

CHAPTER II

REVIEW OF RELATED LITERATURE

This research reviews some topics related to code-switching. They are the discussions of Sociolinguistics, Bilingualism, Speech Community, Code, and Code-Switching.

A. Sociolinguistics

In this distinction, Sociolinguistics will be concerned with investigating the relationship between language and society with the goal of a better understanding of the structure of language and of how language function in communication; the equivalent goal in the sociology of language will be to discover how social structure can be better understood through the study of language. Hudson (1980, pp 4-5) has described the difference as follows: sociolinguistics is ‘the study of language in relation to society’, whereas the sociology of language is ‘the study of society in relation to language’. In the other words, in sociolinguistics we study society in order to find out as much as we can about what kind of thing language is and in the sociology of language we reverse the direction of our interest. (Wardhaugh,1986, pp. 12-13)

The both sociolinguistics and sociology of language require systematic study of language and society if they are to be successful. Moreover, a sociolinguistics that deliberately refrains from drawing conclusions about society seems to be unnecessarily restrictive, just as

restrictive indeed as a sociology of language that deliberately ignores discoveries about language made in the course of sociological research. (Wardhaugh, 1997:13)

Sociolinguistic is the study of the ways people use language in socio interaction. The sociolinguist is concerned with the stuff of everyday life : how you talk to your friends, family, and teachers, as well as to storekeeper an-strangers-everyone you meet in the course of a day-and why you talk as you do and they talk as they do. (Elaine, 1982: 2)

There are some definitions about sociolinguistics given by sociologist. Pride and Holmes (1972) define sociolinguistics as the study of language as part culture and society.

Meanwhile, according to Trudgil (1974) sociolinguistics is part of linguistics which is concerned with language as a social and cultural phenomena.

The ideas above are strengthened by Dell Hymes (1973) who argued sociolinguistics could be taken to refer to use of linguistic data and analysis other discipline concerned with social life and conversely, to use of social data and analysis linguistic.

Gillian (in Steven, p.176) , the study of language and culture is known as sociolinguistics, a broad term covering any study of language that makes significant use of social data or any study of social life that make use of linguistic data. (Steven,pp-176)

B. Bilingualism

However, 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, the skill of being able to interact freely with the speakers of other language with whom parts of the world it is just a normal requirement of daily living, that the people speak several languages: perhaps one or more at home, another in the village, still another for purposes of trade, and yet another for contact with the outside world of wider social or political organization. (Wardhaugh, 1986, pp. 94-95). In habit, using two language on interaction with other people. (Nababan, 1986: 27).

Mackey and MacLure (1982) describe bilingualism as the alternate use of two or more languages by the same individual. Besides, Aucam (1926) says that bilingualism is the condition in which two living languages exist side by side in a country, each spoken by one national group, representing a fairly large proportion of the people. Another expert gives definition of bilingualism as follows :

1. Can use two languages alternatively (Weinreich, 1953)
2. Can produce meaningful sentences in L2 (Haugen, 1969)
3. Can engage in communication in more than one language (Fishman 1969)
4. Possesses at least one language skill (listening, speaking,

reading, writing) in L2 and to a minimal degree
(Macnamara,1967)

5. Speaks only one language but uses different language varieties, register and style of that language (Holliday and
Stevens,1964)

Bilingualism is sometime seen as problem in that many bilingual individuals tend to occupy rather low positions in society and knowledge of another language becomes associated with ‘inferiority’. ‘Bilingualism’ is seen as a personal and social problem, not something that has strong positive connotations.

A bilingual, or multilingual, situation can produce still other effects on one or more of the language involved. (Wardhaugh,1986:98)

C. Code

Code can be used to refer to any kind of system that two or more people employ for communication. We may also refer to a language or a variety of a language as code. In general, however, when you open your mouth, you must choose a particular language, dialect, style, register, or variety-that is a particular code. (Wardhaugh,1986 p.86-87)

Code can be defined as a system that says that the application of the language element has characteristics that match the background of the

speakers, the relationship with the speaker and the speaker said the situation there. Code is usually a variant form of the language used to communicate with the clear language of the community. Code word is neutral because it has a tendency to interpret the cause of emotions. Furthermore, he also said the code is a type of system used by two or more people to communicate. (Rahardi,2001:22)

Code that are interconnected by restricting the use of linguistic elements that exist. Therefore, the code is not a linguistic such as speech phonemes, morphemes, word, phrases, sentences or discourse. Thus a code may be an idiolect, a dialect, a sociolect, a register or a language. (Marjohan,1988:48).

In a multilingual situation, the use of different codes depends on the variability of the languages and the specification of their uses as agreed upon by the people or as reinforced by the government. When we have two codes with each having specific function, we have a stable diglossia. (Marjohan,1988:48)

D. Speech Community

Speech community, like variety, is a neutral term. Unlike other societal, designations it does not imply any particular size or any particular basis of communality. A speech community is one all of whose members share at least a single speech variety and the norms for its appropriate use. A speech community may be as a single closed interaction network, all of

whose members regard each other in but a single capacity.

Such small and total (or nearly total) societies differ, of course, from equally small or even smaller family networks, friendship networks, internet networks, or occupational networks are not as redundant as in the former (i.e., one more frequently interacts with different people in one's various roles as son, friend, work colleague, party member). Thus, not only are network redundancy and network size attributes that characterize and differentiate speech communities, but so is the extent to which their existence is experiential rather than merely referential.

A basic definitional property of speech communities is that they are not defined as communities of those who “speak the same language” (notwithstanding Bloomfield 1933), but rather as communities set off by density of communication or/and by symbolic integration with respect to communicative competence *regardless of the number of languages or varieties employed* (Gumperz, 1964a).

These two types of speech communities are also quite likely to differ in the extent to which their members have access to the roles and to the roles and to the varieties available in the respective repertoires of their communities.

Thus, just as varieties are characterizable by a small number of attributes and their combinations, so is this true of the attributes that characterize speech communities at the most general level. The

interactional basis of speech communities, their symbolic-integrative basis, their size, repertoire range, repertoire access, and repertoire compartmentalization are all concepts that we shall need to refer to again and again in the pages that follow. (Fishman,1972:28-35)

This is actually what Chomsky (1965:3-4) proposes, his ‘completely homogeneous speech community’. However, such a speech community cannot be our concern: it is a theoretical construct employed for a narrow purpose. Our speech communities, whatever they are, exist in a ‘real’ world. Consequently, some alternative view must be developed of speech community, one helpful to investigations of language in society rather than necessitated by more abstract linguistic theorizing. (Wardhaugh,1986:113)

It is really quite easy to demonstrate that a speech community is not co-terminous with a language : while the English language is spoken in many places throughout the world, we must certainly recognize that it is also spoken in a wide variety of ways.

We must also acknowledge that using linguistic characteristic alone to determine what is or is not a speech community has proved so far to be quite impossible because people do not necessarily feel any such direct relationship between linguistic characteristics, A,B,C, and so on, and speech community X. (Wardhaugh,1986:117)

E. Diglossia

A diglossia situation exists in society when it has two distinct codes which show clear functional separation that is one is employed in one set of circumstances and other in an entirely different set. (Wardhaugh,1998:87)

Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standards), there is very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and used for most written and formal spoken purpose but is not used by any sector of the community for ordinary conversation. (Wardhaugh,1998:87)

A key defining characteristic of diglossia is that the two varieties are kept quit apart functionally. One is used in one set of circumstances and the other in an entirely different set. For example, the H varieties are used for delivering sermons and formal lectures, especially in a parliament or legislative body, for giving political speeches, for broadcasting the news, on radio and television, and for writing poetry, fine literature, and editorials in newspapers. In contrast , the L varieties are used in giving instructions to workers in low-prestige occupations or to household servant, in conversations with familiars , in ‘soap’ operas and popular

programs on the radio, in captions on political cartoons in newspapers, and in 'folk literature'. On occasion, one may lecture in a H variety but answer question about its contents or explain parts of it in an L variety so as to ensure understanding. (Wardhaugh,1986:86-88)

Diglossia is a situation in which two or more language (or varieties of the same language) in a speech community are allocated to different social function and contexts.

The term diglossia was firstly coined by Charles Fergusson (1959), who used in initially to refer only to the use of two or more varieties of the some language by speakers under different condition. That's why in a certain condition we find High (H) and Low (L) variety of a language used in the society. Both H and L variety of a language have the following relationship :

1. There is the specialization of function for H and L
2. H has higher level of prestige than L and is considered superior
3. There are different circumstance of acquisition, children learn L at home and H in school
4. The H variety is standardized with a tradition of grammatical study and established norms and orthography.
5. The grammar of the H variety is more complex, more

highly inflected.

6. H and L varieties share bulk of their vocabularies, but there is some complementary distribution of terms.

Often each language or variety in a multilingual community series a specialized function and is used for particular and is used for particular purposes. (Romaine, page 46).

Diglossia is the characteristics of speech communities rather than individuals. Individual may be bilinguals. Societies or communities are diglossic. In other words, the term diglossia describe societal or institutional bilingualism, where two are varieties are required to cover all the community's domains. (Holmes,1992:36).

F. Code switching

Most speakers command several varieties of any language they speak, and bilingualism, even multilingualism, is the norm for many people throughout the world rather than unilingualism. People, then, are usually required to select a particular code whenever they choose to speak, and they may also decided to switch from one code to another or to mix codes even within sometimes very short utterances and thereby create a new code (Wardhaugh,1997:103).

Gumpersz's analysis of code switching in the community reveals that the situation is quite complex because of the number of possibilities

that are available with the right choice highly dependent on the social context and intent of the speakers.

Code switching is not a uniform phenomenon ; i.e., the norm vary from group, even within what might be regarded as a single community. Gumperz (1982: 68).

Code switching itself may meet with certain kinds of resistance. Numerous instances have been reported of speakers of various languages refusing to allow others to code-switching and instead insisting on using the other's, even if sometimes such use provided a poorer means communication.

A fundamental difficulty in understanding the phenomenon of code switching is accounting for a particular choice or switch on a particular occasion.

Myers-Scotton (1993 and Scotton, 1983) has tried to account for code switching by proposing that speakers have unmarked and marked choices available to them when they speak. These choice vary by situation.

Code switching is that it involves the alternate use of two languages or linguistics varieties within the same utterance or during the same conversation. (Hoffman,1993:110)

Example of it :

Alif : “**Masya Allah**, ini **ente**, Atang dari Bandung? sutradara batutah?”

Alif : “Atang, di mana **ente** sekarang?”

Atang : “ **ana** lihat nama **ente** jadi panelis di London minggu depan ?”

McLaughlin (1984) emphasizes the distinction between mixing and switching by referring to code-switches as language changes occurring across phrase or sentence boundaries.

Furthermore, as Gal (1988:247) says,

‘Code switching is a conversational strategy used establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations.’

Holmes (1992:44) says that the features of bilingual speech such interference, code mixing, and code switching are normal phenomenon because bilingual often find it is easier to discuss a particular topic in one language rather than another.

Romaine says, code switching is utterances draw to differing extents on items which come from more than one language and which are combined in different ways.

According to Hymes (1875: 103) code switching has become a common term for alternate use of two or more language, varieties of language or even speech styles. In similar way, Romaine (1994: 59) says that many linguists have stressed the point that switching is a communicative option available to a bilingual member of speech community on much the same basis as switching between styles or dialects is an option for the monolingual speaker.

According to Jacobson (2008:43), different languages or different style of the same language may have different codes. A code, as Jacobson defines it, is the speakers system of speech that has to be deciphered by the listener. In early studies, the term 'switch' was used to describe the change between languages made by bilinguals according to changes in a speech situation.

Code switching is perhaps most frequently found in informal speech of those members of cohesive minority groups in modern urbanizing region who speak the native tongue at home, while using the majority language at work and when dealing with members of groups other than their own.

On the contrary, with the increasing displacement of formerly stable populations and the growing ethnic diversification of metropolitan centers, the communicative uses of code switching are more likely to increase than to decrease.

Code switching occurs in condition of change, where group boundaries, are diffuse, norms and standards of evaluation vary, and where speakers ethnic identities and social backgrounds are not matters of common agreement (Gumperz, 1982: 64 -70).

a. Type of code-switching :

Code switching is distinguished between *situational code-switching* and *metaphorical code-switching*. *Situational code switching*

occurs when the language change accompanies a change of topics or participant, or any time the communicative situation is redefined. *Metaphorical code switching* occurs within a single situation, but adds meaning to such components as the role relationship which are being expressed. In metaphorical code switching we change the code as we redefine the situation : formal to informal, official to personal, serious to humorous and politeness to solidarity. (Wardhaugh,1997:103)

Instance of situational code switching are usually fairly easy to classify for they are. What we observe is that one variety is used in a certain set of situation and another in an entirely different set. However, the changeover from one the other may be instantaneous. Sometimes the situations are so socially prescribed that they can even be taught, e.g., those associated with ceremonial or religious functions. Others may be more subtly determined but speakers readily observe the norms. Code-switching, on the other hand or be able to report, following a conversation, which code they used for particular code. (Wardhaugh,1997:103)

As the term itself suggests, metaphorical code-switching has an affective dimension to it : you change the code as you redefine the situation-formal to informal, official to personal, serious to humorous, and politeness to solidarity.

The first, Suwito (1983:69) , the Indonesian sociolinguist, puts the types of language-switching based on the relationship among the language

participated in the process. He distinguishes intern language switching from extern language-switching.

1) Intern language-switching

For this type, it is participated two or more regional language in one national language, or two or more dialects in one regional language even different Sunda dialect and Indonesian language, or Sunda dialect and Madura dialect.

2) Extern language-switching

This type of language-switching participates another tongue language of speakers and foreign language. For example, language switching between Indonesian, English, Arabic, and English and so forth.

Moreover Trudgill (in Susanto,2007, pp.9), Trudgill groups the types of language switching into one classification which is viewed from one aspect, how the process is operated. Meanwhile, Hudson says (Hudson proposes that great sociolinguistics proposes that language code switching can be done by using two language once or changing totality from one language to another).

- 1) Language switching by using two or more language at once

In this type language switching, people may operated the process by using two or more languages, or two variants of language one single sentence and may even do so many times. For example in preaching we often hear the statement of advice, “ *Manusia adalah makhluk Allah yang dijadikan sebagai Kholifatullah fill ardhi, maka diwajibkan untuk meningkatkan habelum minallah dan habelum minanaas*”.

2) Language switching by changing completely from one language to another

Thus type of the process is done by using language for one expression, then, changing to another language in uttering the other expression. Hudson points out that language-switching may be achieved by uttering one expression in one variety, and the next in the other.

This section present the general classification of code switching from some linguist as follow: Code switching can be classified into three types: tag-switching, inter-sentential switching and intra-sentential switching (Romaine, (1995: 122 -123). This division is based on the scope of switching or the nature of the juncture in which the language alternation take place:

- 1) Tag switching involves the insertion of a tag from one language into an utterance which is entirely in the other language. For example ‘you know’, ‘I mean’. Tag switching is subject to minimal syntactic restrictions;

therefore, tags may be easily inserted at a number of points in a monolingual utterance without violating syntactic rules.

- 2) Inter-sentential switching as the term indicates, the switch involves movement from one language to other between sentences (Appel & Muysken, 1987:188; Sridhar & Sridhar, 1980: 408 – 409). This situation may also include a switch from a whole sentence or more than one sentence produced entirely in one language into the other language in the conversation.

Inter-sentential switching according to Romaine (1995 : 123) requires speaker to have greater fluency in both language than, say, merely to have an ability to tag-switch, because the major portion of the utterance has to conform to the rules of both languages, as Widjajakusumah (1981), who analyzed Indonesian/Sundanese code switching as follow :

Mrs N : Bayi bu Muhtar gemuk saya lihat tadi.

‘Mrs. Muhtar’s baby is healthy, I saw earlier.’

Mrs S : Saya belum sempat nengok.....

‘I haven’t had time to do so’.

Mrs H : Nanti deh kapan-kapan kita kesana, kalau ada hajat cukuran.

Basa di ibu T oge geuning, meni haneuten

“([.....] waktu di ibu juga kan, Suasananya hangat benar.)

‘ later some time we’ll visit when it is a time for the baby to have hair cut.

[....] when we visited Mrs. T the situation was so friendly.

Wasn’t it ?

The conversation took place between several housewives from different ethnic backgrounds and in the house of a woman who was a teacher. S and H were Sundanese (West Java), while N was from Minangkabau (West Sumatra). H switched into Sundanese after uttering a sentence which has expressed in Indonesian. In short, her switch occurs at a sentence boundary (inter-sentential switching). According to Widjajakusumah (1981: 210), the reason for her switching is the topic of discussion which influences the participants’ tendency to shift from Indonesian to Sundanese.

3) Intra-sentential switching: intra-sentential switching concerns language alternation that occurs within a sentence or a clause boundary. Sometimes it includes mixing within word boundaries, because this type of code switching involves the greatest syntactic risk, a less competent bilingual may avoid using it. for example:

Dari jam sepuluh empat *lima tekan jam sewelas seprapat kan.*

From the forty five to eleven fifteen, isn’t it ?

In contrast Appel & Muysken (1987) use the term of code mixing to refer to inter-sentential code switching. This author has similar concepts of intra-sentential code switching as a transfer of a unit from one language into another and defines code switching as the ability to switch from language A to B. The appearance of code switching is influenced by such determinants as the function of code, may code switch deliberately to achieve particular effects such as to express anger, disapproval, in-group membership, asides and solidarity.

Hoffman (1991:112) shows many types of code switching and code mixing based on the juncture or the scope of switching where languages take place. Those are intra-sentential switching, inter-sentential switching, emblematic switching, intra-lexical code mixing, establishing continuity with the previous speaker, and involving a change of pronunciation. Each type will be describing bellow:

1. Inter-sentential switching

This kind of code switching occurs between clause or sentence boundary, where each clause or sentence is in one language or other, as when an adult Spanish-English bilingual says: “*Tenia zapatos blancos, un poco*, they were off-white, you know.” (Hoffman, 1991:112).

2. Emblematic switching

In this kind of code switching, tags, exclamation and certain set phrases in one

Languages are inserted into an utterance otherwise in another, as when a Panjabi/English says: “*It’s a nice day, hana?*” (hai n? *isn’t it*).

Another example is when an adult Spanish- American English says: “...*Oh! Ay! It was embarrassing! It was very nice, though, but I was embarrassed!*” (Hoffman, 1991:112).

3. Establishing continuity with the previous speaker

This kind of code switching occurs to continue the utterance of the previous speaker, as when one Indonesian speaker speaks in English and then the other speaker tries to respond in English also. Yet, that speaker can also switch again to *Bahasa Indonesia*. For instance:

Speaker 1: I can’t get leave him ‘coz I love him so much...

Speaker 2: Correct! You got the point! *Kata ‘banget’ itulah letak permasalahanmu sekarang ini.*

4. Intra-sentential switching

This kind of code mixing occurs within a phrase, a clause or a sentence boundary, as when a French-English bilingual says: “I started going like this. *Y luego decla* (and then he said), look at the smoke coming out my fingers.” Another example is from Wardaugh (1986:108) “*Estaba training para pelar*” : “He was training to fight.

5. Intra-lexical code mixing

This kind of code mixing which occurs within a word boundary, such as in *shoppã* (English *shop* with the Panjabi plural ending) or *kuenjoy* (English *enjoy* with the Swahili prefix *ku*, meaning ‘to’).

6. Involving a change of pronunciation

This kind of code mixing occurs at the phonological level, as when Indonesian people say an English word, but modify it to Indonesian phonological structure. For instance, the word ‘strawberry’ is said to be ‘stroberi’ by Indonesian people.

In addition Seville (1986, 65:66) gives several types of code switching base on the juncture and the scope of switching where an utterance take place.

1. Code switching in the form of nouns and noun phrase

“.....coba kamu nanti sore pergi saja ke bank atau money changer

2. Code switching with occur at “ consistent boundaries “ as suggested by Seville throike or emblematic switching as proposed by poplack:

Berapa hari puasanya , rek

3. Code switching which occur within word or into lexical code switching

Dimana anda sekeluarga akan ber old and new.

Moreover Poplack reports that the words common intra-sentential code s involves the insertion of a single noun from another language. A noun phrase, a verb phrase, an independent clause and a question tag. There are some examples to gives a clear description:

1. A single noun from another language

Dimar yg ada di dapur.

2. A noun phrase

Di tolak karena itu nanti di kira karyawan ‘wisma pancasila’ .

3. A verb phrase

Ha ngalap berkah dari siapa.....

4. An independent clause

Dan bersemangat ‘ mangan ora mangan ngumpul’.

5. A question tag

Yanti adalah seorang gure isn’t she

From the review of literature above we can see the phenomenon of code switching is closely related to speech community and bilingualism. Therefore this research show that the references of speech community and bill can also explain the phenomenon of code switching in teaching and learning class. Moreover, after discussing some theories which are related to code switching the researcher use code switching proposed by romaine based on the scope of switching or the nature of the juncture in which the language alternation take place, there are tag-switching, inter-sentential switching, intra-sentential switching.

- b. **Speakers’ motivations that influence the characters in the novel *Negeri 5 Menara* by A. Fuadi.**

When code switching or code mixing occurs, the motivation or reasons of the speaker is an important consideration in the process. According to Hoffman (1991:116), there are a number of reasons for bilingual or multilingual person to switch or mix their languages. 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 his/her emotional feelings in a language that is not his/her everyday language.

The case can be found in Singapore, in which English language is used to discuss trade or a business matter, Mandarin for international “Chinese” language, Malay as the language of the region, and Tamil as the language of one of the important ethnic groups in the republic.

2) Quoting somebody else

A speaker switches code to quote a famous expression, proverb, or saying of some well-known figures. The switch involves just the words that the speaker is claiming the quoted person said. The switch like a set of quotation marks. In Indonesian, those well known figures are mostly from some English-speaking countries. Then, because many of the Indonesian people nowadays are good in English, those famous expressions or sayings can be quoted intact in their original language. For example:

A: Bolehkah saya tahu nama anda, Pak? (May I know your name, Sir?)

B: *What is a name.*

In this conversation, B answers the question from A with the famous proverb ‘what is a name.’

3) Being emphatic about something (express solidarity)

As usual, when someone who is talking using a language that is not his native language suddenly wants to be emphatic about something, he 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)

Interjection is words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention. Interjection is a short exclamation like: Darn!, Hey!, Well!, Look!, etc. They have no grammatical value, but speaker uses them quite often, usually more in speaking than in writing. Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally.

The following are examples of the usage of interjection in sentences:

a. Indonesian English

Dompetku ketinggalan di taksi! *Shitt!*

(My wallet was left in the taxi!)

b. Spanish English

Chicano professionals saying goodbye, and after having been introduced by a third speaker, talking briefly:

A : Well, I'm glad to meet you.

B : *Andale pues* (O.K.Swell). And do come again. Mom?

5) Repetition used for clarification

When a bilingual or multilingual person wants to clarify his speech so that it will be understood better by listener, he can sometimes use both of the languages (codes) that he masters to say the same message. Frequently, a message 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 a message. For example:

English Hindi (Gumperz, 1982:78)

Father calling his small son while walking through a train compartment, "Keep straight. *Sidha jao*" (keep straight).

6) Intention of clarifying the speech content for interlocutor

When bilingual or multilingual person talks to another bilingual/multilingual, there will be lots of code switching and code mixing occurs. It means to make the content of his speech runs smoothly

and can be understood by the listener. A message in one code is repeated in the other code in somewhat modified form.

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 the other groups. In other words, the way of communication of one community is different from the people who are out of the community.

8) To soften or strengthen request or command.

For Indonesian people, mixing and switching Indonesian into English can also function as a request because English is not their native tongue, so it does not sound as direct as Indonesian. However, code mixing and code switching can also strengthen a command since the speaker can feel more powerful than the listener because he can use a language that everybody cannot.

9) The need real lexical

The most common reason for bilingual/multilingual person to switch or mix their languages is due to the lack of equivalent lexicon in the languages. When an English-Indonesian bilingual has a word that is lacking in English, he will find it easier to say it in Indonesian. And vice versa, when he has a word that is lacking in Indonesian, he will use the English term. If it put into Indonesian, the meaning will be hazy / vague, and sometime it would not be used. For example, in Indonesia, the

technical topics are firmly associated with English and the topic itself can trigger a switch or mix to/with English.

- 10) To exclude other people when a comment is intended for only a limited audience.

Sometimes people want to communicate only to certain people or community they belong to. To avoid the other community or interference objected to their communication by people, they may try to exclude those people by using the language that no everybody knows.

c. The Causal Factors of Language Switching

Language switching would not exist if there are not some crucial factors motivating the process.

1) The speakers

In the case, having position as speakers may motivate the members of social interaction to convey his crucial personal purpose. Thus in all interaction, each person means he or she says and is speaking with a purpose.

2) The interlocutors

The presence of interlocutors may motivate speakers as the members of social interaction to change from their use of one language to the language used by the interlocutors. From this point, the interlocutors may be categorized into two groups : (a) the interlocutors who from some

ethnic and have identical habitual use of language with the speakers, (b) the interlocutors who come from different ethnic and have different habitual use of language from speakers.

3) The presence of participants

Sometimes two speakers who participate in speech interaction have to change their language, for the reason of the presence of participants who come from different language group. This can be assumed as the effort of the speakers to bring the participants into their interaction.

For instance in one occasion two Javanese students who interact by using Bahasa Jawa aspire to switch their language into Bahasa Indonesia when their Madurese friend habitual use language is Bahasa Madura participates in their conversation.

4) The topic discussion

It can be included as the dominant aspect motivating people to proceed language switching. Topic discussion comprises formal and informal topics. Formal topics are often expressed by formal style, mean while, informal topics are closed to informal language.

For example, the Indonesian Javanese teachers speak Bahasa Indonesia when the topic of their discussion is dealt with the curriculum but they switch into Bahasa Jawa when they talk about the growth of their babies.

5) **Humorous usage**

Language switching may also be applicable when people have initiative to convey humorous expression. It can be shown from the language switching operated by clowns, joker, or when a presenter in seminar is aspiring to keep the participants of seminar from boredom by uttering humorous expression for example, when there is a seminar in English, then presenter makes a joke in Bahasa Indonesia or in Bahasa Jawa.

6) **Prestigious usage**

Naturally, some members of social community want to be regarded as intellectual people, high class group. They tend to show their identification by operating language-switching which is done by changing from common language to scientific language though it just them. (Susanto,2007:22-23)

Equating in this code with language, we can describe two kinds of code-switching : situational and metaphorical. *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. When a change of topic requires a change in the language used we have *metaphorical code switching*. The interesting point here is that some topics may be discussed in either code, but the choice of code adds a distinct

flavor to what is said about the topic.

Instances of situational code switching are usually fairly easy to classify for what they are. This kind of code switching differs from diglossia. In diglossic communities also, the situation controls the choice of variety but the choice is much more rigidly defined by the particular activity that is involved and by the relationship between the participants. Diglossia reinforces differences, whereas code switching is generally used to reduce them. In diglossia people are quite aware that they have switched from H to L or L to H. Code switching of the kind we are discussing here is often quite subconscious: people may not be aware that they have switched or be able to report, following a conversation, which code they used for particular topics. (Wardhaugh, 1986:102-103)