

The theory and discussion of diglossia

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Abstract: As a result of the globalization process, the number of diglossia and bilingual communities that are bilingual and linguistically regional has now surpassed the number of monolinguals and monolinguals worldwide, the phenomenon of bilingualism and diglossia in different countries shows great diversity. But the idea of bilingualism in the popular mind, has always been associated with the state, such as in Chinese and English, but there is another possibility, for example, that bilingualism is a form of bilingualism. Here, I will be from the definition of diglossia system, types and the combination of diglossia system with other disciplines and specific cases of diglossia system to elaborate these aspects. Due to the particularity of China's national conditions, that is, there are 56 ethnic groups, 8 Mandarin dialects, countless dialects and international discourse system in common, diglossia and bilingualism are very numerous.

Keywords: Bilingualism; Diglossia; Culture; Policy.

1. Definition and development of bilingualism, commentary

1.1. The definition of Ferguson's "diglossia"

Diglossia is, as its name suggests, a sociolinguistics phenomenon formed by the use of two linguistic variants. Ferguson's analysis of Arabic, Modern Greek, Swiss German, and Creole language illustrates the features of diglossia. diglossia, he points out, contains a standard variant of h variety and a coarse variant of l variety. He analyzed the characteristics of diglossia from nine dimensions and summarized them as follows. (1) function: H and l are divided and complementary, where H is for formal occasions and high literature and L is for informal occasions and popular literature. Prestige: his superior. (3) literary heritage: H's literary works are abundant and precious, and have higher purport than L's. (4) language acquisition: L is acquired in the mother tongue and H is acquired through formal education. (5) standardization: the Study of the grammar of H has a deep tradition and established norms, whereas the study of L has not, or is new. (6) stability: H and L architectures are very stable, usually lasting at least several centuries, or more than a thousand years. The grammar of h may be more complicated than that of L. H and L have words that are specific to their respective fields; they also have pairs of words that are equivalent in meaning but differ in expression. (9) phonology: The phonemes of l are the basic system, and the phonemes of h are often replaced by the phonemes of L, a relatively stable linguistic condition in which, in addition to the basic dialects of the language, there is a very different, highly regulated variant. This variant is the medium for the earlier or Praiseworthy Mass of Written Literature of another linguistic group.

1.2. Development

Ferguson points out that in true diglossia, no part of the language community uses H as a medium for everyday conversation. In contrast to the phenomenon of "Common language -- Dialect", it can be found that common language can be used in daily conversation. The other is the phenomenon of register variation of language. It should be said that diglossia is a special case of register variation, which

is not equivalent to register variation. The General Register variation is mainly reflected in the formal and informal style, but the differences between the different variants are not very large. The two variants of diglossia are so different that they may not even be in the same language, and learning the high variants has to take as much time as learning a new language. Comparing the above characteristics with Chinese, we can find that in Chinese history, the long-term combination of classical Chinese and vernacular Chinese is exactly a double-language phenomenon. Su Jinzhi (2013) has a detailed description of this. Although in the discussion of half a century later, many scholars discussed the phenomenon of bilingualism is not in fact what Ferguson pointed out in the strict sense of the phenomenon of diglossia, but the classical Chinese, vernacular phenomenon is undoubtedly as Ferguson said.

1.3. Evaluation

In summary, it has been nearly 60 years since Alex Ferguson first put forward the classical theory of diglossia, which has not escaped his theoretical framework despite the different opinions of later generations. At present, there are many controversies about the concept, such as whether the high-variant or low-variant language identity is an independent language or a dialect, or whether the two variants are acquired by an elite minority or the general public Whether the distribution of social functions of high-variant and low-variant is clear-cut or only reflects the trend of consistency, and whether the criterion of diglossia system is the consistency of language use or social identity, or the tendency to use norms and social identity in terms of quantitative consistency; and so on.

2. Similarities and differences between diglossia and bilingualism

2.1. Conceptual Distinction

(1) diglossia. The Greek linguist and pop wordsmith Loannis Psycharis were the first to use the French word "Diglossie". According to Tremper Longman's dictionary of language teaching and Applied Linguistics, there are two languages or variants of two languages in a community. Used for different purposes, it's called bilingualism. Usually a

comparative standard, called a high standard language (variant), used for government, the media, education, and religious activities. Another generally unprestigious language, called the low standard language (variant), is used at home, among friends, while shopping, etc. Alex Ferguson's definition of bilingualism is: "Bilingualism is a relatively stable language condition." In addition to the basic dialect of the language (which may include one standard language or several local standard languages), there is a very different, highly prescriptive (and often more grammatically complex) superimposed variant. This variant is the language of a large volume of written literature from an earlier period or another community

2.2. Differences in scope

2.2.1. Diglossia.

Alex Ferguson, writing in the journal *Diglossia* (1959), argues that bilingualism is a phenomenon in which two languages exist in a given society, one of which is called high variety, abbreviated to H, the more prestigious variant, another language is called low variety, or L, a less prestigious variant. Usually H is written and L is spoken. People use H in formal situations and L in informal situations. More specifically, the high variant can be used for sermons and formal speeches, especially in parliament and legislatures, political speeches, radio and television news broadcasts, as well as poetry, literary works and Newspaper Editors. In contrast, the low variant can be used to discipline servants who work at the bottom or at home, to talk to people they know, to use in popular shows on soap operas or radio, to write for newspaper cartoons, or to write for folklore. Many low-prestige languages have more complex characteristics than their high-prestige counterparts.

2.2.2. Bilingualism

Bilingualism, on the other hand, is much simpler. There are two types of bilingualism. One is a national phenomenon, such as Singapore, where every citizen speaks English and his or her native language. The other is regional, for example, Malaysia's ethnic minorities are required to learn the national language, Malay, but they are also allowed to learn their own language, so bilingualism in Malaysia exists only among ethnic minorities, such as ethnic Chinese. Or English and French in Quebec, Canada; English and Cantonese in Vancouver; English and Cantonese in Hong Kong; Cantonese and Mandarin in Guangzhou.

3. Categorization

According to different understandings of the above concepts, we can classify diglossia in terms of language distance, language relations, coverage and bilingualism. Firstly, according to the language distance between the variants, the diglossia system can be divided into the diglossia system in the narrow sense and the diglossia system in the broad sense. The so-called Inner diglossia system means that the two language varieties belong to the same kindred language. Fishman makes a further division of internal diglossia according to style and language status (Fishman, 1967). Some inner diglossia system is the difference of the distribution of the same language style, that is, the high variety occupies the written language and the low variety pervades the spoken language, while some inner diglossia system is the difference between the high variety and the low variety only in the field of use. The diglossia system refers to

the fact that the two language varieties belong to two non-relative languages. There are also differences in the functions of the two languages, or they occupy different areas of spoken language use.

Secondly, according to how to view the relationship between the two language varieties, the diglossia system can be divided into binary diglossia system and continuous diglossia system. When Alex Ferguson came up with the theory in 1959, he thought that diglossia was a supreme variant, it is a variant of language and culture that only a few people acquire through formal education and which is not used in daily life. The other low variant, which is used and acquired informally, is significantly different from the high variant in pronunciation, vocabulary and grammar. There are obvious differences between them in language function and language structure. The development of continuous diglossia suggests that as society progresses, low variants of everyday life also move into formal or written language (Auer, 2011). Some of the lexical expressions and other linguistic elements in the high variant of the formal style or religious ceremony will also be used in the low variant. There is thus no clear distinction between the two variants. Both from the perspective of language and social function, high and low variants exist in a continuous and interactive state.

Thirdly, according to the coverage of the high variant, the diglossia system can be divided into partial double-speech system and all diglossia system. Partial diglossia system means that the high variant is only mastered by some members of the community, which is an elite model of diglossia system, while the total diglossia system means that all members in the diglossia community have the diglossia ability, this is a popular pattern of diglossia. The assumption behind the latter is that the high variant and the values and ideologies it reflects are no longer confined to a few elites, but are widely accepted by society at large.

4. Disciplinary and cultural traces

In the study and inheritance of traditional culture, there is a problem of whether to use classical Chinese or vernacular translation. To this, the author thinks, should distinguish clearly the two kinds of contents that the traditional culture contains. Some of the contents of traditional culture, such as traditional festivals, folk activities, folk art and so on, belong to explicit knowledge, which may be presented in plain language to make it easy to understand. But other content is not, for example, the guidelines for the improvement of Chinese excellent traditional culture and education formulated by the Ministry of Education called for the development of "National feelings education with the focus on the rise and fall of the world and the responsibility of every man and woman", "Social care education with the focus on benevolence and solidarity, and self-cultivation education", and "Personality cultivation education with the focus on strengthening one's mind, upholding one's ideals and ideals, and honoring one's moral integrity", all of them belong to the category of tacit knowledge, which are the excellent traditional ethics and morals that modern people need to practice with practical actions. Although ethics is not religious belief, but in a broad sense, it is also another kind of belief, and its inheritance should be carried on by enhancing the prestige of classical Chinese to a certain extent and strengthening the education of the original classical Chinese. As a high variant of the phenomenon of diglossia, classical Chinese has a long and steady cooperation with the

moralization of ethics in history, which is the most natural tool to strengthen the education of traditional ethics.

5. Summary and evaluation

Language plays a decisive role in the relationship between language and thinking. Language can dominate thinking and is the “Shaper of thought”. People who speak different languages have different views on the world and form different world views. This hypothesis deals with the important linguistic and psychological issue of the relationship between language and cognition. If this hypothesis is true, then we can directly conclude that Chinese as a language form can determine the ethical and moral orientation of its native speakers. However, this hypothesis has caused a lot of controversy, and many linguists do not agree or not fully agree with this hypothesis. However, after decades of discussion, many empirical studies have pointed to the weak aspect of the hypothesis that language can influence cognition. Zhang Jijia and other scholars (2005) reviewed the research progress of this hypothesis, and put forward that “Language is the medium or tool of cognition, the way, process, strategy, difficulty and result that language affects cognition” “Language shapes the brain, and the brain shaped by language in turn influences language and cognition”. This conclusion leads us to believe that although classical Chinese cannot directly determine the ethical and moral orientation of its users, it can certainly influence people’s understanding of traditional Chinese ethics, it embodies some functions that cannot be achieved by the translation of vernacular Chinese. The cognition of Chinese excellent traditional ethics is the premise of putting it into practice, therefore, the important role of classical Chinese resources in the inheritance of traditional culture is undeniable.

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