



GENDER AND AGE EFFECTS ON BAGHDAD LEXICAL CHOICES: A COGNITIVE SOCIOLINGUISTICS STUDY BY IRAQI STUDENTS

Asst. Lect. Ghaith Saleh Mahdi
Al-Mustaqbal University College
ghaith.saleh@mustaqbal-college.edu.iq

Asst. Lect. Jaafar Isa Abdulabbas
Al-Mustaqbal University College
jaafar.abdulabbass@mustaqbal-college.edu.iq

Abstract

In Arabic socio-linguistics, the effects of sex and age on lexical choice have been inconsistent. The Arab world's prestigious dialect is not mainstream or modern Arabic. This article aims to explore the linguistic system's inner work to better understand the relationship between social and language by introducing a cognitive approach. The cognitive approach to lexical choice mainly concerns the definitions or perceptions of each word used in society. This quantitative work has focused on variations in the lexical choices of the literate Baghdadis according to gender and age. This article identifies some trends of change by comparing their lexical options in three classes (24,26-27-40 and 41-65). Also, gender has one of the leading social factors associated with lexical variation. The prestigious language form has correlated to standard Arabic. Therefore, males who opt for Standard Arabic can have considered professional Arabic teachers as linguistically they are more conscious of prestige than females. This study will explain the relationship between Baghdadi Dialect and Standard Arabic and their educational effect by Iraqi Students at karabuk University.

Keywords: Baghdadi Dialect, variable Rules, Standard Arabic, Lexical Choices, Cognitive Approach, Lexical variables, Social cognitive learning theory.

Introduction

In Arabic sociolinguistics, sex and age have conflicting and opposite implications on language choice. There are two distinctive varieties of Arabic. The first is the large variety of classical Arabic, used for formal, literary, and religious purposes, the other the slight variant used for everyday contact with friends and at home. The debate on the dialect-boundary is in a modern form of classical Arabic

known as Standard Arabic. Consequently, equating the local variety with the standard one is also possible due to the use of one type by men and women, rather than the other, and to determine the gender trend and prestige. Many Arabic studies have centered on the usage of these two varieties, the norms and the vernaculars of Arab societies showing that Regular Arabic is a prestigious variety, and this is a source of misunderstanding in the field of Arabic sociolinguistics (Abdo-El-Jawad, 1978; Abu-Haidar, 1989; Bakir, 1987; Haeri, 1991; Taqi 2010). It may be clarified as Arab scholars relied upon west techniques and philosophies that could not be applied in the Arab world, since the prestigious dialect is not exactly the traditional deviation that appears to contradict the general trend of Western history. In Western research, standard versions have been developed as the prestigious language forms and therefore as the object of hypercorrection (Deuchar, 1988; Fasold, 1990; Gordon, 1997; Labov, 1998). The widespread sociolinguistic pattern of social class and gender studies in the West has been accomplished. A quantitative study of urban dialects has shown that women of the same social class use commoner ways than men, a socio-linguistic phenomenon (Cofer, 1972; Eckert, 1991, 2003; Labov, 1966; Romaine, 1994; Tagliamonte, 2006; Trudgill, 1974; Wolfram, 1969) (Cited in Rajaa, 2013). However, because of resilience and masculinity, people tend to approach the working class more closely (Trudgill, 1972).

The relationship between the sexes and classes has taken into account, Wood and Eagly's(2010) concept of gender as definitions and related standards 'which individuals and societies assign to women and men. Gender has its roots in traditional and constant work-sharing between women and men (as opposed to biological class).As such, psychological, interactional, structural, and cultural ways of building and reconstructing gender (Ridgeway, 2009).

The sociolinguistic pattern of gender has however taken a different direction in Arabic studies. Many research studies of variant in Iraq, Jordan, Syria, Lebanon, Palestine Egypt and Kuwait have shown that these were not people who used regular variants (Abu-Haidar, 1989; Bakir, 1986; Habib, 2008; Jaber, 2005; Taqi, 2010). This article contains several primary objectives: firstly, to establish patterns of lexical differences through the use of new lexical elements in Baghdadi Dialect between men and women. The goal is to illustrate the social expectations and ideals associated with the choice between men and women. Furthermore, any changes trends for three age groups are established. Also, This

study will explain the relationship between Baghdadi Dialect and Standard Arabic and their educational effect by Iraqi Students at karabuk University.

Literature Review

The literature review focuses on the analysis of literature from broad theories underlying the main conceptual structure and particular concepts. The first is to examine language shifts and shifts in depth. Researchers examine the connections between linguistic variables in any group of speech and social variables such as sex, age, social background, or other significant factors using a heterogeneity and a quantitative model. The quantitative model demonstrates that socio-lingual variability is socially common in heterogeneous significant urban areas as well as small speech populations. Second, it discusses Arab socio-linguistics and the status and norm issues which have left Arabic research confused.

Saussure describes sociology as a sign analysis and says linguistics is a sociological component. He insists that there has written language to reflect spoken language. A written word is a picture of a vocal sign. Saussure maintains that language is a standardized network of arbitrary signs (Ghsoon, 2016). Saussure therefore differentiated between language and voice. In the mind of a speaker or more specifically the community of speakers, language is referred to as the abstract formal framework of linguist, which is learned within the community and is expressed by every member of that group in an equivalent, homogeneous language. That is the way the speaker talks. Therefore, all language variability was restricted to expression and found unimportant to language science. It is doubtless even more dubious to explain Saussure in syntax the distinction between language and phrase. The act of making sentences was for Saussure a function of the speaker, and for any utterance individuals would create entirely new sentences (Rajaa, 2013). "Implementing new educational policies to increase language proficiency" (Farah, 2019).

Sociolinguistic Theory variationist sociolinguistics has developed as a discipline which integrates language social and linguistic aspects. Knowledge of a language requires identifying language sounds and grammar structures and using linguistic tools to accomplish a variety of communication objectives. Speakers have many options, including the variants of pronunciation, the lexical posts, the syntactic structures, and languages used by multi-linguist speakers, depending on the needs of various contexts and contact conditions. (Jean&Katie,2018) This

argument is not controversial, with statements made since the very dawn of contemporary linguistic practice by many leading figures (Saussure,1916). Though many differences were primarily excluded from severe research by the dominant linguistic approach of the structuralist-generative tradition of the twentieth century (Chomsky, 1965), significant emphasis on homogeneity-properties shared by all language speakers, or, abstractly, by all languages. In comparison, socio-linguistic research focused on the different aspects of communication, making significant progress in understanding how and why language differs and how people learn and process variance knowledge. It shows that variability is an essential characteristic for both style and linguistic usage and is necessary for language theory and cognition (Jean& Katie,2018). Social-linguistic cognition (Campbell-Kibler,2010; Loudermilk, 2013) On the other hand, the research explores cognitive and cerebral mechanisms that promote sociolinguistic variation, implementation, and processing while speaking. Computer modeling is another technology that integrates the sociolinguistic field in a longstanding activity that is typical of cognitive science. (Mallinson& Kendall, 2013). The insight into socially and cognitively limited communities that 'actors' communicate and exchange linguistic messages replicated is especially useful in understanding the relationships between culture, sociolinguistic, and linguistic change. (Hruschka et al., 2009& Stanford& Kenny, 2013).

The acquisition of languages was long a matter of concern for linguistics and psycholinguistics, but without considering sociolinguistic variation. In recent years, sociolinguists and psycholinguists have joined together in research into the nature of the social and linguistic differences in both the first and second languages. The value of a child or an adult student is working in a variable language environment where variation has organized in context and society is emphasized by researchers in this new field(Chevrot& Foulkes, 2013; Lacoste& White, 2016; Anderssen& Westergaard, 2011; De Vogelaer, etc., 2017). This position helps one to investigate how pupils establish sociolinguistic patterns and indexical meanings by incorporating in a variable sense linguistic and social knowledge to control their language understanding. Discusses the autonomy and the extent to which language knowledge interacts with social recognition.

The division of unpaid labor into households and societies is both a gender fight and a class fight. Research into the assignment of outstanding work in families finds that the negotiating power of women is increasing with income.(Gough& Killewald, 2011) As a result, higher-income women spend significantly less on

"second shift" (Hochschild& Machung, 1989) in the household than females with lower incomes (Bianchi, 2011). Gupta (2006) found that the disparity between the highest-earning and lowest-earning females in total time spent at home a week is as large as the disparity between male and female. Reduced household hours for mid and senior women are a change to household income, with more resourceful women employed in lower wages decreasing the need for domestic trade with wealthier women and household partners (Bianchi& Sayer ec.,2012). Age, the speakers has regarded as a social variable that affects sociolinguistic variation. Indeed, we should remember that non-change variables do not indicate a precise age range class. Researchers investigated the role of gender in-class orientation, but the findings vary considerably from study to study. Psychological research that employs laboratories or online tests suggest that gender control is the primary concern of the highest-class people on their self-interest and self-esteem (Piff, Kraus, etc., 2012; 2013). In many of these studies, the setting and outcome variables are far from the gendered environments in and around the workplace. Employment choice studies have no gender-related impact (Piff& Stancato, etc., 2012; Belmi& Laurin, 2016). Studies the disparity between these results and the abundance of scientific evidence that women and men make substantial differences in action (Grunow& Schultz, 2012; Christofides& Polycarpou, etc., 2013; Belmi& Laurin, 2016). is critical to further investigation of possible sex-class interactions. This article describes the general parameters used in Arabic as a socio-lingual quantitative analysis. It includes how linguistic variation and change in comparison with Western analysis have diagrammed into the critical social categories of age, gender, education, and social class. Also, this study will explain the relationship between Baghdadi Dialect and Standard Arabic and their educational effect by Iraqi Students at karabuk University.

Methodology

The approach for this research draws on sociolinguistic and cognitive perspectives. It is a study of the variations and lexical changes that have thought to be influenced by social factors in Baghdad 's speech. Research the Baghdadi speech community to identify patterns of variability and transition, specific steps must be taken. The backbone of the research is these steps. The research design, therefore, focuses on methods which have adapted for informant selection, data collection and data analysis.



The approach to any speech culture is seen as the most challenging for researchers to encounter and on which accurate results rely (Jaber& Krishnasamy,2012a; for more information about fieldwork strategies). The use of any of the well-known methods like informant collection or collecting data depends on how we interpret the general terminology of the study. Feagin (2002) noted that the hypothesis behind the project would influence how the data are collected. The choice of speakers often requires such decisions based on expectations of the anticipated outcomes. Some of these choices concern the sample size. Labov (1966) gave 88 speakers a voice in the Lower East Side, Trudgill (1974) on 60 informants. Also, Milroy (1978) on 48 in Belfast to examine speech in three local areas. Habib (2008) based her research on 52 speakers to test rural immigrants' speech in Syria in a quantitative manner. Also, Taqi (2010) studied 48 speakers from two ethnic groups to study the influence of one dialect on another. Wolfram and Riley's (1968) teamwork analyzed 36 speakers' speeches in Detroit. Therefore, conclude that it is essential for the informant's representativeness in the speech culture rather than the number of informants. Theoretical Framework, first interpretation is the theoretical basis for the nation of heterogeneity in Labov's (1966) sociolinguistic theory. A system of variability in Western Academy has demonstrated the link between social and linguistic variables leading to variation and transition. The diaglossical condition in Arabic and exposed unchangeable socio-linguistic disparities in Arabic. Then, researchers seek to investigate how sociolinguistic variability in the records of the language structure has been integrated in the cognitive sociolinguistic approach, integrating a speaker mental process in culture, in order to, assess linguistic preference. This method is to illustrate the social significance of the variation patterns that make up Baghdadi speech community. However, researchers are taking into account the relationship between the speaker, culture, and linguistic preference using many cognitive science theories. First, study should apply a theoretical approach to sociolinguistics in the context of information, beliefs and other social classes, while considering mental representations of speakers in a verbal encounter. Secondly, represent lexical change, researchers will use grammar approach based on uses that lead to acquisition and training processes maintained and developed (Langacker's,1987).

Data collection varies greatly, including the administration of questionnaires and psychological assessments, preparation of interviews, focus groups for a written

report, recording of live actions or on videotapes and news papers and magazine (Kelley& Lesh, 1999; Wilkinson, Kitzinger, Harre & Moghaddam, 2003) many methods of data collection is used together in several studies. Judgment sampling requires extra linguistic rationale, sociological, quantitative or otherwise, for its selection criteria. In cases in which population composition and classification are uncertain, objective measurements may be requested in census data and group accounts and it is important to adhere as closely as possible to the principles of random selection to ensure fair sample representativeness.

The article for the most outstanding features of the language or dialect helps a language group to evaluate its language behavior. In the selection of linguistic variables Labov (1972a) proposed three parameters: (1) regularly, (2) structurally and (3) somewhat stratified (p.8). In addition to the findings of the pilot test, linguistic variables under review have assumed to be accurate, taking these three parameters into account. Therefore, the general principles behind our choice of linguistic variables are: firstly, the selected language sample correlates significantly with social factors, i.e., gender and speaking age. some variables that participate in the change process have found in people of various ages. Secondly, linguistic variables under review also occur in Baghdad's natural language. Thirdly, for statistical purposes, these variables are easily defined.

The variables explain, the new [hawasim] word covers the whole situation of robbery, corruption, and occupation. This word was used by people at first jokingly, but later it was incorporated into people's voice. The definition is meaningless in the Iraqi dialect; it never used it before. Stansfield (2007) Claiming that the new name ironically derives from Saddam's last words about his final battle with the U.S. (the former president of Iraq up to 2003). The logical linguistic questions arise from the fact that people's daily conversation has used because there is no relationship or semantic relationship between the word or the meaning of it–the ultimate being–and its reference to the things referred to (e.g., thieving, corruption). It is not what the word says that is so critical, but what people think. The principal explanation is that vocabulary varies and then changes as people's views change. Illegal: theft, plagiarism, breach of the rules, financial corruption, patronage [favorism], awkward driving, negligence, inability to do a person's work, and lack thereof. The denotation hawasim refers to the very needy homeless who, after the collapse of Baghdad, lived and occupied government buildings and land, and still lives there. Hawasim is a plural word, but both singular and plural can be used.



Hawasim is a standard Arabic plural adjective, indicating that it is necessary to conclude a specific question. In 2003, hawasim described the dictatorship's battle against the USA, splitting people's views of the situation in the ensuing war. Some claim that after the AL-Hawasim war, Iraq became a scene of robbery and crime. Others argue that the Iraq AL-Hawasim war ruined Iraq. Thus, Iraq 's life and future ceased in this war. War and invasion have the same impact concerning criminal problems in both cases. In 2003, the collapse of Baghdad's rule led to the downfall of every governmental entity in the ministries, courts, police stations, and other legal departments capable of maintaining order and protecting human beings. Also, the word was hawasim innovated as well as other terms. hawasim now takes various forms to deal with new circumstances, such as hawsama (a term about illegal doing) and hawsamchi (a term that refers to the actor).

Mu'mmam is acceptable to any man wearing a turban. In Iraqi custom, Sayyid wears a black turban while the Sheik wears a white turban. After 2003 a large proportion of (plural) Mu'mameen immigration from Iran to South Iraq occurred, with many occurring outside AL-Hawza (before 1000 years of an Islamic school in Najaf). Mu'mameen now have a rancorous view, and many call for a divide between politics and religion.

Militia refers to groups of armed people who defend and collect money from the political parties they operate. In some cases, anger and agitation against militia violence against civilians take place in Iraqi cities. Militia has been borrowed from English and is the only borrowing it appears. The Muqtada AL-Sadder is an example of Iraq's most prominent militia. Militia, the most famous in North Iraq, is Kurdish Al-Beshmarga.

Hata refers to a beautiful, very modern girl between 16 to 22. The semanticized part of the word is opaque. It is controversial whether it has social significance to reflect some of the values of the Iraqi speech culture. Another term for the same sense has used in other areas of Baghdad. The term is muzza, which comes from Egyptian films, and muzza also appears as a new invention in the Egyptian dialect.

Irhab is the borrowed English term terrorism translation. After a significant assault on the twin towers of the World Trade Centre, Irhab entered Arabic for the first time. The use of irhab in intense TV debates and writing in journals and magazines was nevertheless limited. [irhab] began replacing a second word, Jihad, after 2003. In the 1980s, the Cold War Region between the United

States and the former Soviet Union entered its heyday and Jihad is a standard Arabic word which came into the English dictionary. Aside from parts of Baghdad, Jihad has used in the western part of the world. The goal was to Jihad the American forces, but suicides against the Iraqi people and police were modified. Jihad has replaced with the [irhab] word terror, and with roughly all people who considered the name to be used to cover specific agendas in the region and to spread killing culture.

Specific rules are guiding our use of a given method when addressing any speech culture quantitatively. Decisions on the method type chosen are one of the most challenging tasks for any researcher. The choice of any technique, such as informant selection and data collection, should be useful to achieve the research goals, taking the ethical issues into account.

Sociolinguistics is fieldwork—a practice that demands persistence and bravery so long as a group has approached and data have sought. Therefore, it is not easy to find an event for a specific word, but it is not difficult to find ways of making it possible. It is this form of awareness that calls on researchers to continue to face the harshest conditions to achieve the aims of the study.

This study examines lexical variables which, because of their correlation with social variability are considered relevant for Iraqi Arabic. The article starts with theoretical clarifications outlining the basic elements of statistical methods that are part of the general understanding of the quantitative approach. Lexical variables are then analyzed and analyzed in this article.

Figure 1.1. illustrates the selection by age groups of the variants [hawasim] for males and females. It is clear from the figure that none of the women 18-26 years of age chose the variant [hawasim] and only one 27-40 of 6 women and two 41-65 and chose this word. It is also clear that [hawasim] was better chosen by the male 27-40 age group than the other female groups. Moreover, [hawasim] was chosen by just two informants from the young man 18- 26 age group.

Figure 1.1. The Choice Students of the University of Karabuk of [Hawasim] According to Gender and Age

Male	2	0	6	1	2	2
Female	18-26		27-40		41-65	
1						
2						
3						
4						
5						
6						

In the Baghdadi dialect, the first variable was [hawasim], which has four main variants: [hawasim], [harami], [mujrim] and [mutajawiz]. Since men have believed to have a high-quality place at the social level, the prestige variants are [harami], [mujrim] and [mutajawiz]. Males prefer [harami] to reflect the significance of a thief instead of [hawasim]. Male people also prefer two traditional terms [mujrim] and [mutajawiz] rather than [hawasim] to refer respectively to offenders and bad government buildings. This study revealed that young males did not only show a sharp decline in [hawasim] usage; they also mostly stigmatized their choice. The middle-aged males have demonstrated that their choice varies between the four variants.

The [hawasim] is the most popular variant for males. It is the middle age group which shows the option of the other male age groups as much as possible. The same male age group also has [harami], [mujrim] and [mutajawiz] as the least preference. The linguistic behavior of women of the same age coincides. Also, their choice of the four variants of the variable [hawasim], men and women aged 27-40 showed roughly the same linguistic pattern. Finally, with the other age classes, the old from both genders make choices. The conclusion is that this variable is a male choice, and the middle age group is to choose.

The colloquial variant [harami] is a male preference, especially male aged 27-40. And, the official word [mujrim] meaning criminal was the choice of both genders from three age groups; however, the linguistic behavior of males aged 27-40 showed less determination than all other groups. The same linguistic pattern has demonstrated in the choice of the [mutajawiz] variant. This standard word was a male choice with the highest choice by the young and old males. The decision of males of the three age groups coincides with the linguistic behavior of males. The same number of young and old males chose this variant. The variable [hawasim] has shown consistent linguistic pattern from both genders of three age groups.

Figure 1.2 below shows the selection of [harami] by age groups of both males and females. Generally, the word colloquial [harami] prefers most men, especially the first age group. Also, this is the word for young men aged 27-40. It is also clear that a low number of informants who chose [harami] was recorded in the male aged 41-65.

1.2. The Choice Students of University of Karabuk of [Harami] According to Gender and Age.

Male	2	2	7	1	2	2
Female	18-26		27-40		41-65	
1						
2						
3						
4						
5						
6						
7						

The preference of [mu'mmam] by men and women by age group has shown in Figure1.3. The figure shows that young women and men aged 18-24 have selected and new terms. Also, the word has chosen by two any males and females out of six informants aged 27-40. It is also clear that all-male groups, especially males 18-26 and 27-40, preferred this variant. Another variant with [Mu'mmam] seems to be [rajuldeen], meaning "a religion man" Actually, these two words don't have the same meaning, but what means is of great importance. All people link a man who wears a turban to a man of religion. Of course, has reflected in the choices of people of a particular word instead of another.

1.3. The Choice Students of University of Karabuk of [Mu'mamm] According to Gender and Age

Male	2	2	6	0	1	1
Female	18-26		27-40		41-65	
1						
2						
3						
4						
5						
6						

The attribute [mu'mmam] is another important feature related to the sex and age of informants. The variant [mu'mmam] has found to be both a male and a male preference. About the choice of gender, none of the young women chose this term. Also, the Middle Ages of 27-40 females prefer this variant more than the older ones. All females, especially from the first and second years, chose the variant [rajuldeen] for a long time, more than the third age group, which demonstrates that this variant is a female option. Nonetheless, by the first male age group, this form was more preferred than the other male classes. Among different linguistic variants, the third variant [sheik / sayyid] has fewer options.



Only two informants chose this variant from the first female age group and the second male age group. Furthermore, only one informant has selected from all other male and female groups.

Militia is a phonetic and semantic English borrowing. We expect social factors to play an essential role in the reaction to a borrowed item. We are also interested in finding out what other alternatives people choose to use in the same sense. Figure 1.4 is the only one that indicates that there are more men than women who prefer this feature. Males used the word Militia more than males throughout generations, especially young women between 27-40 years of age who are unexpected. It is also apparent that second-age women used the least of the English term militia.

The only possible alternative, for example [musallah]—translation of the word in effect—and which is illegal armed groups of people – appear to ovary in the speech of people. Both sexes span generations. Among the middle-aged men and women and the youngest informants, however, the highest preference can be found. Look at the following figure 1.4:

1.4 The Choice Students of University of Karabuk of [Militia] According to Gender and Age.

Male	1	0	8	1	0	0
Female	18-26		27-40		41-65	
1						
2						
3						
4						
5						
6						
7						
8						

The only male preference linguistic component is (militia). The [militia] option was the preference of all men with a 61% share. This variant has chosen by young males aged 18-27 more than the other males. They were older men, more than other males choosing this variant. There are two different variants of this English word: the expression [musallahin] and the regular word [isabat]—the total number of women and men aged between 41 and 65. The [musallahin] variant has chosen for both sexes and all ages, particularly the two genres of 18-27 years of age and older men. However, young women have accepted less than other classes, which contrasts with the [sahwa] choice. Furthermore, [isabate] was

chosen by women, not by males for the armed groups and all-female informants who looked at young females for their high quality.

There are three lexical elements of the [hata] variable: [hata], [jamila] and [hilwa], which are identified by informants. These forms all mean the same; that is a woman's beauty. But [hata] is a modern form that has no roots in Standard Arabic or meaning in Colloquial Arabic. [Jamila], on the other hand, is a standard form used mainly informal environments. [Hilwa], together with million Arabs in Egypt, Levantine, the Gulf and Morocco, is a colloquial form used by the majority of Iraqis. But other dialects that are limited to those educated persons also use [jamila] extensively. Figure 1.5 shows the choice of [hata] between men and women by age group. The figure shows that none of the women of all ages has selected the new term. It is also clear that males aged 18-26 and 27-40 did not prefer [hata] 's choice. In the young and middle age groups of both genders, there seems to be a common choice between variant [hilwa].

1.5 The Choice Students of University of Karabuk of [Hata] According to Gender and Age.

Male	1	0	2	0	0	0
Female	18-26		27-40		41-65	
1						
2						
3						
4						
5						
6						
7						

The results show that only young men were chosen in this variant [hata]. No other party, male or female, decided this new, creative way of speaking. Instead, in the choice between local option [hilwa] and standard one [jamila] the other groups of ages of each gender differed. The traditional variant [jamila] has selected by about half of respondents (males, females from the first and four age groups). The other half of those told chose the [hilwa] word locally for a long time with young people who were the best selected. A new way is a young man, although his female counterparts favored the local variant [hilwa], according to the previous findings. The rest of the ages of both sexes swing between the standard and the local. Young men lead to innovation in Baghdadi dialect's form. The option of the word [irhab] by men and women according to their age groups has shown in Figure 1.5. In the case of both males and females of all age groups,

this variable is visible. It is not a bad percentage. The figure indicates that there is almost no difference between the age groups, but the same number of the two sexes retains the variable. Although the equations have not obtained, this variable is still exciting and relevant. Since every speaker is behaving in the same fashion as [irhab], social factors seem to play no role in these choices. We would note a difference between speakers and speakers' groups if social factors were to play a part.

1.5 The Choice Students of University of Karabuk of [Irhabi] According to Gender and Age.

Male	1	0	6	1	1	2
Female	18-26		27-40		41-65	
1						
2						
3						
4						
5						
6						
7						

It was the aspect [irhab] that was unrelated to the independent social influences. To claim that no connection means that two genders and three age groups have not made a decision. There is a similar behavior among all speakers and there seem to be no other linguistic alternatives that show the same significance. There is no doubt [irhab] that all informants have chosen and amongst them, the young men and women exhibit the highest choice.

A correlation analysis is a quantitative research tool, in which we have two or more variables from a group of subjects trying to decide whether a relation (or covariance) exists between the two variables. Gender has commonly found to be the most significant social factor influencing the selection of new lexical elements in the Baghdadi speech community. The categorical variable had little influence on word selection, but age had a considerable impact on mode and style choice of words. Some studies show strong positive correlations; others show imperfect negatives. In all instances, the preference of one lexical object should be clarified instead of another, offering cognitive evidence that has adequately explained.

Conclusion

The discussion has focused on the conclusions on research issues, theories, and research objectives on students in karabuk of University. The aim is to express the study results in context and thus provide the basis for research findings.

Several issues have highlighted in the discussion of variations. Evidence exists of the gender and age effects on lexical choices, a change that only sociolinguistic methods and analyses can consider. However, this study suggests that cognitive grammar analysis is an argument for a way of variation that takes cognitive principles into account. A cognitive result of experience is highly stressed: the more often a lexical item is experienced, the more the item is used; the more firmly a thing is, the more likely it is activated in actual use events. The relationship between lexical choices and variation began to has to be explained by invoking both a quantitative analysis of lexical decisions.

This article does not address all the social factors that could lead to the heterogeneity of Baghdadi Dialect under analysis. Several guidelines have used to select social variables, namely, gender and age and exclusion of others. Social factors such as race, literacy, religion, social status, and residence area would be useful for academic study in future studies. However, the influence of social networks on Baghdadis' speech could have further investigated. The analysis of the workplace or research of the informants and the community will undoubtedly help to understand the features used. This study investigated the main lexical differences in social-lingual and cognitive factors between the Baghdadis' expressions and individual linguistic variations in the Baghdadi language culture.

Work Cited

1. Andler, D. Science Cognitive.2006. Encyclopaedia Universalis en ligne, Retrieved, <http://www.universalis.fr/encyclopedie/sciences-cognitives/>.
2. Aimmee, F. S. Identity Construction using English as lingua franca in an Online English class. 2019. University of Southeastern Philippines, Davao city. Pg. 2. Pdf.
3. Anderssen, M., Bentzen, K.,& Westergaard, M. (Eds.).Variation in the Input.2011. Dordrecht: Springer Netherlands.
4. Abu-Haider, F. Are Iraqi women more prestige conscious than men? Sex differentiation in Baghdadi Arabic. 1989. *Language in Society*,18(4),Pg471-481.
5. Abd-El-Jawad, H. R. Cross-dialectal variation in Arabic: Competing prestigious forms. *Language in Society*. 1978. 16(3), Pg 359-368.
6. Belmi, P. Laurin, K. Who wants to get to top? Class and lay theories about power. 2016. Pg. 505- 529.



7. Bianchi, S. M. Family change and Time Allocation in American Families. 2011. Pg. 21-44.
8. Bianchi, S.M. & Sayer, L.C. & Milkie, M.A. & Robinson, J. P. Housework: who did, does or will do it, and how much does it matter? .2012. Pg. 55-63.
9. Bakir, M. Sex differences in the approximation to standard Arabic: a case study. Anthropological linguistics. 1987. 28(1), 3-9.
10. Campbell. K. K. New directions in sociolinguistic cognition. 2010. University of Pennsylvania Working Papers in Linguistics, 15(2), pg. 31-39. Pdf.
11. Christofides, L. & Polycarpou, A. & Vrachimis, K. Gender wage gaps, 'sticky floors' and glass ceilings' in Europe. 2013. Pg. 86-102.
12. Chevort, J. & Foulkes, P. Introduction Language acquisition and sociolinguistic variation. 2013. Linguistics. 51(2), Pg. 251-254. <https://sci-hub.tw/10.1515/ling-2013-0010>.
13. De Vogelaer, G., Chevort, J. katerbow, M. & Nardy, A. Bridging the gap between language acquisition and sociolinguistics, Introduction to an interdisciplinary topic. In De Vogelaer, G. & katerbow, M., 2017. The Acquisition of Sociolinguistic Variation. Pg. 1-42.
14. Fasold, R. The sociolinguistics of language. 1990. Oxford: Blackwell.
15. Feagin, C. Entering the community: Fieldwork In. In J. K. Chamber (Ed.), Sociolinguistic Theory: Linguistic Variation and its Social Significance. 2002. Oxford: Blackwell. Pg. 20
16. Grunow, D. & Schultz, F. & Blossfeld, H. What determiners change in the division of housework over the course of marriage?. 2012. Pg. 289-307.
17. Gough, M. K. Unemployment in Families: the Case of Housework. 2011. Pg. 1085-1100.
18. Gupta, S. Her Money, her time: Women's earnings and their housework hours. 2006. Pg. 4975-4999.
19. Goldin, C. & Kerr, S. P. & Olivetti, C. & Barth, E. The expanding gender earnings gap: evidence from the LEHD-2000 Census. 2017. Pg. 110-114.
20. Gordon, E. Sex, speech, and stereotypes: why women use prestige speech forms more than men. 1997. Language in Society, 26, 47-64.
21. Hruschka, D.J., Christiansen, M. H., Blythe, R. A., Croft, W., Heggarty, P., Mufwene, S. S., Pierrehumbert, J.B. Poplack, S. Building social cognitive models of language change. 2009. Trends in Cognitive Science, 13(11), Pg. 464-469. <https://sci-hub.tw/10.1016/j.tics.2009.08.008>.

22. Hochchild, A. R. & Machung, A: *The Second Shift: Working Parents and the Revolution at Home*. 1989. New York: Viking.
23. Haeri, N. *Sociolinguistic variation in Cairene Arabic: Palatalization and the 'qaf' in the speech of men and women*. 1991. Unpublished PhD thesis, University of Pennsylvania.
24. Habib, R. *New Model for Analyzing Sociolinguistic Variation: The Interaction of Social and Linguistic Constraints*. 2008. Unpublished PhD thesis, University of Florida.
25. Jaber, R. S. *The Effect of Nassiryah Speech Community on Speakers of Kuwaiti Arabic: a Sociolinguistic Study on Phonological Language Variation*. 2005. Unpublished Master thesis. University of Basra.
26. De Vogelaer, G., Chevort, J. katerbow, M. & Nardy, A. Bridging the gap between language acquisition and sociolinguistics, Introduction to an interdisciplinary topic. In De Vogelaer, G. & katerbow, M., 2017. *The Acquisition of Sociolinguistic Variation*. Pg. 1-42.
27. Locoste, V., & Green, L. *Child Language Variation: Sociolinguistic and formal approach*. 2016. *Linguistic variation* 16(1). Pg. 1-11. <https://doi.org/10.1075/lv.16.1>.
28. Loudermilk, B. *Psycholinguistics Approaches*. In R. Bayley, R. Cameron, & C. Lucas, 2013. *Handbook of Sociolinguistics*. Oxford : Oxford University Press. Pg. 132-152.
29. Labov, W. *The social stratification of English in New York city*. 1966. Washington, D.C.: Centre for Applied Linguistics.
30. Labov, W. *Sociolinguistic patterns* (Vol. 4). 1972a. Oxford: University of Pennsylvania.
31. Labov, W. *The intersection of sex and social class in the course of linguistic change*. In J. Cheshire & P. Trudgill (Eds.), *The Sociolinguistic Reader* (pp. 4-47). 1998. London: Arnold.
32. Langacker, R. W. *Foundations of cognitive grammar: Theoretical Prerequisites* (Vol. II). 1987. Stanford: Stanford University Press.
33. Milroy, J., & Milroy, L. *Belfast: change and variation in an urban vernacular*. In P. Trudgill (Ed.), *Sociolinguistic Patterns in British English* (pp. 19-36). 1978. London: Edward Arnold.
34. Mallinson, C. & Kendall, T. *Interdisciplinary approach*. In R. Bayley, R. Cameron, & C. Lucas, 2013. *Handbook of Sociolinguistics*. Oxford : Oxford University Press. Pg. 152-171.

35. Pierre, J. & Drager, K. Editors' Introduction and Review Sociolinguistic Variation and Cognitive. 2019. Department of linguistics, University of Hawai'i at Mānoa, United States. <https://hal.archives-ouvertes.fr/hal-01969828/document>.
36. Piff, P.K.& Kraus, M.W.& Cote. S. & Cheng, B.& Keltner, D. Having less, give more: the influence of social class on prosocial behavior. 2010. Pg. 771-784.
37. Reda, G. Ferdinand de Saussure in the Era of Cognitive Linguistics. 2016. Language and Semiotic Students. Yanbu University College Saudi Arabia. Pdf.
38. Ridgeway, C.L. Framed before we know it: how gender shapes social relations. *Gender Soc* 2009, Pg. 145-160.
39. Saussure, F. *Cours de linguistique generale*. 1916 [1995]. Paris: Payot.
40. Saussure, F. *A Course in general linguistics*. 1974. London: Fontana.
41. Stanford, J. N. & Kenny, L.A. Revisiting transmission and diffusion: An agent-based model of vowel chain shifts across large communities. 2013. *Language Variation and Change* 25(2). <https://sci-hub.tw/10.1017/S0954394513000069>.
42. Sabbar, R. *Gender and Age Effects on Lexical Choice in the Baghdadi Speech Community: Cognitive Sociolinguistic Analysis*. 2013. Doctor of Philosophy university Utara Malaysia.
43. Stephens, N.M.& markus, H.R. & Townsend, S. S. Choice as an Act of Meaning: the case of Social Class. 2007. Pg. 814-830.
44. Wardhaugh, R. *An introduction to sociolinguistics*.1986.Oxford: Wiley-Blackwell.
45. Wood, W. & Eagly, A. H. In *Handbook of Social Psychology*. Edited by Fiske ST, Gilbert DT, Lindzey G. 2010.New York: Wiley; Pg.629-667.
46. Trudgill, P. *The social differentiation of English in Norwich (Vol. 13)*. 1974.Cambridge: Cambridge University Press.
47. Trudgill, P. Sex, covert prestige and linguistic change in the urban British English of Norwich. 1972. *Language in Society*, 1(02), 179-195.
48. Taqi, H. *Two ethnicities, three generations: phonological variation and change in Kuwait*. 2010. Unpublished PhD thesis, Newcastle University.