

# Language as National Identity

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**ABSTRACT.** Language is a system in the form of sound symbols or symbols used by community members to convey an idea, message, opinion, and feeling to others verbally (oral language) and in writing (written language). As a means of thinking and at the same time forming the thoughts of its speakers, it is an identity that is very close to its owner compared to other identities. Language is one of the symbols of the identity of these communities. It is one of the most critical markers among community markers because language is a place for change (evolution) and a picture of the situation that occurred, both past and present. As close as language is to its owner, language has a psychological value to its speakers, which is binding in self-esteem and the pride of groups and individuals. Also, language is often seen as the main property.

**Keywords:** *Language and Nation.*

## 1. INTRODUCTION

Language is the means by which an idea may be communicated to another, either verbally or in writing. There are several dialects of English, ranging from minor to major changes in pronunciation and grammar. It is the modes of communicating and understanding the many social roles that individuals possess. Social identities are manifestations of an individual's affiliation with a particular social community. It is referred to as Sociolect. The distinction between individuals is referred to as personal identification.

For instance, a professional class such as an instructor, nurse, or police officer. There are several distinct expressions or phrases that may serve as their identifier. Their personality can be shown by their words, and they will communicate differently depending on the identity is prevalent in a certain circumstance.

Languages are learned spontaneously and systematically, and both natural and structured education contribute to the formation, strengthening, or weakening of connections between languages and identities. Between "National language" and "National identity" is a vital language and identity link. This connection can be established, reinforced, or weakened through formal education in schools, particularly in "Language as Subject," and a 'Framework-Handbook for Language(s) of Education' will need to address this problem. The object of this essay is to discuss (at least some of) the key points.

## 2. DEFINITION AND EXPLANATIONS

At first, the writer will present some definitions and explanations to describe the relationships among languages and identities.

### 2.1 Languages and language varieties.

They communicate with each other by using the same language and language varieties in their community. The community might be in large amount, small or might just two-person, for example, communication between a husband and his wife, mother, and her daughter and many others. They use a unique expression or 'private' language, where only they know the meaning of some words although they communicate in the national language. They understand the allusions or "private language used in their communication.

### 2.2 Four Principles of Language

The smallest group's 'secret' language and the national group's 'public' language are two 'varieties' of the same language. Any group, big or small, has its own language diversity, such as regional populations utilizing the national language in a variety of ways; these are often referred to as "dialects." Although there are overlaps between the various types, it is a national advantage. [1] Language is governed by four (four) fundamental principles: (1) Language is not only a means to an end, but also a source of value. Language is used to conceptualize, shape, and communicate any important human action. The mother language records and critically remains the entirety of human life. Ferdinand de Saussure, the father of Modern Linguistics, said the following: "The human mind and language are comparable to the

two sides of a sheet of paper ( one does not exist without the other). Elytis, the Greek poet who won the Nobel Award, stated: "There would be no issue if language were simply a medium of communication. We do, nonetheless, recognize. However, it serves as a platform for moral principles and an ethos that generates obligations. (2) Language is not only a means of conveying what we hear or learn, but also of activating the linguistic memory and processes that biologically define man. In other terms, language is not a mechanical and automated method, but an imaginative and laborious pursuit of perfection. (3) The output of their language variation templates is directly related to the quality of their language. Assume that our linguistic hearings and readings serve as the foundation for our vocabulary. In this situation, qualitative linguistic hearings and readings (texts with sophisticated language, form, and expression) serve as the linguistic templates that form our linguistic understanding and feelings. (4) Language is a matter of national interest and meaning. We will not require several reasons to persuade citizens that a nation's language is a necessary component of its life. [2] A nation's culture may be deduced, forged, and given value by the literary works of the greatest intellects. Thus, language becomes a critical component of a nation's culture. Furthermore, efforts aimed at distracting or alienating people from linguistic history, from what came before the contemporary type of a language, result in significant declines of people's consciousness.

### **3. LANGUAGE IS AN IDENTITY**

#### ***3.1 Social identities.***

They are members of a community such as fans of an antique car, an association of merchants, a unity of cultural practitioners, soldiers, teachers, and others. Many specific phrases show their identity, for example:

- a. I fall in love with Peugeot 45. It is sure to be expressed by a fan of an antique car.
- b. The curriculum of vocational school must be based on a link and match principle.

It is a vocational school teachers' expression. The other communities will not be interested in it or do not understand what the speaker said. [3]

#### ***3.2 More than one social and language identity.***

Someone belongs to more than one group. Consequently, we must be able to communicate in the language varieties of each group. For example, Nisa is a junior high school student in her town, a music club member, a member of the nature lover club.

Speaking the "true" variety makes the individual an "insider," which means she is a group member. Not doing so identifies the individual as an outsider, or he or she is not a group member. He or she is not one of us because he or she does not speak our language.

#### ***3.3 They acquire the (spoken) language variety of a group naturally.***

Children inevitably learn the family's language variety by frequent contact with other family members such as parent, mother, brothers, and sisters, etc. They acquired the group's or community's language variety by contact with other members of their group. Their language diversity might have been different as a result of contact with those in their culture. The diversity of languages used will foster a feeling of belonging to an in-group. When one of the family members (a child) talks an entirely different language than the rest of the family (not only a new variation of the same language), the distinction is obvious, and they claim to be a member of a particular group. This trend of learning new language variants or entirely new languages will continue over one's existence as individuals join separate communities within the same community or relocate to another.

### **4. THE EDUCATIONAL INSTITUTION'S RESPONSIBILITY**

#### ***4.1 Educational Institutions teach (spoken and written) language formally:***

They spontaneously and inexorably absorb spoken language, while written language must be taught formally in educational institutions (school). Often, the government establishes them, while private institutions teach a combination of spoken and written languages. The 'official' language is learned, while students (children) learn to read and write the national language's language. Additionally, they are directed and often motivated to communicate and write in the formal or national language.

The name of the national language is sometimes associated with the name of the state. For instance, the country is Indonesia, and Indonesian is the national language. The country is French—the national language of France—but this is not necessarily the case; for example, the country is America—the national language is English.

Learning the structured language (national languages) entails immediately acquiring knowledge of a country and its culture. The school program is critical in developing many of the subjects taught to pupils.

#### **4.2 Language as the National Identity and How to implant it**

Language lessons must be held in the government education institution or private. The students learn the national and regional languages. It aims to educate them to master and develop their language, and the most important is to keep it is sustainable. By learning the language, they learn the culture of the nation automatically. Their nation's sense of belonging the nation or certain ethnics create entirely. They usually learn a national language at school and the regional language in the society or both.[4]

##### **There are several consequences:**

This indicates that when children study a topic such as language, they are often learning the language that they and others would use to associate with the nation's social community. For instance, during the Youth Congress on October 28, 1928, there are three crucial points, namely Indonesian is the national language, Indonesian is the official language, and Indonesia is the province. [4] The declarations above reflect the primary goal of establishing and maintaining the nation's stability and dignity (Indonesia). Prior to it (Youth Congress), there were several ethnic-based freedom movement groups, including Yong Celebes (Ethnics of Sumatra Island), Yong Java (Ethnics of Java Island), and Yong Ambon (Ethnics of Sulawesi Island). Nonetheless, after it (Youth Congress), they became less concerned with racial classes and more concerned with national concerns. (independence of Indonesia )

b. In language schools, children learn to read and write their native or ethnic language and are allowed, though not required, to say it while they write. Additionally, in some situations, children are prompted or compelled to forget the diversity of languages they use at home and/or with other social classes, for example, the dialect' they use in their native language, implying that they must abandon all other identities in favour of the national identity. In the other side, they might be encouraged to become 'bilingual,' capable of writing and communicating in both native and foreign languages. This ensures they are encouraged to maintain both ethnic and national identities. Foreign and regional languages will retain their power. As we translate a quote into national languages, often words are difficult to classify since they are inspired by the speaker's or writer's community. When children's mother tongue is a completely foreign language, these same systems become exponentially more complex to manage when they are taught to 'forget' their native tongue.

#### **4.3 Why the language lesson is listed in the curriculum?**

Through the language lesson, the children are taught how to read, write, listen and speak (four language skills) well and effectively. It is also used for learning other subjects. This is a constant reinforcement of the link between national language and national identity. Language ability will help them learn the other subjects, such as the students will learn Religion, History, fluently by having it. They learn the language of history or biology, thus beginning the identification process through these subjects' specialized language. They may identify strongly, weakly, or not with these subjects and learn the language accordingly. The problem is that, as with other language varieties of 'the same' language, people only notice the extraordinary variety when someone deviates from it.

#### **4.4 Learning a foreign language and national identity**

Some countries' fears about the loss of national identity caused by learning foreign languages, especially English (it is little if any), there is no research evidence to justify this fear. Nevertheless, the fears are voiced by countries such as East Asian countries (Taiwan there is said to be 'English fever' – or Korea or China). There is not enough scientific evidence too. Nevertheless, it does not mean the government or policymakers could ignore them.

##### **Learn the story below!**

Hearing myself say French, I realized I was no longer the guy who had stayed in Portugal for eleven months. I was not the one who spoke. I possessed this French language, which was ingrained in (lit. inscribed in) me, but I was not saying. Thus, I spent approximately two weeks re-teaching myself the French language that had escaped me, albeit in a different way. For two weeks, I felt weird simply because I was using the vocabulary and deriving values from it.

I believe that you must go through that experience in order to comprehend it. There is no possibility of moving from one language to another. I reasoned,... the courses I had taken in school had left me with the idea that it is a language that one could decipher. However, this is not the case.

The writer concludes from the narrative that the encounter taught her many lessons regarding language and identity, including:

- a. That her French identity is inextricably linked to the French language she learned as a child.
- b. That her French identity had shifted significantly after her Portuguese training and self-teaching of

- the French language.
- c. Because another identification has developed as a result of her usage of Portuguese; this is not a 'Portuguese' identity in the traditional context, but a 'interlanguage' identity that is contingent on her degree of proficiency in Portuguese.
  - d. The classroom language instruction had been very different, causing her the mistaken belief that a foreign language is just an encoding of the learners' native tongue.
  - e. Foreign language is merely an encoding of the learner's native tongue.
  - f. We should conclude that classroom-based foreign language instruction has little chance of impacting learners' identities because the teaching process conveys the idea that the foreign language is just an encoding of the native language. Before further information regarding various approaches becomes available - for example, about Content and Language Integrated Training, in which a foreign language is used as the tool of instruction across the curriculum - no general conclusions about the interaction between foreign language learning/teaching and the impact on social identities can be taken.

## 5. CONCLUSION AND OPPORTUNITIES

As has pointed out at the beginning, someone will create and get new ones such as acquire new identities and new languages or language varieties throughout life; it is a dynamic process. They will always do the change consciously or deliberately, shifting from one language, variety to another within the same conversation, thereby signaling a change from one identity to another. Young people are adept at this as they move from one social situation to another. It is an enrichment and achievement by having two languages ( bilingual) or more (plurilingual). Plurilingualism is the ability to use more than one language for communication.

A person can participate in many kinds of social interaction, where he will be viewed as a social agent, has the proficiency of varying degrees in several languages, and connoisseurs with a wealth of experience.

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