CHAPTER II

Review of Related Literature

The analysis of Code Switching in the RCTI program 'Ketoprak Humor' is mainly based on Conversational Code Switching theory. In this chapter the writer reviews some underlying linguisticrepertoire related to her study.

2.1 The underlying theory

2.1.1 The Bilingual's Linguistic Repertoire

In Indonesia, it is clear that everybody is practically bilingual. In the cities and towns people speak one *vernacular* or *local language* (one's first language or "mother tongue") and Indonesian. In many cases, people even speak three languages, sometimes with one or more foreign languages, mostly Dutch for older generation and English for younger generation (Nababan; 1981, 139). Nababan (1981) states that the first language is most often used in personal, intimate and

affective domains and standard Indonesian is more formal and public domains (In official business, science and technology). Furthermore, the levels of proficiency in the languages one speaks may differ greatly (Nababan; 1981, 141). For literate population, especially in urban centers, competence **in** speaking three languages (vernacular, Indonesian, other vernacular or foreign language) is Common. This happens because official matter, business and government affairs are conducted in urban center. Linguistic Repertoire itself means the totality of distinct language varieties, dialects and styles employed in a community (Gumperz; 1982, 155). People tend to use formal Indonesian when they have to face official or business matter or government affairs and they usually use their mother tongue (vernacular language) when they speak in an informal situation, for example, to their friends, family. Woolford (1983) views code-switched sentences as resulting from a mixture of phrase structure rules extracted from the two or more languages. She argues that phrase structure rules of the two or more languages can be freely mixed in the construction of code-switched sentences. More and more educated people, from the younger generation (university graduate, especially abroad), may intermingle their (Indonesian) speech with English phrase and sentence. It also happens among older people who still often switch from Indonesian to Dutch. Cases of code switching in many bilingual or multilingual communities should be seen as the norm (**Swigart,** 1992; Goyvaerts and Zembele, 1992). It appears that where code switching is the norm it is perceived as fluid, unmarked and uneventful.

The only official language in Indonesia **is** *Bahasa Indonesia.* In some ways, on some levels or domains, the home or local language (vernacular) is still

used in the transaction (Nababan; 1981, **145).** Nababan also stated (1981), in fact, the constitution guarantees the preservation of those vernaculars that are properly maintained by their speakers.

Code Switching is the use of two languages simultaneously or interchangeably (Valdes-Fallis, 1977). In any event, each code is usually associated with different sets of social value (often particularly strongly with ethnicity) and so is appropriate **for** use with different interlocutors (Collinge; 1990, 506). It is only where it does not seem feasible to separate out components in a repertoire in this way, that speakers are said to shift between styles, and it is generally accepted that although bilingual or bidialectical switching is a more visible process than monolingual style shifting.

Code switching is an alternate use of two or more languages varieties of a language or even speech style (Hymes; 1975, 103).

Whereas, Collinge **(1**990) stated that there are some factors that affecting code choice (adapted from Rubin; 1968, 109) which are location or setting of place where the conversation was taking place, the sex of the interlocutors, the topic of the conversation, and the degree of intimacy or the situation when the conversation was taking place. **All** the factors above influenced in the same way, **as** they would be likely to influence stylistic choice in monolingual community. The switch which took place from a personal intimate situation (personal interaction) to a more formal transaction is commonly associated with a code switching multilingual community (Holmes; 1992, **43).**

2.2 Main Theory

2.2.1 Conversational Code Switching

Code switching is an alternate use of two or more languages, varieties of a language or even speech styles (Hymes; 1975: **103);** meanwhile, according to Hudson, code switching is a situation in which a single speaker uses different varieties at different times (Hudson; 1980: 56). In this study the term **of** code switching refers to the use of two or more varieties by a single speaker. Code switching is often used subconsciously. It means that people may not be aware that they have switched from one code to another code. As Gumperz says in his book "Discourse Strategies".

According to Gumperz:

> "Conversational Code switching *can* be defined **as** the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems **or** subsystems" (Gumperz; 1982, 59).

Gumperz, then differentiates the conversational functions of code switching into six kinds, namely: Quotations, Addressee specification, Interjections, Reiteration, Message qualification, Personalization versus objectivization. (Gumperz; 1982: 75-83). The following is a list of these functions supplied with some original examples as used by Gumperz.

2.2.1.1   Quotations

In many instances the code switched passages are clearly identifiable when the message is quoted the same way as it was produced in the original utterance or as reported speech. Some examples follow (Slovenian, Hindi and Spanish sequences are italicized and followed by translations in parentheses; German is not italicized but is also translated in parentheses):

(1) *Slovenion-German.* From an informal business discussion among neighboring farmers, called to discuss the sharing of farm machinery. The speaker is reporting on a conversation with **a** German speaking businessman:

Pa prawe (then **he** said) wen er si nit colt gib I si nit (**if** he does not pay for it, I will not give it).

(2) *Hindi-English.* From a conversation among Hindi speaking college students and writers in Delhi:

I went to Agra, *to maine apne bhaiko bola ki* (then I said to my brother that), if you come to **Delhi** you must buy some lunch.

2.2.1.2   Addressee Specification

In a second set of examples the switch serves to differentiate addressee or interlocutor to whom the speaker is speaking. This occurred **very** frequently in the Austrian village when a speaker turned to someone standing aside from a group of conversationalists:

(3) *Slovenran-German.* Informal conversation about the weather in a village home (a strong wind is blowing and there is a danger of rain and the fruit being blown off the trees):

A: (speaking to B) *Nčeab priŝu, vꞁꓶ ki šu vaitar* (it will not come, it will pass by).

B: (speaking to A) *Ya ki t k naβasan zapkam pa yə ziə ciu štəm yə pastranə* (it is so overloaded with apples and the entire tree is bent already).

B: (continues turning to C sitting apart) Reg n vert so ain vint is draus n (it will rain it so windy outside).

(4) A group of Hindi speaking graduate students are discussing the subject of Hindi-English code switching:

A: Sometimes you get excited and then you speak in Hindi, then again you go on to English.

B: No nonsense, it depends on **your** command **of** English.

B: (Shortly thereafter turning to a third participant, who has just returned **from** anwering the doorbell) *Kɔn hai bai* (**who** is it?) (Note the discrepancy here between actual usage and talk about usage).

2.2.1.3 Interjections

In other cases the code switch in another language is used to express surprise or anger.

(5) ***Spanish-English.*** Chicano professionals saying goodbye, and after having been introduced by a third participant, talking briefly:

A: Well, I'm glad I met you.

B: *Andale pues* (O.K. swell). And do come again. Mm?

(6) ***Slovenran-German.*** Austrian village conversation. B replies to **A** prior to continuing in Slovenian:

A: Grta yətə (go there).

B: Ya so ist das.

2.2.1.4 Reiteration

Frequently a message in one code is repeated in the other code, either literally or in somewhat modified form. In some cases such repetitions may serve to **clarify** what is said, but often they simply amplify **or** emphasize a message.

(7) *Spanish-English.* Chicano professionals:

A: The three old ones spoke nothing but Spanish. Nothing but Spanish. *No hablaban ingles* (They did not speak English).

(8) *Hindi-English.* Father in India calling **to** his son, who was learning to swim **in** a swimming pool:

Baju-me jao beta, andar mat (go to the side son, not inside). **Keep** to the side.

2.2.1.5 Message Qualification

Another large group of switches consists of element functions to modify the message that was given in another language.

(9) *English-Spanish.*

We've got all ... all these kids here right now. *Los que estan ya criados aqui, no los que estan recien venidos de Mexico* (those that have been born here, not the ones that have just arrived from Mexico). They all understood English.

(10) English-Spanish.

> The oldest one, *la grande la de once anos* (the big one who is eleven years old).

In **(9) and** (10) the main message is in English and Spanish is **used to** qualify this message.

2.2.1.6 Personalization versus Objectivization

In this last, relatively large group of instances function is to contrast between personal involvement versus personal disassociation (objectivization) or neutrality.

(11)   *Slovenran-German.* Australian village farmers making **plans for** sharing machinery and dealing with problems that might come up:

> A: *Alə mɔrmaya təkə nadritə* (O.K. let us do it like this) dann von etwas is, nɔ guət (then if something happens, O.K. fine). *Pa tolə gax wik lna* (if sometimes the motor must be rewound) kost sibn xthundert siling (it costs seven or eight hundred shillings).
>
> B: Ja ja payə dənar tau (O.K., O.K. then the money is there) (later in the same discussion:)
>
> A:*Yəs sak leta diən oli ntər* (I put in oil every year). Kost virzen siling (it costs fourteen shillings).

A begins with a personalized statement, suggesting what the group should do. He shifts to German upon mentioning a possible problem with the arragement, as **if** to imply that such things may happen without **anyone** being at fault. Later on the cost of the repair is given in German, as is the

cost of the oil in the last statement. Perhaps the shift to German gives the air of objective factuality to the cost figures quoted.

(12)   Same situation as above. The discussion now concerns the origin of a certain type of wheat:

A: *Vigələ ma yə sa americə* (Wigele got them from America).

B: *Kanada pridə* (it comes **from** Canada).

A: Kanada mus I sɔgn nit (I would not say Canada).

Here B disputes **A's** statement and **A** counters in German, as if to lend his statement more authority.

2.3 Review of Related Studies

Chindrawati Halim studied Code Switching in RCTI program keluarga Van Danoe (1991). She is interested in arriving at the languages in code switching **used** by the characters in Keluarga Van Danoe and the situation in which they occur. She observes only spoken code switching which are uttered **by** the characters in Keluarga Van Danoe based on the theory of code switching and its varieties namely Metaphorical code switching, Situational code switching and Conversational code switching. She follows the idea of Metaphorical code switching relates to particular kinds of topic rather than social situation; Situational code switching relates to a speaker who speak in one language and another in another different situation; and Conversational code switching relates to a situation where the speaker may switch codes within a single sentence and may even do so **many** times. The languages she observes were Javanese, Indonesian, Jakartanese, English **and** Dutch. She focuses on the conversation between the characters and is also curious to find out what code switching is used

by the actor and actresses in Keluarga Van Danoe. She divides the conversation based on the topic and each conversation is provided by feature of context of **Dell** Hymes' Ethnography of Speaking Theories. In this study, the writer wants **to** analyse the code switching in the RCTI program "Ketoprak Humor". She focuses on the conversation between the characters **and** is also curious to find out what types **of** the conversational functions of code switching used by the actor and actresses in "Ketoprak Humor" and which one has the highest occurrence.

The writer uses theory **of** code switching from Gumperz's theory as her main theory for analysis. Besides that, she also puts some sociolinguistic theories namely Linguistic Repertoire as supporting theories.

The result from Chindrawati Halim's study is that the code switchings, which are mostly used by the characters in Keluarga Van Danoe fall under the category of conversational code switching. It is for this reason that the writer **of** this thesis chooses to use conversational code switching theory for her study.