CHAPTER II
REVIEW OF RELATED LITERATURE

In this part, the researcher will break down some of the theories from linguists related to the topic of the research such as sociolinguistics, Code Switching and Code Mixing.

2.1 Theoretical Description

In this part the writer outlines the discourse about sociolinguistics with regards to bilingual and multilingual discussions. These discourses would be eventually followed by the definition of Code Switching and Code Mixing including the types of Code Switching and the reasons for people to apply it in daily communication.

2.1.1 The Definition of Sociolinguistics

Sociolinguistics is the study of identifying how a language is used in the society and how society affects the form of language that is used by the community. Therefore, it can be concluded that language and society have a relationship to each other, which is also mentioned by Wardhaugh (2005:10). Furthermore, in his book he states that one of the relationships between language and society is that the behavior of someone can be either influenced or measured by the structure of their language. This means, different members of society will use different language variations based on the appropriateness of the situation. For example, language that is used by young children will be different than the one used by older kids. Young children have a limited vocabulary so in communicating with them, the language must be simple to understand. In comparison to that, the language that is used by older kids is more complex as they have been exposed to more conversations and therefore gained an extended vocabulary. This will affect the language variation. It is the same with the situation in the office and at home. Language that is used in those contexts will differ. Formal situations require people in the office to speak in a formal way when they are talking about job related topics in the office, while in situations at home, formal language is not necessary as the family members want to feel closer, which is achieved through the use of informal language.
Holmes (2013:1) has a similar idea of sociolinguistics as the way to find out why people speak differently in social context. It is identifying the social function of language and the way it is used to convey social meaning. Examining how people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community and the way people convey and construct aspects of their social identity through their language. Therefore, sociolinguistics is about studying the language in the community and how the society uses appropriate language in order to connect, converse and build relationships in the community. It can also be seen in how students communicate with the teacher. Teachers will use appropriate, polite and even educated words to communicate to the students or strangers. A teacher as an educated person does not want to be seen as uneducated by using rude or inappropriate words. From that situation we can see that language variation will eventually convey the social identity of the teacher as an educated person.

As a social being, it is very important to build relationships in the community by using the appropriate language. Trudgill (2016:15) stated in his book that language is not necessary to communicate simple things, but also a tool that people use to build relationships with others. That is why it is very important to use appropriate language in order to show respect, care, sympathy and friendliness. In that way, it is possible to build relationships and to have good communications with other people. When a student gets into the same bus with the teacher, the student might just greet the teacher. Although it is awkward for many students to have a deep conversation with their teacher, it will give a positive impact in the relationship of the student and teacher. Another example is meeting your best friend that you have not seen for while in a supermarket. Just greeting them will not be appropriate for the nature of such a relationship. From those three statements of the linguists we can see that is it true that sociolinguistics is the study about how language is used in the society and how the society affects the use of language.
2.1.2 Bilingual and Multilingual

As a human being, most of us are gifted to speak at least one language, which in term of linguistics is called being monolingual. A person is considered to be bilingual if they speak two languages and multilingual if they speak more than two languages. In a multicultural country such as Indonesia, people in different cultures speak different languages such as Javanese, Sundanese, Bataknese, Minangkabau, Malay and many more while Indonesia also has a national language which is Indonesian. The large variety of spoken languages causes most Indonesians to become bilingual or even multilingual.

According to Holmes most people in the world are bilingual and multilingual. They acquire a number of languages because they need them for different purposes in their everyday interactions. Holmes gives an example about Mr. Patel, a merchant in India who speaks a dialect (Kathiawari) when talking to his wife and kids while using a variety of other languages throughout the interactions during his day. He buys vegetables at a local market using Marathi, purchases a ticket at a railway station with Hindustani, reads a newspaper written in Gujerati and speaks Kacchi at work. He even understands enough to listen to an English radio sports commentary. In the example, Mr. Patel has to choose different languages for different purposes and people. He does not use the same language for all situations as the person he is talking to might not understand him (Holmes 2013:76).

Bahasa Indonesia is the national language in Indonesia so people do not necessarily have to speak all the local languages. However, it does not change the fact that the languages of all the different tribes still exist in the communities. It seems impolite when someone is able to speak his/her tribe language but refuses to use it. Moreover, the elders usually communicate with their spouse or with people of their community in their tribe language while they still have to use Indonesian in formal situation such as supermarkets, schools, and government offices.

In addition, having a national language does not stop people from learning other languages such as English, German, French, and Japanese. Especially in this era of free trade, where there are so many western investors or even tourists who
are traveling in Indonesia, the people are expected to at least speak English in order to be able to compete in education, business and related areas of life.

### 2.1.3 Code Switching in Written Text

Analyses of Code Switching and Code Mixing have happened a number of times in the past. Sebba, Mahootian and Jonsson (2012) give an overview of different analyses of various sources of written text. The compiled analyses use different approaches and theories to examine cases of Code Switching and Code Mixing in written sources. Most analyses on written text have often been focused on literature. With the rise of the internet, researchers have also begun to analyze new forms of written text, such as online chat and instant messaging. From their research, it can be concluded, that written conversation (e.g. online chat and Instant Messaging) is similar or at least very close to spoken conversation. As Kristin Vold Lexander states, this new type of communication enabled through technology shares “a number of features with spoken language and […] has been described as ‘talking in writing’”. She further concludes, that “instant messaging resembles conversation, with short answers, quick exchange and references to body language” (Sebba, Mahootian and Jonsson, 2012:149). The similarities of spoken and written conversations are shown in Figure 2.2.

<table>
<thead>
<tr>
<th></th>
<th>Conversation</th>
<th>Song</th>
<th>Public monologue (speech, announcement)</th>
<th>Online chat</th>
<th>Text message</th>
<th>Web forum</th>
<th>Email</th>
<th>Printed Magazine</th>
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</thead>
<tbody>
<tr>
<td>Spoken</td>
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<td>+</td>
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<tr>
<td>Written</td>
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<tr>
<td>Interactive</td>
<td>+</td>
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<td>+/-</td>
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<tr>
<td>Synchronous</td>
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<td>-</td>
<td>+</td>
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<tr>
<td>Sequential</td>
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<td>-</td>
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<td>-</td>
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<tr>
<td>Permanent</td>
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<td>-/-</td>
<td>+</td>
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</tbody>
</table>

**Figure 2.2 Comparison of characteristics of spoken and written data**

The research on spoken conversation has already generated many established theories. Combining this with the found similarities between spoken and written conversations (as in online messaging), leads to the conclusion that the type of written data used in this research is best analyzed using theories on
Code Switching and Code Mixing in spoken conversations. A description of those will be given in the following sections.

2.1.4 Code Switching

2.1.4.1 Definition of Code Switching

According to Holmes, in the context of sociolinguistics, language can be referred to as variety or code. In this term, variety is a set of language used in a specific social context (2013:6). This means, that the language, or code, that we use to communicate with others has different varieties based on the social context in which it is applied. In comparison to that, Wardhaugh (2006:9) stated, that a system used by two or more people communicating with one another in speech, can be called a code. Moreover, he also added that most of the time, code may be called language. Therefore, a system of communication that people use to communicate with others is called language or code. He explained that it is unlikely that someone only uses one code or language in communication. People tend to shift from one code to another. They tend to choose a particular code, even in the same language, in their communication in order to provide appropriate meaning based on the situation and the person they are talking to (Wardhaugh, 2006:88). In this part, Holmes agreed as she stated people use different styles of language in different social contexts. These situations cause people to shift or switch their language. Therefore, the shifting or switching from one particular code to another particular code can be referred to as Code Switching even in a monolingual community. However, in this work, the writer will focus on the Code Switching in bi- or multilingual communities. Code Switching can happen in many situations of life for people who master more than one languages. It can be a short expression or a sentence.

2.1.4.2 The Types of Code Switching

Holmes (2013) named different types of Code Switching that can occur depending on the situational context of the conversation.

1. **Switching for affective functions (Aff)**

To reduce a message to its affective meaning, people may switch their code in order to exclude the listener from the actual content of the message. This type establishes only a partial boundary between the
participants because the person performing the code switch still wants the
listener to understand the emotional part of the message. School children
may for example curse at the teacher in a local language or code that the
teacher doesn’t understand. Even though the teacher won’t know the
meaning of what was said, he will understand the way that it was said and
whether it was meant as an insult or not. While this type of code switch
will often be used to transfer negative emotions it is not limited to that and
may also be used for joking or humorous anecdotes.

2. **Metaphorical switching (Met)**

   When people code switch to make use of associated social
   meanings of certain words or languages, it is called metaphorical
   switching. In many cultures and communities a certain language is
   considered to be more formal and related to business while another is more
   commonly used in everyday conversations. A speaker will use
   metaphorical switching between those languages to associate him with
   both of them and to define his identity within a group. In an example given
   by Holmes, a businessman creates closeness to the community by using
   the local language while establishing his identity as a professional through
   the use of a business associated language. Metaphorical switching requires
   rhetorical skills and can be used by a person to cross the boundaries
   between different identities.

3. **Lexical borrowing (Lex)**

   The skills of the learned languages of bi- and multilingual speakers
   often naturally differ from the skill they possess in their first language.
   This difference of skill can lead to borrowing of single words from their
   first language when there is a lack of vocabulary while talking in a second
   language. Another type of lexical borrowing happens when there is no
   equivalent word in the second language. If the exact meaning is important,
   then a word of the first language may be borrowed by the speaker. Lexical
   borrowing reduces the boundaries of a conversation because the speaker
   can form complete sentences even with a lack of vocabulary. That will
   make it easier for the listener to understand the meaning, even if he may
not know the borrowed word himself. In an ideal case, where both participants are bi- or multilingual in the same languages, lexical borrowing can eliminate the boundaries of one language used in the communication by combining the vocabulary of the shared languages. However, this case goes beyond the common definition of lexical borrowing and rather refers to the term of Code Mixing as discussed in the next section.

2.1.5 Code Mixing

2.1.5.1 Definition of Code Mixing

According to Wardhaugh, Code Mixing generally is the same as Code Switching. He mentions that, “code-switching (also called code-mixing) can occur in conversation between speakers’ turns or within a single speaker’s turn” (2006:104). That means the Code Switching happens when the second person in the conversation switches their language to a different language than one of the previous speakers. Alternatively, it may also be the first person in the conversation that, while talking, will switch from one language into another language.

Even though Wardhaugh describes the two terms as synonymous and they are often used that way in the literature, Sridhar and Sridhar define a clear difference between Code Mixing and Code Switching. They stated, Code Mixing only happens within single sentences and is defined by the transfer of words or phrases from one language to another (1980:3). This definition may be considered close to the concept of lexical borrowing discussed in the previous chapter, for Sridhar and Sridhar it is however to be seen different. Code Mixing is not used to fill gaps in the vocabulary of the speaker and the elements often are longer than just one word. The most important difference is that the person doing the Code Mixing is not limited in their selection of words from either language. Unlike using fixed elements from a second language, for example well known proverbs, the speaker is fluent in all mixed codes or languages and may mix elements at any point in the speech situation.
2.1.5.2 The Types of Code Mixing

According to Muysken, there are three types or patterns of Code Mixing. They are insertion, alternation and congruent lexicalization. Here the writer will try to elaborate on each of them.

1. Insertion (In)

Insertion is quite similar to the Code Switching type of lexical borrowing. Muysken stated they can be distinguished by the type and length of the inserted item. In the lexical borrowing the inserted item may only be a noun or idiom while in the insertion it would be a noun phrase. In insertion, the grammar of the sentence is determined by one language and an element from another language or code is inserted into the sentence. In this type of Code Mixing, there is no grammar change within the sentence and it has the same meaning even though there are embedded words.

2. Alternation (Al)

Alternation is comparable to Code Switching within an utterance with the difference that it happens in a single sentence. This pattern of mixing happens in one sentence which consists of two clauses of different languages. The grammatical structure of the two clauses differs for this type or pattern of mixing.

3. Congruent lexicalization (Cl)

This pattern concerns the grammar of the two languages that is used within a sentence. It requires a shared grammatical structure for the used languages. That means, a certain element of grammar exists in both languages which can be used to connect different clauses without changing the meaning or grammatical structure in either language. This pattern requires the speaker to possess a high level of language proficiency because elements of the different languages may be used randomly.

2.1.6 The Reasons Why People Switch and Mix Code

In this part, the writer will discuss theories why people switch or mix their language. Even though the types of Code Switching and Code Mixing differ from each other, the triggers and reasons that cause them are the same. Therefore, in
this section there is no distinction between the reasons for Code Switching and Code Mixing.

As Holmes stated in her book, sometimes people switch their code or language when there is a certain situational change. (Holmes, 2013:35). Holmes refers to four aspect that can trigger a switch of code. They are as follows:

1. **Topic**

   Bilinguals often find it easier to discuss particular topics in one code rather than another (Holmes, 2013:37). This causes someone to switch or mix their code or language from one language to other. Holmes also added that “for many bilinguals, certain kinds of referential content are more appropriately or more easily expressed in one language than the other” (Holmes, 2013:37).

2. **Participant (Par)**

   This situation requires the current two or more speakers to switch their code or language if a new member arrives who does not speak their language. For example: If two Javanese people, who also speak English well, are talking to each other and suddenly a German, who does not speak Javanese, joins the conversation, the Javanese people will automatically switch their language in order to let the German join and understand the conversation.

3. **Solidarity (Sol)**

   Holmes gives an example in her book, how a Maori greeting is used to show solidarity with another person. Even though the conversation will be held in English, the Code Switching to greet a participant in their language shows respect and expresses solidarity towards them. This switch is often called language tag which serves as an identity marker (Holmes 2013:35).

4. **Status (Stat)**

   Holmes explained about how status can actually cause people to switch code or language in their communication. She already explained in the first chapter of her book that status defines the relation between two speakers who have a conversation. The relationship of the speakers can
define how serious or formal the conversation will be. As examples for conversations defined by the status of the participants serve the communications between doctor and patient, teacher and student, student and student or teacher and teacher. The status of the speakers in each situation will be reflected by the code that they use in communication.

According to Wardhaugh, a bilingual or multilingual person selects a particular code whenever that person speaks and they may also switch from one code to another code, even in a very short utterance. That means the bilingual or multilingual has to find the suitable language or code for a certain situation in order to avoid misunderstanding in their communication. He also added that Code Switching can be either an individual choice or marked by group identity as groups are commonly dealing with more than one language (2006:104).

**Table 2.1 Types of and Reasons for Code Switching and Code Mixing**

<table>
<thead>
<tr>
<th>Type of Code Switching</th>
<th>Linguist</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Switching for affective function</td>
<td>Holmes</td>
</tr>
<tr>
<td>2 Metaphorical switching</td>
<td>Holmes</td>
</tr>
<tr>
<td>3 Lexical borrowing</td>
<td>Holmes</td>
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<tr>
<td><strong>Type of Code Mixing</strong></td>
<td>Linguist</td>
</tr>
<tr>
<td>1 Insertion</td>
<td>Muysken</td>
</tr>
<tr>
<td>2 Alternation</td>
<td>Muysken</td>
</tr>
<tr>
<td>3 Congruent lexicalization</td>
<td>Muysken</td>
</tr>
<tr>
<td><strong>Reason for Code Switching and Code Mixing</strong></td>
<td>Linguist</td>
</tr>
<tr>
<td>1 Participation</td>
<td>Holmes</td>
</tr>
<tr>
<td>2 Solidarity</td>
<td>Holmes</td>
</tr>
<tr>
<td>3 Status</td>
<td>Holmes</td>
</tr>
</tbody>
</table>

**2.2 Previous Study**

In order to accomplish this paper, the researcher read related papers to the topic as references. The researcher used three different examples: (1) the first one
is “Analysis of Code Switching performed by the staff and the foreigner guests of Istana Griya homestay in Surakarta (2007)”.

This thesis was written by Mini Astuti who studied at the Teacher Training and Education Faculty in Sebelas Maret University. The subject of the research was both the staff and the foreign guests of the Istana Griya homestay in Surakarta. The goal of the researcher was to find the type of Code Switching, the function of Code Switching itself and the factors that motivate the subjects of the research to perform Code Switching. The researcher used theories from different researchers such as Camperz, Romaine, Abdul Chaer and Leony Agustina along with Holmes to support her analysis. The similarity of this thesis with the writer’s thesis is that both of these theses analyze the Code Switching in a multilingual community, however they also have differences such as the subjects of the research, the location and the research questions; (2) the second one is “Analysis of Code Switching and Code Mixing in the Teenlit Canting Cantiq by Dian Nuranindya (2011)”.

The research was conducted by Dias Astuti for her undergraduate degree at the Faculty of Humanities in Dipenogoro University. This thesis focused on analyzing the type of Code Switching and Code Mixing in a novel titled Teenlit Canting Cantiq and the reason why Code Switching and Code Mixing were performed by the characters in the novel. The writer uses several theories to analyze this novel regarding Code Switching and Code Mixing from researchers such as Hoffman, Saville-Troike, Gumpers and Wardhaugh. The differences of this thesis with the researcher thesis is that the subject of this thesis are fictional conversations in several locations of the novel while the subject of the researcher are conversations of real people; (3) the third thesis is “Code Mixing analysis of the judges’ comments and the host utterance of five episodes of workshop round in Indonesia Idol singing competition season 6 (2011)”.

This thesis was conducted by Nopita Mulyani, a student of the English Letter Department, Faculty of Adab and Humanities at the Syarif Hidayatullah State Islamic University Jakarta. This thesis was focused on analyzing Code Mixing in speech as the subject of the research. It analyzed the kind of word class and phrases that appeared in Code Mixing used by the judges and the host of Indonesian Idol and the factors that influence the judges and the host to use Code Mixing. This thesis only analyzed Code Mixing
while the researcher’s thesis is both about Code Switching and mixing. The subject of the research and the location of the conducted research are also different. Nopita used several theories to support her findings in this thesis such as those from Kridalaksana, Nabanan, Jakobson, Weinrich and Ralph W. Fasold.

2.3. Theoretical Framework

In this part, the writer provides the systematic definition according to linguists and sociolinguists in the Chapter two. The researcher used the theory of Wardhaugh to explain the definition of sociolinguistics. It is supported by Holmes‘ theory and Trudgil's theory and breaks down to bilingualism and multilingualism explained by Holmes. From there, the researcher uses the theories of Holmes and Wardhaugh explaining the types of Code Switching and Code Mixing. The analysis of the types of Code Mixing uses the theory of Muysken. Finally, the researcher uses the theory of Holmes to explain the reasons why people switch and mix code in their communication.

Figure 2.2 Theoretical Framework