



The Diversity of Multilingual Communities

A Case Study in Eight Regions in Indonesia

Joni Endardi¹ and Mundi Rahayu²(✉)

¹ Badan Riset dan Inovasi Nasional (BRIN), Malang, Indonesia

² Department of English, Faculty of Humanities, UIN Maulana Malik Ibrahim Malang, Malang, Indonesia

mundi@bsi.uin-malang.ac.id

Abstract. This study investigates language attitudes and accommodations. The data collection utilizes a questionnaire and interviews with native speakers in the Special Region of Yogyakarta, DKI Jakarta, Bandung (West Java), Bangka Belitung, South Sumatra, Bali, Lampung, and Banten. The data is obtained from speakers of regional and Indonesian languages from academic circles. This research applies the attitude and language accommodation theory from sociolinguistics and pragmatics. The number of respondents in each research area ranges from 20–50 respondents. The research on the multilingual societies diversity in eight regions in Indonesia shows from the qualitative and quantitative analysis that language speakers in eight regions are positive and mutually accommodating between speakers of languages, both using regional languages and Indonesian. The research result is shown qualitatively. For example, Javanese speakers at D.I. Yogyakarta can switch codes or mix codes using Sundanese, Betawi Malay, Madurese, Palembang, Papuan, and other languages. The results of the quantitative analysis also show a very accommodative attitude because it shows a percentage between 41%–62% agree and strongly agree. This diversity research also recommends follow-up research. The correlation test results show that speakers, both local and Indonesian languages, have a moderate correlation of significance—so low that local content education based on regional languages and Indonesian is needed regarding the importance of understanding diversity in a multilingual society. In Indonesia, it can stop the intolerant attitude between language speakers and avoid the danger of national disintegration.

Keywords: Diversity · Multilingualism · Language Attitude · Accommodation

1 Introduction

According to the KBBI, diversity has a reasonably simple meaning: variety. In contrast, “multilingual” has two implications, namely (1) being able to use more than two languages and (2) being concerned with more than two languages. The study of language diversity is essential in the Indonesian archipelago, as it consists of hundreds of local languages, and most people use multi languages for daily communication. In doing this study, “the diversity of multilingual communities: case studies in eight regions

in Indonesia,” we conducted an initial study to carefully and thoroughly examine the diversity issues by various strategies to produce valuable and significant studies.

Studies on the diversity of multilingual communities in Indonesia have never explicitly been conducted. However, the Research Team of the Language Development and Development Agency conducted a survey related to language attitudes and accommodation in 2015. Studies on language accommodation in Pinrang, South Sulawesi, language accommodation in West Kalimantan, and DKI Jakarta. Some of these studies were reviewed using a quantitative approach, so there are a few weaknesses. The new research results show the percentage of figures and have not delivered beneficial recommendations to the broader community.

The attitude of a person or a group of people towards language has been happening for a long time. This is reflected in the Greek word *ap ap oc*, which means “a person who speaks a foreign language”, which in English later acquired a pejorative meaning as “uncivilized” or “rude” (Webber, 1979: 219). Webber also gives an example of how Cluncker, in his work “The Miller’s Tale,” evokes the attitude of his readers through two protagonists who speak with a “northern accent”. In addition, Webber also summarizes Kahane’s research on American attitudes toward their language from the 19th century to the present. Americans believed that the only standard language in the past century was British English.

Knops distinguishes three types of language attitude research [1]. First, language research, which is more oriented toward social psychology, is mainly interested in attitudes toward language as a group symbol. The point of departure is that language is an identifying feature of social groups, and attitudes toward social groups also apply to the language of those groups. Knops pointed to the research conducted by Lambert that belongs to this type of research [2]. Furthermore, in more sociological research, the researcher focuses mainly on using language and various languages. Fishman’s research regarding the domain belongs to this second type of research [3].

For this reason, it is expected that the study of multilingual communities in diversity: the case study in eight regions in Indonesia can answer and examine a more comprehensive analysis of the research and produce recommendations that are beneficial to the people of Indonesia. In addition, this study emphasizes qualitative analysis in addition to quantitative as the initial hypothesis. This study is also expected to improve the gap between previous studies and even specifically strengthen the understanding of greetings among speakers of regional languages in Indonesia to become fellow Indonesians as a whole and to maintain unity and integrity by respecting the existence of the Indonesian language. Therefore, this study is significant to do.

Theoretically, this study is interdisciplinary linguistics, including the use of sociolinguistic and pragmatic theories, with sociolinguistics as the main theory and the last as the supporting theory. The two linguistic theories have been determined as analytical tools due to the fact that the problem of diversity in a multilingual society is easy to investigate using the two theories.

This study addresses the issues of (1) how the accommodation and speech forms of multilingual communities in eight regions in Indonesia are based on quantitative and qualitative analysis?, and (2) what is/are the recommendation based on the study? The study is important as the model for strengthening the unity and integrity of Indonesia

and building the Indonesian identity. Theoretically, the study supports the development of linguistics in general. In particular, it contributes to the development of pragmatics and sociolinguistics.

2 Literature Review

Anderson (1974) distinguishes two types of attitudes, namely language and non-language, such as political and social attitudes, aesthetic attitudes, etc. Two kinds of attitudes may consist of beliefs, including beliefs about language [4]. The study of language attitudes is very relevant to studying the diversity of multilingual society in Indonesia; see also Kubota [5], Levinson and Evans [6], and Stroud [7].

Many experts on language attitude agree that the notion of language attitude is self-evident and decide not to bother to formulate it precisely. On the other hand, such a situation is not favorable for any researcher of language attitudes because understanding language attitudes becomes unclear. The understanding of language attitudes is so blurred that it is not surprising that an expert angrily stated that "... It is certainly true that the reader can sometimes infer what an author's definition of (language) attitude seems to be, but the perceived definitions vary widely, if not widely" [8].

Cooper and Fishman interpret the notion of language attitudes based on their referents [9]. The references include language, language behavior, and things related to language or language behavior that are markers or symbols. Thus, the attitude toward a language (Hebrew, for example) or toward the characteristics of a language (a phonological variant, for example) or language as a group signifier (Hebrew as the language of the Jews, for example) are examples of language attitudes. However, attitudes toward the Jews or the secular realm are not attitudes toward language.

According to Anderson, language attitude is a belief system related to relatively long-lasting language regarding a language object that gives a tendency to someone (who has that language attitude) to act in a certain way that he likes [4].

Austin distinguishes three types of speech-related actions by linking language attitudes and speech acts [10]. The three acts are locutionary acts, illocutionary acts, and perlocutionary acts or, in short, locutions, illocutions, and perlocutions. The first discussion is solely the act of speaking or the act of speaking, namely the act of saying something with words and the meaning of the sentence according to the meaning of the word (in the dictionary) and the syntactic meaning of the sentence according to the syntactic rules. In this case, we do not question the purpose or function of the utterance, which is an extension or extension of the literal meaning. So, if by saying "I'm thirsty", someone means "I" as the first person singular (i.e., the speaker), and "thirst" as referring to "the throat is dry and needs to be moistened" without intending to ask for a drink, for example, this person is said to have acted locution. It may be that the person is simply uttering a line from a poem or song. To add, if the person says, "I'm thirsty", for example, he cannot be said to be doing locations (at least in Indonesian) because what he says is meaningless.

In the second discussion, illocutionary acts or illocutions are acts of doing something. Here we talk about the intent, function, or power of the utterance in question and ask, "What was that utterance done for?". So, "I'm thirsty" means asking for a drink according to an illocutionary act (or illocutionary).

According to Austin, the third subject, perlocutionary acts or perlocutions, refers to the effect that speakers produce by saying something. Herein lies the ambiguity of Austin's formulation. Locations and illocutions are said to be acts, while perlocutions are said to be effects. Suppose it is said that perlocutionary is the act of doing something by saying something [11]. In that case, this is also somewhat confusing with the definition of illocutionary above because the difference lies only in saying something and by saying something. To distinguish these two types of speech acts, the verbs that indicate the speech act is illocutionary (e.g., reporting, announcing, asking, suggesting, thanking, and so on), and verbs that mean that the speech act is perlocutionary (e.g., persuade, deceive, irritate, frighten, and so on) [11]. All of this is in line with the opinion of Poeppel et al. [12], Rayson et al., Taleghani and Qureshi (2021), and Crowley (2007) [13].

Therefore, the pragmatic theory of language attitudes and speech acts is relevant to studying the diversity of multilingual society in Indonesia. Having a positive attitude among speakers of regional languages in Indonesia will strengthen cooperation and the identity as Indonesians, which will ultimately enhance the unity and integrity of the nation, mutual respect between speakers of regional languages, and respect for the existence of the Indonesian language.

It is necessary to cite Yule's opinion [14] to clarify what pragmatic theory is. With various meanings, pragmatics studies the "unseen" meaning or how we know what is meant even when the purpose is not said or written. The speaker (or writer) must be able to rely on many assumptions, and those expectations give us insight into how we go beyond simply understanding the content of linguistic speech. The pragmatic perspective is more communicated than said.

From various studies about language attitudes and speech acts as well as the behavior of multilingual society in Indonesia, it can be concluded that obtaining data on the study can be done in various ways. Various ways of getting data can be completed, among others, from research conducted, for example, by Ferguson [15], Gunarwan [16], Moeliono [17], and Rubin [18]. While completing his research on diglossia, Ferguson obtained his data through observation; Gunarwan obtained his data through the appellant's Samara; Moeliono through statements and various reports and other written sources; while Rubin through a questionnaire. In summary, Fasold mentions two research methods on language attitudes: direct and indirect [19]. The straightforward way requires the subject to answer questions about the subject's opinion about various languages. The indirect method is designed so that the issue does not know that the researcher is investigating his language attitude. In its application, to obtain data from the subjects, at least four different techniques can be used according to the attention of each researcher. The four techniques are matched guise, questionnaire, interview, and observation. This method is also supported by the theory of SLA Larsen-Freeman [20], Linguistics of Speech [21], and Limitation of Applied Linguistics [22].

3 Methods

This study applies mix method, descriptive qualitative and quantitative analysis as the initial hypothesis to narrate the results of the study of multilingual communities in diversity by using the case studies in eight regions in Indonesia. There are two linguistic

theories to answer the research problems. Through the pragmatic approach, we use language attitudes as the initial theory, and sociolinguistics is used as the theory to strengthen the initial theoretical basis so that the two theories support each other to get the findings and recommendations of the study.

The present study covers eight urban areas in Indonesia as the objects for collecting data, namely DKI Jakarta, Bandung, Special Region of Yogyakarta, Banten, Bali, Lampung, South Sumatra, and Bangka Belitung. Why are these eight big cities in Indonesia become the object of data collection for the study? Because eight cities have linguistic data features that show the diversity of multilingual society in Indonesia.

The data collection is done through in-depth interviews with native speakers, both regional languages and Indonesian language, and distributing questionnaires. After the data is obtained, the information is classified and analyzed using the theory of language attitudes and speech acts.

There are 20–50 respondents per region determined as the sample and object of study—native speakers of the regional language and Indonesian, selected from among the educated people. The reason for the 20–50 respondents from the academic community is to obtain comprehensive and valid data describing the diversity of the multilingual society in Indonesia. So that the following steps and stages of the study can be carried out measurably, and the data can be easily classified and analyzed.

Data analysis was carried out quantitatively and qualitatively at the same time. Quantitative research was carried out based on answers to questionnaires which are given certain weights. In contrast, the qualitative analysis is based on the respondents' answers, in the form of responses to the queries or interviews of this research or in the form of spontaneous statements that the research team had recorded through their observations. To see the correlation between the existing variables and to test the hypothesis, this study used the χ^2 test and multiple regression.

4 Findings and Discussion

We are observing data on eight research areas for accommodating multilingual community language diversity in Indonesia, i.e., the Special Region of Yogyakarta, DKI Jakarta, Banten, West Java, Bali, Lampung, South Sumatra, and Bangka Belitung. Language accommodation in eight research areas in Indonesia, both quantitative and qualitative analysis, can be described as follows.

4.1 Accommodation of Language A to B

The results of the accommodation of language A to language B based on complete statements are shown in Fig. 1.

It can be concluded that regional language A against regional language B is accommodating because the statistical calculation of the SPSS method shows that 38% agree. Next, the quantitative analysis turns out to be strengthened by valid linguistic features with evidence that speakers of regional language A (Javanese) can switch codes or speak regional language B (Sundanese, Papuan, and Javanese dialects of Banyumas) through the following example.

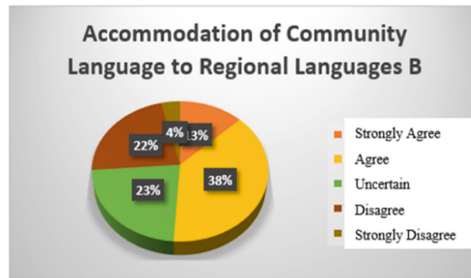


Fig. 1. Accommodation of Language A to B

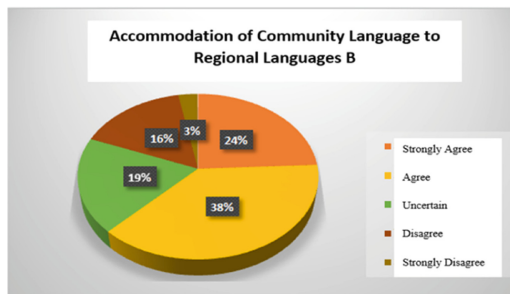


Fig. 2. Accommodation of Language A and B

Sabaraha, hatur nuhun, kasep, mangga ‘how much, thank you, handsome, and please’.

Sa, Tra ‘I, none’ (language B (Papuan regional language)).

Nyong, madang, kencot, kepriwe (language B (Banyumas dialect of Javanese regional language)).

The following description is that the regional language A against regional language B can be accommodative because, based on the statistical calculation of the SPSS method, 38% agree, and those who answer strongly agree 13%. Next, the quantitative analysis was strengthened by valid linguistic features with evidence that speakers of regional language A can switch codes or speak regional language B through the following example. The dominant language chosen by the respondents is Javanese (Fig. 2).

4.2 Accommodation of Language A and B

The explanation of language A is the language of the respondent’s ethnic group. The respondents’ language in the context of this study was varied, considering that the respondents were drawn from eight observation areas or provinces. The eight observation areas are (1) DKI Jakarta, (2) West Java, (3) Bali, (4) Lampung, (5) Bangka Belitung, (6) South Sumatra, (7) Banten, and (8) Yogyakarta. The total number of respondents involved was 247 respondents. Fifteen statements must be responded to by the respondents (P1-P15).

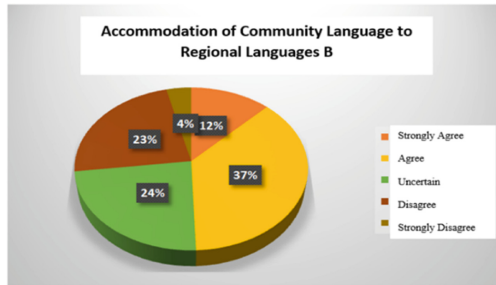


Fig. 3. Accommodation of Community language to Regional Language B

For example, respondents responded to reports (1) I can speak A well, (2) I tend to use language A to be more familiar with the other person, (3) I use language A in daily communication, and so on.

Speakers of language A tend to accommodate their language. This attitude is reflected in the statements agree and strongly agree. Agreements amounted to 38% percent, while reports of strongly agreeing amounted to 24%. So, 62% accommodative statements of speakers of language A towards their tribal language. Statement of doubt 19%. 16% disagree, and 3% strongly disagree. So, only 19% (disagree and strongly disagree) statements do not accommodate language A. From the percentage comparison, it can be said that most of the respondents' statements (62%) are accommodating to language A or their tribal language, and only a small proportion of respondents' statements (19%) are not accommodating to A or their tribal language. In this context, doubtful statements are considered neutral between accommodative and non-accommodative statements (Fig. 3).

The degree of accommodation of speakers of language A in accommodating language B is:

Statements in favor of language accommodation are strongly agreed and agreed. The statement of respondents who showed a strongly agree attitude amounted to 12%, and the statement of respondents who showed an agreeable attitude amounted to 37%. So 49% of statements indicate an accommodative attitude of speakers of language A towards language B. On the other hand, 24% of statements indicate a doubtful attitude. Disagree 23% and strongly disagree 4%. So 27% (agree and strongly disagree) statements show an unaccommodating attitude towards language B. In conclusion, it can be said that most statements by speakers of language A (49%) support a helpful attitude toward language B, and only a tiny percentage of statements by speakers of language A are not accommodating to language B. In this case, the doubtful statement is considered a neutral statement.

4.3 Accommodation of Language B to Language A

The following quantitative results based on the total accommodation statement of language B to language A can be seen in Fig. 4.

After observing the quantitative results of the total questions convincingly, regional languages B (Sunda, Papua, Medan, and Betawi) are reciprocally accommodative to regional languages a (Java), with 37% agree. The results of quantitative data analysis can



Fig. 4. Accommodation of Community language to Regional Language A

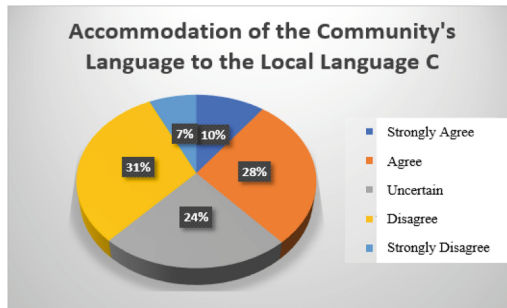


Fig. 5. Accommodation of the community's language to the local language C

validly conclude that regional language B accommodates regional language a (Java). The results of the quantitative analysis of accommodation of regional language B to regional language A are strengthened by qualitative evidence, namely through the following linguistic features.

Nerimo ing pandum. Ana rega ana rupa 'grateful and accepting for gifts. Quality of the goods is according to the price'

Mbuh ra ruh 'whatever! Don't know'

Wes mangan? 'have you eaten?'

4.4 Accommodation of Language A to C

The results of the accommodation of language A to language C based on complete statements are shown in Fig. 5.

Regional language A to regional language C can be accommodative because, based on the statistical calculation of the SPSS method, 10% strongly agree and 28% agree. Next, the quantitative analysis was strengthened by valid linguistic features with evidence that speakers of regional language A can switch codes or speak regional language C through the following example.

The dominant language chosen by the respondents is Javanese. Speakers of language A (Javanese) can accommodate language C (Betawi, Sundanese, Bangka Malay, Lampung, Palembang, Madura, Balinese, Sasak, Ogan, Minang, Ambonese Malay, Batak). For example, Javanese speakers can accommodate the Betawi language through speech. *Antepin* 'keep silent or don't care'; *bae* 'only'; *kaga* 'nope'; *ngapa* 'why'; *encing* 'aunty'; *babeh* 'father'; *kagak danta* 'unclear'; *bagenin aja* 'let it'; even, they use proverbs in the Betawi language *gali kubur sendiri* 'digging one's own grave'; *buang batu umpetin tangan* 'throw stones hide hands' or *sebagor-bagornya orang Betawi tetep kudu bisa ngaji* 'how naughty Betawi people are, they must be able to recite the Qur'an'.

5 Conclusion

From the study above, we get the following conclusions. Regional language A against regional language B can be accommodative because, based on the statistical calculation of the SPSS method, 38% agree. Next, the quantitative analysis turns out to be strengthened by valid linguistic features with evidence that speakers of regional language A (Javanese) can switch codes or speak regional language B (Sundanese, Papuan, and Javanese dialects of Banyumas) through the following example. *Sabaraha, haturnuhun, kasep, mangga* 'how much, thank you, handsome, and please'. *Sa, Tra* 'Me, Nope' (language B (Papuan regional language)). *Nyong, madang, kencot, kepriwe* (language B (Banyumas dialect of Javanese regional language)).

Speakers of language A (Javanese) can accommodate language B (Betawi, Sundanese, Bangka Malay, Lampung, Palembang, Madura, Balinese, Sasak, Ogan, Minang, Ambonese Malay, Batak). The dominant A language chosen by the respondents is Javanese. Speakers of language A (Javanese) can accommodate language B (Sundanese, Betawi, Bangka Malay, Lampung, Palembang, Madura, Balinese, Sasak, Ogan, Minang, Ambonese Malay, Batak). For example, Javanese speakers can accommodate Sundanese through the utterance of *saha* 'who'; *kumaha* 'how'; *aya* 'there is/are'; *ambek* 'angry'; *ngagorolong* 'rolling'; *tiasa* 'so so, be able to'; *neda* 'eat'; *kunaon* 'why'; *punten* 'sorry'; *naon* 'what'; *kasep* 'handsome'; *abdi* 'me'; *geulis* 'beautiful'; *hareudang* 'hot, stifflingly hot'; *cicing maneh* 'you shut up'; *aya-aya wae* 'are you kidding me'; *didie wae* 'just stay here'; *kumaha damang* 'how are you?'; *hayang dahar* 'want to eat'; *sakedep deui* 'just a while'; *tong cicing wae atuh* 'you have to be silent'; *mangga atuh* 'please come in'; *haturnuwun* 'thank you' *moal* 'no' *teuing* 'don't know'; *kasep pisan* 'very handsome'; *abdi* 'me'; *hayang* 'want'; *lieur* 'dizzy' etc. Besides a speech in the form of word-for-word, there are also accommodation expressions such as *abdi lapar* 'I am starving' *kunaon atuh? Sabodo teuing?* 'How come? Up to you?'

Observing the results of the quantitative analysis of the total questions according to regional languages B (Sunda, Papua, Medan, and Betawi) reciprocally accommodating to language A (Javanese), 37% agreed. The results of data analysis are validly able to Key regional languages B (Sunda, Papua, Medan, and Betawi) to accommodate regional languages A (Javanese). The results of the quantitative analysis of the accommodation of regional language B to regional language A are qualitatively strengthened through the following linguistic features. "*Nerimo ing pandum. Ana rega ana rupa* 'Grateful and accepting gifts. Quality of the goods is according to the price' *mbuh ra ruh* 'Whatever! I don't know'.

Regional language A to regional language C can be accommodative because, based on the statistical calculation of the SPSS method, 10% strongly agree and 28% agree. Next, the quantitative analysis was strengthened by valid linguistic features with evidence that speakers of regional language A can switch codes or speak regional language C through the following example.

The dominant A language chosen by the respondents is Javanese. Speakers of language A (Javanese) can accommodate language C (Betawi, Sundanese, Bangka Malay, Lampung, Palembang, Madura, Balinese, Sasak, Ogan, Minang, Ambonese Malay, Batak). For example, Javanese speakers can accommodate Betawi language through the antepin utterance ‘shut up or don’t care’; *bae* ‘only’; *kaga* ‘no’; *ngapa* ‘why’; *encing* ‘aunty’; *babeh* ‘father’; *kagak danta* ‘unclear’; *bagenin aja* ‘let it go’; *goroh* ‘lie’; *awang* ‘lazy’; *keduman* ‘get’; *bejibun* ‘very much’; *molor mulu* ‘sleeping all day long’; even, they use proverbs in the Betawi language *gali kubur sendiri* ‘digging one’s own grave’; *buang batu umpetin tangan* ‘throw stones hide hands’ or *sebagor-bagornya orang Betawi tetep kudu bisa ngaji* ‘how naughty Betawi people are, they must be able to recite the Qur’an.’

6 Recommendations

Some of the recommendations for the study to be followed by the ministry or institution are as follows. As the object of this research study, students show the results of a positive and accommodative attitude towards regional languages, Indonesian languages, and foreign languages. However, the statistic is moderate and weak in the interlanguage correlation test. For this reason, as the spearhead of the development and development of Indonesian and regional languages, students must be given intensive training on the importance of strengthening Indonesian and regional languages as unifiers and national identity. Thus, students’ positive attitude is not easily eroded by the rapid development of information technology. Moreover, the statistics between moderate and fragile need to be improved through intensive training, so the understanding of language diversity is stable and does not weaken.

References

1. K. Uus, *Andermans en Eigental*, Groningen, Wolters-Noordhoff, 1987
2. W.E. Lambert, *A Study of Roles of Attitude and Motivation in Second-Language Learning*, in Fishman, 1968, p. 473–491
3. J.A. Fishman, *The Sociology of Language*, Rowley, Newbury House, 1972.
4. E.A. Anderson, *Language Attitude, Belief, and Value: A Study in Linguistic Cognitive Frameworks*, Dissertation, Georgetown University, 1974.
5. R. Kubota, “*Japan Culture Constructed by Discourses: Implication for Applied Linguistics Research and ELT*”. TESOL, 2022
6. S.E. Levinson and N. Evans, Time for a sea-change in linguistics: Response to comments on “The Myth of Language Universals, LINGUA, 2010, p. 26.
7. C. Stroud, *Postliberal Critique of Language Right: Toward A Politics of Language for Linguistics of Contact* International Perspectives on Bilingual Education: Policy, Practice, and Controversy, Charlotte, Information Age Publishing, Inc, 2010

8. E.A. Anderson, *Language Attitudes: Perspectives for the Language Teacher*, Singapore, SEAMEO Regional Language Centre, 1985
9. R. Cooper, and A.F. Joshua, Some issues in the theory and measurement of language attitude, paper presented in International Seminar on Language Testing di San Juan, 1973
10. J.L. Austin, *How to do things with words*. Cambridge, Harvard University Press, 1962.
11. G. Leech, *Principles of pragmatics*, London, Longman, 1983.
12. D. Poeppel, W.J Idsardi, V. Van Wassenhove, Speech perception at the interface of neurobiology and linguistics, *Philosophical Transactions of The Royal Society B-Biological Science*, 2008, pp. 1071–1086.
13. T. Crowley, *field linguistics a beginner's guide*. Oxford, Oxford University Press, 2007
14. G. Yule, *Kajian Bahasa*, Yogyakarta, Pustaka Pelajar, 2015
15. C.A. Ferguson, Diglosia, in Hymes, 1959, p. 429–439
16. A. Gunarwan, Reaksi subyektif terhadap BIB dan NB: sebuah pengkajian sikap bahasa, paper presented in Kongres Bahasa Indonesia IV in Jakarta, 1983.
17. A.M. Moeliono, Sikap bahasa yang bertalian dengan usaha pengembangan dan pembinaan Bahasa, paper presented at Kongres Bahasa Indonesia V in Jakarta, 1988.
18. J. Rubin, Bilingual usage in Paraguay, in J. Fishman, *Readings in the sociology of language*, 1968, p. 512–530
19. R. Fasold, *The sociolinguistics of Society*, Oxford, Basil Blackwell, 1984
20. D. Larsen, Second language acquisition and applied linguistics. *Annual Review of Applied Linguistics*. Vol. 20, 2000
21. W.A. Kretschmar Jr, *The linguistics of speech*. Cambridge, Cambridge University Press, 2009
22. H.G. Widdowson, On the limitation of linguistics applied, *Applied Linguistics*, 21 (1), 2000, pp. 3–25.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

