CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher discusses the theories related to sociolinguistics, speech community, bilingualism, code-switching, types of code-switching and reasons why people use code-switching.

2.1 Sociolinguistics

Sociolinguistics is the study of the language in its social context and the study of social life through linguistics (Coupland & Jaworski, 1997). It means that the branch of linguistics which is concerned with the social relationship between language and society. The simple meaning of sociolinguistics is a study relationship in a community between language and society. Language and society cannot be separated, because these two complement each other.

Sociolinguistics does not focus on structure of language, but focuses on how language is used. The use of language in society is as the way in communication. Communication always happens when social aspect used in language. Sociolinguistics here gives contribution as regulator on how language is used in society. Sociolinguistics also deals with why people speak differently in different social contexts and identifying the social function of language as well as describing the ways it is used to convey social meanings.

Wardhaugh argues, “language is what the members of a particular society speak” (2002: p1). Language gives main contribution to making interaction
between the people. When the people have equal topic or purpose, it will create interaction in social community. Sociolinguistics also discusses how language functions in a community, how people in community use language as well as how language reflects the social identity of the users.

Wardhaugh, (2002) states that there are several possible relationships between language and society. The first is social structure may either influence or determine linguistic structure and/or behavior. The second is directly opposed to the first: linguistic structure and/or behavior may either influence or determine social structure. The third is that the influence is bi-directional: language and society may influence each other. The fourth possibility is to assume that there is no relationship at all between linguistic structure and social structure and that each is independent of the other.

Holmes, (2013) states that sociolinguistics as the study of language and relation of society. Commonly People speak determined by social context such as place, culture, behavior etc. People also select language which is suitable with situation in which they are talking, who they are speaking to, and how close their relation with the hearers. From this factor, people may use different ways or different varieties in conveying the massage.

Fasold (as cited in Lucas, 2001) observes that the essence of sociolinguistics depends on two facts about language: first, that language varies, which is to say that speakers have more than one way to say more or less the same thing. Second one is language serves a broadly encompassing purpose just as critical as the obvious one
of transmitting information and thoughts from one person to another. The ability of speaker gives big contribution to language in use. It can be seen when they give explanation about something. The meaning can be the same, but the way in giving explanation can be different structure and language.

There are many definitions that has been explained above. It can be concluded that sociolinguistics is the study how people interact with society by using language as means communication. People and language cannot be separated because they are one unity. People need language to share, express their ideas, feeling and through or when they interact one and another.

2.2 Speech Community

Community has its own characteristics in their communication. People who include there will approve and follow the rule that have been made especially in using language. Herk (2012) states that a speech community is a group of people who interact with another and also they are share language variety and social conventions. In addition, Morgan (2005) defines that speech community refers to all people who share values and attitudes about language use, varieties and practices. a given language (or dialect). Language used in community called a speech community.

In community, it is possible that the members have different languages. Community not only share language in use, but share a set of norms and rules for the use of language. Norms and rules are form of agreement from the members in how language is used although the language is different.
Every individual in different community wants to show their identity as members of one community and another. Wardhaugh, (2002) suggests that people can group for many reasons such as: social, religious, political, cultural etc. This phenomenon occurs in bilingual countries. We can find around us that there are so many of speech communities such as in the school, cafe, supermarket and other places.

Classroom communication is a simple part of community since the teacher and the students interact each other and have a communication in the classroom. When teaching learning process happens, the teacher cannot be avoided in using language shift; such as code-switching or borrowing, particularly in an English class. They switch the language from English to Indonesia in order to make the students easy in understanding the material.

From description above, it can be concluded that speech community is a group of people who live together in same place and have a similar characteristic of language or dialect in daily activity and use more than one language in their conversation. They also have their own identities in using language in order to show their difference in communication with other community.

2.3 Bilingualism

Bilingualism is an ability to use two languages. The term of bilingualism, proposed by Chin & Wigglesworth (2007) who argues that bilingualism is as native like control of two (or more) languages. Furthermore, the definition gives emphasis that bilingualism refers to those who master in two languages very well. It is very
difficult to be a bilingual because people should master two languages at once.

Bilingual people do not have exactly same abilities in both languages that they master. Different competence in a variety of languages might range from orders of lexical items, formula of expressions and conversational skills to excellent command of grammar and vocabulary and specialized register and style.

According, Wardaugh (2002) states that bilingualism is people who have an ability to speak more than one language. Commonly, people used more than one language for any conversation in their daily activity. For example; if an Indonesia speaker say ‘good morning’ or ‘I love you’, or event if just understand them or also when people only know one sentence “I love you” and they can understand how to use it in proper time, it can be bilingualism.

Bilingualism is closely related to speech language activity. Macnamara (as cited in blanc, 2000) is proposes that a bilingual is anyone who competence in only one of the four language skills such as; listening, speaking, reading, and writing, in a language other than his mother tongue. Communication that uses two languages gives effect in conveying purposes and objectives depending on the topic, participant and context. Conditions and situations also determine what languages are used in communication.

Bilinguals are able to choose which language they use in social condition. They can move to one code (language) to another code depending on situation. Bilinguals also consider with whom they speak, in which language or variety, and when or where the conversation takes place.
There are some factors that make a person can be a bilingual. Such as mobilization, nationalism, education, culture, or religion. Mobilization makes bilingualism condition when immigrants were forced to interact with the native. This condition makes them should study about native language because they should fulfil their needs. Nationalism movement appears a necessity of a national language to unite a whole nation or a necessity to have a legal language of a country like Indonesia. Education and culture also make bilingualism situation, when person want to learn in other places or cultures, he/she should understand the language first. The religion is usually written in a language, Arabic in Islam or Latin in Christian. This situation makes the person understand the language first if he/she wants to understand about what they want to learn.

In Indonesia, this is not surprising if people in Indonesia is bilingual. In daily life, people speak using local language and Indonesian. However this is different with urban people, they have competence in three local languages (local language, Indonesian, and foreign language). This happens because official matters, business and government affairs are conducted in urban center. People use formal Bahasa or foreign language such as English when they have to face official business matters or government affairs, and they use their mother tongue when they speak in informal situation.

From many definitions that explained by expert, it can be concluded that bilingualism is the ability using two languages in communication depends on the topic, participant and context. The rules of language choice is based on with whom the bilingual speaks. Bilingual conversation mostly happens in informal situation.
2.4 Code-Switching

Code-switching is a phenomenon of languages as the result of language contact in a bilingual society. Poplack (1980) argue that code-switching is the alternation of two languages within single discourse, sentence. Commonly, most of bilinguals used code-switching when making a conversation among them. Code-switching can occur in conversation between speakers’ turns or within a single speaker’s turn (Wardhaugh, 2006). Code-switching can arise from individual choice as a major identity for a group of speakers who must deal with more than one language in their common.

Code-switching is as an alternative choice to show individual or community identity in a group of speaking who use two languages or more in their common activity. As Herk (2012) suggests that code-switching is a phenomenon when people share more than one language get together and use two (or more) language to communicate.

In informal situations, the use of two languages in conversation gives interactive impression that cannot be avoided. Holmes (2013) states that code switching it is to move from one code to another during speech, because some of reasons such as solidarity, ethnic identity etc. In choosing language, it can occur in single sentence without changing the purpose.

Code-switching is used as alternative of choosing language that is suitable with the situation. Weinreich (as cited in Boztepe, 2002) elaborates that the ideal code-switching appear from one language to another according to appropriate
changes in speech situation, but not in unchanged speech situation and certainly not within a single sentence. In multilingual country, the ability to move from one language to another is accepted as quite normal.

Teaching learning process native language can be a bond for the native language and target language. Teacher here is the main key in transferring knowledge and this is important to make students understand about what they learn. According to Karimian & Mohammadi (2015) teaching both native and target language can be used with the condition that judicious use of native language is accepted where feasible.

Chahayani, (2011) argue that when the students are getting confused, or when a student stuck with English language, commonly they used Indonesian language in deliver answer or opinion to the lecturer. In the classroom, the lecturer has control to manage and make the situation. When the lecturer explains the material and the students do not give response, the lecturer may switch the language to the first language from second language in order to make the students understand with what the teacher explains.

From the review of literature above, code-switching is closely related to speech community and bilingualism. Code-switching is phenomenon in bilingual society as a result of language choice depend on situation and context. There is no certain pattern that regulate in producing code-switching. The experts only grouped the types of code-switching.
2.5 Types of Code-Switching

Wardhaugh (2006) divides code-switching into two types: the first type is situational and second type is metaphorical.

1. Situational Code-switching occurs when the languages used change according to the situations in which the conversant find themselves: they speak one language in one situation and another in a different one. No topic change is involved. For example:

MJ: Hem… yummy... no, no, no I mean fork.

Nia: Oh… I am sorry. I cannot speak Arabic well. Faulani, (2012: p7)

From the conversations above, there is a sentence that indicates situational code-switching. The meaning from Arabic language is “help me take the fork” in English. MJ wants Nia to help her take the fork, but she is speaking in Arabic. On the other hand, Nia does not understand MJ wants, therefore, MJ translates it into English.

2. Metaphorical code-switching happens when a change of topic requires a change in the language used. Some topics may be discussed in either code, but the choice of code adds a distinct flavor to what is said about the topic. In metaphorical code-switching change the code as redefined the situation: formal to informal, official to personal, serious to humorous and politeness to solidarity. For example:

Teacher: Ayo jangan malas lah, kan udah mau kenaikan kelas. don’t be lazy please!
→ “Come on! don’t be lazy! You’re gonna go to the higher level. don’t be lazy
Poplack (1980) (as cited in Chahayani, 2011) defines three types of code-switching, they are:

1. Extra-sentential code-switching. It involves the insertion of a tag in one language into an utterance which is otherwise entirely in the other language, for example: *you know, I mean*, etc., to take some English examples. Since tags are subject to minimal syntactic restrictions, they may be easily inserted at a number of points in a monolingual utterance without violating syntactic rules. For example:
   a. Teacher: True or False, *ya*? → It means that “Is it true or false?” *ya* is an extra sentential code-switching.
   b. Hello! *Udah tau kan James Maslow udah selesai bikin 2 film.* → “Hello! You have already known that James Maslow has finished making two movies, haven’t you?” Hello is an extra sentential code-switching.

2. Intra-sentential code-switching, where switches of different types occur within a sentence or clause boundary. Commonly it occurs in the middle of a sentence. For example:
   a. I started going like this *Y luego decia*, look at the smoke coming out of my fingers. → “I started going like this and then he said look at the smoke coming out of my finger.” Derrick, (2015: p17)
   b. *Daripada jadi yang kedua, mendingan denganku saja ning*, to be my first girl. → “Rather than be second person, better with me.” Dewi, (2012: p4)
3. Inter-sentential code switching is the switch involving movement from one language to other between sentences. This situation may also include a switch from whole sentences or more than one sentence produced entirely in one language. For example:

   a. Sometimes I'll start a sentence in English *y termino in espanol.* →
      “Sometimes I'll start a sentence in English and finish it in Spanish language”. (Poplack, 1980)

   From the example above he says that he wants to use a sentence in English and finish it by using Spanish language. *y termino* means “and finish”. The code-switching here is *y termino*.

   b. *Ada sepatu di permukaan kasur.* What does it mean? → there are shoes on the surface. What does it mean? Piantari, Muhatta, Fitriani (2011: p15)

   In the sentence above, it starts in Indonesian ‘*Ada sepatu di permukaan*’ and then followed by the English question ‘What does it mean?’. The code-switching here is “what does it mean?”

   Romaine, (1995) defines code-switching almost same with poplack’s theory, but there is a little different in addressing one type of code-switching. he uses word tag switching in defining extra-sentential. These two words are the same meaning. To make easy in memorizing and understanding, the researcher uses extra-sentential in this research. This theory is used by Poplack (1980). There are three types according him: extra-sentential, inter-sentential, and intra-sentential switching.
Based on the explanation and theories above, the researcher decides to focus on one theory which was proposed by Poplack (1980) because that theory is quite comprehensive and easier as well as more unpretentiously to define which one is the type of code-switching used by the teacher in SMPN 02 Lawang. However it does not rule out the possibility if the researcher will use the other theories above. Apparently, it depends on the utterances from the subject of the teacher in SMPN 02 Lawang.

2.6 Reasons of Using Code-Switching

When people use code-switching, there is a purpose that might not appear. Hoffman in kim (2006) gives suggestion why people use code-switching. Those are:

1. Talking about a Particular Topic

People sometimes prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express their emotions, excitement, or even anger in a language that is not their everyday language.

2. Quoting Somebody Else

Hoffman (1991) suggests that people sometimes like to quote a famous expression or saying of some well-known figures. The switch involves the words that the speaker is claiming the quoted person has said. The switch like a set of quotation marks.
3. Being Emphatic about Something (Expressing Solidarity)

Usually, when someone who is talking using a language that is not his native tongue suddenly wants to be emphatic about something, as Hoffman (1991) states that he/she, either intentionally or unintentionally, will switch from his second language to his first language. Or, on the other hand, he switches from his second language to his first language because he feels more convenient to be emphatic in his second language rather than in his first language.

4. Interjection (Inserting Sentence Fillers or Sentence Connectors)

Hoffman (1991) suggests that language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally or intentionally. They have no grammatical value, but speaker uses them quite often, usually more in speaking than in writing.

5. Repetition Used for Clarification

Hoffman (1991) suggests that when a bilingual wants to clarify his/her speech so that it will be understood more by the listener, he/she can sometimes use both of the languages that he masters by saying the same utterance (the utterance is said repeatedly). Frequently, an utterance in one code is repeated in the other code literally. A repetition is not only served to clarify what is said, but also to amplify or emphasize an utterance.
6. **Intention of Clarifying the Speech Content for Interlocutor**

When a bilingual person talks to another bilingual as suggested by Hoffman (1991), there will be lots of code-switching and code-mixing that occur. It means making the content of his/her speech runs smoothly and can be understood by the hearer.

7. **Expressing Group Identity**

Code-switching and code-mixing can also be used to express group identity. The way of communication of academic people in their disciplinary groupings, are obviously different from other groups (Hoffman, 1991). In other words, the way of communication of one community is different from the people.