CHAPTER II

LITERATURE REVIEW

2.1 Sociolinguistic

Sociolinguistics is one of study about language in related by society condition. Jendra (2010, p. 9) says "sociolinguistics is a branch of linguistics that takes language as an subject of study, in a way that is usually distinguished from how syntax, semantics, morphology, and phonology handle it." Hudson cited in Putri (2010, p. 11) says "sociolinguistics is study of language in relation to society." Wardaugh (1998, p. 12) states that sociolinguistics is concern with investigating the relationships between language and society with the goal being a better understanding of the structure of language and how languages function in communication," while Gumperz in Wardaugh (1998, p. 11) states that sociolinguistics is an attempt to find correlations between social structure and linguistic structure and to observe any changes that occurs."

Holmes (2001, p. 1) says that sociolinguistic is study the relationship between language and society. They are interested in explaining why we speak differently in different social contexts, and they are concerned with identifying the social function of language and the ways it is used to convey social meaning. Examining the way people use language in different social context provides a wealth of information about the way language works, as well as about social relationship in a community, and the way people signal aspects of their social identity through their language.

There are several possible relationships between language and society. On is that social structure may either influence or determine linguistic structure and behaviour. Certain evidence may be adduced to support this view: the age grading phenomenon whereby young children speak differently from mature adults; studies which show that the varieties of language that speakers use reflects such matters as their regional, social, or ethnic origin or possibly even their sex (gender); and other studies which show that particular ways of speaking, choices

of words, and even rules for conversing are in fact highly determined by certain social requirements. The second possible relationship is directly opposed to the first: linguistic structure and behaviour may either influence or determine social structure. The third possible relationship is that the influence is bi-directional: language and society may influence each other. One variant of this approach is that this influence is dialectical in nature. The fourth possibility is to assume that there is no relationship at all between linguistic structures and that each is independent of the other. A variant of this possibility would be to say that, although there might be some such relationship, presents attempts to characterize it are essentially premature, given what we know about both language and society. Actually this variant views an asocial linguistics as a preliminary to any other kind of linguistics, such as asocial approach being, in his view, and logically prior.

2.2 Bilingualism

Bilingualism can be regarded as the ability to communicate in two languages, but with greater skills in one language. While the people which interrelated in, it called bilingual. In many parts of the world an ability to speak more than one language is not at all remarkable. In fact, a monolingual individual would be regarded as a misfit, lacking an important skill in society. In many parts of the world it is just a normal requirements of daily living that people speak several languages, perhaps one or more at home, another in village, still another for purposes of trade, and yet another for contact with the outside world of wider social or political organization.

Nababan cited in Hanafi (2010, p. 17) differs bilingualism and bilinguality. According to him, bilingualism is a habitual to use two languages to interact with other people. Bilinguality is an ability to use two languages. So, we can conclude that bilingualism is a habitual; bilinguality is ability and bilingual is the person.

Furthermore, Bloomfield cited in Hanafi (2010, p. 17) defines the

bilingualism as "ability of a speaker in using two languages, in case the using of first language as good as the second language". According to Bloomfield, someone called bilingual if she/he able to use the first language as well as the second language. However, many arguments toward Bloomfield's concept about bilingualism. First it is not easy to measure the ability of the speaker in mastering two languages that they use, second, is there any speaker that using the second language as well as first language, and it is rarely to find someone who master in two languages as well.

2.3 Definition of code

A code is a system that is used by people to communicate with each other. When people want to talk each other, they have to choose a particular code to express their feeling. According to Stockwell cited in Hany (2013, p.1), a code is "a symbol of nationalism that is used by people to speak or communicate in a particular language, or dialect, or register, or accent, or style on different occasions and for different purposes."

Similarly, Wardaugh (1986, p. 101) also maintains that a code can be defined as "a system used for communication between two or more parties used on any occasions." When two or more people communicate with each other in speech, we can call the system of communication that they employ a code. Therefore, people are usually required to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes, sometimes in very short utterances and it means to create a code.

Holmes (2001, p. 23) says "three important social factors in code choice – participant, setting and topic." Holmes also states "three are other factors that contributed to the appropriate choice of code; they are social distance, status formality, and function or goal of the inteaction." The particular dialect or language one chooses to use on any occasion is a code, a system used for communication between two or more parties. People are usually required to select

a particular code whenever the choose to speak, and they may also decide to switch from one code to another; or to mix codes even within sometimes very short utterances and thereby create a new code. The phenomeno in switch or mix the code called code switching and code mixing.

2.4 Code Switching

2.4.1 Definition Code Switching

Victoria and Rodman cited in Wahdani (2010, p. 3) says that code switching is a term in linguistics referring to using more than one language or dialect in conversation. Code-switching can be distinguished from other language contact phenomena such as loan translation (calques), borrowing, pidgins and creoles, and transfer or interference. Baker and Jones (1998, p.58) in http://www.ukessays.com/essays/education/an-overview-and-the-definition-of-code-switching-education-essay.php says that code-switching is 'a change of language within a conversation, most often when bilinguals are in the company of other bilinguals'. Code-switching is a process in which individual bilinguals choose consciously or usually subconsciously the language of their conversation.

According to Hoffmann (1991) in http://www.ukessays.com/essays/education/an-overview-and-the-definition-of-code-switching-education-essay.php, code-switching is the use of two languages alternatively or using different varieties in the same language within a conversation. Gumperz (1982) as cited in Karjo (2006), code switching is the using of two languages together alternating in one conversation or speech. On the other hand. Chaer and Agustina (2004, p.115) states that when there is a switching from one clause of a language to another clause of other language occur in a conversation, so it called code switching.

2.4.2 Causal Factors of Code Switching

Hutabarat (2011, p. 5) says that, there are four casual factors in

code switching:

1. Conversant

A conversant sometimes switches the code with another conversant because of certain purpose. For example, to change formal situation to informal situation and in versa.

2. Background of language

If the first conversant and the second conversant have a similar background of language, they will switch the code in variant switching form, but if the first conversant and the second conversant have a different background of language, they will switch the code in language switching form.

3. The appearance of the third conversant

If the third conversant has the different background of language with the first and the second conversant, they usually do code switching to neutralize the situation and to respect the appearance the third conversant.

4. Topic

Topic is the dominant factor in determining code switching. The formal topic is usually served in neutral and serious style of language and informal topic is usually served in relax style of language.

2.4.3 Types of Code Switching

Blom and Gumperz cited in Sinulingga (2009, p. 26) describe two types of code switching, as situational code switching and metaphorical code switching.

1. **Situational code switching**

Situational code switching occurs when the languages used change to the situation in which the speakers find themselves; the speak one language in one situation and another in a different one. One variety is used in a certain set of situations and another in an entirely different set. The switches between languages always coincide with changes from one external situation (for example, talking to members of family) to another (for example, talking to the neighbours). It is indicated by the changing of topic, participant or the situation of communication. The changeover from one to another maybe instantaneous.

The conversation below is the example of situational code switching by Sinulingga (2009, p. 36):

Riri   : O... Pak Niko. Suaranya hampir-hampir miri. Silahkan   langsung
             saja.

James   : Selamat Pagi, Pak Niko! Apa Kabar, Pak? *How are you?*

Caller 2 : A... *fine*, Pak! *Fine...*

James   : *Wonderful !*

This data is classified into situational code switching because the participants were changed. James switched his language from Indonesian to English spontaneously because of the coming of new participant in the conversation. He repeated his utterances from Indonesian to English to clarify his utterances and to make it easier to be understood for the caller.

2. **Metaphorical code switching**

Metaphorical code switching happen when the same situation the shift give the add meaning to the components like the relation of act. This is the example of metaphorical code switching by Sinulingga (2009, p. 46).

James   : *Now, attitude.* Satu hal lagi yang kita bahas adalah *successful*
             sales people, superstar sales people, they understand objection,
             rejection, and postponement. Maksudnya adalah mereka sadar
             bahwa keberatan, penolakan, dan penundaan dari pihak

customer itu bagian dari pekerjaan. Selalu saya kasih contoh, seorang petinju yang tidak siap di tonjok jangan jadi petinju.

Metaphorical code switching can be seen clearly because the switching of code without changed topic, situation or participant when the communication turned.

2.4.4 Reasons of Code Switching

Holmes (2001, p. 43) gives some reasons why people tend to code switch between the languages in the society. This is the explanation from Holmes included the examples:

1. Expression of solidarity

People sometimes switch code when there is a change in the social situation such as a new comer to easier explain the switch. Even the switching was only a greeting, but it expressed the solidarity status on it. So, this kind of switch related to a particular participant or addressee. In Polish family living in Lancashire in 1950s used Polish at home but switch to English when they are talking to each other while the priest called. The switch reflects a change in the social situation and takes positive account of the presence of a new participant. This is what be meant by switching to expressed the solidarity status.

Example:

(*The Maori is in itaics*. THE TRANSLATION IS IN SMALL CAPITALS)

Sarah   : I think everyone's here except Mere.

John   : She said she might be a bit late but actually I think that's her arriving now.

Sarah   : You're right. *Kia ora Mere. Haere mai. Kei te pehea koe?* (HI MERE. COME IN. HOW ARE YOU?)

Mere   : *Kia ora e hoa. Kei te pai*. Have you started yet? (HELLO MY FRIEND, I'M FINE)

The rest of the meeting will be conduct in English but Sarah switch to Maori to greet Mere to show the solidarity status since Mere was a Maori.

2. **Ethnic identity maker**

A speaker may also switch to another language as a sign of group membership and share same ethnicity. Even the speakers are not very expert in the second language; he/she may use short phrases and words for this purpose-to signal the speaker's ethnic identity and solidarity. Because in the society nowdays, people tend to feel closeness while their speaking mates are able to speak the same language as they did even though probably they are not coming from the same country as well.

Example:

(a) Tamati : *Engari* [SO] now we turn to more important matters.
                    (Switch between Maori and English).

(b) Ming   : Confiscate by Customs, da gai [PROBABLY]
                    (Switch between English and Cantonese Chinese)

(c) A   : Well I'm glad I met you. OK?

    B: : andale pues [OK SWELL], and do come again. Mm?

      (Switch between Spanish and English)

The switching above is called emblematic switching or tag switching; it simply an interjection, a tag, or a sentence filler in the other language which serves as an ethnic identity marker. In (a), Tamati used tag at the beginning while in (b), Ming used tag at the final of his utterence. While in (c), two Mexican Americans or Chicanos insert the Spanish tag indicate their ethnic background to their future relationship. The tag served as a solidarity symbol between two minority ethnic group members who previous conversation has been entirely in English.

3. **Changing of the topic**

A switch may also reflect a change in order dimension such as status relations between the people and the formality of their interaction.

In the formal situation, usually codes bring along the status of the speaker, such as conversation between doctor-patient, administrator-client, usually expressed in high level of language while firnedly neighborhood conversation are generally expressed in low level language. This feature also occurs in the changing topic of discussion between friends while they are changing the topic or situation from the informal situation into the formal situation.

Example:

(BOKMAL IS IN SMALL CAPITALS. Ranamal in lower case]

Jan   : Hello Petter. How is your wife now?

Petter : Oh she's much better thank you Jan. She's out of hospital and convalescing well.

Jan   : That's good I'm pleased to hear it. DO YOU THINK YOU COULD HELP ME WITH THIS PESKY FORM? I AM HAVING A GREAT DEAL OF DIFFUCULTY WITH IT.

Petter : OF COURSE. GIVE IT HERE...

     The example shows the changing in the topic of discussion, from the presonal interaction into a more formal transaction; and the language from Bokmal to Ranamal. Therefore, the switches indicated the social status and the topic being discussed. However, sometimes people switch code because they can not find the right words in their own language and they used English to represent their meaning. This is because the limitatio of the vocabularies in the mother language, or because the efficiency of words usage. Karjo (2006).

Example quoted from Karjo (2006).

[ENGLISH IS IN SMALL CAPITALS. Indonesia in lower case]

John   : Hai Stan, gimana kabarmya?

Stan   : Baik, bagaimana istrimu sekarang?

John   : Oh dia sudah baikan, baru seminggu keluar dari rumah sakit.

Stan   : Bagus. BY THE WAY, HOW'S THE STOCK MARKET TODAY?

John   : GOOD. BULLISH AS USUAL.

Stan   : OK, I'LL STAT TRADING TONIGHT.

The conversation started with Indonesia and switch into English while they were talking about their job. They used the phrase, "stock market' in English because the noun phrase hard to explain in Indonesia.

4. **To quote someone**

The switch concerns only on the words that the speaker cliamed is the quoted from other person. This way the switch acts like a set of quotation marks. By quoting the quotation marks, the spaker gives the impression-which may or may not be accurate-that these are the exact words the speaker used. Other reason for switching is to quote a proverb or well-known saying in another language. Here are the examples:

Example:

[The Maori is in italics. THE TRANSLATION IS IN SMALL CAPITALS]

A Maori person is recalling the visit of a respected elder to a nearby town. 'That's what he said in Blenheim. *Ki a matou Ngati Porou, te Maoritanga I papi ake I te whenua.* [WE OF NGATI POROU TRIBE BELIEVE THE ORIGINS OF MAORITANGA ARE IN THE EARTH]. And those Blenheim people listen carefully to him too.'

Example 2:

[The Chinese is in italics. THE TRANSLATION IS IN SMALL CAPITALS]

A group of Chinese students are discussing chinese customs.

Li   : People here get divorced too easily. Like exchaging faulty goods. In China it's not the same. *Jia gou sui gou, jia ji sui ji*. [IF YOU HAVE MARRIED A DOG, YOU FOLLOW A DOG, IF YOU'VE MARRIED A CHICKEN, YOU FOLLOW A CHICKEN.]

The switching are to give imression of how important the proverb or the quotation in the speaker's speech. As the result, the listener will pay more attention on what the speaker said in other language.

5. **For affective functions**

Switching a code can be used to show the feeling of the speaker. The speaker switches code to express his/her emotional feeling, and the hearer does not have to understand the meaning but can receive the affective meaning of the speaker whether he/she happy, excited, sad, angry, mocking the hearer, and so on. Switching for affective purpose can be also to give dramatic effect and amusement. Here is the example:
Example:
[*Patois is written in italics*]

With Melanie right you hav to say she speaks *tri different sort of language when she wants to. Cos she speak half Patois, half English and when im ready im will come out wid,* 'I day and I bay and I ay this and I ay that. I day have it and I day know where it is'... And then she goes *'Lord God, I so hot'*. Now she'll be sitting there right and she'll go. It's hot isn't it?, you know, and you think which one is she going to grow up speaking?

The example above shows how Polly used her ability in the two codes for affective purpose and Melanie was being parodied and sent up. Many students switch to their local dialect while they make joke or say something rude about their teachers or other persons. They switch from the high level of language into a low level of language. This is how the code switches for affective purpose.

Other example below is a grandfather switch code to show his anger and disapproval of the children's behavior.

Example:

[The German is in italics. THE TRANSLATION IS IN SMALL CAPITALS]

In the twon of Oberwart two little Hungarian speaking children were playing in the woodshed and knocked over a carefully stacked pile of firewood. Their grandfather walked in and said in Hungarian, the language he usually used to them:

'Szo! Ide dzuni! Jeszt jeramunyi mind e kettuotok no hat akkor!'

[WELL COME HERE! PUT ALL THIS AWAY, BOTH OF YOU, WELL NOW]

When they did not respond quickly enough he switched to German:

'Kum her!'

[COME HERE!]

In Oberwart, German is the language used in school and officialdom. Accordingly, the family usually used Hungarian at home. The Hungarian express friendship and solidarity, and the German puts the addressee at a distance. The grandfather switches from Hungarian to germa express his authority, anger and disapproval of his grandsons/daughters' actions.

6. **To emphasize meaning**

Code switching can also be used as reiterative or repetitive to stress the meaning which has been said before by the speaker. The speaker might tell the hearer what he/she meant, but the hearer does not understand or get what the speaker means. So, the speaker switch code to tell the hearer what he/she meant to by repeated his/her meaning in order language. Gumperz (1982(cited in Karjo (2006). Here is the example:

A : No, o umphumile. You are out. Hhe-e, o tswile.

[NO, NO YOU ARE OUT. YOU ARE OUT. NO, YOU ARE OUT]

B : No, I'm not.

A :You are out, o a bona qadile hape. That why I don't want to play with you. Heyi wean o a bora. That is why ke sa battle go tsahmeka lewena.

[YOU ARE OUT, YOU SEE, YOU HAVE STARTED AGAIN. THAT IS WHY I DON'T WANT TO PLAY WITH YOU. HEY YOU, YOU BORE MED. THAT IS WHY I DO NOT WANT TO PLAY WITH YOU.]

Speaker A repeated his/her disapproval and madness to speaker B. but because speaker B does not receive speaker A intention, speaker A must keep repeating his disapproval and madness to speaker B in other language in order to explain and clarify his/her meaning. The reason speaker A switched code is to emphasizing speaker B who being considered as a boring person. As shown in last line of translation in the example above, "You are out, you see, you have started again. That is why I don't want to play with you. Hey you, you bored Med. That is why I do not want to play with you."