتبط مواقف الناس في التسلسل الهرمي الاجتماعي ومستويات مختلفة من التسلسل الهرمي اللغوي وأشكال القمع الأخرى التي يتعرضون لها ، وفقًا لعلم اللغة الاجتماعي النقدي. الفكرة الأساسية في علاقات عدم المساواة هي القوة.

يشار إلى احتمال أن ينفذ الأفراد أو الجماعات رغباتهم ، على الرغم من المعارضة الخارجية ، بالسلطة. الطبقات والمجموعات والأحزاب السياسية متورطة في توزيع السلطة. تعود أصول علم اللغة الاجتماعي النقدي إلى نهج النظرية الاجتماعية النقدية لبيشو. كان المصدر الرئيسي لنهج النظرية الاجتماعية لبيشو هو النهج في النظرية الاجتماعية وهو النظرية الماركسية للأيدولوجيا لألتوسير (١٩٧١). لفت ألتوسير الانتباه إلى الدور المهم الذي تلعبه الأيدولوجيا في الحفاظ على العلاقات الاجتماعية والسياسية أو تغييرها. علاوة على ذلك ، يؤكد أن الأيدولوجيا تتخذ أشكالاً حقيقية وليست مجرد مفهوم مجرد. علاوة على ذلك ، أوضح (1979) Pecheux ، المشار إليه في (1992: 310) Fairclough ، كيف تعمل الأيدولوجيا من خلال جعل الناس ذواتاً اجتماعية ووضعهم في "مواقع" موضوعية بينما يخلقون في نفس الوقت الوهم بأنهم عملاء أحرار. الكلمات المفتاحية: (علم اللغة الاجتماعي النقدي ، المتغيرات ، الأيدولوجيا ، القوة ، كتاب المراجعة ، النظرية النقدية).

Introduction

Towards A Critical Sociolinguistics is an edited book by Rajendra Singh. Sociolinguistics lies between Bloomfieldian idiolect and Chomskyan Universal Grammar (UG), and it is responsible for generating and answering questions about the vast void between the two. The scope of the problem is large enough that a broadly defined sociolinguistics may deal with anything from the finer points of Arabic pharyngealization to the ultimate destinies of whole nations (Miller, 2019). Previously, to narrow such an internal gap, researchers must first examine the factors that unite a language's native speakers despite differences in factors like caste, religion, social class, and levels of education. (both in the sense of potentially and literally, or in other words, in hegemony and freedom). What, if anything, sets native speakers of one language apart from native speakers of another, despite the fact that they may have the same social class and other demographic characteristics?

It is true that structuralists argue that "idiolect" and "UG" are synonymous. Despite the fuzziness of terms like "dialect" and "language," it is crucial to investigate what makes Hindi and Urdu unique from one another. Despite their shared genetic heritage and striking synchronic isomorphism, native Icelanders are unable to communicate in Faroese (Bailey, 1973). It is conceivable that the metaphors we use to describe grammar—such as "static," "positivist," and "structuralist"—are inaccurate or that something else is at play here. However, we have to answer questions like that.

Towards Critical Sociolinguistics authors and editors' deep dissatisfaction with three interconnected and pervasive problems in the field of sociolinguistics led them to conduct the present study. These include (1) the researcher's function as a go-between and translator; (2) the nature of human disciplines (such as political sociologies and linguistics); and (3) A discussion of the structural circumstances in which discourse (between individuals, and between individuals and leaders) occurs.

There are several ways to display the book's twelve chapters. They had been introduced in a roundabout way in the previous paragraphs. It might be more straightforward to just list the sections into which they are separated:

1. The first four chapters examine the empirical and conceptual foundations of variationism 'tools,' a subfield of sociolinguistics.
2. Chapters 5–8 examine the theoretical and methodological underpinnings of some of our most common sociolinguistics practices and provide essential clues as to the shape that future sociolinguistics might take.;
3. Chapters 9–12 deal with a variety of macro-sociolinguistics concerns, setting the framework for future research that goes beyond these assumptions and constructs a considerable linkage between sociality and human linguistics.

1: When Sociolinguistic Variability Ceases to Exist

In this article, we look at the challenges of identifying non-phonological variables, emphasizing how the presence of referential meaning in this kind of variation complicates matters. The author suggests that the requirement that all alternates have the same referential meaning be loosened and replaced with functional comparability criteria. Furthermore, syntactic alternates should not be analyzed as sociolinguistic variables' until two additional requirements are met: (1) Unlike the passive variable, being and having have been shown to carry non-referential information of stylistic, social, or other significance; and (2) as they are demonstrated to be a linguistic language analogous to phonological factors; that is, items whose defining attribute is a measurable co-variation and for which the frequency correlations are the precise signals of those variations (Labov, 1972).

Regarding the last criterion, it is essential to note that, even in phonology, there is still a lack of solid evidence that varied frequencies might convey social value. However, if the idea of sociolinguistic variables as an analytical tool is to be extended to them, this aspect must also be retained for syntactic variables. Finally, in the situation of non-phonological variation, quantitative assertions

can be taken as facts, and probabilistic principles can be applied as heuristics. The regularities and trends of probabilistic analysis must be explained in a formal and meaningful way. Linguistics, sociology, psychology, and anthropology will be utilized to provide substantial explanations. On the other hand, discipline boundaries are significantly less appealing than explanations.

2: Dialect and Syntactic Divergence

According to the traditional generative model, linguistic change begins with modifying low-level rules. The fundamental grammar representations can be restructured after a succession of such modifications. Restructuring occurs when a language's essential identity at time "t1" differs from its daughter language at time "t2". On the other hand, similar changes do not occur in all variations of a language simultaneously. Because of the time lag factor, dialect divergence arises. Two sister dialects, "a" and "b", may have a structural identity at time "t1". If dialect "a" has modified at "t2" while dialect "b" has not, dialect "a"'s identity will be lost. If rule modifications have recently occurred in dialect "a", the divergence will be limited to minor differences. If "a" undergoes rearrangement but "b" does not, larger repercussions might result from divergence (Labov, 1989).

Given the possibility of radical restructurings, the palatal hypothesis can only be salvaged by requiring that such reorganizations occur concurrently in all single-language dialects. This is utterly ludicrous. Think about the implications of direct convergence being supported by sociolinguistic constraints. There are two conceivable transformations in theory. Vernacular speakers must adopt the practices of a prestige variety "b," such as step-by-step retracing or footstep-following, to conform to that variety's standards. The steps must be followed when "b" has changed but "a" has not. To adjust to the prestige model, "b" must be reevaluated in light of recent developments. If vernacular a changes (either as a result of interaction or via 'natural' evolutionary processes), then the standard b must also change, and this requires retracing some of your steps. If dialect divergence develops owing to the low-level modification social distribution and/or restricted geographical, then adopting the standard requires rolling back the change that has happened (Labov, 1989).

3: Revisiting the Evidence from India on the autonomy of Social Variables

Like other hybrid fields, sociolinguistics has challenges due to the ad hoc way in which it combines different types of conceptual frameworks to do its function. It is vital that difficulties like the ones outlined above be reexamined if we are to break free from this impasse. The sociolinguistic literature is replete

with such topics. Consider the quandary raised by Nadkarni (1975). We will just talk about the "social" problem it causes here because Singh (1986) looks at the seemingly pointless (from a structural point of view) reactivation or reborrowing of the short-paused relativization retained pattern. Singh has previously questioned the linguistic foundation of Nadkarni's "motivelessness" assertion: Konkani possesses an advanced Indo-Aryan style of forming relative clauses (1986). To continue, he discusses several "sociological" issues, including code-switching and its relationship to social class. He concludes that the borrowings are founded on Kannada's "functional superiority," as the prestige of the language is low in the area.

Brahmanic status arguments have been studied from the ground up, including their genesis and the structural basis of these arguments, as well as the "non-standard" counter-cultural indications obtained from folk culture and interpretations of social history and reality. Another instance is the sociolinguist's exploration of several facets of Hindi. Hindi's "pleonastic" relative clause and its idiosyncratic usage of Perso-Arabic phonological sounds like "/z/" and "/f/" are seen as evidence in favor of the variability theory proposed by Shapiro and Schiffman (1981: 54).

4: The Quiet Demise of Variable Rules

It is no coincidence that the variable rule has vanished from linguistic theory at the same time as some of the most influential variation analysts have shown little interest in attempting to build a comprehensive formal theory. William Labov has recognized the value of formal theories of syntax and phonology on many occasions. The principles of a vowel shift that he proposed, the work that he and others have done to solve the "actuation problem," and Labov's (1989) careful and well-reasoned definition of the close connection among sound variation and modifications and the idea of "speaking community" might all be employed to form the basis of a more comprehensive general theory that incorporates variation. Despite this, Labov has not focused much on developing broad concepts.

In my view, Charles-James Bailey's theorist provides the best formal account of language in terms of its diversity and transformation (for example, Bailey 1982, 1987 forthcoming). Bailey distinguishes between sociocommunicational and neurobiological languages. He refers to all the factors that influence language as a result of its use as sociocommunicational. Style, ethnicity, social standing, and gender all have a role. Additionally included in this group are pragmatic and discourse patterns.

Human potential and the physiological development of language ability are the focus of the neurobiological study of language acquisition. Changeable rules are part of developmental linguistics. Variable limitations are developed from marking principles stated by neurobiology in Bailey's approach. In other words, variable rules should be viewed as a technique of formalizing explanatory components of the theory rather than explanations in and of themselves.

5: A Review of Sociological Categories and Models for Analyzing Language Variation

There can never be a solid bridge between sociology and linguistics so long as sociologists maintain the view that society may be produced independently of language and linguists maintain that language exists independently of the social actors who use it. Unfortunately, sociology is plagued by its crises and conflicts. Thus, it is unable to provide answers to the difficulties we face. Linguists do not have ready-made sociological theories to fit their data because connections among linguistic traits and social classifications do not indicate all about the social relevance speakers impart through language structure.

The study argues that linguists need to build interpretative tools to fully grasp the variety of linguistic languages. Social scientists have been led astray too frequently into believing that only an empiricist epistemologies may provide the groundwork for a convincing explanation. I disagree with Labov (1980) that the answer to present insoluble difficulties in semantics will emerge when more advanced computational models are accessible and that developing new quantitative approaches for studying variation is crucial to linguistic advancement. Results from approaches alone do not disclose conclusions with independent significance.

Only when connected to certain theoretical notions and models, can they have any practical significance. Thom (1975: 5) claims that although Descartes explained everything, Newton computed everything. The issue of explanation is one to which scientific philosophy has no solution. A "third-world presence," to employ Popperian language, is missing from the explanation. Because of this, it is impossible to evaluate it independently of the social context in which it is articulated or what role it serves within a certain epistemology.

6: Explanatory and Descriptive Capabilities of Sociolinguistics Rules

The correlationalist and conversationalist approaches are presented in this chapter as two important methodologies for sociolinguistic research. Regulatory standards, social constructions unrelated to the interaction processes, static descriptions, and a shallow appreciation for the significance of social relationships are all missing from the correlationalist paradigm. Nonetheless, it attempts to account for linguistic diversity by grouping languages into groups based on their place in the culture's historical development. Interpretive sociology works with instructions or principles representing universal features of interactional processes while allowing for local variability rather than the recipient design concept.

Without starting with preexisting sociological assumptions, they investigate social order on a micro level. We may call this technique natural sociology, in contrast to behavioristic sociology, since it focuses on employing the fewest analytical categories possible. I proposed a combination approach that integrated both strategies in the preceding section. Rather than trying to cover all of the methodological challenges and relevant research topics, the researcher prefers to highlight a few critical elements by suggesting several sociolinguistic study topics:

1. Any research should be applied to validate it. Through fieldwork, individuals may become more conscious of language diversity, minority difficulties, and community tolerance. The participants in the research should get something from it.
2. Different phonological and morphological forms of the same referent should not limit the social meaning of a word anymore. Syntactic and semantic diversity should be included in sociolinguistic research. It's possible that the study will be exploratory in nature, eschewing the use of statistical statistics or any elaborate "semantic equivalents." Investigating the semantic features and stylistic range of a particular variation that sets it apart from other forms or kinds of communication may also be fruitful. Whether deliberate or not, communication methods constitute the surface features of underlying notions of social meaning and so should not be overlooked in academic inquiry.
3. The social roots of speech diversity, linguistic inequality, attitudes, verbal routines, stigmatization of differences, and other associated phenomena must now be defined and explained. The level of technical synchronic descriptions of variation has been quite good. However, the present scientific discussion about how best to quantify variance is more quantitative and of little utility in the

field. Why individuals act and speak the way they do, how and when they adopt particular sociolinguistic identities, and how and why they accept or reject the linguistic and cultural diversity that characterizes their everyday interactions should all be explored. The effects of learning a particular language on one's social conduct and happiness need to be studied in more depth. We hope to do such a study by treating data as evidence and tools to strengthen dialogue rather than as proof of an intriguing hypothesis.

4. Differences in quality across different product categories have been the subject of much research. A lot of the fundamental distinctions between species are eliminated by this strategy. It would be beneficial to examine the social and cultural values associated with a single variant or sociolect over its whole spectrum of syntactic, semantic, and stylistic manifestations. It is necessary to create acceptable cross-sectional comparison methodologies. With fewer comparability constraints, a wider range of social meanings might be investigated.

5. Sociolinguistic research may help identify whether we are accurate or erroneous in our linguistic descriptions to some degree, but not conclusively. This assertion of Labov has been debunked by Romaine (1981).

To determine whether or not an analysis is formal or legitimate, von Wright (1971) argues that we might not rely on formally defined criteria such as tests of significance (2) and factor analysis but rather utilize our knowledge of the facts in light of our collective human history. There were some very difficult and perhaps contentious passages in this chapter. Neither variable rules nor componential analysis was the subject of my argument. However, I think I have shown that there's more to sociolinguistics than recording the use of recurrent rules in a well-delineated corpus. As a sociolinguistic endeavor, explaining occurrences at the surface level by means of behavioral norms is the most practical, integrated, and convenient option.

(1) Semantic and pragmatic variation in linguistic structures and their social implications;

(2) The diversity roots, both individual and societal, as well as the steps are taken to achieve sociolinguistic and cultural variety; and

(3) Definition of "follow a sociolinguistic rule" Instructions for language usage responsive to context are called constitutive norms, and they serve various social purposes. .

8: Language Death

Terminal language deterioration seems to be marked by a tendency toward monostylism, in which recessive languages are increasingly used only in informal settings, such as at home. Therefore, there is only a tiny range of informal styles available for use throughout phonology and syntax (For example, as previously proven, a lack of style formality abounds in subordination). As a language's style shrinks, it acquires less suitability for use in various contexts and for various purposes.

It also implies the abolition of sociolinguistic norms that govern stylistic choice. These sociophonological characteristics have been disregarded while criticizing monostylism claims. With his research on the tales of an East Sutherland Gaelic speaker, Dorian has made stylistic contributions to our understanding of monostylism in language decline. From what she has said, this person does not seem like they have mastered the recessive language to the point that they can communicate effectively with others. This supports my and others' hypotheses on the monostylism role in the language's syntax and semantics breakdown. Monosyllabic features are common in pidgin languages, as are limited grammar and vocabulary, synthetic constructs, a lack of subordination, inflectional morphology and morphonology, and a lack of subordination. Because they can only be used in particular social contexts and for certain reasons, pidgins are also an obvious example of dysfunctional speech.

While there are some similarities between pidgins and dying languages, there are also important distinctions. For example, while the speech situations, roles, domains, and attitudes of speakers of pidgins and dying languages are all different, pidgins' learning processes can also be quite different from those of dying languages. Additionally, there are two key distinctions:

(i) Dying languages, unlike pidgins, are characterized by a great deal of variability, such as the extensive use of free allophones. "Arvanitika [...] is in a great flux state, with no meaningful language rules," according to a widespread observation about Greek Albanian. Reducing recessive language degradation or, first and foremost, relaxing general sociolinguistic restrictions.

(ii) Another common practice among speakers of endangered languages is code-switching, which occurs even inside sentences.

(iii) As a theoretical language for Dorian's finding, imperfect speakers ("semi-speakers") might have only rudimentary lexical and grammatical proficiency in recessive languages (Compared to more experienced

fluent speakers). They may have poor lexical and grammatical skills, but their proficiency in sociolinguistic and communicative areas more than makes up for it.

However, it might be remiss of me not to criticize the oversimplification of language death (of indigenous languages in Mexico) offered by Knab and Hasson de Knab (1979, p. 481) by claiming that:

"The process of language replacement and its ultimate end, language death, are the result of changing relationships between Mexico's capitalist national economy and indigenous communities."

And tossing aside fleeting details like:

- 1) No one would dispute that socioeconomic and political development are the most fundamental or initial "causes" of linguistic shifts (hence, an essential but insufficient condition for the death of a language).
- 2) Knab and Hasson de Knab (1979) pinpointed several epochs of social and economic development in the Puebla valley among the Aztec-speaking population. At the current state of our understanding, an explanation for language death may seek to describe the interplay between hospitable and inhospitable circumstances and elements. However, similar to other areas of diachronic linguistics, it is unable to predict or account for situations when a language is in terminal decline or has died (apart from the meaningless shift from terminal decline to death after terminal speakers disappear).

As a result, sociolinguistic theories of language decline and extinction face a serious challenge from the 'tip' or sudden breakdown in transmission. After a protracted and sluggish shift from the genetic to the dominant language and the continuous functional and structural degeneration of the genetic language, there may be a sudden change within several years from a tradition of at least partial transmission of the recessive language to a complete stop in parents conveying it to the next generation of children.

9: Sex Silences, Interruptions, and Conversation Roles

The turn-taking system deserves discussion as a turn of economics in which turns are distributed in a manner analogous to that of a commodity. For example, the distribution of turns may be similar to the changes between male and female genders in the turns distribution might be parallel to the changes among female and male genders. It is in their best interests to engage in society's economic framework. It is conceivable. It is worth noting that the turn-taking system's operation influences the turn allocation. In order to finish a job, the system decides how to divide resources. The introduction and development

of topics are examples of conversational interactional occurrences. Our transcripts show that male women in conversations routinely undervalue female participants by not allowing them to fully utilize their turns or providing necessary support for subject growth. As a consequence, we believe that male control of macro-institutions demonstrates masculine dominance. Control over at least a section of one micro institution also manifests in society. The author does not guarantee that asymmetric tendencies are common in male-female debates. Future studies of the contexts in which they take place—i.e., the circumstances in which sex roles affect Conversationalists' and sex-linked actors' behavior—will face a difficult test as a result of the standard. There is much variety in the ways people interact in conversation.

10: Multilingual Society Communication - Missed Opportunities

Like work, language is a sociable, enjoyable, truthful, and socially responsible way to express oneself. The purpose of language theory is to reconstruct the background and future of such liberty. Oneness will distinguish between language structure and language usage rather than the current two autonomous of competence orderliness and performance anarchy. One way to think about a discourse theory is as a logical reconstruction of the actualization of discourse possibilities. The dialectics of Nature-Man-Society, and what Man accomplishes dialectically with and as Nature and Man, are the grounds upon which social and linguistic philosophy are built. To link interactional inconsistencies with societal ones, sociolinguists need to take the substantial pluralist promises of democracies rationally and seriously rebuild their actualizations and genesis (fake and real) (Singh, 1992).

This cannot be approached as a simple contrast between "resource management" and "communication techniques"; rather, it must be framed as a dialectic between ideology and ideology critique. Since the functionalist sociological conception of ideology is blind to its positive side, only its negative side, in terms of its purpose, is comprehended. A-sociolinguists must additionally classify situation-specific techniques as subsets (deviant or not) of general or universal speech norms. The reconstruction begins with Habermas reimagining the Ideal Speech Situations as a kind of communicative proficiency. The scarcity of sociological studies explains why functionalism is so prevalent in sociolinguistics. However, sociolinguists have been entirely ignored in the critical arguments between phenomenology and Marxism, especially the rejuvenated version of Marxism that has found new life by returning to its phenomenological roots.

The field of linguistics (grammar) is equally at fault, given the methodological underpinnings of its dismissal of the inventive features of parole. When the pleasure of communicating via language is taken away by hegemony and power, the illusion of comprehension that remains may be more revolutionary than the kindness and tolerance fostered by interaction across linguistic or cultural boundaries. The rulers' instrumentalism approach to language in both circumstances turns language's inherent beauty and delight against itself, diminishing both. However, in doing so, they inevitably and paradoxically confirm it.

11: Spanish and English Political Topography - New York Puerto Rican Neighborhood View

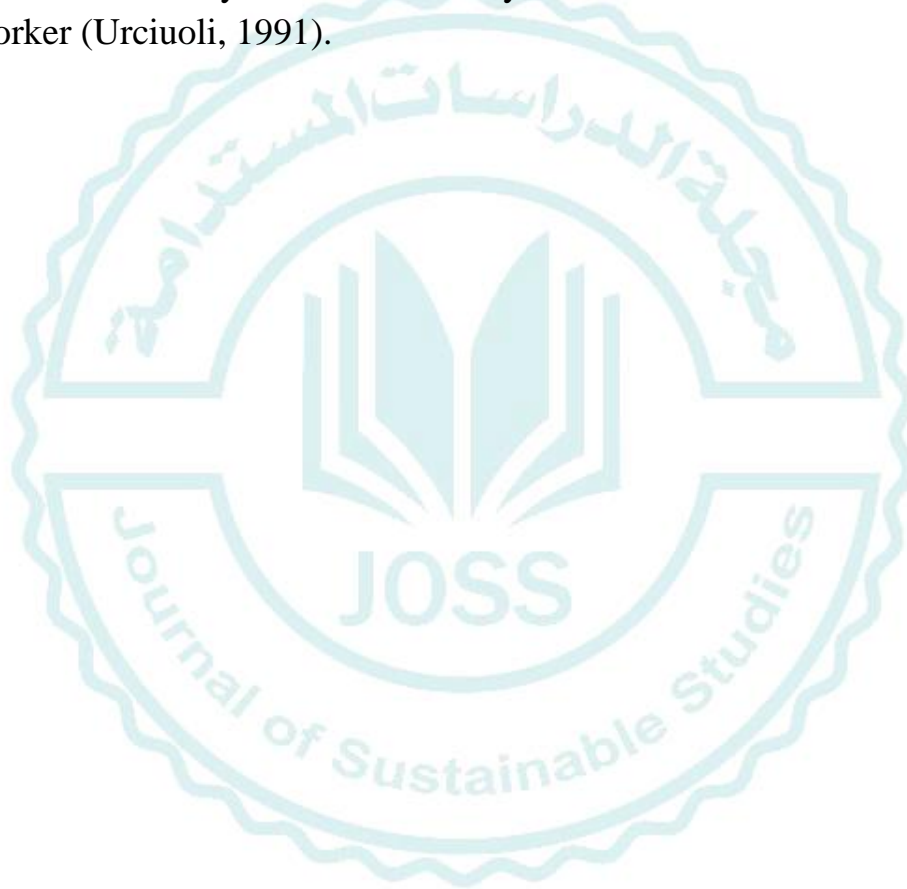
Language is a social construct that divides ideas, much like ethnicity, race, or ethnic background. Since the rise of one language necessarily means the contraction of another, Spanish and English's political and cultural ideals are diametrically opposed when seen as a zero-sum game. Three interconnected factors govern how Puerto Ricans in the inner city speak English to one another, to their black neighbors, and middle-class whites. Thus, opinions on how distinctive English is from Spanish vary (Urciuoli, 1991).

Puerto Ricans' English of middle-class whites are endangered by their infamous grammatical and accent errors, further demonizing them from white Americans. Puerto Ricans blend "accidental" or symbolic Spanish with their black friends and neighbors to retain a feeling of the place. The use of English among Puerto Ricans is closely related to Spanish, preserving a unique Latino identity (Urciuoli, 1991).

In a "political economy of language action," each English and Spanish construction is treated as a cultural object. In mainstream American culture, being Puerto Rican is seen as a detriment to one's credibility and authority, whereas being American is seen as a positive. This does not happen on a micro level because individuals lack the same degree of control over one another as they would in a middle-class white society. Incorporating Puerto Rican idioms and expressions into standard English serves a useful purpose here. It is now a political process to shape someone's character. Gender and ethnicity, as aspects of an individual's personhood, seem to be nested inside the more fundamental characteristics of race and class (Urciuoli, 1991).

Politically, the gap between classes and races is so broad that the boundaries between them are unaffected by gender outside the scope of the political race. It would seem that ethnicity is nested inside the concept of race.

There must be no room for doubt, unlike the often hazy situation at the neighborhood level. In a period where social class and race no longer matter, artists use gender and ethnicity to create a more subtle contrast between English and Spanish. This points to a political view of language skills. A disenfranchised language's purposes and aims often replicate those of the dominant culture without explicitly considering "power structure as an independent variable," This may be perceived as problematic when the language is used to build a respectable identity. Differences in communication between Lena Johnson and Eva Cortez are irrelevant in the grand scheme. It might have disastrous results if they cannot effectively communicate with their landlord or social worker (Urciuoli, 1991).



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