II. THEORETICAL FRAMEWORK

II. A. Related Theories

Attitude toward languages and its use have been of major interest to researchers in recent years, and have been elicited and analyzed from a variety of perspective. Language attitude studies may be characterized as:

1. those which explore general attitude toward language and language skill.

2. Those which explore stereotyped impressions toward languages, their speakers, and their functions.

3. Those which focus on applied concerns.

This paper concerns with the first part, namely the study exploring general attitude toward language and language skills.

In general, the study of attitude is based on two comparing theories. The first one is *mentalist view* on which most language attitude studies are based. It views studies as a state of readiness: an intervening variable between stimulus affecting a person and that person's responses. The second is *behaviourist view*, on which attitudes are to be found simply in the responses people make to social situation. In other word, it can be found directly without requiring self reports as mentalist does, since it is only necessary to observe, tabulate and analyze overt behavior

(Agheyisi and Fishman, 1970, in Fasold, 1984: 147).

In this reaserch, the writer just applied the first theory, the mentalist view, since an attitude has been an internal state of readiness, rather than an observable response, we must depend on the person's reports of what their attitudes are, or infer attitudes indirectly from behaviour patterns. As we know self-reported data are often of questionable validity, and inferences from behavior take the researcher one step away from what she has actually observed.

As a minority ethnic in Indonesia which is multilingualists and multidialects, one way of Chinese to realyze and survive their ethnic identity is by using such a different language or variety (code). The using of a language by a Chinese community shows an identity of The Chinese group directly. This means that a Chinese community can be identified as a separated community through the language they use in the community (Oetomo, 1991: 132).

There are three types of Chinese in Indonesia: first, the Chinese that use just one language, one Chinese dialect as their language. These people have strong ethnic identity and Chinese culture. They live at East Sumatra, Riau, Bangka, Belitung. Second, the Chinese who use one language that is Malay language and live at cosmopolite city, such as Jakarta, Manado, Sorong, etc. Third, the some Chinese that are more

pluralist sociolinguistically. They use one regional language or variety for the low class, Malay language for the high class, but for the solidarity language, they use Malay language. Being compared to the first, the second and the third have not had ethnic identity as strong as the first.

Positive feelings about one's own language are often engendered by the role it plays as a marker of desired group identity, and negative feeling if such identity is rejected. Code alternation or shifting often signals changing feelings about group identity for an individual in different contexts, or as different emotions are aroused during a single communicative event.

One dimension of language-related attitudes which is central to the ethnographic description of speech community is the extent to which linguistic identity is a criterion for language membership.

The diverse attitudes about language and identity are very salient in teaching and learning a second language. Most students value their own group membership; some reject their own group and wish to change; many may wish or need to function as members of more than one group and be bicultural as well as bilingual. Any of these attitudes can be compatible with learning a second language, but they are often viewed in a negative light. Those who value their own group membership and do not wish to acculterate to the dominant group may be

treated as not well adjusted to that society. Those who reject their own group and wish to change may be viewed as disloyal to family and old friends. Those who wish to belong to more than one group may be mistrusted by both.

The relationship between language attitude and identity along this dimension is bidirectional: feelings of closeness or distance may trigger similarity or dissimilarity in language patterns; conversly, the feeling of being on the same linguistic wave length is likely to promote solidarity (Saville, 1982: 191).

II. B. Related Studies

Similarly there are several studies which are concerned with general attitudes toward languaage and language skills. For example:

1. Mercer et.al, 1979.

   They studied a group of a bilingual Gujerati and English-speaking students in Leiscester. The results was that those who identified themselves as Indian, had positive attitude toward Gujerati and those who identified themselves as British, had the least positive attitude toward Gujerati and those who had mixed identity show in-between attitude (Appel & Muysken, 1987: 13)..pa

2. Ross, 1979.

He noted that in some cases, e.g: among American-Indians, a feeling of solidarity was developed when the individual or group gave their own language in favour of a common lingua franca (Appel & Muysken, 1987: 14).

CHAPTER III

METHODOLOGY