

## CHAPTER II

### THEORETICAL FRAMEWORK

#### 2.1. Related Theories.

Sociolinguistics only exists as a field of study because there are choices in using languages (Fasold 1984,180). Sociolinguistics variations implies that speakers have choices among different languages or among language varieties. Language shift itself and the other side of the coin, language maintenance, are the collective results of language choice. We can't separate those three subjects; *language choice, language shift and language maintenance*. As what anthropological oriented investigators have done in their research, they usually study language choice and maintenance and shift simultaneously as part of the same phenomenon. The choice made by the members of the particular speech communities, reflecting their cultural values, tend to shift or maintain in that community. In this paper, the writer will focus her study on *language shift*.

According to Fasold in his book 'The Sociolinguistics of Society,

*language shift* simply means that a community gives up

a language completely in favor of another one. The members of the community, when the shift has taken place, have collectively chosen a new language where the old one used to be used. When a speech community begins to choose a new language in domains formerly reserved for the old one, it may be a sign that language shift is in progress (Fasold, 1984:213).

Language shift is sometimes referred to, somewhat dramatically, a *language death*. Language death occurs when a community shift to a new language *totally* so that the old one is no longer used.

Nevertheless, we can at least point to a number of signs that a community is in the process of language shift at a given moment. A virtual prerequisite for language shift is *bilingualism*, but many bilingual countries are perfectly stable. Probably the earliest sign of shift is the movement of one language into domains that used to be reserved to the old.

It is important to notice that bilingualism is not a sufficient condition for shift, although it may be a necessary one. Almost all cases of societal language shift come through about intergenerational switching (Lieberson 1972, in Fasold 1984:216). In other words, a substantial proportion of the individuals in a society seldom completely give up the use of one language and substitute another one within their own life time. In typical case, *one generation is bilingual, but only passes on one of the two languages to the next*. Since intergenerational

switching requires the earlier generation to be bilingual, the proportion of a population that is bilingual constitutes an 'exposure to risk' that one of the languages might eventually be lost (Lieberson 1972). The language of a monolingual community is virtually certain to be maintained as long as the monolingualism persists. Many bilingual communities remain bilingual for decades or centuries, to the existence of societal bilingualism, other factors have to be present.

From the previous studies of some linguists, Fasold summarized some factors that may cause the language shift, they are:

1. Migration.
2. Industrialization, and other economic changes.
3. School language and other government pressure.
4. Urbanisasi.
5. Higher prestige for the language being shifted to.
6. A smaller population of speakers of language being shifted from.
7. The influence from the more powerful group to the people which is controlled politically.

This is hard to predict whether there are those causes, the shift will occur, because there are groups who maintain their language and ethnic identity under the very same social and economic condition that induce another

group to shift identity and language. Even if we could identify countries which are in the process of changing their self-concepts, long-range predictions of language shift would still be hazardous, because there would be no guarantee that their sense of identity would not reserve itself.

According to Fasold in his book "The Sociolinguistic of Society", people who live in urban, industrial or commercial centers are more likely than others to shift to a language of wider current. People who live in isolated-geographical regions, or who practice agriculture, have a better chance of maintaining a minority language. Improved means of transportation and communication with the center of culture associated with the incoming language also seems to promote shift, as does an influx of people from the larger group, but these large factors are only conditions that may cause a community to identify with a new or larger group (Fasold, 1984:214).

#### **Domain and Role Relationship.**

Fishman (1965, in Fasold 1984:183) proposed that there were certain institutional contexts, called domains. Thus domain is a socio-cultural construct abstracted from topics of communication in accord with the institution of a society, in such a way that individual behaviour and

social patterns can be distinguished from each other and yet related to each other (Fishman 1965). Of the many factors contributing to and subsumed under the domain concept, some are more important and more accessible to careful measurement than others. They are topics, role relation, and locale.

According to Greenfield (1968) there are 5 domains could be generalized from the innurable situation. They are family, friendship, religion, education, and employment, while Barker who studied bilingual Spanish American (1947) and Barber who studied trilingual Yaqui Indian (1952), formulated domains at the level of *socio-psychological analysis*: intimate, informal, formal, and intergroup.

In many studies of multilingual behaviour 'the family domain' has proved to be a very crucial one. Beginning with Braunshausen (1928) has differentiated within the family domain in terms of 'speakers'. However, two different approachers have followed in connection with such differentiation. Braunshausen and Mackey (1966) have merely specified family 'members' : father, mother, child, domestic, governess, tutor, etc. On the other hand Gross (1951) has specified 'dyads' within the family: grandfather to grandmother, grandmother to grandfather, grandfather to father, grandmother to father, grandfather

to mother, grandmother to mother, grandfather to children, grandmother to children, father to mother, mother to father, and so on. The difference between these two approaches is quite considerable. Not only does the second approach recognize that interacting members of a family are hearers as well as speakers, but it also recognizes that their language behaviour may be more than merely a matter of 'role relation'.

In this research, the writer will focus her study on the role relation in family domain (especially in informal situation).

## 2.2. Related Studies.

Miller (1978) studied the attitude of Pima children living in the Salt River reservation toward which of the languages used in their community is best. The majority expressed preference for English with such practical explanations as 'most people speak it', although several chose Pima because it is spoken by parents or grandparents and for ethnic identity. Pima is the "best for pimas". It is interesting to note there is an increasing preference for English with age. Miller then concluded that:

Younger children are more influenced by the standard and language of the home and still largely unaware of attitude and school and the outside world. With the

gradual influence of the school and one's peer, the older child becomes more and more impressed with the success on the outside and the practicality of identify with the affluent majority (Miller, 1978).

It seems quite likely that linguistic awareness and influence for conformity with the 'outside world' may come at a much younger age and much less gradually, if a child is exposed primarily to children from the dominant language group.

Fasold (1984) studied language shift and maintenance on the Tiwa Indian community of Taos, New Mexico. To get the data, he used questionnaire. The subjects were asked which of the three languages in local use (Tiwa, Spanish, and English) they spoke themselves and understood. They were also asked which of languages their parents and grandparents spoke. The respondents themselves were divided into 4 unequal age-group: 50-75, 30-45, 16-25, and 11-14. And then, the individuals were divided into 'generation' in order to know the pattern of their bilingualism. There are 4 generation :

1. generation 1 is parents and grandparents of the age-group aged 50-75 years old, and grandparents of the age-group aged 30-45 years old.
2. generation 2 is grandparents of the age-group aged 16-25 and 11-14 years old and parents of the group-age aged 30-45 years old.
3. generation 3 is the age-group aged 50-75, 30-45 and 16-

25 years old and the parents of the age-group aged 16-25 and 11-14 years old.

4. generation 4 is the age-group aged 11-14 years old.

When the data were arranged by the age-groups of the respondents, a decline of Spanish as a second language and an increase in English becomes fairly clear, and he found that they maintain to use their Tiwa.

Dorian (1981) studied the language shift in the fisher town in East Sutherland (from Gaelic into English). She found that since the fishing industry entered into a serious decline, the fisher folk thought that they had to learn English to find other good jobs. Since then, there were two languages used in that town, Gaelic would be used at home only and English would be used in the national secular institution, and local public life. Here, she found the age-correlated pattern; the older speakers are the one who are the most comfortable with Gaelic, and the younger speakers are better in English. The two languages within the family are strongly influenced by the age of the addressee. Grandparents would use and expect Gaelic: parents would use Gaelic with other people of their town and the ascending generation, but use English with their children and expect in return. It means that parents speak Gaelic to each other at home, but not to

their children. The result is that the children grow up able to understand Gaelic, but not speak it. In such families, Gaelic is almost sure to die out in the next generation, when the children of these passive bilinguals grow up totally monolingual in English.

The home is the last bastion of a subordinate language in competition with a dominant official language of wider currency. An impending shift has in effect arrived, eventhough a fairly sizeable number of speakers may be left, if those speakers have failed to transmit the language to their children, so that no replacement generation is available when the parent generation dies away. (Dorian 1981:105)

Laosa (1975) studied on the language choice of elementary children from three Spanish - speaking communities in the US - Cuban Americans in Miami, Mexican American in Austin, Texas. He examined language selection between Spanish and English in three contexts - within the family, in the classroom, and recreation activities at school. Here, he found that the use of Spanish was most often reported in the family context, less often in the recreation context, and lest often in the classroom, in all three communities.

Parasher (1980) studied the language shift of educated people in two cities in India. He asked the respondents to state which language of five languages (that are English, mother tongue/first language, regional language, Hindi, and other language) they would use in each situation

given. He asked about language use in 7 domains (family, friendship, neighborhood, transaction, education, government and employment). His domains, instead of being explicitly composed of person, place, and topics, are simply the total of a set of similar situation. Here, he asked them to mark a five-point scale (for each language) indicating that they would use that language in that situation, and each scale have different values, that are; *always*=40, *usually*=30, *often*=20, *sometimes*=10, and *never*=0. Of his domains, it would appear that: family, friendship, and neighborhood might be Low domains, and that education, government and employment might be High domains. The transaction might be rather Low or rather High, depending on the kind of transaction.

Koerniawati (1993), the student of English Department, Airlangga University, studied language shift in Banyuwangi (from Osing into Javanese). In her study, she used the age distribution method. It means that the pattern of language choice used by the speakers at different age (the younger and the older) are compared. Here, she found the language shift especially in family domain (when they speak to their brother, sister, spouses and children), neighborhood domain, the employment domain, and the government domain. She also found that those who mostly shift their language are the younger Osing people.

It is found that the osing people keep using Osing when they speak to the old generation (their grandparents and parents).

Trianawati (1993), the student of English department Airlangga University, observed the students of SMA I Ponorogo, who are bilingual (Indonesia and Javanese). She found that the student's language choice is influent by some factors, such as *the addressee* (the person to whom they talk to), *the setting of interaction* (most of them use Bahasa Indonesia in public place, whereas Javanese is usually used in informal events), *sex* (different sex makes them choose different style; female student mostly use more polite style then male students), and finally *the topics* and *the social status* (but in her research, the last two points are not dominant factors).

Ariningsih (1995), the student of English department of Airlangga University, tried to give clear explanation of the pattern of language choice between Javanese (with its speech level) and Indonesian used by senior high school students and their parents in the middle class-Madiun families, and tried to find components that influent the language choice of the children and parents as participants based on their role relationship within their families.

## **BAB III**

# **GENERAL DESCRIPTION OF THE OBJECT OF THE STUDY**