
Language Attitude of Arab Indonesian Merchants in Ampel towards Customers Speaking Javanese and Madurese

Amirah Arby Hadi

Ema Faiza

English Department, Universitas Airlangga

Abstract

This study investigates the attitude of Arab Indonesian merchants in Ampel toward their customers from different ethnics, who speak Javanese and Madurese. Customers speaking Javanese and Madurese interact with the merchants by using vernacular languages. As a result, the merchants are required to accommodate their customers' speech. Interestingly, attitudes towards both frequently spoken local languages, i.e. Javanese and Madurese are somewhat different. In addition, the reasons why Arab Indonesian merchants have those attitudes toward the languages are also necessarily used to answer the research question. In analysing the data, the qualitative approach is applied by using a direct question method followed by classifying the data based on integrative or instrumental motives. This process of analysis is expected to reveal the merchants' language attitude towards two vernaculars, Javanese and Madurese, to which they use them as a means of communication in their trading activities. From the study, it is found that there is a tendency that Arab Indonesian merchants have positive attitude toward Javanese and Madurese languages based on the instrumental and integrative motives. Arab Indonesian merchants consider that Javanese is one part of their culture, so they automatically respect it. For them, Javanese language is also full of advantage. The merchants realize that Javanese language has an important role in trading activity because they live in East Java and most of the customers usually use Javanese language. The merchants think that Madurese language also important to support their business. There are many customers who use Madurese in trading activity so that speaking Madurese language may gain more advantage while doing the bargain. Therefore, those two languages help them to communicate and get closer to the customers.

Keywords: language attitude, vernacular languages, instrumental motive, integrative motive

Introduction

Nowadays, a group in society can be distinguished by their language. Their language reflects their identity and culture which can be looked through the way of talks which usually called as speech community. When they are talking, their language that is used in communication process will create a language attitude of the address to the addressee. Attitudes to language reflect attitudes to the users and the uses of language which can be found in all contexts (Holmes, 2008).

The phenomenon of language attitude can be seen in society activities, such as in trading activity in Ampel. Ampel is located in East Java, focused on Surabaya, where has very special market place. This place is very crowded by people who come from various areas and ethnics. Ampel is always full of people who do trading activity. Furthermore, Ampel is also a religion tour where people come to do pilgrimage tour. Another reason why Ampel becomes a unique market place is the residents who have lived there consist of so many ethnics. Three majorities of ethnics who have lived in Ampel are Arab Indonesian, Javanese, and Madurese.

The writer focuses on the Javanese and Madurese languages. Those languages are chosen by the writer because the most customers are from different ethnics and backgrounds which mean they usually use their vernacular language in trading processes. According to Holmes (2008), she states that vernacular refers to a language which has not been standardised and which does not have official status. She says that vernacular is the language of solidarity between people from the same ethnic group. Javanese and Madurese are two ethnics that also easy to meet in Ampel because some of them have lived there. Hence, Javanese language is chosen because the research held in Surabaya. Surabaya is a part of East Java which

used Javanese as the regional language. Besides that, Madurese language is chosen because there are so many Madurese who work in Surabaya and also the access to Madura is quite near. Moreover, Javanese and Madurese are the most customers in Ampel.

Then, she only focuses on Arab Indonesians merchants as the object of this study because Arab Indonesians are one of the unique communities that can be found in Ampel easily. Besides, their historical background make them labelled as a merchant. People have a notion that they have an ability to be a merchant which comes from their ancestors. Everyone thinks that Arab Indonesian has a good ability and attitude in trade sector. That is why the writer wants to identify the Arabian attitude toward other languages.

The writer looks at the phenomenon in Ampel which Arab Indonesians and other ethnics have an interaction by using some languages especially in trading activity. Arab Indonesians as the merchants have to communicate with their customers. The merchants should adapt their attitude based on the addressees' language. The writer chooses language attitude of Arab Indonesians merchants in Ampel toward Javanese and Madurese because those two languages is mostly used by their customers as part of communication in trading context. It is important to do research on language attitude of merchants toward their customers' languages because the writer realizes that everyone is influenced by other languages and they may blend to others. Because of that, the writer wants to prove some evidence of phenomenon about language attitude in trading process which give information for the customers.

Crystal (1997) as cited in Coronel-Molina (2009) mentioned that language attitudes are what people feel and think about their language or the languages of others. According to Coulmas (2005), language attitude refers to the feelings and ideas people have about their own language and other languages. Attitudes are acquired as a factor of group membership, as part of the process of enculturation in a particular speech community, and thus basic to its characterization (Saville-Troike, 2008). In addition, attitudes toward a language are often the reflection of attitudes toward members of various ethnic groups (Fasold 1984 as cited in Damayanti 2012). However, the definition of language attitudes has been broadened to include attitude toward a language and the users of different language varieties (Fasold 1984:147 as cited in Coronel-Molina: 2009).

In order to support this research, the writer provides two related studies which have already discussed about language attitude. Ikhmere (2006) wrote a journal about "An Integrated Approach to the Study of Language Attitudes and Change in Nigeria" that took a case study of Ikwerre of Port Harcourt City. He explained apparent language shift taking place in Port Harcourt City (the capital of Rivers State, Nigeria) by investigating the Ikwerre attitudes (minority ethnic group) to their language (Ikwerre and Nigerian Pidgin Language) and how these attitudes assist to perpetuate the language choices in his study. He examined the attitudes of young people, their parents and grandparents toward Ikwerre and Nigerian Pidgin Language.

Another study was conducted by Chakrani (2011). This study presented empirical evidence from the Moroccan contact situation to challenge the current theoretical understanding whereby local languages, such as Standard Arabic (SA), are presented as iconic of local identity and synonymous to cultural authenticity, while French, the excolonial code, is portrayed as imbued with status-bearing traits and is aspectual of modernity. These two codes have been standardly analysed as being in functional complementary, whereby SA is analysed as "integrative," represents local culture and social solidarity, and French represents social mobility. His study examined attitudes, the dimensions of status and solidarity as axiom that have traditionally motivated.

There are few studies about language attitudes. This study has similarity with those two related studies which is focused on language attitude but this study is totally different with those previous studies. This new study has different object, purposes and also the technique of analysis with those two studies. The purpose of this study is to examine the language attitude of Arab Indonesians in Ampel toward customers speaking Javanese and Madurese language. The study is conducted in order to help the customers understand the influence of language that is used by customers to the merchants.

Methodology

This study conducts a qualitative approach as a tool. According to Dornyei (2007), qualitative research method is a method that is used to a research which data is descriptive and not related to any statistics. The population of the research is all Arab Indonesians merchants in Ampel who are the clothes merchants. The writer chooses Ampel as the location because it is a unique market place where Arab Indonesians merchants do their trading activity and have interaction with their customers which come from some regions. The customers use different languages when they have trading activity. Since the population is too large, the writer wants to take a sample using purposive sampling method. It means that the writer should choose the respondents based on some criteria. First, she takes 30 respondents to complete the questionnaire. Then, the writer takes 5 people as the respondents to be interviewed so this research will give qualified result. She chooses clothes merchants in Ampel who do trading activity. She gives some criteria to the respondents who can be accepted to conduct the research. First, the merchants should be 45 to 55 years old. Then, the respondents should live in Surabaya since they were born. Last, the merchants could speak Javanese and Madurese.

In collecting the data, the writer conducts several steps; First step is observing the situation and condition in location. The writer observes the situation and condition in Ampel especially on the target market indirectly while distribute questionnaire. She looks for the merchants who are appropriate for the research. Second, she is making some questions which adopted from another questionnaire. She takes a questionnaire from Hohental's dissertation which is taken from <http://www.languageinindia.com/may2003/annika.html>. The writer chooses Hohental's questionnaire because it has a relationship with the writer's topic. The writer makes some questions that consists of 26 questions. It asks several questions that relate to the customers' languages which focused on Javanese and Madurese language. The third step is distributing the questionnaire. The writer distributes the questionnaire to 30 merchants in Ampel who appropriate to the criteria. She is categorizing and analysing the respondents'. After that, the writer is interviewing the respondents. She decides to do interview some respondents. A personal interview in conducted to obtain the data in order to get the evidence and the reason why the merchants have certain attitude towards customers' languages. The writer uses open ended question which gives a chance to present their views. Then, the writer is recording the conversation between the researcher and the merchant by using Blacberry 9780 in order to get the information. The last step is interpreting the results. The results can be interpreted from the interview's results

After the data are collected, the writer will continue with analysing the data that tends how to interpret, describe, and identify the attitude of merchants toward their customers' language based on the data provided. Firstly, the writer begins to categorize the statements in questionnaire based on two motives of Baker's theory (instrumental and integrative motives). After that, she calculates the mode to make easily and briefly results in every statement. Next, she makes the transcription of the recording in order to help her in gaining the interview results. Then, she analyses and makes interpretation of the data. Therefore, the result of interview is important to support this study. After all, the writer will make a conclusion of the whole elaboration.

Result and Discussion

In order to find out the result of the language attitude, the writer conducted the research to the Arab Indonesian merchants in Ampel toward Javanese and Madurese language. The data contains of questionnaire which consists of some questions in the table that relates to language attitude of the merchants towards their customers' languages in trading context. Here, the writer focuses on two kinds of customers' languages which are Javanese and Madurese because those two languages are mostly used by the customer in Ampel. Moreover, the tables are categorized into some parts which related to statement of the problems and calculated the mode. Then, the interview results are described based on the respondents' answer. All of them are presented in the results section.

Then, the data are discussed in the discussion section by using researcher's interpretation of the data collected and by relating the analysis with some theories that are already explained in the chapter of

literature review. Based on the results and discussion, it will answer the statement of the problems which are provided in this research.

Result

This research aims to describe the language attitude of Arab Indonesian merchants in Ampel towards their customers’ languages and the reasons why they have those attitudes toward both languages. The data are collected from the questionnaire. First step; collecting the data by classifying the data used two motives which created by Baker. According to Baker (1992), there are two basic motives that is important when do research about language attitude. Those two basic motives are instrumental and integrative motives. Instrumental motive refers to people’s motives of reacting positively or negatively which concern on the advantageous in many aspects, self-achievement, professionalism, social status, social recognition, and actualization from the use of language. Integrative motive refers to people’s motives of reacting positively and negatively which concern on the willingness to blend in other cultures.

Motives Influencing Language Attitude of Arab Indonesian Merchants towards Javanese Language

Instrumental Motive

No.	Statement	SDA	DA	N	A	SA
1.	Speaking Javanese language is an advantage in trading activity	0	0	5	11	14

Table 1. The Advantage of Language

Speaking Javanese is considered as an advantage by 83.3% of the respondents. The respondents realize that speaking Javanese give them some advantages because they live in East Java where Javanese language is used by almost society. By speaking Javanese, the respondents feel closer to their customers because they speak similar language each other. While bargaining, they persuade their Javanese customers to buy their product using Javanese language so that they will buy the product which gives an advantage for the merchants. It is like they can understand the customers well. Meanwhile, 5 of them choose neutral because they think that if they do not use Javanese, they still can use Indonesian in bargain process.

No.	Statement	SDA	DA	N	A	SA
7.	Javanese language is complicated to learn	3	18	7	2	0

Table 2. Complicated Language

The table shows that 70% of the Arab Indonesian merchants do not think that Javanese language is complicated to learn. It means that Javanese language is easy to acquire. They argue that Javanese is easy because the majority of the respondents use Javanese language as their mother tongue. Javanese is familiar with their lives so that it is easy to understand and learn simply. They also explain the process of learning Javanese language which comes from their family and their environment which dominant with Javanese. The respondents realize that Javanese language is a language that is mostly used in East Java so that they should learn Javanese well. Meanwhile, 2 of them agree with that statement. Both of them feel complicated to learn Javanese. Their reasons are they just can speak ‘Suroboyoan’ Javanese so that they usually have a problem when their customers speak another Javanese such use “kromo’ Javanese.

No.	Statement	SDA	DA	N	A	SA
15.	I feel proud when I speak Javanese language because it shows my ability in blending with society	0	0	6	16	8

Table 3 The Pride of Language

About 80% of the respondents feel proud to speak Javanese language. When they can blend well to the customers who speak Javanese language, it shows respect of the merchants to the customers who speak Javanese. Based on the interview result, the respondent realizes that they as the Arab Indonesians are usually looked differently by others. In fact, they think that they are similar with others and it can be seen if they speak Javanese language which consider as a big part of their culture and identity. Meanwhile, 6 people choose neutral because they think that Javanese is the mother tongue of almost society in Ampel so it is normal to speak Javanese language.

Integrative Motive

No.	Statement	SDA	DA	N	A	SA
5.	I am shy when I speak Javanese language	10	15	5	0	0

Table 4 Shame on Speaking

There are 83.3% of the respondents who are not shy when they speak Javanese language. This fact can be accepted because almost all of the respondents speak Javanese language when bargaining with their customers in Ampel. They argue that they do not need to be shy with Javanese language because their daily language is Javanese. Automatically, they understand Javanese language well. Moreover, they are not shy to speak Javanese as long as they do something useful which give advantages to their business.

No.	Statement	SDA	DA	N	A	SA
9.	Javanese language should be conserved as a heritage of the culture	0	0	3	14	13

Table 5 Language Preservation

About 90% of the respondents choose agree and strongly disagree with the statement. Based on the data above, the Arab Indonesian merchants still respect to Javanese language because just 3 of them who choose neutral. In the interview result, they argue that Javanese language is a heritage of Indonesian culture which reflects its identity. They have a responsibility to tend Javanese as the valuable culture that other countries do not have it. Javanese language is used from their ancestor era and people in this era should conserve it. Moreover, Javanese language is used in many countries such as Saudi Arabia, Netherlands, and so on.

No.	Statement	SDA	DA	N	A	SA
11.	I like customers who speak Javanese language	0	0	7	19	4

Table 6 Preferred Language Spoken by Addressee

From the table above can be seen that 76.7% of the respondents like customer who speak Javanese language. In the interview, the respondents tell why they like their customers who speak Javanese language. It is because the merchants can build a good relationship to their customers. They will understand well what they do when negotiation process. The respondents feel closer to their customers when speaking Javanese language. Then, there are 7 respondents who choose neutral to the statement. Here, they do not prefer to the customers who can speak Javanese or not.

Motives Influencing Language Attitude of Arab Indonesian Merchants towards Madurese Language

Instrumental Motive

No.	Statement	SDA	DA	N	A	SA
2.	Speaking Madurese language is an advantage in trading activity	0	5	5	11	9

Table 7 The Advantage of Language

Speaking Madurese is considered as an advantage by 66.7% of the respondents. It is quite similar to Javanese that Madurese also gives an advantage in trading activity. The reason why speaking Madurese gives an advantage is because there are so many customers in Ampel who come from Madura and speaking Madurese language while bargaining. By speaking Madurese, the respondents feel closer to their customers. While bargaining, the merchants persuade their Madurese customers to buy their product using Madurese language so that they will buy the product which gives an advantage for them. While, 5 of them are disagree with the statement. They afraid to give misinterpret price which given to their customers that if they cannot speaking Madurese well.

No.	Statement	SDA	DA	N	A	SA
8.	Madurese language is complicated to learn	2	7	14	4	3

Table 8 Complicated Language

The writer can see that most of the respondents are totally neutral (46.7%) with the statement. Most of the respondents learn Madurese when they do their job as the merchants in Ampel. Beside that they also learn Madurese from their friends who understand Madurese language. They say that Madurese language is normal to learn because they try to use Madurese every time especially when do bargain with their customers. Because of their intensity to use Madurese language, they realize that Madurese language are common used.

No.	Statement	SDA	DA	N	A	SA
16.	I feel proud when I speak Madurese language because it shows my ability in accepting other cultures	2	2	9	11	6

Table 9 The Pride of Language

There are 56.7% of the respondents feel proud when they speak Madurese language. Most of the customers in Ampel used Madurese language when their customers come from Madura. The merchants can blend well to the customers who speak Madurese language; it shows respect of the merchants to the customers. In the interview result, the respondents say that they can speak Madurese even though they are not expert on it. They feel proud because they can accept another language (culture) and it gives them an advantage in their business. Meanwhile, 4 respondents do not feel proud when speak Madurese because they think that they just know Madurese language in some cases.

Integrative Motive

No.	Statement	SDA	DA	N	A	SA
6.	I am shy when I speak Madurese language	1	7	17	5	0

Table 10 Shame on Speaking

There are 56.7% of the respondents have neutral attitudes with the statement “I am shy when I speak Madurese language”. They choose neutral because Madurese language are common used while bargaining with their customers. Meanwhile, 8 of the respondents are shy when speak Madurese language. The reason why they are shy because they consider Madurese language is complicated to learn and they cannot speak Madurese well. They also cannot pronounce the Madurese word well so that they are afraid to speak Madurese language.

No.	Statement	SDA	DA	N	A	SA
10.	Madurese language should be conserved as a heritage of the culture	0	7	6	11	6

Table 11 Language Preservation

The data can be seen that 17 respondents (about 56.7% of the respondents) choose agree and strongly disagree with the statement. They argue that Madurese language is one of the cultures of Indonesia so that it should be conserved. Even Madurese language is not their mother tongue; they still use Madurese language in their trading process. The use of Madurese is not only to get an advantage but also to show that Indonesia has so many languages. Meanwhile, 7 of them disagree with the statement because they think that Madurese people have to conserve it because it is their language.

No.	Statement	SDA	DA	N	A	SA
12.	I like customers who speak Madurese language	2	1	10	13	4

Table 12 Preferred Language Spoken by Addressee

There are 16 respondents that mean 56.7% of them have positive attitudes to the customers who speak Madurese language. The respondents say that whatever languages that used by their customers do not become a problem for them. They as the merchants should have an ability to speak with their customers. The most important is the customers buy their products and they get an advantage for their business. However, they prefer to the customers who speak other languages such as Javanese and Indonesian language than Madurese because they can do their bargain easier.

The Tables of Attitudes toward Language

Here are the tables of attitudes toward language which will show the final result of attitudes toward language:

The Table of Attitudes toward Javanese Language

Classification	Attitude
<i>Instrumental Motive</i>	
- The Advantage of Language	Positive
- Complicated Language	Positive
- Pride of Language	Positive
	Positive
<i>Integrative Motive</i>	
- Shame on Speaking	Positive
- Language Preservation	Positive
- Preferred Language Spoken by Addressee	Positive
	Positive
Result	Positive

The Table of Attitudes toward Madurese Language

Classification	Attitude
<i>Instrumental Motive</i>	
- The Advantage of Language	Positive
- Complicated Language	Neutral
- Pride of Language	Positive
	Positive
<i>Integrative Motive</i>	
- Shame on Speaking	Neutral

- Language Preservation	Positive
- Preferred Language Spoken by Addressee	Positive
	Positive
Result	Positive

Discussion

As described in the results above, the writer will discuss the reason why Arab Indonesian merchants have those attitudes toward two languages that usually used by their customers in Ampel when doing bargain activity. The attitudes are categorized by Baker's theory that focused on two motives; instrumental and integrative motives. The attitudes can be seen in the tables above.

It can be seen in the result above that Arab Indonesian merchants have positive attitude toward Javanese language based on the instrumental and integrative motives. According to the interview results, the writer found the reason why they have positive attitude. Firstly, the merchants realize that speaking Javanese give them some advantages in their business. They explain that their customers usually speak Javanese while bargaining. While bargaining, they persuade their Javanese customers to buy their product using Javanese language so that they will buy the product which gives an advantage for them. Moreover, by speaking Javanese, the respondents feel closer to their customers because they speak similar language each other. It is because the target place is in Ampel which is located in Surabaya. Surabaya is a part of East Java where Javanese language is used by almost society as their vernacular language. Holmes (2008) also argues that vernacular are usually the first language that learned by people in multilingual communities which are often used for relatively narrow range of informal functions. It means that Javanese language can be used in trading context which usually uses informal language. In the other hand, there are respondents that choose neutral to the advantages of Javanese language in trading activity because they think that not only Javanese but also Indonesian language can be used in bargain process which will give advantages for them. From the interview result, the writer found that most of the respondents use Javanese language as their mother tongue (first language). That is why they are not shy when speaking Javanese language.

Second, they think that Javanese language is easy to learn. It is because Javanese language is used in their daily conversation with others. They usually practice their Javanese language with their family members, their friends, their workers, and their customers. It makes Javanese language easy to understand and simple to learn because they use that language every day, every time, and everywhere. It becomes familiar for them so they can speak Javanese fluently. Besides, the respondents realize that Javanese language is the most languages that used in East Java so that they should learn Javanese well. Meanwhile, 2 of the respondents feel that Javanese language is complicated to learn. Their reasons are they just can speak 'Suroboyoan' Javanese so that they usually have a problem when their customers speak another Javanese such use 'Kromo' Javanese. In fact, they also usually mix their language with Javanese to conserve the heritage of culture which reflect their identity. The identity here means that the Arab Indonesians are a part of Javanese communities who have identity as Indonesian. They have an obligation to conserve the heritage of their culture. It means they have a good nationality value toward Javanese. They have a responsibility to tend Javanese as the valuable culture that other countries do not have. Because of that, they also like customers who speak Javanese because they can make a good relationship which make them closer each other. There is no gap between the merchants and the customers who speak Javanese language when doing negotiation.

The writer also found that there are tendency of Arab Indonesians merchants have positive attitude toward Madurese language to instrumental motive integrative motive. They have positive attitude to instrumental motive because they get more advantage by using Madurese language when they sell their products. There are so many customers from Madura who come to Ampel. They usually speak Madurese language while bargaining with the merchants. When the customers speak Madurese, the respondents usually answer it by using Madurese language. By speaking Madurese language, the respondents feel closer to their customers. While bargaining, the merchants persuade their Madurese customers to buy their product using Madurese language so that they will buy the product which defines as an advantage for the

merchants. Some of the respondents are afraid to speak Madurese because they are shy to speak Madurese. They cannot speak Madurese well so that they are afraid to give misinterpret price which given to their customers.

On the other hand, most of them choose neutral to the statement “I am shy when I speak Madurese language” because they usually use that language to their customers and do not need to be shy. The most important thing is the merchants can respond their customers. They also have neutral attitude to the statement “Madurese language is complicated to learn”. They argue that Madurese is like their second language after Javanese language. They learn Madurese from their workers and friends who understand Madurese language. They try to practice Madurese every time especially when doing their job as merchants. In addition, some of them feel that Madurese language is complicated to learn because the pronunciation is difficult to speak. Then, the respondents also have positive attitudes to customers who speak Madurese language. As the merchants, they should handle all their customers. It does not matter what the language that they used. The most important thing is they can communicate and understand what the customers want. The respondents argue that by using Madurese language they feel closer to the customers and then the target is they will buy their products. Furthermore, the merchants as the respondents feel proud to be Indonesians which have so many culture such Madurese language so that by speaking Madurese means that they can accept other culture and accommodate to their customers’ language.

Conclusion

After analysing the data, she concluded that there is a tendency that Arab Indonesian merchants have positive attitude toward Javanese language with regard to instrumental and integrative motives. Arab Indonesian merchants consider that Javanese is one part of their cultures, so they automatically respect it. For them, Javanese language is also full of advantage. The merchants realize that Javanese language has an important role in trading activity because they live in East Java and most of the customers usually use Javanese language. If they can speak Javanese well, it means that the negotiation between the merchants and the customers will be easier.

In Madurese language, there is a tendency Arab Indonesian merchants have positive attitude toward Madurese language to instrumental motive and integrative motive. The merchants think that Madurese language also important to support their business. There are many customers who use Madurese language in trading activity. By speaking Madurese language, they get more advantage while bargaining. That language helps them to communicate and gets closer to the customers. They also accommodate their speech to the customers’ language to get that advantage and show their respect to the customers.

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