CHAPTER II

LITERATURE REVIEW

2. 1   Review of Related Theory

2. 1. 1 General Principles of Sociolinguistics

Hudson (1980:4-5) defined sociolinguistics as the study of language in relation to society, implying (intentionally) that sociolinguistics is part of the study of language. Thus, the value of sociolinguistics is the light which it throws on the nature of language in general, or the characteristics of some particular language and the nature of society. In particular, it allows the beginnings of an analytical framework to be worked out, containing terms such as language (a body of knowledge or rules), speech (actual utterances), speaker, addressee, topic and so on. However, in sociolinguistics, there is a long tradition in the study of dialects and in the general study of the relation between word-meaning and culture.

The relation between social structure and language use are of great interest in sociolinguistics to discuss. According to Labov in Milroy (1987:7) this interest in linguistic change is observed in community, to working out its (social) mechanisms and isolating those social groups on the island. He interviewed a large number of speakers drawn from various ethnic groups. He also ensured that he had some representation of both sexes and different ages. The heaviest users of the vernacular are not necessarily old people, nor are conservative dialects necessarily giving way to

the spread of standard English. The concept of (almost) unitary dialects marked out by isoglosses is a great oversimplification, and speakers are revealed as exploiting the resources of the dialect as a means of projecting their social identities.

The concept used by Labov in his direct analysis and systematic comparison of large amount of the data is sociolinguistic variable. A sociolinguistic variable is a linguistic element (phonological usually, in practice) which co-varies not only with other linguistic elements, but also with a number of extra-linguistic independent variables such as, social class, age, sex, ethnic group or contextual style. Group linguistic scores were calculated for speakers divided according to those linguistic variables. A sociolinguistic variable itself is not always evaluated in the same way by the whole speech community, and irregularities may provide evidence of linguistic change in progress (Milroy 1987:10-11).

The patterns on the whole are remarkably regular and allow generalizations to be made about the social use groups of speakers are likely to make of their language. Labov's basic methods also allow language use to be seen as probabilistic rather than categorical, any given group being more or less likely to use high proportion of a given variable. The reason why patterns of variation are clearest there is that conscious correction away from a vernacular tends to be sporadic; yet although the vernacular is the focus of interest to an investigator, it tends to disappear under direct observation. People use their vernacular most of the time (Labov, 1972b) in (Milroy 1987:12).

Speech community and community are seen as a unity which has relationship between language and community. According to Labov, speech community is a large-scale concept that the speakers are from all social classes. The scale can then be segmented into upper, middle and lower classes with as many subdivisions as the analyst wishes to make (Milroy 1987:14).

2. 1. 2 Language attitude

According to Fasold (1984:148) language attitude is the attitude towards speakers of a particular language. If the definition is even further broadened, it can allow all kinds of behaviour concerning language to be treated. Attitudes toward a language are often the reflection of attitudes towards members of various ethnic groups. He also said that language attitudes are distinguished from other attitudes due to the fact that they are precisely about language. Such attitudes include attitudes towards a language and attitudes towards speakers of different languages or dialect varieties. In other words, language attitudes are how we treat our native language and other language.

Indeed, language attitude is one of the important factors in language choice. The status and importance of a language in society and within an individual derives largely from adopted or learnt attitudes. Hence, we can say that attitude is a crucial factor in language growth or decay, restoration or destruction. The attitude can have a big influence in education (Holmes 1992:346). There are two competing theories about the nature of attitudes. There are mentalist and behaviorist point of view.

According to mentalist view, attitude is a mental and neutral state of readiness which cannot be observed directly, but must be inferred from the subject's introspection. It is considered as an internal state aroused by stimulation of some type and which may mediate the organism's subsequent response (Williams, 1974: 21). (Fishman and Agheyisi 1970) in Dittmar (1976:181) add that Mentalist view usually considers attitudes as having subcomponents. There are cognitive, affective, and co native. The cognitive component refers to an individual's belief structure, the affective to emotional reactions and the co native component comprehends the tendency to behave in a certain way towards the attitude (Gardner, 1985) in Hohenthal (1998:26).

On the contrary, Behaviorist view said that attitude is a dependent variable that can be statistically determined by observing actual behaviour in social situations (Fasold, 1984: 147). It inferred from the responses people make to social situations. However, these two theories have some difficulties. Mentalist views that depend on the subject can caused difficulties include the question that from what data can attitudes be derived, and in what way are they quantifiable. Behaviorist view usually views the attitudes as the single units. This also cause problem. It can be questioned whether the attitudes can be defined entirely in terms of the observable data (Fishman and Agheyisi 1970) in Dittmar (1976:181).

The concept of language attitude automatically brings the consideration of motivation, instrumental and integrative motives. When the knowledge of language is considered to be a way to prestige and success, the motivation is called instrumental.

On the other hand, if a learner wishes to identify with the target community; to learn the language and the culture of the speakers of that language in order to perhaps be able to become a member of the group the members of speech community, the motive is called an integrative one (Ellis, 1991:117).

There is a tendency that if the speech community considers that the language is more prestige and useful, they will change their language or dialect. Mc. Mahon (1994: 202-204) suggests that the language more powerful speakers will be regarded as more prestigious. She also states that the choice of adoption speakers may produce more adoptions when they are trying to impress someone, or when the vocabulary involved has particularly prestigious connotations.

Language attitudes are distinguished from other attitudes due to the fact that they are precisely about the language (Fasold, 1984). Such attitudes include attitudes towards a language and attitudes towards speakers of different languages or dialect varieties. It means that if the speech community thinks that its own language is beautiful, prestigious, highly classed, etc., and the speakers of different languages consider in the same way (as it does), the tendency to loyal to the language is much stronger.

2. 1. 3 Dialect

People are always difficult to decide whether what they speak is a language or dialect. Haugen (1966a) in Wardaugh (1999:27) state that language and dialect are ambiguous. This ambiguity is caused by Greek situation which has provided model

for all language varieties (Ionic, Doric, Attic, and *koiné*) usages of the two terms. Language can be used to refer either to a single linguistics norm or to a group of related norms, and dialect to refer to one of the norm (Haugen (1966a) in Wardaugh (1999:27)).

In order to overcome this ambiguity, we can use Bell's seven criteria. According to (Bell, 1976) in Wardaugh (1999:33) the criteria may be used to distinguish certain languages from others and they are addressing a key issue in the distinction between language and dialect, since speakers feel that language is generally better than dialects in some sense. The criteria are standardization, vitality, historicity, autonomy, reduction, mixture, *de facto* norms).

Wardaugh (1999:43- 49) distinguish dialect into two types. They are regional dialect and social dialect. Regional dialect is the distinctive varieties of local colorings in the language which we notice as we move from one location to another. On the other hand, social dialect is the differences in speech associated with the various social groups or classes. The distinction between those is laid on their base. Regional dialects are geographically based, while social dialects originate among social groups and are related to a variety of factors, the principal ones apparently being social class, religion, and ethnicity (Wardaugh, 1999:49).

Dialect geography is the term used to describe attempts made to map the distributions of various linguistics features so as to show their geographical provenance (Wardaugh, 1999: 45). He adds that sometimes maps are drawn to show actual boundaries around such features, boundaries called *isoglosses*, and when

several such isoglosses coincide, the result is sometimes called a *dialect boundary*; then we may be tempted to say that speakers on one side of that boundary speak one dialect and speakers on the other side speak a different dialect.

Dialect is also confused with the terms of accent if it is associated with the regional variation. Wardaugh (1999:45) stated that accent is how the people pronounce what they say. In other words, we can say that accent just the differences of pronunciation. For example, the differences between British and American people pronounce the words like butter and letter. While, dialect can include the way to pronouns (accent), words and sentence structure (Montgomery, 1995: 69).

Dialect includes the way to pronouns, the words and sentence structure (Montgomery, 1995: 69). In this case, dialect is difficult to be distinguished from language. Gumperz (1982:20) is indicating that many areas in this world which prove the existence of array bewildering from the division of dialect and language. Even though, Bell (1976: 147-157) has mentioned seven criterion of language, but those are still confused to specify the position of some languages in this world. Therefore, dialectal term in this research is looked into interchangeable with language term, for example the terms of Madura dialect and Madura language do not too differentiated in this research.

It is hypothesized that the theories and language situations nowadays which are described above does have an effect on the attitudes of young Madurese people in Probolinggo towards Madurese, Probolinggo, and Jakarta dialects. Certainly, by the time many young people, competence in Jakarta dialect as a factor of social life

success would be obviously are recognized. This recognition can be happened in the young Madurese people community. However, it is very interesting if the writer investigate their attitudes toward their mother tongue, Madurese dialect, and Proboliggo dialect which stand as the nearest place from their land. Related to this case, there are some questions need to be asked. The questions such as about how deeper the competence of Madurese, Proboliggo, and Jakarta dialects contribute to add interpersonal relationships between young Madurese people in Probolinggo, how great is Madurese, Probolinggo, and Jakarta dialects influence young Madurese people Probolinggo, and how young Madurese people relate to Jakarta and Probolinggo dialects in terms of their attitudes towards the other languages they know, especially towards Madurese dialect. The question needs to be asked to indicate the attitudes of young Madurese people in Probolinggo towards Jakarta and Probolinggo dialect. They can be the reflections of young Madurese people in Probolinggo attitude towards Madurese, Probolinggo, and Jakarta dialects and will be used for language planning in the future.

2. 2   Review of Related Studies

Language attitudes have become one of the Sociolinguistics fields that has attract researchers for many years. It is perfectly right because language attitudes can be used as a data to investigate why language can growth or decay, restoration or destruction. The occurrence of language attitudes can reflect the speaker attitudes

toward a particular language that can make language more grow or even decay in the community.

Hohenthal (1998) in her study investigated the attitudes towards the use of English in India. She conducted her study with the help of the internet and e-mail. The groups of respondents was collected by announcing at home pages of Indian universities for people interested in taking part in the study about Indian multilingualism. The questioner consists of thirty five questions related to attitudes towards different languages of India. She also wanted to include questions related to languages other than English to have a wider perspective of the position and status of English in India. The surveys were e-mailed to the thirty respondents, who filled it and e-mailed it back to her. She argued that English was important to India than their mother tongues; Hindi language. English represents the scientific knowledge, modernization and development. The result that she found was 90% of the respondents considered that English important to India and only 33% of them considered that Hindi was perceived important for the development of the country. This study is different from the writer's study in terms of the language and the respondents. However, the questioner in Hohental's study is adapted by the writer.

The next study is a study compiled by Dattamajumdar (2005). The study was occurred in order to know the motivation behind language choice and use, and the language attitudes as a whole of the Oriya migrant population in Kolkata, India. He was conducted his study by selecting the subjects based on the method of sampling with the restricted respondents consist of men and women Oriya's migrant who had

staying for five years or more at Kolkata. He saw the speech community attitudes which occurred in the several sociolinguistics aspects. The aspects were language use or choice in different social domains, language proficiency, language attitude as pedagogical perspective, language choice in print media, and instrumental function of preferred language in the speech community. His finding was that the Oriya migrant population was not very much maintaining their native language, Oriya; they changed their language into Bangla in order to interact with the local population, Hindi became a language media, and the using of English had the instrumental motive, it means that English was used as a tool to get better education and job opportunity. There are some distinctions between Dattamajumdar's study with the writer. The distinctions are appeared in their informants, the language, and the way they look at the speech communities attitudes.

Talking about English, we can not forget that there are two main varieties of English, American and British English. Mulky Arif, an ex- Airlangga university student, wrote about the muslim students attitude towards American and British English in his thesis which was entitled *Language Attitudes of Muslim Students towards American and British English*. The purpose of the study was to identify and explain the language attitudes of Muslim Students. Moreover, this research was concerned with the attitudes of the members of Muslim Students Union (UKMKI) of Airlangga University towards British and American English. This research used descriptive quantitative approach. The data was collected by using some questions which were taken from Michael Gibb's dissertation which was entitled *A*

Comparative Study of Attitudes towards Varieties of English Held by Professionals and Tertiary Level Students in Korea. The result of his study was 65, 6 % of the respondents chose to learn British English and 34, 4 % chose American English. Between Mulky Arif's and the writer's studies have some differentiations. They are in their informants and the language.

In terms of the power of English in every speech community, Buschenhofen (1998) in his journal investigated the attitudes towards English existing among year 12 and first- year university students in Papua New Guinea (PNG) at the present time. He conducted his study with using almost identical survey instruments for both groups; the author surveyed approximately half of current and first- year university students in PNG. Both groups were contrasted in terms of their tolerance towards the use of English in a variety of contexts. The results indicated that in a generally positive attitude by both groups towards English and some significant attitudinal differences in relation to specific English language contexts. The differences in response patterns were representative of changes in attitudes among both groups of students that reflect the changing social, educational, and linguistic conditions which characterizes the transition from year 12 to university education. The writer's and this study are difference in their informants and the language.

In this study, the writer tries to observe the language attitudes of young Madurese people in Probolinggo towards Madurese, Probolinggo, and Jakarta dialects. This study is expected will give a lot of suggestion for the linguists to decide the best way for language planning in the future and give contribution for everyone

who is interested in Sociolinguistics especially in language attitudes. Probably, others writers in the next studies can discuss about language attitudes of adult people or children towards the varieties of the language.

2. 3   Theoretical Framework

The attitudes of Madurese respondents towards the use of Madurese, Probolinggo, and Jakarta dialects are studied from mainly two different perspectives: Affective/integrative dimension and Pragmatic/instrumental dimension. The writer has also reserved one perspective for (3) attitudes towards Madurese language as the mother tongue, although those attitudes will be commented upon in other dimensions, as well. There is, too, a fourth dimension; other related aspects of the study (under which those attitudes are closely related to the exposures of the language towards the people especially the teenagers).

2. 3. 1 Affective/Integrative Dimension

From the statements 4, 5, 6 ("I like speaking Madurese, Probolinggo, and Madurese dialects"), and 11, 12, 13 ("Madurese, Probolinggo, and Jakarta dialects provide a range of aesthetic experiences in literature ") are related to affective/integrative dimension. According to Ellis (1991) if a learner wishes to identify with the target community, to learn the language and the culture of the speakers of that language in order to perhaps be able to become a member of the group, the motivation is called integrative.

2. 3. 2 Pragmatic/ Instrumental Dimension

The statements 1, 2, 3 ("Speaking Madurese, Probolinggo, and Jakarta dialects are very useful"), 8, 9 and 10 ("Madurese, Probolinggo, and Jakarta dialects offer advantages in seeking good job opportunities"), statements 17, 18, 19 ("to be admitted to a public post, one should be able to speak Madurese, Probolinggo, and Jakarta dialects"), and statements 26, 27, 28 ("Most children resent having to learn Madurese, Probolinggo, and Jakarta dialects") are related to pragmatic/instrumental dimension. It is the knowledge in language is considered as a passport to prestige and success (Ellis, 1991).

2. 3. 3 Attitudes towards Madurese language as the mother tongue

Most often the concept of language attitudes includes attitudes towards speakers of a particular language, if the definition is even further broadened; it can allow all kinds of behaviour concerning language to be treated (e. g. attitudes toward language maintenance and planning efforts). Attitudes toward a language are often the reflection of attitudes towards members of various ethnic groups (Fasold, 1984:148). Statement number 7 ("I think it is important to maintain Madurese dialect to keep Madura culture"), 29 ("I think the use of Madurese dialect should really be encouraged throughout Madura as a whole"), 30 ("I feel proud to say I can speak Madurese dialect: it is such a big part of our culture, heritage and identity"), 34 ("By

speaking Madurese dialect I show commitment to my region"); and 35 ("Without the knowledge of Madurese dialect, I will not understand Madura culture, such as music") can show the attitude towards Madurese language as the native language.

2. 3. 4 Other Related Aspects

Other aspects related to the discussion on language attitude are termed other related aspects. Hohental (1998) uses the term other findings to refer to these aspects. She mentions that these other aspects have been placed separately because they could not appropriately be included in the other dimensions. These aspects are closely related to the exposures of the language towards the people especially the teenagers.

The statements which are be included in this dimension are statements # 14, 15, 16 viz ("Madurese, Probolinggo and Jakarta dialects are important for Indonesia"), respectively; # 20, 21, 22 viz ("There should be more TV and radio programs available in Madurese, Probolinggo, and Jakarta dialects"), respectively; # 23, 24, 25 viz ("Madurese, Probolinggo and Jakarta dialects should be used in banner to give information to the public"), respectively; # 31, 32, 33 viz ("I feel shamed if I can not speak Madurese, Probolinggo, and Jakarta dialects), respectively; and # 36, 37, 38 viz ("At this time, I 'm more using Madurese, Probolinggo, and Jakarta dialect) respectively.

Those statements discuss the exposure of the dialects in the daily life of the teenagers. For example, the use of the language in TV and Radio programs may influence the language attitude of the teenagers. Nowadays, we can see the trend of

using Jakarta dialect in most films on TV. In addition, radio announcers tend to use Jakarta dialect in most shows. Therefore, it is necessary to see the effect of these exposures on language attitude.