

CHAPTER II

LITERATURE REVIEW

A. Language Attitude

1. Definition and Studies of Language Attitude

Language attitude are distinguished from other attitudes by the fact that they are precisely about language. Some language attitude studies are strictly limited to the attitudes toward language itself.

Most often, however, the definition of language attitude is broadened to include attitudes toward speakers of a particular language or dialect. An even further broadening of the definition allows all sorts of behavior concerning language to be treated, including attitudes toward language maintenance and planning efforts (Fasold, 148).

Since the language attitude deals with attitude, firstly the writer would like to discuss the study of attitude. There are two different views of attitudes; mentalist view and behaviorist view.

From the mentalist view, attitude is defined as a state of readiness or as an intervening variable between a stimulus affecting a person and that person's response (Fasold, 147). This view allows someone to show response to a given stimulus in a certain way. Other definition of attitude is offered by Fasold (147) who says that attitude is considered as an internal state aroused by

stimulation of some type and which may mediate the organism's subsequent response. Studies under this view use self-reported data, although these data are often of questionable validity and inferences from behavior take the researcher one step away from what she has actually observed.

The other view of attitudes is the behaviorist view. This viewpoint makes research easier to undertake, since it does not require self-reports of the respondents. All the researchers need to do are doing observation, tabulation, and analyzing overt behavior (Agheyisi and Fishman, in Fasold, 147).

2. Method used in Language Attitude research

a. Direct and Indirect

Methods for determining attitudes about language can be either direct or indirect. In a direct method subjects know that their language attitudes are being investigated. A totally indirect is designed to keep the subjects from knowing that their language attitudes are being investigated (Fasold, 149).

b. Matched-guise Technique

This technique is developed by Wallace Lambert and his associates (Fasold, 150). Matched-guise Technique is a standard experimental method in language attitude research, in either original or modified form. The pure Matched-



guise Technique only discusses all variables except language. It aims to identify the speaker's characteristics such as intelligence, social class and likeability.

In order to apply this method, a number of bilingual speakers fluent in the languages and a sample of bilingual listeners from the same speech community are required. The speakers are tape-recorded reading exactly the same passage, once in one language and once in the other. The recorded passages are arranged on a tape-recording in such ways that the respondents will not recognize that exactly the passages are read by the same speakers. The listeners are asked to listen to the recordings and judge the speakers on various characteristics, such as intelligence, social class and likeability.

The Matched-guise Technique may be conducted directly or indirectly. Matched-guise Technique is direct in the sense that the listeners are explicitly asked to give their opinions of the speaker's characteristics. It is indirect when the listeners are asked to react to the speakers, not to the languages, and they are not aware that they are having the same person in each guise (Fasold, 149-150).

c. Semantic Differential Scale

Semantic Differential Scale is a format used by the listeners to response to language attitude research. This scale uses opposite extremes of a trait at either end and leaves a number of blank spaces between them. The participants

are asked to fill in the blank space that fits with their opinion. A typical Semantic Differential Scale appears in Figure 2.1. below:

Intelligent _____ Unintelligent

Figure 2.1. Typical seven-point Semantic Differential Scale

In scoring the scale, we must collect the responses and assign numbers to each of the spaces in the scale. In a seven-point scale such as in Figure 2.1, a 7 might be assigned to the space nearest the word 'intelligent', a 6 to the next space and so on. As the responses are tabulated, a tick mark is made on the blank at each space on the scale for each listener who placed his evaluation of the speaker at that space.

Next the number of marks at each space is multiplied by the value for that space. The results are then totaled and divided by the total number of respondents. The procedures above can be formulated as follows:

$$\frac{(nxm) + (nxm) + (nxm) + \dots}{r} = \text{mean value}$$

'n' is the number of marks at each space, 'm' is the value for the space and 'r' is the total number of respondents (Fasold, 150-151).

d. Other Methods

Other methods are also used in language attitude studies. Fasold (151-152) mentions three possible techniques used in language research. They are questionnaire, interview and observation. Chaika (26) also states imitation test as the other method in language attitude research.

(1). Questionnaire

In questionnaire there are two types of questions; open and closed. Open questions give the respondents maximum chance to state their views, and allow them to stray from the subject. This kind of question is difficult to score.

In closed question a particular format is used to record the responses of the respondents. The format used in closed question can be in the form of yes-no answer, multiple choice or ranking scheme. Closed questions are much easier for respondents to deal with and are easy to score. However, this kind of question forces respondents to answer in the researcher's terms instead of their own (Fasold, 152).

(2). Interview

Interview is like open-question questionnaire with the question. A researcher personally asks attitude questions and records the responses in written (or tape-recorder) form as the respondents respond orally. Through this method,

the respondents will be able to give their responses easily toward the questions. Other advantage allows the interviewers to have chances to guide the consideration, as the respondents tend to stray from the point (Fasold,152).

(3). Observation

In this last method, the respondents' activities are recorded by the researcher as he watches them and asks about their mental process. Observation is applied when the researcher needs to get naturalistic data. This method is used for behaviorist view of attitudes (Fasold,152).

Furthermore, Chaika mentions participant and non participant observation as she considered them to be vital to the social scientist. A participant observation is one in which researcher takes part in the action, saying or doing something and then observing the reactions. Non participant observation is just looking-nothing and analyzing what is seen and heard in a situation (Chaika,23).

B. Diglossia

There is a special case where two varieties of language exist side by side throughout the community, with each having a definite role to play which Ferguson called diglossia (Fergusson, 232) and since function of language is the most important feature of diglossia which one language become high dialect and

other language is a low dialect. In this case the Chinese students in Surabaya who use Indonesian and Mandarin are in Diglossic speech community.

In this study, the writer will discuss three definitions of diglossia according to different sociolinguists. The term “diglossia” itself was firstly used in 1959 by Charles Ferguson. His definition now is considered to be the classic reference for diglossia (Fasold, 34).

In 1967, Joshua Fishman extended the notion of diglossia and included ‘some different codes’ in his term. In 1984, the definition and concept of diglossia were revised by William R. Fasold who calls it ‘Broad Diglossia’. In the following subchapters the writer includes the description of diglossia according to Ferguson, Fishman and Fasold.

1. Ferguson’s point of view of Diglossia

In Ferguson’s point of view, diglossia has 9 features; function, prestige, literary heritage, acquisition, standardization, stability, grammar, lexicon, and phonology. Ferguson redefined diglossia into 9 features because of the fact that some speakers of the same speech community use two or more varieties of the same language under different situation or purpose (Ferguson, 232).

The term diglossia is borrowed from French “diglossie” to refer to a standardization of two varieties of a language which exist side by side throughout

the community, with each having a definite role to play (Ferguson, 232). These varieties do not include standard and regional dialects.

In his full definition (Ferguson, 245) diglossia is said to be:

A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation.

a. Function

Ferguson stated that there are two varieties in a language, one of which is called the High dialect (H) and the other is called the Low dialect (L). H is said to be the formal speech and used in formal situation, while L is the informal speech and spoken for informal situation. Function is the most significant feature of diglossia (Ferguson, 235-236).

b. Prestige

According to this feature, H is judge to be superior, logic and excellent by the speakers of the speech community. Its superiority may also be influenced by religion.

L is inferior language, since it is only used for informal situation. Some speakers do not believe to its existence, therefore sometimes its existence is denied (Ferguson, 237-238).

c. Literary Heritage

In Literary Heritage feature, H serves as the standard variety of the language. In written ancient literary work and contemporary literary work, which is the continuation of the ancient tradition, H is used (Ferguson, 238).

d. Acquisition

To master the H language, the speakers must learn it through formal education. H is also learned after L and the speakers must be able to apply its rules and norms correctly. It rules can be recited. This is quite different from L rules, which are rather uneasy to recite but quite easily to be learned.

L is learned first, which is done at home or through informal education. The way speakers of certain language or dialect learn L according to Ferguson is called 'normal' way of learning one's mother tongue (Ferguson, 239).

e. Standardization

H grammar is standardized, that makes it higher than L. Its standardization is in the form of establishing of norms for pronunciation, grammar and vocabulary with limited variation. Its grammar style, pronunciation and vocabulary are printed.

Unlike H with limited variation on norm of pronunciation, grammar and vocabulary, L has wide variation on them (Ferguson, 239).

f. Stability

It is already known that H is used in formal situation and L is used in informal situation. Sometimes in informal situation the speakers of certain speech community often borrow H into their speech (L). On the contrary, borrowing L into formal situation or switching from H to L rarely happens. This case might be forbidden by the society, even though there is no written rule. Borrowing of H is allowed because H is more stable than L (Ferguson, 240).

g. Grammar

The most visible difference between H and L of the same language is grammar. H has complete grammatical rules (syntax) than L. The completeness of H allows its sentences with numerous subordinate constructions (Ferguson,241).

h. Lexicon

In Ferguson, it is stated that the most striking feature of diglossia is the existence of paired items, one in H and the other in L. However, H form is often used in writing and L form is included in everyday conversation (Ferguson, 242).

i. Phonology

In generalizing the phonology of H and L, Ferguson stated (244) that the sound systems of H and L constitute a single phonological structure. The basic system is L phonology, while H phonology has divergent features and either a subsystem or a Para system (Ferguson, 244).

2. Fishman's point of view of Diglossia

Different from Ferguson, Fishman permits some codes in his term, one of which is considered to be the H(igh) language and the others are L(ow) languages. As mentioned previously, Fishman corrected and extended the term 'diglossia'.

His correction is emphasized on the society where diglossia might exist. He means that diglossia does not only exist in a society with separate dialects, registers or functionally differentiated language varieties of whatever kind (Fasold, 40), but also in speech community that utilizes vernacular and classical varieties.

Fishman also considers linguistic differences in any degree, from the finest stylistic differences within a single language to the two unrelated languages used by a certain speech community (Fasold, 40). Therefore, in this case diglossia may exist in societies with sever dialects or registers; in societies that include vernacular and classical varieties and in societies with multilingual speech community.

Fishman allows the presence of several possible patterns or conditions in the relationship between diglossia and bilingualism as shown by table 2.1. Bilingualism in table 2.1 refers to the existence of H and L of the same language or in multilingual speech communities. Diglossia refers to the functional distribution of H and L language.

Table 2.1 The relationship between bilingualism and diglossia

		Diglossia	
		+	-
Bilingualism	+	1. Both diglossia and bilingualism	2. Bilingualism without diglossia
	-	3. Diglossia without bilingualism	4. Neither diglossia nor bilingualism

Source: Fasold (41)

The first condition, where diglossia and bilingualism exist, the bilingual speakers recognize the functional distribution of each variety or language. This condition lets the speakers to know both languages in their community. For example Paraguay, which has two language spoken in that country, Guarani and Spanish. Guarani serves as the Low language and Spanish as the High.

The second pattern is bilingualism community without diglossia. So, even though the speakers of a speech community speak two different languages, they do not differentiate the language. Both languages exist side by side without each having a definite role to play. Each language may be used for almost any purpose. This condition happens when the speech community has its transition and is said to be labile. As the result, in standardization process, a fusion between two

languages will be formed then used by both speech communities to interact to each other.

Diglossia without bilingualism appears in a society without having language variety. The society is formed in two separate groups. Those two separate groups exist in the same environment in a single political, religious or economic unity. This sort of speech community is not a speech community since there is no interaction between the two groups. In order to do the interaction, interpreters are needed or the groups use a pidgin language (Fasold, 42).

The last possibility is neither diglossia nor bilingualism. For a society to be characterized according to this pattern is an isolated, a very small one and egalitarian speech community. The last pattern shows that Fishman considers the linguistic differences, even the finest stylistic difference. The society only has one linguistic variety and there is no division of roles, or even stylistic differences in speech (Fasold, 42).

3. Broad Diglossia by Fasold

Before Fasold provided his definition of diglossia, which then he called 'broad diglossia', he reviewed and compared the work of some sociolinguists.

Regarding Ferguson and Fishman's concept of how diglossia may exist, Fasold seems to have a different opinion from them. Diglossia appears not only

between two divergent language varieties, but it may appear between two separate languages or more or even in style-shifting with slight differences.

In functional distribution of each variety, according to Ferguson, H is only used for formal situation by the speech community. In this case, Ferguson didn't mention the meaning of speech community itself. Therefore, Fasold extended his idea that diglossic communities are a social unit that shares the same H and L varieties. It means that every speech community will have the same H and L.

Among the existence of differences between Fasold and the two previous sociolinguists, only the function is the same, which Fasold calls the very heart and soul of the diglossia concept (Fasold, 53).

In broad diglossia, there are two reservations of valued segments of linguistic repertoire. The first reservation is said to be the reservation of highly valued segments and the second is the reservation of less highly valued segments of any degree of linguistic relatedness to the higher valued segments, from stylistic differences to separate languages.

The highly valued segments are learned later and more consciously usually through formal education. They are applied for more formal and guarded situations. On the other hand, the less highly valued segments are learned first with little or no conscious effort and used for situations perceived as more informal and intimate.

C. Language and ethnic

In a multiethnic speech community, the fixed accent of someone is usually used to recognize ethnic identity or ethnic region. As Giles puts it: in a multi ethnic speech community, it is particularly in the condition of namely a minority group member that may be bilingual in their ethnic language (s) and the dominant language and those who may be monolingual in the dominant language. These accents are usually interpreted simply as arising from the influence of the ethnic language (s), and features indeed maybe attributed to substratum varieties or to the mother tongue, but they may be maintained and cultivated (consciously or consciously) as linguistic markers of ethnic identity (Giles in Saviile-Troike, 85).

In some cases, for example, it is less accurate to say that Greeks speak Greek then to state that people who are native speakers of Greek are generally considered to be Greek whatever their actual nationality, and particularly where languages rather than varieties of a language are involved, linguistic characteristics may be the most important defining criteria for ethnic group membership. In other cases, particularly where different varieties of the same language are concerned, the connection between language and ethnic group may be a simple one of habitual association, reinforced by social barriers between the groups, where

language is an important identifying characteristic (Trudgil, 59). So, in most cases, individuals will identify themselves as belonging to a particular ethnic group or tribe on the basis of which many languages is their mother tongue.

D. Related Studies

There are several studies which are concerned with general attitudes toward language and language skills. For examples:

1. Mercer et . al, 1979

They studied a group of a bilingual Gujarati and English speaking students in Leicester. The result was that those who identified themselves as Indian had positive attitude toward Gujarati and those who identified themselves as British, had the least positive attitude toward Gujarati, and those who had mixed identity show in-between attitude (Appel and Muysken, 13).

2. Trudgill and Tzavaras, 1977

Trudgill and Tzavaras did a research in Greece about the analysis of Albanian as a possible language of group identity among a sociocultural group in Greece called the Arvanites. They were able to trace the declining status of Arvantika (the Albanian dialect) as a language of group identity.

The result was that most members of the older age-groups realize that Arvantika was dying out, but hope that their ethnic identity could be preserved none the less. Their attitude seems to be that it was necessary to speak Arvantika to be an Arvanitis (Fasold, 160).

CHAPTER III
DATA PRESENTATION AND ANALYSES