CHAPTER III

REVIEW OF RELATED THEORIES

3.1. Code

According to Saville-Troike **code** can be defined as different languages or quite diferrent varieties of the same languages (1982:61). Indonesian, English and French are classified as code, in other hand Jakarta dialect, Riau dialect also classified too. For those, Nancy Palmer describe **code** as refers to any form of speech whether named or unnamed that the society differentiates from other forms. Include in this concept are term languageand intra language distinction or varietiesd that is speech levels, dialects and styles(1972:126).

Bernsteins definescode as **lexical elaboration** which relies most heavily on the expression of non referential meaning through words, is only one of yhese devices but by no means the only one(1972:220). For example,'who is that' and 'who dat' that is used by Afro-American. Exactly, both of sentence has the same meaning, but in 'who dat' have non referential meaning as a joke that only understood by Afro- American. In advertisement non referential meaning is very important to give good image on the product. In the Djarum advertisement 'super taste

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for super people' would give image 'super' to both, the product and receiver. It show code using trough style shifting, special intonation, special in group terminologies and topical selection basically relies on methapor ans is heavily dependent on shared background knowledge (Gumperz, 1972 :220). The phenomenon of code using that based on clarified characteristic above would be listened on Surabaya FM broadcasting. The code using of the broadcast stations is different with daily code using of Surabaya society. Most Surabaya citizenz use Javanese on Sureabaya dialect rather than Indonesian. Indonesian would be used in formal communication, but most Surabaya FM brodcast station tend to use Indonesian and Jakarta dialect, also sometimes switches into English. The writer considered the code use in Surabaya FM broadcasting influence by the image Jakarta and West world (to indicate the native speaker of English) as barometer of prestige in Indonesian. Furthermore explanation would be discussed in 3.2.

Saville-Troike also devide **code inverbal code** and **non verbal code** that each of both is transmitted trough vocal and non vocal channels (1982:143). Verbal code trough vocal channel is spoken language and verbal code are written language, (deaf) sign language, whistle/drum

language and morse code. Non verbal code trough vocal channels are paralinguistic and prosodic feature; and that trough non vocal channel are kinesis, proxemixs, eye behavior, also pictures and cartoons. The relationship would be clarified in table below,

Channel

		Vocal	Non vocal
C o d e	v e r b a l	Spoken Language	Written Language (Deaf) Sign Language Whistle/Drum Language Morse code
	N o n V e r b a l	Paralinguistic and prosodic features	Kinesic Proxemic Eye behavior Picture and Carbon

Source : Saville-Troike , 1982 : 143

This thesis appropriate to limite the research on relation between verbal code and vocal channel that is spoken language. There is an area of radio communication

3.2. Code switching

Bilingual or multilingual would often change code

in proper context. The ability to switch one code to
another influence by knowledge of codes and cultural
background. The ability is called as code switching.
Some definitions of **code switching** are listed below,

> "the changes in language or varieties of the same
> language within a single speech event."
> (Saville-Troike, 1982:61)
>
> "code switching is dialect mixture..."
> (Labov ,1972:37)
>
> "code switching is the practice of changing from one
> dialect or languages to another."
> (Fishman cited in Palmer, 1981:65)
>
> "an ability of code switching is an ability to switch
> from one language variety to another when the situa-
> tion demands."
> (Trudgill,1983:71)

From several definitions mentioned above can be concluded,
code switching is a process of code switches in single
speech events when te situation demand. Actually code
switching is elaborated in two contexts, situationally and
structurally. In situationally context, code switching is
seen in what context code is used. There are three lin-
guists,. Bloom, Gumperz and Saville-Troike whom elaborate
code switching into**situational code switching** and**metaphor-
ical code switching** (Saville-Troike,1982:62-63). They
said, situational code switching occurs when the language
change accompanies a change of topics or participant, or
any time the communicative situation is redefined. Situa-

tional code switching would be used to include or exclude some one or another speaker from the topic. In this case Rosihan Anwar report some manager of FM broadcasting in Jakarta give a reason why they often use English in daily broadcasting, because most of Jakarta youngster know English well. The writer consider, it is the way to include the youngster as listener and exclude whom are not achieve the code as symbol of new elite. The same cases also occur in other big cities in Indonesia (Republika, August 15, 1993). Base on Milroy hypothesis where a language or varieties has high prestige the speaker will often claim to use it, and where it is of low prestige they will deny knowledge of it (Milroy,1987) we know the radio managers' reason above. In fact, English high prestige in Indonesia to indicate well educated, middle and upper social class. In the field, FM broadcasting deal with well educated, middle and upper social class, also youngster as their listeners use this condition to make any program, to show close relationship between radio station and the listeners. At least, radio station that have widespread area of listeners would be made by companies to advertise their product. Also to make close relationship between product and listeners, advertisement would also use language use of listeners. There is the

reason why much advertisement in Surabaya FM broadcasting use code switching or borrowing in its performance.

Metaphorical code switching occurs within a single situation but adds meaning so much components as the relationship which are being expressed. Since speaking different languages is an obvious marker of differential group membership, by switching languages bilinguals often have the option of choosing which group to identify with in a particular situation, and thus can convey the metha-porical meaning which goes along with such choice as well as whatever detotative meaning is conveyed by the code itself (Saville-Troike,1982:62-63).

At last, Saville-Troike assume that code switching may be quite unconcious, and the fact of code switching itself may be as meaning ful in expressing a closer or more informal relationship as the referential content or specifc language forms used (Saville-Troike,1982:63).

In structural context, code switching is analyzed on structural units; words, morpheme and sintax. Erica McClure also clarify code switching as **code changing** and **code mixing** (cited in Duran,1981:86). Furthermore she said code changing is the alternation of languages, gener-ally motivated by situational and stylistic factor, at the level of major constituent (e.g. NP,VP,S). According to

her, the code change is a complete shift to another language system. All function, words, morphem, and syntax are abruptly changed. Code mixing is the individual's use of opposite language elements which cannot be considered to be borrowed by that individual, it occurswhen a person is momentarily unable to to acces a term for a concept in the language which he is using which exactly express the concept he wishes to convey. What McClure said as code mixing, actually has been defined by other linguists as lexical borrowing. Code mixing would be explained in the next pages. The example of code switching is So Clean advertisement,

"...Ultra So clean dengan extra power plus colour guard"

It would be discussed in the next chapter. At least, These definitions have almost same with the definitions of code switching that explained by Appel and Muysken (1987), there are :

a. **tag switches** involve an exclamation, a tag, or a parentical in another language than the rest of sentence. The tags et cetera serve as an emblem of the bilingual character of an otherwise monolingual sentence. This is called by Poplack as **emblematic switching**. For example, exclamtion 'hay guys' is often used

in Surabaya FM broadcasting to indicate their listeners
and show a prestige of social class where they placed
on

b. **Intra sentential switches** occur in the middle of a
sentence. It is same with Mc Clure's definition of code
mixing.

c. **Inter sentential switches** occur between sentences, as
Mc Clure said in code changing definition.

3,2.1 The function of code switching

Code switching has several functions showing why
people switch between languages or why people use various
code in a single conversation. There are :

1. Switching can serve **the referential function** because
   it often involves lack of knowledge of one language
   or lack of facility in that language on a certain
   subject. In addition, a specific word from one of
   the languages involved may be semantically more
   appropriate for a given concept. In other way, the
   language chosen may more fit for talking about a
   given subject.

2. Switching often serves **a directive function** in that
   involves the hearer directly. This being directed at
   the hearer can take many forms. One is to exclude

certain person from a portion of the conversation. The opposite is to include a person more by using her or his language. All participant related switching can be thought of as serving the directive function of language use.

3. Poplack in particular has stressed **the expressive function** of code switching. Speakers emphasize a mixed identity through the use of two languages in the same discourse.

4. Often switching serves to indicate a change in tone of the conversation, and hence **a phatic function**. This type has been called metaphorical switching by Gumperz and Hernandez Chavez . The example is the language of comedians.

5. **The metalinguistic function** of code switching comes into play when it is used to comment directly or indirectly on the languages involved. One example of this function is when speakers switch between different codes to impress the other participants with a show of linguistic skills . I.e. performers, circus director, marked sales people.

6. Bilingual languages usage involving switched puns, jokes, etcetera can be said to serve **the poetic function** of language.

(Appel and Muysken, 1987 : 118-120).

Surabaya FM broadcasting use several functions that are defined above, especially on expressive and metalingiustic function of code switching. Therefore the advertisements also use those manners to advertise their products.

3.3. Borrowing

What the writer means borrowing term is lexical borrowing to distinguish with grammatical borrowing and syntactic borrowing (both of them are explained by Appel and Muysken, 1987). Lexical borrowing is defined as :

"...in which lexical items from one language are adapted phologically to the sound system of the other, and are subject to its morphological inflection. "
(Saville-Troike, 1982 : 66-67).

"...when an item is taken over lock, stock and barrel, from one variety into another..."
(Hudson, 1980 : 58).

Lexical borrowing is common phenomenon in all language in the world. According to AAppel and Muysken, it was haard to imagine a lanquage that have nt borrowed words from some other language, just as there is no cul-ture that has developed entirely from scratch (1987:164).

The type of lexical borrowing are classified by Appel and Muysken (1987) as :

1. **importation,** involves bringing a pattern into the language .

2 **substitution,** involves replacing something from another language with native pattern.

   In the same way but in different terms, Hudson (1980) has classified lexical borrowing in two degree:

   assimilated, to show foreign sounds being re-placed by native sounds and so on.

2. **unassimilated,** where items bearing no formal resem-blance to the foreign words on which they are based. Such items are called **loan translation.**

   From two definition above, the writer would use Apple and Muysken's definition to do the analysis.

   Some example of lexicals borrowing also can be found in Indonesian from others varieties such as English, Ducth and Arabic. Such example of importation/assimilated borrowing can be found in scientific term in Indonesia. And example of substitution/unassimilated borrowing can be found insome Indonesian terms like 'lakon televisi' (teleplay), 'definisi'(definition), 'night club' (club malam), et cetera. The writer thought may any ambiguity between lexical borrowing and code mixing. Both of them could be defined as the use of two languages in one sen-

tence. But, actually in both have distinctions. In code mixing the non native items are not adapted phonologically and morphologically, but borrowing they are (Apple and Muysken, 1987:172). For example in Baskin Robin advertisement, that would be explained in chapter 4.

Process of borrowing can be not separated from social factors and cultural factors surround (Appel and Muysken,1987:165). From those Weinreich explains number of reason why words may be borrowed :

1. trough cultural influence

2. rare native words are lost and replaced by foreign words

3. two native words sound so much alike that replacing one by a foreign word resolves potential ambiguities

4. there is a constant need for synonims of affective words that have lost their expressive force

5. trough borrowing, new semantic distinction may become possible

6. a word may be taken from a low status languaage and used pejoratively

7. a word may be introduced almost unconciously, trough intensive bilingualism

(cited in Appel and Muysken, 1987:165-166).

3.4.   Domains

The using of code switching and borrowing depends on specific context. The specific contexts in which code switching and borrowing occur to be called as **domain**. Definition of **domain** is clarified by Fishman as:

" a socio cultural construct abstracted from topics of communication, in accord with the institutions of socie- ty and the spheres of activity of speech community." (cited in Saville-Troike,1982:52)

Schmit-Rohr devides domain in nine section; the family, the playground and street, the school, the church, literature, the press, the military, the courts and the governmental aadministration (Fishman ,1972:18). And aaccording to Barber domains are formulated at the level of socio psychological analysis: intimate, informal, formal and intergroup (Fishman,1972:19). Furthermore he said, the distinction between own group interlocutor and other group interlocutor may also provide for in this way when intergroup bilingualism becomes the focus of inquiry. In this research role relation that describe definition above is broadcaster-listener. So, the domain of this research, base on both definition, is radio broadcasting, specifically all Surabaya FM broadcasting.

3.5. Review of Related Studies

Bassically, the research would like to see rela-

tionship betweeen language and prestige among Surabaya youngsters (social context of Surabaya FM broadcasting). In the preceeding subchapter 3.1. is explained if language use of FM broadcasting influence by Jakarta dialect and English. English is indeed prestigious. English is the first international language and is used spread on science, politic, bussiness and international relationship. So the new elite in Indonesia who wants achieve the position, consiusly or unconciusly would use the code as the mark of well educated people and symbol of new elite (see Turner,1972:125-141)

There are three related studies of relationship between code switching and social relationship which can be used as reference studies of this research. The first studies have been done by Keith T. Kernan et,al. They report the relationship between language , prestige, and social success among Belizian. In Belize, prestigious language were English and Creole. It would be used in the context where prestige is needed; bussines, city speech community and cultural pride (Kernan et.al,1977 :42-46). In Belizian a knowledge of Standard Belizian English is prerequisite for a good job and communication code for elite speech community. But, Belizian Creole also prestigious too. In Belizian, dance, music, art and politics

use Belizian Creole as their code. So in the Belizian, prestugious code were placed on context where the code has language prestige.

The second related study has been reported by Milroy in the West Ireland. She also reported the re-searches that have been done by Giles and Powesland , Trudgill in Attica and Biota also Le Page and Tabouret Keller around London Jamaican speakers. They all have concluded where a language or variety has high prestige speakers would often claim to use it, and where it is of low prestige they would dedy to knowledge it (Milroy, 1987:184-187).

The third related study has been done by Nancy Turner among New York Indonesian community. According to her, English has been rapidly becoming the mark of the well educated , a symbol of new elite, as Dutch had been of the old (,1972 :138).

At now, English has replaced Dutch among the Indonesian youngsters especially in big city like Jakarta and Surabaya. One indication , FM broadcasting stations who deal with youngster of middle and elite class tend to use Jakarta Dialect and sometime switch to English as their communication code. It also in advertisement of.