

**HABIBIA ISLAMICUS** (The International Journal of Arabic & Islamic Research) (Bi-Annual) Trilingual (Arabic, English, Urdu)  
ISSN:2664-4916 (P) 2664-4924 (E)

Home Page: <http://habibiaislamicus.com>

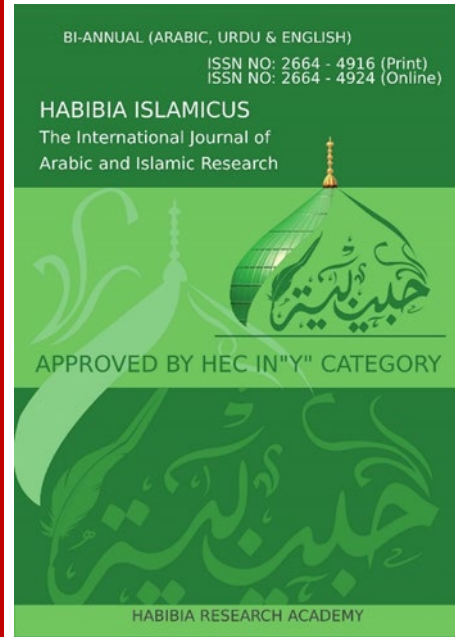
Approved by HEC in Y Category

Indexing: IRI (AIU), Australian Islamic Library, ARI, ISI, SIS, Euro pub.

PUBLISHER HABIBIA RESEARCH ACADEMY  
Project of JAMIA HABIBIA INTERNATIONAL,  
Reg. No: KAR No. 2287 Societies Registration  
Act XXI of 1860 Govt. of Sindh, Pakistan.

Website: [www.habibia.edu.pk](http://www.habibia.edu.pk),

This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).



**TOPIC:**

**IMPACT OF GLOBALIZATION ON LANGUAGE, CULTURE AND EDUCATION:  
A CHALLENGE TO NATIONAL IDENTITY**

**AUTHORS:**

1. Prof. Dr Sayeda Daud, Dean of Social Sciences Greenwich University, Karachi. Email: [sayedadaud@gmail.com](mailto:sayedadaud@gmail.com) Orcid ID: <https://orcid.org/0000-0002-6867-8489>
2. Dr. Masroor Khanum, Assistant Professor, Federal Urdu University, Karachi. Email: [masroor.khanam@fuuast.edu.pk](mailto:masroor.khanam@fuuast.edu.pk) Orcid ID: <https://orcid.org/0000-0002-3845-8899>
3. Dr. Syed Shahabuddin, Assistant Professor, FUUAST, Karachi – Pakistan. Email: [Shahabhashmi2012@gmail.com](mailto:Shahabhashmi2012@gmail.com) Orcid ID: <http://orchid.org/0000-0002-4255-9043>

**How to Cite:** Daud, Sayeda, Masroor Khanum, and Syed Shahabuddin. 2021. "IMPACT OF GLOBALIZATION ON LANGUAGE, CULTURE AND EDUCATION: A CHALLENGE TO NATIONAL IDENTITY". *Habibia Islamicus (The International Journal of Arabic and Islamic Research)* 5 (1):51-62. <https://doi.org/10.47720/hi.2021.0501e05>.

URL: <http://habibiaislamicus.com/index.php/hirj/article/view/182>

Vol. 5, No.1 || January –March 2021 || P. 51-62  
Published online: 2021-12-10

QR. Code



## IMPACT OF GLOBALIZATION ON LANGUAGE, CULTURE AND EDUCATION: A CHALLENGE TO NATIONAL IDENTITY

Sayeda Daud, Masroor Khanum, Shahabuddin

### **ABSTRACT:**

*This paper aims at how the roots of national vernaculars and cultures directly strengthen the psychological and historical research. This is an internal and external study of history from another point of view, so the educational aspect is based on knowledge of the national culture. It is also a link between reading and writing skills in national culture, which is a typical rule for any nation.*

**KEYWORDS:** Global, Native Vernacular, Culture, Dependence and Acquaintance of Literacy.

### **INTRODUCTION:**

Driving along the French Riviera to the city of Menton, you'll be able to discover young French-speaking teenagers. Their simple dominance of punctuation and French language speech is tempting and happy. Travelling east of Menton for a few minutes without noticing the painted line on the other side of the road when you reach the city of Ventimiglia, you will find young teenagers who speak of an attractive and prosperous Italy. For young people on both sides of the drawn line, everything seems ordinary: simple French or Italian authority, mediation from outside and the reality of the drawn line as a language spoken by children. We have recognized the regularity of these plans, but from a phonetic point of view, they are certainly not. French and Italian, as well as English and the various national dialects are consciously and politically developed, as well as the national boundaries that distinguish them. These institutionalized national dialects were created in the present structures, mainly in the 17th, 18th centuries, and in some countries in the 19th century under the leadership of public authorities. National dialects and national peripheries are interdependent. Together they have created a special character among the greatest sights of the modern world, a huge phonetically homogeneous population of modern countries.(1) Young people communicate in Hungarian on the verge of starvation or in Polish on the verge of Poland, when the language expressed in one place in Hungarian should be equivalent to the language of another country. This circumstance can only exist with such precision since it is intentionally supported by Hungarian educational rules. Within national borders, education supports the stability of the national language by respecting the norms contained in national references to words, books, wording and punctuation measures. In the developed world, we see semantic diversity, sorted simultaneously between countries, with several concrete examples of phonetic consistency within countries. This example is not accidental; it is an indecisive political and educational plan. Let us consider the dialects of Europe in their former general state before they are translated into real national dialects. In the middle Ages, it often happened that individual languages, which are closely related to each other, were constantly understood by each other. If one of them had gone to four cities instead of three, he would not have understood what people were saying. The fourteenth-century language map depicts the losses of trampling isoglosses in areas of general confusion between native speakers. (2) No etymological lines

were drawn on the other side of the street, and semantic suburbs in motion could be drawn unexpectedly, depending on the language used as the basis. Similarly, these dialects underwent radical changes in their development. Rip Van Winkle of the 14th century, who woke up after 100 years of rest instead of a 20-year-old, might think that it is difficult to understand the speech of his children's grandchildren. The requirement of a universal law on dialects is constantly changing, but it has been amended by improving the national complex dialects, backed up by a national education system. Just over 100 years ago, in the 1870s, the famous etymologist Henry Sweet, who served as a model for Henry Higgins in *My Fair Lady*, expected the English, Australians and Americans to speak unimaginable dialects because of their incredible closeness and separation. (3) A distinctive feature of his time was the fact that he was sweet to the best linguists of his time, and his expectations would be the same as those of the various researchers of the time. Prior to the Sweets era, dialects followed the ubiquitous law of successive changes. At any given moment, people speaking the same language, isolated from each other, will see that their dialects move in addition to this. Therefore, Sweet's prediction seemed to be correct, based on the semantic history of the past. Before the expansion of education in the 19th century, speakers had neither an external standard nor an internal storm to maintain the stability of dialects. Thus, in the 18th century, Alexander the Pope wrote a series of works;

“Our sons their fathers’ failing language see,  
And such as Chaucer is, shall Dryden be.” (4)

Anyway, Pope and Sweet made a mistake. We not only understand the current situation of the British and Australians but also read the Pope and Dryden. Most young American students can quickly read the movements of Pope Jonathan de Gulliver. Modern English is undoubtedly more stable than it was imagined at the time. Equivalent used for other European dialects. A monolingual country, as we probably know, has created a modern rural state close to another kind of socio-financial association. Previously, when the economy was in the neighborhood, the profession and position in the network were determined. Since the required currency unit was stored in a small area, the oral dialect served its purpose, and the frequent ambiguity of different languages in the large area did not represent a real weakening of financial and social activity. At a time when researchers and external traders required a language to pass through neighboring airlines, they could use a global language such as the most widely used language or cocaine. They were the first equivalents of today's remarkable national dialects, each of which is now considered one of the most widely spoken languages in the country. After the modern transformations of the XVIII century, financial opportunities for action required a different political and phonetic structure. Monetary units have multiplied, and financial development has been inexorably completed. The chariot paved the way for a steam train, a steam train for the internal combustion engine and so on. The specialist had to constantly adapt to new and more advanced technologies. Faced with the constant evolution of professions required by

the basic modern public order, people had to turn to a wider monetary and social network. A wider correspondence requires knowledge and atypical language. At the same time, the political system had to become correspondingly bigger, requiring wider circles of communication to carry outlaws and provide centralized authority. The correlation of modern nationhood and the needs of industrial society is a thesis that Ernest Gellner develops brilliantly in his book *Nations and Nationalism*. (5) The development of the lace country allows us to imagine a complex correspondence that allows us to imagine the specialization of modern culture. (6) Modern mechanical thinking requires unlimited skills to meet the challenges of the wider economy. Modern nationality is based on teaching competence and typical culture through the national education system. Nationalism," says Gellner, "has its roots in a kind of division of labour that breaks the spirit and continues to develop persistently and globally. It is, therefore, necessary to teach a typical culture in general. Gellner is still looking: Real training in mechanical society is not an exclusive preparation. Modern culture can, according to most criteria, be extremely concentrated in society at all times, but its instructive structure is the least specific, most institutionalized around what has ever existed. It is recognized or recognized that any well-prepared choice can be directed from one specialization to another without significant time losses. (7) The current financial needs have made the institutionalization of languages much more urgent in terms of overall competence. Gellner describes social pedagogy as a necessary mechanical condition for society: Global skills and abnormal digital promotion, specialization and general improvement are part of the company's practical requirements (mechanics). Its units are likely to have to communicate with the person in charge by compiling, summarizing, transmitting and sorting messages. Therefore, this correspondence should be medium and equivalent to generally accepted and institutionalized phonetic information. (8) Gellner's analysis explains the underlying reasons for the development of standardized languages and modern national economies and explains why enormously expensive systems of education are universal in modern nations. Totalitarian nation's may pay only lip service to such ideas as free speech and free elections. But their guarantee off universal education is, as Gellner says, "an ideal more honored in the observance than the breach. In this, it is virtually unique among modern ideas, and this calls for an explanation." The explanation lies in the waiting consequences that proceed from education in our society. Employment opportunities, safety and pride are now, as a rule, also for most men, based on their advice. The training of a person is by far the most valuable activity and, in fact, gives them character. The modern man is not loyal to the leader, the country or trust, no matter what he says, but to the culture (that) of the culture transmitted by the school and not by the society, the only one gives ease of use, pride and pride in the mechanical man. (9) Of course, the mass social and social association, which depends on general education and a single language, has an impact on the identity of people who have sometimes been darker than the public order they provide. But the

manufacturer of textile goods certainly realized that he had to communicate in writing with his distant shippers, customers, and suppliers. The bureaucrat engaged in army raising or tax raising realize that he had to communicate with officials and citizens throughout the land. The new economy with its multiple specialties and the new nation with its bureaucratic structures required an ever-broader use of the written word, and people became increasingly aware of the need for universal literacy and a common language. Everywhere sentiment grew to “improve” and “ascertain”, that is, to stabilize the national languages. (10) The economic and technical forces that first lead to language standardization and mass literacy have continued to gain momentum. Now that economic relationships are instantaneous and global, national vocabularies have grown still larger in scope. Our national glossary covers three specific areas. The first is global. Basic knowledge of the modern world requires knowledge of specific terms known to educated people around the world, regardless of what language they speak. The main vocabulary of modern education contains basic words from world history, societies, topography, natural sciences and natural sciences. Studied in all national educational institutions, not only in a particular national language, it is the most widely used vocabulary in the world. Outside the center, there is a range of vocabularies needed to learn English, regardless of the country in which it is spoken. Work such as Achilles and Scrooge and Scrooge and Scrooge and Scrooge and Scrooge and Scrooge and Falstaff and Cinderella are social competencies in all English-speaking countries, whether or not they were created recently. This comprehensive information is disseminated in English using transnational social skills, a circle shared by competent Britons, South Africans, Americans and Australians. Even if we in each of these countries are constantly concerned about the external and English nature of these common elements, it is very likely that they will remain in place as they are an important reason for widespread English trade. In any case, despite widespread disagreement in global educational circles, every capable person today must have a unique vocabulary for their nation. An experienced Brit should know more about cricket and corn rights than an American. An American, as a British citizen, should know about baseball and the Declaration of Rights. Textbooks containing a national vocabulary have always been developed in evolving nations. (11) In the early days off development, this dimension of cultural literacy is usually a standardized version of the national language. To explain the character and significance of this historical development, it is helpful to contrast Europe with China. Why did linguistic and national standardization arise in Europe in the 18<sup>th</sup> century but not in China? By the 17<sup>th</sup> century, China had printing presses and a stable written language. But even after the arrival of printing, the oral Chinese language did not become standardized throughout the country. To this day, China is still a bilingual country where languages are often ambiguous. Already at the beginning of the long phases of the 20th century, China showed a preventive picture of what can happen in today's world in an overpopulated country that needs to unite and institutionalize its language. Without a single

language, China is not ready to work effectively as a modern and progressive financial institution. What kept China from achieving language standardization? Part of the answer is simple and direct. European languages use an alphabetic system of writing that connects writing and speaking. The written spellings are stable, and because of the alphabetic semi phonetic system of writing, have a definite connection with spoken sounds. Widespread schooling in spelling and pronunciation keeps the sounds of the language from straying very far. School teachers in Australia use basically the same standards of pronunciation and spelling as school teachers in Britain and America. (12) The written language as taught in school stabilizes the spoken language. This is why Sweet's 1877 prediction went wrong. If you're able to read Android English, you can make yourself understood when speaking to another person who can read and write English. But if you are able to read and write Chinese you will not necessarily be able to speak to another person who can read and write Chinese, for the Chinese written symbol is not phonetic. Although the meaning of a written symbol is the same for every Chinese dialect. It represents different sounds in different dialects. The chief dialects of China are in fact mutually unintelligible, and the only way speakers of different dialects can communicate is by writing notes to one another. Thus, the standardization of writing in the spread of reading did not have the same stabilizing effect on language in China as it had in Europe. On the other hand, the example of modern Japan shows that effective standardization of the spoken language is possible without an alphabetic script, as long as the national system of education enforces common standards for pronunciation and grammar. In any case, the least demanding approach to institutionalization and language balance is to follow the European example: adhere to a single, provincial standard, strengthen the structure of sentences at a given time, establish standard spelling and make speeches that are legally taken into account in spelling. In this regard, China has recently attempted to translate Chinese into the Western alphabet and has introduced lonely Mandarin jargon as the *raison d'être* of the national language. The size, labour, expense, and dislocation of this undertaking were breathtaking, and that China was willing to undertake it showed an appreciation of the importance to a modern nation of fixing a common national language in both spoken and written forms. (13) From the standpoint of cultural literacy, the interventionist character of 18<sup>th</sup>-century language standardizing in Europe is useful for illustrating the need for self-conscious planning in national education. Fixed national languages are deliberate constructs. In France the process began as early as 1635, when the king issued royal letters patent to the French Academy, instructing it to "labour with all care and diligence to give certain rules to our language, and to render it pure, eloquent, and capable of treating the arts and sciences." Thus, the French academy marched under the banner of "purifying" the language, and, indeed, purification was the usual ideology or matter for under which the dictionary-making process was carried out. But the real job of the French Academy and other dictionary-making groups elsewhere was to fix the usage, grammar, and spelling of the



national language. They were to establish one form of spelling and pronunciation as the norm, to promulgate it in authoritative dictionaries and grammars, and in consequence, to eliminate all other dialects, spellings, and pronunciations in order to create a single standard language. As it was in France, so was it in Spain. Because of the importance of Spanish on the current US scene, it's worth mentioning that the language now spoken by Hispanics in the United States was developed by exactly this same deliberate process. Spanish is no more an "ethnic" language than French. By the time of the conquistadores, efforts to standardize written Spanish had made headway, but the final consolidation came in the 18th century, the newly formed Spanish academy, under the Duke of D'Escalona, who was given the task of purifying and improving the Spanish language under royal authority. The academy, called the Real (Royal) Academia de la Lengua, was to issue a dictionary but distinguished correct words from "low, obsolete or barbarous" ones. In fact, court Castilian was set up as the dialect base of the Spanish national language and forever after the Castilian-based Diccionario after academy has been the permanent basis for school instruction wherever Spanish is taught and spoken. (14) The standardization of English achieved the same result, but by more indirect means. Although England did not establish a national academy, prominent intellectuals in the 17<sup>th</sup> and 18<sup>th</sup> centuries, including Daniel Defoe and Jonathan Swift, proposed one, and others agitated to purify and ascertain the language in dictionaries and grammars. The famous authoritative dictionary issued by Samuel Johnson in 1755 was the most important member of this series. Webster's dictionary (1806) was based on Johnson's, but it added well known, minor changes in spelling (as in dropping "u" in honor and in "theatre" instead of the theatre). With few exceptions since Johnson's day, English spelling, grammar, and punctuation as well as the main features of usage, remained stable. The only deviations from current forms in the Declarations of Independence are "hath" for has and "compleat" for complete. Surprisingly Jefferson and Hancock followed earlier dictionaries, not the Tory Johnson, in their spellings of public and honor, making their document seem all the more up to date to us. (15) The most striking characteristic of language is its initial arbitrariness, which is similar to that of setting up almost any common standard. Early grammarians and the makers of spelling books and dictionaries were often forced to choose from among several accepted possibilities, and in all cases had to freeze the then current form of the language, thus inhibiting further grammatical or phonetic evolution. When a group of scientists met in Paris in 17952 to decide on the length of the standard meter bar, they had an elaborate justification for the particular length they chose, just as Samuel Johnson offered justifications for his decisions about spelling. (16) But that justification was irrelevant to the utility of the meter as a common standard for measuring length. Any usable length would have served their purpose equally well. Language normalizers have always offered justifications for their choices from among current forms. But beyond helping to give the decisions a socially persuasive force, little hinges on such justifications. The fact of a

common standard is much more important than the intrinsic character of the standard chosen. The meter bar, like the French language itself, was established by a central authority in Paris. By contrast, the British system of language standardizing was less imperious, less obviously imposed from above. But the British system achieved the same final result as the French. Both approaches to standardization always achieve the same result. But an important difference between establishing the meter as a standard of measurement and establishing a standard written language is that the language must be constructed on less rational principles. The choice of forms and conventions of word order and grammar must all be taken from currently excepted forms, whether or not these have any inherent symmetry or efficiency. One form must be chosen from among several candidates and declared to be the pure or correct one. (17) Take, as an example of this process, what happened to the verb in standard written English. Long before the 18<sup>th</sup> century, the present tenses of verbs had begun to lose special endings, because English had largely dispensed with such inflexions. Modern English indicates the grammatical relationships between words by the reflective positions of the words. (Some of this special inflected form we retain are the “S” to denote plural nouns and the final “D” to denote past tense in verbs.) But in modern English, the special forms of verbs that denote first, second, and third person are no longer necessary. Nonetheless, despite the usual absence of inflexion in the verb we still say:

|                |          |
|----------------|----------|
| I run          | we run   |
| You run        | you run  |
| He/she/it runs | they run |

All the forms in the present tense are uniform except for the “S” in he, she or it runs. The “S” is a special ending to denote the third person and distinguish it from first and second persons. But in modern English, it is quite pointless to distinguish the person by a special ending. We don’t say “runs” to mean “he runs,” as the Italians do. (If we did, it would make sense to use different verb forms for the different persons.) But since we always say, “he runs,” the “S” doesn’t tell us anything about who is doing the running that we don’t already know. Hence the form “he runs,” used in some oral dialects, would not only be sufficient, but it would also make the verb entirely regular. People would need to learn just one form of the present tense. That arrangement would not only be more rational, but it would also represent a more advanced age in the development of syntactic language, as the linguist Jespersen has argued. (18) It is a pattern that English would surely have reached if it had remained an oral language and been allowed to evolve further. (19) In fact, as a dialect form, “he runs” has evolved independency in many different isolated places, in both America and Britain. If plain “run” is good enough for me, you, we, they, why isn’t it good enough for he, she, and it? Because we have no choice in the matter. The decision was made by those who fixed our grammar at a certain stage of its evolution, and their decision will probably stand forever.



Even more pointless linguistically is the standardized form of the verb to be, where the related forms don't even sound related.

|              |          |
|--------------|----------|
| I am         | we are   |
| You are      | you are  |
| He/she/it is | they are |

Control this model, from the standpoint of simplicity and efficiency, with the more advanced pattern developed in many oral dialects of English:

|              |         |
|--------------|---------|
| I be         | we be   |
| You be       | you be  |
| He/she/it be | they be |

That is a far more effective and rational pattern. It, too, has developed independently in many different isolated oral dialects. (20) But for all its virtues, the superior pattern is highly unlikely to replace the arbitrary fixed national standard. Before Samuel Johnson's day, the first language normalizers of Britain were not content merely to fix certain illogical patterns of grammar, they were also illogical pedants in the matter of spelling, has left us some very peculiar spellings that, on the evidence, were never sounded as the letters indicate. The word "doubt," for instance, never had a "b" sound in English. (21) Why then spell it with a "b"? Because schoolmasters chose to show a connection between the English word "doubt" and the Latin word "dubito," an unwise decision that created a tension between the standard spelling and pronunciation of the word. But it would be even more unwise to tamper with established spellings that are now recognized by everyone in hundreds of thousands of books. It is much better to stick to them, whatever their intrinsic drawbacks. (22) These examples show that national languages are essentially different from oral dialects. (23) Even linguistics has been known to miss the distinction between unconsciously evolving oral dialects and consciously created written languages. They have been corrected as follows by Dr M.M. Guxman, a Soviet specialist in national languages that it is impossible to separate the language system, which consists of the movement of regulatory theorists, standardized punctuation and the first lexicons, the influence of language on the social system, institutions, etc. The negative aspects of this normalization in relation to the historical context of individual dialects are well known. The standardization of language in the 16th and 17th centuries in Italy and France was undoubtedly fascinating for a limited social class. However, the development of another complex language without conscious standardization, without a hypothetical assessment of the standard and without codification of the various principles of language technique, use and articulation are specific. Since the material originates from chronicles of various dialects, the process of creating a standard consisting of the national language is so surprising that the laws of this process are so unequivocal that the life of the territorial language that a complex standard is never defined is a fundamental codification of the structure of the national features of the territory. (24)

The process of creating a national language could hardly be other than what Dr Guxman describes, and her views are seconded by the American specialist Einar Haugen. (25) An oral dialect cannot be transposed directly into a standard written language. The conversions of oral dialects evolved from using language in face-to-face situations, whereas written languages, which Haugen calls grapholects, must be adapted to anonymous situations in which the writer cannot be sure who the reader will be. Oral elements do not have permanent ideas for other long sentences, so they should be created. There is no vocabulary in the oral dialect to serve the new monetary, logical and regulatory elements of the country. Since there are no mandatory words, they should be unique to the national language. (26)

**Conclusion:**

The self-conscious, artificial element in national written languages shouldn't make us misconceive them as purely artificial constructs like Esperanto. They are living organisms. Once their grammar and spelling are fixed, national languages always involve the means to deal with changing circumstances, just as oral dialects do. Written languages even exhibit occasional changes in grammar and spelling of great interest to lexicographers. But these events are comparatively rare and occur with glacial slowness, because of the conservatism of writing. But standard languages are not conservative in evolving vocabulary. New words come back, and old words disappear. Simply put, like standard dialects, they continue to develop normally. In any case, the national dialects are in many ways undeniable compared to the oral lines. Among the few undoubtedly attractive moments that make them new semantic wonders, Mr. Gaxman has focused on the huge - that is, in each national language - a conscious building that rises above a particular local language, district or social class.

**REFERENCES:**

1. K.W. Deutsch, Nationalism and Social Communication: An inquiry into the Foundations of Nationality. Cambridge: MIT Press 1953
2. A. McIntosh, the Linguistic Sciences and Language Teaching. London: Longman, 1964. pg. 81-90
3. S, Henry, the Principles of Spelling Reform. London 1877, pg. 220
4. P. Alexander, Essay on Criticism. 1711, pg. 482-83
5. G. Ernest, Nations and Nationalism. New York: Cornell University Press, 1983, pg. 36

6. K.W. Deutsch, The Trend of European Nationalism
7. G. Ernest, Nations and Nationalism. New York: Cornell University Press, 1983, pg. 27
8. Ibid, 35
9. Ibid, 36
10. W. F. Bolton, the English Language: Essays by English and American Men of Letters. Cambridge: Cambridge University Press 1966, pg 14-26
11. R. Emerson, Nation Building, New Jersey: Englewood Cliffs, 1963, pg. 110-14
12. E. Haugen, Planning for a Second Language. Oxford: Oxford University Press, 1968, pg. 18
13. S, Halliday, the Linguistic Sciences. Pg. 81-90
14. C. Bollinger, Encyclopedia Britannica the Orthography of words Consistent to the Pronunciation, 1789 pg. 246-50
15. D. Bradley, On the Relations between Spoken and Written English. 1789, pg. 123-25
16. G. Dobson, Planning for a Standard Language, Oxford: Oxford University Press, pg. 65-78
17. S, Haugen, the English Language. 1972, pg. 18-32
18. O. Jespersen, Language; Its Nature, Development and Origin. London: Allen and Unwin, 1922 pg. 319-36
19. B, Bradley, The Making of English, 53
20. A McIntosh, The Analysis of Written English, 1956, pg. 26-36
21. E, Dobson, On the Relations between Spoken and Written English. Pg. 15
22. W. Noah, Linguistic Speculations, New York: Oxford University Press, 244-64
23. J, Otto, Linguistics and Language Planning, Bloomington: Indiana University Press, 1964, pg. 86

- 24. M.M. Guxman, Readings in the Sociology of Language, 1964, pg. 773-76
- 25. J. A. Fishman, Regularities in the Development of National Languages, 1985, pg. 165-78
- 26. P. Jespersen, Mankind, Nation and Individual



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).