CHAPTER II

LITERATURE REVIEW

2.1. Diglossia

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 the concept of diglossia were revised by William R. Fasold who calls it 'Broad Diglossia'. In the following subchapters the writer include the description of diglossia according to Ferguson, Fishman and Fasold.

2.1.1. 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.

2.1.1.1 Function

Ferguson defined 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).

2.1.1.2 Prestige

According to this feature H is judged 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).

2.1.1.3 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).

2.1.1.4 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. H rules can be recited. This is quite different with 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 a certain language or dialect learn L according to Ferguson is called 'normal' way of learning one's mother tongue (Ferguson 239).

2.1.1.5 Standardization

H grammar is standardized, that makes it higher than L. Its standardization is in the form of the establishing of norm 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).

2.1.1.6 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 a certain speech community often borrow H into their speech (L). On the contrary,

borrowing of L into formal situation or switching from H to L is rarely happened. 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).

2.1.1.7 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).

2.1.1.8 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).

2.1.1.9 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 parasystem (Ferguson 244).

2.1.2. Fishman's point of view of Diglossia

Differ 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 societies with separate dialects, registers or functionally differentiated language varieties of whatever kind (Fasold 40), but also in a speech community that utilizes vernacular and classical varieties.

Fishman also considers the 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). So, 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 communities.

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 the same language or in multilingual speech communities. *Diglossia* refers to the functional distribution of H and L.

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)

In 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 languages 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 languages. 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 by using a pidgin language (Fasold 41).

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).

2.1.3. Broad Diglossia by Fasold

Before Fasold provided his definition of diglossia, which then he called 'broad diglossia', he reviewed and compared the works 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 slightly 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, which 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.

2.2. Language Attitude

2.2.1. The study of Attitude

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. Mentalist view requires self-reported from the respondents, which is the reason why studies of attitude rarely use this approach.

The other view of attitudes is the behaviorist view. This viewpoint makes research easier to undertake, since it doesn't require self-reports of the respondents. All the researchers need to do are doing observation, tabulation, and analyzing overt behavior. Behaviorist attitude is less interesting than mentalist attitude, since it can't be used to predict other behavior. In the behaviorist approach, attitude as one kind of response to a stimulus, certainly can't be ruled out (Fasold 147).

2.2.2 Language Attitude

Language attitudes are distinguished from other attitudes by the fact that they are precisely about language. Some language-attitude studies are strictly limited to attitudes toward language itself. Respondents in these studies are asked if they think a given language variety is 'beautiful', 'ugly', 'sweet sounding', 'harsh', and the like.

Most often, however, the definition of language attitude is broadened to include attitudes towards 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).

2.3. Methods used in language attitude research
2.3.1. 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).

This present study uses a direct method since the writer requires the respondents to respond to the questionnaire that simply asks their opinion about errors in English.

2.3.2. 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 likability.

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, or lilkability.

The matched-guise technique may be conducted directly or indirectly. The 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 hearing the same person in each guise (Fasold 149-150).

2.3.3. Semantic Differential Scale

Semantic Differential Scale is a format used by the listeners to response toward 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 the blank space that fits with their options. A typical Semantic Differential Scale item 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 to 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 valuation of that 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:

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

'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).

In order to find the acceptable errors in English, the writer uses Semantic Differential Scale. The opposite traits that are used in the scale are 'accepted' and 'unaccepted.' To make the calculation much easier, the writer assigns minus three (-3) as the minimum value and plus three (+3) as the maximum value. She includes zero (0) as the middle value below the middle blank space. If the respondents put their marks on the middle value, its mean that they are neutral. They don't even choose one of the traits.

2.3.4. Other Methods

Other methods used are also possible. 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.

2.3.4.1. 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 formats used in closed question can be in the form of yes-no answer, multiple choice, or ranking scheme. Questionnaire, which includes closed questions are much easier for respondents to deal with and are easy to score. However this kind of questionnaire forces respondents to answer in the researcher's terms instead of their own (Fasold 152).

The writer uses both open and closed questions. By using this combination, the respondents may have maximum chance to give their opinion without straying from the topic.

2.3.4.2. Interview

Interview is like open-question questionnaire without the questionnaire. A researcher personally asks attitude questions and records the responses in written (or tape-recorded) 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 interviewer to have chances to guide the conversation, as the respondents tend to stray from the point (Fasold 152).

2.3.4.3. 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 takes more time than the other methods and therefore it is the most appropriate method for a behaviorist view of attitudes (Fasold 152).

Furthermore Chaika mentions participant and nonparticipant observation as she considered them to be vital to the social scientist. A participant observation is one in which the researcher takes part in the action, saying or doing something and then observing the reactions. Nonparticipant observation is just looking-noting and analyzing what is seen and heard in a situation (Chaika 23).

2.3.4.4 Imitation Test

in this technique, the people that are being investigated are asked to imitate sentences. Usually this technique is used in a study about dialect. The respondents who speak different dialect will unconsciously use their own grammar rather than the grammar of the given sentence (Chaika 26).

2.4. Related studies

This subchapter includes several phenomena that are influenced by language attitudes. One example is given by Lambert (Lambert 337), a study conducted in great Montreal. This study tried to seek the personalities of the recorded speakers. The speakers were male bilinguals speaking in Canadian-style French and Canadian-style English and recorded in such a way that the respondents would not recognize that they heard the same person.

As the respondents, Lambert chose English-Canadian and French-Canadian university students of equivalent age, social class and educational

level. Both of ethnic-linguistic groups were asked to listen to the recording and judge the characteristic of the speakers in Canadian-style French and Canadian-style English.

After their judgements were collected and analyzed, the result indicated that English-Canadian students rated the speakers speaking in Canadian-style English as being better looking, taller, more intelligent, more dependable, kinder, more ambitious, and as having more character. These judgements were valid for both bilingual and monolingual students.

Even though the French-Canadian students came from different ethnic-linguistic groups, they judged Canadian-style English speakers to be more intelligent, dependable, likeable and to have more character. Only on two points they rated Canadian-style French speakers more favorably. The students considered the speakers as being kind and religious.

The phenomenon above is the reflection of a community-wide stereotype of French Canadians as being relatively second-rate people (Lambert 338).

Other example is a study using matched-guise technique, which is modified with indirect method as stated in Fasold (149). The work was done by Cooper and Fishman in 1974. They were interested in testing the hypothesis that Hebrew in Israel is considered to be more effective as a language for scientific arguments. Arabic, on the other hand, would be more effective for conveying traditional Islamic arguments.

To test the hypothesis, a group of bilingual Muslim adults in Arabic and Hebrew were asked to listen to four one-minute passages recorded by a

fluent speaker of both languages. One passage described the disadvantages of tobacco and gave scientific evidence in support of that position. It was recorded once in each language.

The other passage, also recorded once in each language, argued against the use of liquor, and used traditional Islamic arguments as the support. The respondents were divided into two groups, one of which listened to the tobacco passage in Hebrew and the liquor passage in Arabic, and the other group listened to the opposite combination.

After they heard the recording, the respondents were then asked if they would support the government policy on the increased taxes on tobacco or liquor to discourage their use.

The result showed dramatic differences. The respondents who had heard the scientific tobacco passage in Hebrew said that they supported the tax on tobacco by a two-to-one ratio over those who had heard the same kind of argument in Arabic. The reverse results were obtained in the case of the traditional arguments against liquor; twice as many of the respondents who heard the argument in Arabic said they supported the tax increase than those who heard it in Hebrew.

The hypothesis appears to be supported, but the subjects had no idea that their language attitudes were being investigated at all. Their attention had been diverted to the issues of the evils of tobacco and liquor (Fasold 149).
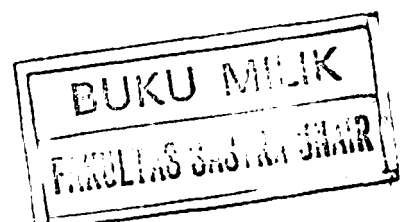
BAB III

PRESENTATION AND ANALYSIS
OF THE DATA