

Language, Society, and Sociolinguistics

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PENDAHULUAN

General Instructional Objectives

By the end of the lesson, with 80% accuracy you are expected to be able to:

1. differentiate the meaning of language, society, linguistics, sociolinguistics and applied sociolinguistics;
2. state the meaning of language, society, linguistic, sociolinguistic and applied linguistic;
3. answer questions on language, society, linguistics, sociolinguistics and applied sociolinguistics.

UNIT 1

Language and Society

The concept of communicative competence is the revival of interest in language in its broadest sense is communicative competence. The term was first used by Dell Hymes (1972). He argued that it was essential to incorporate social and, cultural factors into linguistic description. In his view, the Chomsky an notion of the child internalizing a set of rules which enable her/him to produce grammatical sentences doesn't go far enough: the child learns not just grammar but also a sense of appropriateness. It is not sufficient for the child to be linguistically competent; in order to function in the real world, s/he must also have learned when to speak, when to remain silent, what to talk about -and how to talk about it –in different circumstances.

Imagine someone who speaks at the same time as others, who doesn't respond to questions, who looks away when addressed, who stands embarrassingly close to another speaker, who doesn't laugh when someone tells a joke. Such a person might use well-formed sentences, but we would all recognize that they were incompetent in an important sense. It is this knowledge of how language is used in a given society which constitutes communicative competence (Coates, 1993).

A language is a set of words and rules of grammar for the use of those words. Words are symbols that stand for ideas and objects that are important in a culture. A word is merely a combination of sounds and letters that have no meaning apart from that which is assigned to it by the language. In English, the letters c-a-r stand for an automobile, but in French an automobile is symbolized by the word *vulture*, in German it is called *Wagen*, and in Spanish it is referred to as *cache*. Some languages do not even have a word for automobile. In Indonesian, it is known as *mobil* but before that it is known as *oto*.

Many languages borrow from other languages. A primitive tribe that is exposed to automobiles may add to their language the word for car that is used by the people who have introduced the car to their culture, or the tribe may make up a new word for car. The French had no word in their language for bulldozer when they first used this piece of equipment. A government commission whose aim is to preserve the French language created a new word for bulldozer: *boater*. Rather than use the new word, however, the

French people adopted the English term "bulldozer." Language not only helps people interpret the world, but it is also an important part of the cultural identity of a people. Thus, a language enables a people to store knowledge and transmit their culture to succeeding generations. In the modern times, storing knowledge can be in the form of internet and multimedia, where the language stored in the form of MP3, DVD, VCD, CD, etc.

Communicative competence shifted across time as there are a lot of new technologies influencing it. From the global presence till the rise of the global teenager which has similar impact in every country in the world, except those with very primitive society. Global operators such as CNN International a 24 hour news service and MTV program are often regarded as the vehicle for submerging the world's teenagers with US English music culture (Gradoll, 1997).

Spoken language has its relation with oral culture that we can see in verbal interaction how social structure is constructed, so the two different media of audio and visual modes of interaction. The spoken medium in this case the audio visual taken from programs transmitted by satellite dish (parabola) will give us up-to-date news of various things. There is one factor that make the condition not interactive that the viewers cannot answer directly to what the host says. However, with the use of mobile phone using Short Message Service (SMS), facsimile messages (fax), e-mail messages, the factor above can be overcome.

Various aspects of verbal interaction such as the interlocutors may not speak at the same time can be overcome by the use of facsimile messages, etc. as stated above. These facsimile messages and SMS can be transformed into saved messages, printed messages such as in the MTV programs for youngsters. Young people can respond to the spoken language of a VJ MTV or Video Jockey of MTV program directly. This is an impossible thing to happen five years ago.

Another form of speech is written speech and it happens during the MTV program. So, actually when MTV listeners watch the program, they will be trained by authentic oral speech, latest songs, written SMS that can be seen on the TV screen. These viewers are famous as the 'MTV generation'.

Activity 1

Read the abstract below about a thesis on Mixing and Switching Languages in SMS Messages by Aulia Apriana (2003), a S1 student from the

English Department, State University of Malang. The key words are SMS, language mixing, and language switching.

Abstract

This study aims at investigating language mixing and switching found in the language of the messages sent through SMS. This research is focused on the factors that influence people to mix or switch languages when they are writing a message through SMS and the reasons why people mix their Indonesian with English or switch their Indonesian into English, or the other way around, when they are writing a message through SMS.

Theoretically, this research is expected to enrich the study of sociolinguistics, especially about the study of language mixing and switching. Practically, this research is hoped to broaden people's understanding of the phenomenon of mixing and switching languages in the SMS messages. The research design of this study is descriptive qualitative and the source of the data of the research is in the form of 100 messages received by the cell phone of the researcher within four months, from November 1st 2002 until February 28th 2003.

The results show that there are five factors that influence people to mix or switch their languages when they are writing a message through SMS. They are: (1) the content of the conversation, (2) the formality of the conversation, (3) the participants, (4) the effectiveness of the message, and (5) the limitation of the space.

Then, there are nine reasons why people mix their Indonesian with English or switch their Indonesian into English, or the other way around, when they are writing a message through SMS. They are: (1) talking about a particular topic, (2) being emphatic about something, (3) sentence fillers or sentence connectors, (4) repetition used for clarification, (5) intention of clarifying the speech content for interlocutor, (6) expressing group identity, (7) softening or strengthening request or command, (8) real lexical need, and (9) for the sake of efficiency.

From the results, it is seen that most young Indonesian SMS senders tend to mix or switch their languages under the influence of the formality of the conversation, which means that when they write a message through SMS, they like to mix or switch their languages as long as the setting is not really normal. It is also seen that they like to mix or switch their languages to express their group identity, which means that they want to show their membership in a community, of which the members are able to use both English and Indonesian when they are sending an SMS message.

Answer the following questions:

- 1) What is the connection between the sentences from the text “... Communicative competence shifted across time as there are a lot of new technologies influencing it...” and the abstract above on Mixing and Switching Languages in SMS Messages?

- 2) Do you think that five factors mentioned above is connected with communicative or just a cultural phenomena? GATEK = gagap teknologi.

- 3) Mention other kinds of messages that use the same approach as above.

Satellite Television

Satellite television channels bring English into homes, creating a global audio visual culture. It has been regarded as a major drive of global English and one of the famous TV channel is MTV. MTV is frequently credited with bringing US English to the world through music and popular culture. The impact is that US English language can reach by the middle classes in South and South east Asia in whom the companies who pay it advertising are most interested. The young generation who listens to MTV programs in US English and/or their local language are known as the MTV generation.

The Impact of Language

Advertisements of English language products from multinational corporation such as Coca-Cola, Nestle, Pizza Hut, McDonald, etc. reflect the easy availability of English language product on the world market. In line with the improvement of the program, they have reached the people in the individual countries that is beyond English speaking audiences. Programs like MTV 100% Indonesia can be seen across Indonesia. It is then the global media which uses English as the medium of news and entertainment for introducing programs in the

beginning, began to use the local language as well for their programs. Using more than one language for their programs resulted in an increasing numbers of languages used at the same time and young people became multilingual in a very short time. This trend indicates a more crowded and linguistically plural audio visual form of language in the twentieth century.

Language quoted by Wardhaugh quoting Haugen states that language can be used to refer to a single linguist norm or to a group of related norms. In a language, we would see the criteria of certain words that you can find in a language, but cannot be found in another language. For example, word for *snow* can be in the form of various terms in the Eskimo people, whereas in the Javanese language there is various terms of rice grains, such as coated rice grains-*gabah*, rice field-*sawah*, very fine rice grain-*menir*, cooked rice-*sego*, rice boiled in cylinder shaped banana leaves-*lontong*, if it is trapezium and wrapped in coconut leaves it is called *kupat*, etc. the number of words that you can find in the language shows culture and the environment of it. In a tropical peninsula, you cannot find words about snow and just only one that translates the meaning of it from English, the Indonesian word for snow is *salju*. But Indonesian words for rice can be in the form of more than five words.

The **Sapir-Whorf Hypothesis**-language influences the way people see the world, which means every language has an effect upon what the people who use it see, feel, think and talk about. Equality between men and women in Indonesian can be seen in the form of the word for student, in Indonesian it uses the term of *siswa-siswi*. People whose language includes more than five words for rice perceive aspects of natural environment differently from English speaker see the world. But with the development of technology, people are easier to understand various environmental condition that can be found in the neighborhood, e.g. snow in the tropical country. Exception can be made when the tropical county has a mountain chain with very tall snow-tipped mountain such as in Jayawijaya mountain, Papua.

Activity 2

People are more aware of their health, but still want good and healthy food as well. Based on the Sapir-Whorf hypothesis, language influences how people see the world. Crème caramel is still the favorite dessert but tendency to choose a healthier dessert such as fruit muffin is the ‘hip’ today.

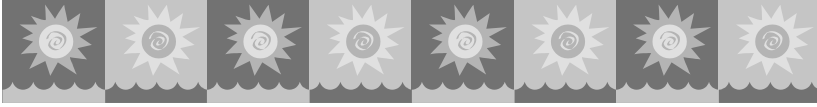


Raisin, Banana, and Apple Muffin

1. Place 1 cup (200 g/ $6\frac{1}{2}$ oz) chopped raisins in a bowl, cover with boiling water, set aside for 30 minutes, then drain.
2. Sift 1 cup (150 g/5 oz) whole meal self-raising flour, 1 cup (125 g/4 oz) self-raising flour, 1 teaspoon ground cinnamon and 1/2 cup (95 g/3 oz) soft brown sugar into a large bowl.
3. Mix 1/2 cup (135 g/4 $\frac{1}{2}$ oz) apple sauce, 1 egg and 1 cup (250 ml/8 fl oz) skim milk in a bowl. Stir in 2 tablespoons vegetable oil and a mashed banana.
4. Stir the apple mixture and raisins into the flour with a large metal spoon until just combined. The mixture will look lumpy. Do not overmix.
5. Spoon into the tin, sprinkle with 2 tablespoons rolled oats combined with 1 tablespoon soft brown sugar.
6. Bake for 20 minutes, or until cooked through.
7. Leave in the tin for 5 minutes before turning onto a wire rack to cool. Makes 12.

Nutrition Per Muffin

Protein 4.5 g; Fat 4 g; Carbohydrate 40 g; Dietary Fibre 3 g; Cholesterol 15 mg; 880 kJ (210 cal).



Below is a list of words and what are its relationship toward the new world' s view of healthy food and responsible society.

1) Raisin, banana, and apple muffin

2) Whole meal self-raising flour

3) 1 egg and 1 cup skim milk

4) 2 tablespoons vegetable oil and a mashed banana

5) Nutrition per muffin

Spoken Language and Oral Culture

We saw in the last chapter how participants in verbal interactions carve out for themselves and for each other a cultural space of reference in which they take up various social roles. In this chapter and the next we explore further how social structure is constructed through the two very different media of speech and writing.

The spoken medium is directly linked to the time of its communication and to the perception by those present of the transient dimensions of the verbal event. By contrast, the technology of writing, as a spatial extension of the mind and the hand, has been able to overcome the ephemeral, auditory nature of spoken language by translating it into more permanent, visible signs on a page. We first discuss the differences between the two media.

Speech and Writing

It is difficult, if not impossible, for us to experience what members of exclusively oral cultures must have experienced before the invention of writing; the very term morality is defined over against the written word and was coined by literate people within a context of literacy. Even illiterate people nowadays live in a world whose consciousness has been totally transformed by the advent; writing and, later, of print. Speech is transient, rather than permanent. Because of physical constraints, interlocutors may not speak at the same time, or else they cannot hear what the others say. They are bound by the non-reversible distribution of turns at talk. Written language, by contrast, can be stored, retrieved, and recollected, and responses can be delayed. Because it cannot be immediately challenged as in oral communication, written language carries more weight and hence more prestige.

Moreover, the permanence of writing as a medium can easily lead people to suppose that what it expresses is permanent too.

1. Speech is additive or 'rhapsodic'. Because of the dialogic nature of oral interaction, speakers 'rhapsodize', i.e. stitch together elements from previous turns-at-talk, they add language as they go along (and ... and, then ... and then ...), thus showing conversational cooperation in the building of their own turn. By contrast, the information conveyed in writing is hierarchically ordered within the clause structure, and is linearly arranged on the page, from left to right, right to left, or top to bottom, according to the cultural convention. Since it is likely to be read by distant, unknown, or yet-to-be-born audiences, it has developed an information structure characterized by a high level of cohesion. But written information as in short message service (SMS) has a very different form as the space is very limited and most of the words are known by the persons.
2. Speech is aggregative, i.e. it makes use of verbal aggregates or formulaic expressions, ready-made chunks of speech that maintain the contact between interlocutors, also called aphetic communication. By contrast, in the absence of such direct contact and for the sake of economy of information over long distances or long periods of time, and because it can be read and re-read at will, writing has come to be viewed as the medium that fosters analysis, logical reasoning and abstract categorization.

3. Speech is redundant or 'copious'. Because speakers are never quite sure whether their listener is listening, paying attention, comprehending and remembering what they are saying or not, they tend to make frequent use of repetition, paraphrase, and statement. By contrast, since written language doesn't have to make such demands on short-term memory, it tends to avoid redundancy.
4. Speech is loosely structured grammatically and is lexically writing, by contrast, is grammatically compact and critically dense. What does this mean concretely? Speakers have attend to many aspects of the situation while they concentrate on what they are saying, and while they monitor the way they are saying it. Thus, their speech is characterized by false arts, filled and unfilled pauses, hesitations, parenthetic reacts, unfinished sentences. They create their utterances as they are speaking them. One way of keeping control of this balancing act is to use grammatical resources as best serves one's immediate needs, and to leave the vocabulary as sparse as possible. Writers, by contrast, have time to pack as much information. in the clause as they can, using all the complex syntactic resources the language can give them; they can condense large quantities of information in a tighter space by condensing, for example, dense nominalized phrases.
5. Speech tends to be people-centered, vc writing tends to be topic-centered. Because of the presence of an audience and the need to keep up on the conversation going, speakers not only focus on their topic, but try to engage their listeners as well, and appeal to their senses and emotions. In expository writing, by contrast, the topic or message and its transferability from one context to the other is the main concern. Writers of expository prose try to make their message as clear, unambiguous, coherent, and trustworthy as possible since they will not always be there to explain and defend it. Of course, other written texts, in particular of the literary or promotional kind, appeal to the readers' emotions, and display many features characteristic of speech.
6. Speech, being close to the situation at hand, is context dependent; writing, being received far from its original context of production, is context-reduced. Because of the dialogic character of oral exchanges, truth in the oral mode is jointly constructed and based on common sense experience. Truth in the literate mode is based on the logic and the coherence of the argument being made.

The features listed above are not inherent in the spoken or in the written medium. Oral language and literacy have to be seen on a continuum of more or less 'orate', more or less literate uses of both spoken and written language.

A scribbled memo, an e-mail, an informal letter, a SMS, like a conversation or a homily, are written in the **orate mode**; an academic lecture, a scientific presentation, like a scholarly article, are spoken in the **literate mode**.

Moreover, as has been hotly debated in recent years, the cognitive skills associated with literacy are not intrinsic to the technology of writing. Although the written medium does have its own physical parameters, there is nothing in alphabet and script that would make them more suited, say, for logical and analytic thinking than the spoken medium.

To understand why **literacy** has become associated with **logic** and **analysis**, one needs to understand the historical association of the invention of the Greek alphabet with Plato's philosophy, and the influence of Plato's dichotomy between ideas and language on the whole of Western thought. It is cultural and historical contingency, not technology per se, that determines the way we think, but technology serves to enhance and give power to one way of thinking over another.

Technology is always linked to power, as power is linked to dominant cultures. We now turn to the cultural matrix of language as it is used in verbal exchanges. We look in particular at how the social structure of a discourse community is reflected, constructed, and perpetuated by the way its members use language to define their position vis-il-vis others, to save each other's social face, and in general to 'language' their experience in a style appropriate to the conventions of the group.

Activity 3

AWARD-WINNING DESIGNERS

433-435 FOREST ROAD, BEXLEY NSW 2207 PH: (02) 9264 1262
 GALLERY 1, SHOP 30, QUEEN VICTORIA BUILDING, SYDNEY 2000 PH:
 (02) 9264 4933

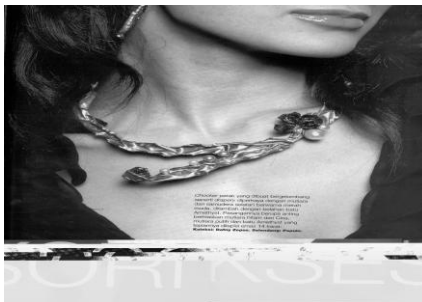
SHOP L217, CHATSWOOD CHASE, VICTORIA AVENUE, CHATSWOOD
 NSW PH: (02) 9884 9221

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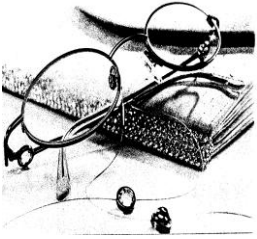
Oral or written language that shows status can be in the form of “shooters” or eye-catching words functions as indicators of a certain social status. The advertisement above shows us the importance of diamond of the status of the person using it. Answer the following questions:

1. What is the meaning of **“Igi’s Proofs Positive Diamond Ld Number Permanently Laser Inscribed Onto Your Diamond Forever”**?



But sometimes people do not always use diamonds as a status symbol, but prefer to use pearls instead or a combination of both.

Read the underlined words in the text below about an optical eyewear from Daniel Swarovski crystal eyewear.

	<p>Introducing a collection of <u>luxury and fine optical eyewear</u>- Daniel Swarovski crystal eyewear. Swarovski, the <u>world's largest crystal manufacturer</u> introduced the <u>glittering</u> crystal to the world of fashion when he established Daniel Swarovski Paris. Today, Daniel Swarovski crystal eyewear frames are <u>designed and produced</u> by <u>Silhouette International</u>, the <u>world-renowned manufacturer</u> of the <u>highest quality eyewear</u>. Silhouette International invests an <u>enormous amount</u> of know-how and <u>meticulous craftsmanship</u> into <u>each single item</u>, for Daniel Swarovski crystal eyewear are largely <u>made by hand</u>. Every Daniel Swarovski crystal creation <u>represents glittering image of elegance</u>. <u>Every crystal is precision-cut</u> to <u>optimally enhance</u> their brilliance and all metal components are <u>23-carat gold-plated</u>. Available in classic and modern styles. RRP from \$650.</p> <p>FOR FURTHER INFORMATION CALL SILHOUETTE OPTICAL AUSTRALIA ON (02) 99701800, OR VISIT OUR WEBSITE www.daniel-swarovski.com</p>
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The advertisement shows that diamond is a symbol of high social status. What clues do the underlined words mean?

- a. Luxury and fine optical eye wear

- b. Glittering

- c. Designed and produced

Oral Language Indicating Status

In verbal encounters, what people say to each other, for example 'Bill, why don't you meet me here tomorrow?'

is anchored in the perspective of speaker A, as evidenced in this case by the words 'you', 'me', 'here', 'tomorrow', also called deictic. Markers of social deixis give an indication not only of where the speaker stands in time and place—namely in a 'today' in the 'here' of speaking—but also of his/her status within the social structure, and of the status the speaker gives the addressee. For example, the use of *vous* or *tu* in French, *Sie* or *du* in German can show either power or solidarity, distance or closeness.

English used to have 'you' for distance, 'thou' for closeness; now English has only retained the 'you', but social deixis in English expresses social position by other forms of address like 'Bill', 'Bill X', 'Mister X', 'Professor X' and the like. These forms of address index social class, as in the use of *vous* between parents and between parents and children that can still be found in some upper-class French families; they can also index a generational culture, as the currently prevalent use of reciprocal *tu* or *Du* among students or young people in France and Germany; they can also index a culture that wants itself to be egalitarian and democratic as in the informal forms of address used in the United States ('dear friend', 'call me Bill').

In the Indonesian context, Indonesian people use a lot of terms of address (TA) for social positioning such as the use of '*Bapak*' for adult male, '*Ibu*' for adult female but sometimes use a more casual form of address for 'you' that is known as '*Anda*'. But the use of '*Anda*' is only true during formal or informal conversations in the modern metropolitan cities in Indonesia such as Jakarta, Surabaya, Medan.

In the medical field or other institutional talk outside those metropolitan cities of Indonesia, the use of the first two terms of address stated above are considered more appropriate (Iragiliati, 2003) as in the use of '*Bapak*' and '*Ibu*' between parents and between parents and children that can still be found in Indonesian families.

During the revolution times before the 1945s till the 1960's the use of the word '*Bung*' index a culture that wants itself to be egalitarian and democratic, as seen in the informal forms of address towards the late Indonesian President Sukarno. '*Bung Karno*' for Sukarno, '*Bung Hatta*' for Hatta, '*Bung Karni*' for Sukarni Kartodiwiryo from the **Rengasdengklok**

incident. In that particular incident, the young *Bung Karni*, a symbol of the young generation, forced the older generation by pointing a gun towards them and forced them to sign the Proclamation Declaration of Indonesia as a free country. Those forms of address are used by people long after Independence Day as a form of camaraderie for those who have historical connections with Indonesia's Independence Day, 17th of August 1945. The specific word is a symbol of braveness, egalitarian, democratic belief for heroes of the Independence Day.

But nowadays some people try to revive the feeling of camaraderie, braveness and solidarity to the poor by using the same word '*Bung*'. This particular word are now used by members of the parliaments as a forms of address, but in reality a feeling of camaraderie cannot be taken for granted after using one word. The reason why it is not popular among the younger generation, is that other than saying the word '*Bung*', no sign of bravery, egalitarian, democratic was shown by them. The condition above shows that one word may have a certain meaning in a certain era but that the same meaning cannot be evoked in another era is a reality that we have to face. Forcing the same condition to happen is not an easy thing as society is always changing.

Societies are always changing and that includes not only in the way people see things but also on their habitual taste towards the kind of hang outs (places to eat or just socializing) and budgetary awareness when choosing places to eat. Usually the places are café and bars, but on the other hand, there is also a tendency of using historical large houses or stately homes that are beautifully decorated to be used as restaurants for private gatherings as below.



Activity 4

Read the two text below and answer the following questions.

The Sydney Morning Herald Cafe & Bar Guide 2001 (Anne O'Donovan, rrp \$19.95). The *Heralds* newest guide celebrates the Sydney eateries that "feed and fuss over us without charging a premium", and which provide a two-course meal for under \$25. According to the editors, Il Baretto is Sydney's best cafe, and The Water Bar at the W hotel in Woolloomooloo, the best bar. There are details of almost 300 places to try out.

Cheap Eats 2001 (The Age, rrp \$19.95). 'Tantalize your taste buds without breaking the bank' is the catch-cry of the *Agis* revamped cheap eats guide. There are more than 400 reviews (160 are new entries) arranged by area. Seven popular country regions add a regional flavor and take the guesswork out of where to stop for scones and tea.



1. By reading the two text above what is the tendency of the society when they are socializing with their friends?

2. Is it the fashion to be able to buy food that is expensive or that is reasonable?

SOCIAL STRUCTURE

Discussion on social structure consist of:

1. components of social; structure;
2. groups;
3. formal organization;
4. institution;
5. society.

Status

Social structure is interaction among people that recurs in regular and stable patterns overtime. Social structure-the form or shape of social relationships-is distinct from the actual people who interact with one another. Thus, the social structure of your high school endures, even though students graduate, teachers leave their jobs, and administrators change. The family is one kind of social structure that exists in all society. Social structure are stable even with the change and develop overtime.

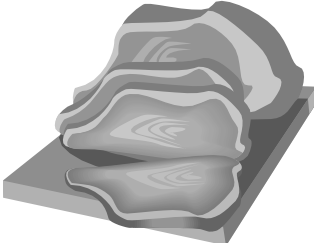
Family consisting of father, mother and children are called nuclear family. On the other hand, and extended family consists of a husband and wife, their children, the parents of one or both spouses and possibly the brothers, sisters, nephews and nieces of the spouses.

An extended family includes members of more than two generations and often they are live under one roof or live very near one another. They are based primarily on blood ties although marriage bring outsiders into the family. Extended family are functional in economical system in which the additional person is an assets in a collective enterprise. In Indonesia, extended family can be in the form of a family name of more than three generations and they are considered as one big extended family. For example, the Tobing family.

In the modern world, or big cities, nuclear family system is the family system found in most areas. It can be found in industrial society and it is conducive to geographic mobility. It means that if one nuclear family stays in one town and one moves to another town, it is easier if the family to do that. For example if the father is an army officer, diplomats, or any other military people.

Books are also connected with the living style of people. Such as the café, bars and restaurants that are appropriate with the upper class people.

Sometimes cooking schools are important for people as they like to cook by themselves and mastering cooking is considered civilized.



In *Cooking with Verjuice* (Viking, rrp\$30), Maggie Beer celebrates this wonderful product with her own recipes and those of friends. Once the staple of the French kitchen, verjuice is the juice of unripe grapes. And, although the subject may seem obscure, once you start using verjuice, you won't be able to stop -be it deglazing a pan, in salad dressings, for poaching fruit -the options are endless. This book demystifies the product, with wonderful narration by Maggie making it a great addition to any kitchen or library.



Read words in the text above about how to cook using Verjuice, the juice of unripe grapes, as in the French kitchen. French cuisine is famous for their upscale client and a person is considered with a good upbringing if they know about French food. But if you are from *Minahasa*, then you should know about *Menadonese* food, *Balinese* food for people from *Bali*; *Dayak* food for people from the *Dayak* community of Kalimantan. So, the knowledge for food is based on the geographical upbringing and the education as well.

Activity 5



Answer the following questions:

1) What are the meanings of the underlined words:

- a. celebrates = _____
- b. wonderful = _____
- c. seem obscure = _____
- d. demystifies = _____

2. Food from certain areas showed the use of certain ingredients when they are cooked for the meals. What kind of food will be cooked if you are from a coastal area such as Banjarmasin or Maluku?

Groups

The difference between primary and secondary groups are primary group is a relatively small group whose member interact in a regular and intimate basis. Secondary group is a group or category that people use to evaluate themselves and their behavior. Primary group has a great influence when the people are young, such as the prototype of a primary group is the family or the play groups of children. These primary groups link to the larger society and they are important in the socialization process. Those minor groups satisfy the human need for intimacy, offer special support and help for

resocializing people who are searching getting out of alcoholic addiction. For example: the society for non-alcoholic people.

Secondary group members generally work together toward special goals and are usually less emotionally involve them in primary groups. Secondary groups can be in the form of labor union, professional association and union.

In a society with formal etiquettes or rules during a formal dinner party such as the dinner party at the Presidential Palace, Jl. Merdeka Jakarta welcoming the President of the United States, wine is served during the dinner. It is an accepted social activity supported by the secondary group. But a person who is addicted to alcohol is not acceptable in any society.

Activity 6

The Society for Nonalcoholic people



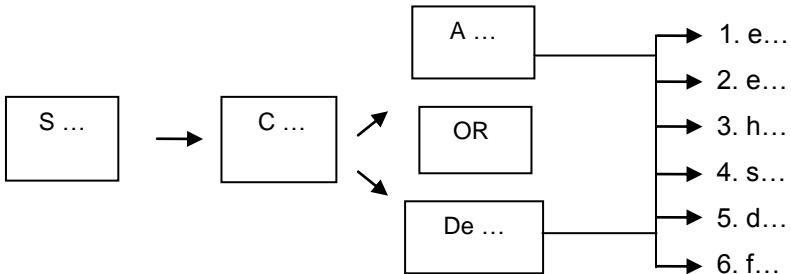
How to overcome the alcoholic-addictive attitude.

Read the paragraph about the connection between Stress and Change of Behavior and Moods of People.

Stress influences words and behavior of people. People under stress may become more anxious or depressed and as a result may eat too much, or too little, have sleep difficulties, smoke or drink more, or fail to exercise. Instead of dealing with the stressful situation directly, these people fall sick. It is more acceptable in our society to be sick and to seek medical help than it is to admit that one cannot cope with stress of life.

Answer the following questions:

- 1) Draw a diagram below about the connection between stress and changes of moods and behavior of people.



2. Society as the secondary group has helped people to overcome the stress above through advertisements. Mention the advertisement or slogan that you know.

1. _____
2. _____
3. _____
4. _____

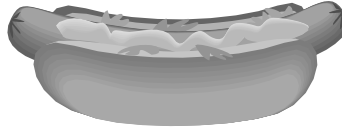
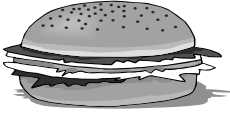
Boundaries

Groups are distinguishable from the social environment. They are cohesive units with their own boundaries, Some boundaries are natural, such as those based on territorial location, but other boundaries are more arbitrary, such as the exclusion any person with Negro ancestry from a "whites-only" social club. The boundaries of a group can be defined by recurring patterns of interaction, by formal membership requirements, by culturally meaningful symbols such as uniforms and badges, and by conflict with other groups.

During the colonial times in Indonesia before Proclamation Day on 17th August 1945, there are also places that only the Dutch people, several Chinese and Indonesian royal families are allowed to enter such as the dance hall in Jakarta or known as Batavia. The others are considered 'inlander' or local people and are not allowed to enter the place. Other places are cafes or restaurants serving European food or Dutch food.

Activity 7

Societies are now changing. No more discrimination on how a person would like to buy certain food such as hamburger at McDonald's, hot dog or even the 12 course meal as long as you have the money to pay. Japanese, Chinese, Korean, European, etc. restaurants are easily found everywhere in Indonesia especially in big cities. Answer the following questions.



- 1) Mention the boundaries in the Indonesian society that you can find based on their religious belief and the food they eat.
 - a. The Muslim people _____
 - b. The Catholic and Christian people do not _____
 - c. Vegetarian people do not _____

- 2) Mention the kinds of dress people wear: for men, women, boys, girls.
 - a. to work: in a bank
 - b. to school: elementary school, secondary school, high school.

Size

The number of members in a group is an important structural characteristic that influences the behavior of a group's members in a variety of ways (Simmel, 1950; Blau, 1977). Large groups are always secondary groups and have the characteristics of secondary groups. Small groups can be either primary groups or secondary groups, but even those that are secondary groups often have some traits of primary groups, such as face-to-face interaction.

A "dyad," or group of two people, is fragile, because the group ceases to exist if one person leaves. In a dyad, the behavior of one member cannot easily be concealed from the other, so the members relate to each other intimately, with the norm of reciprocity often guiding their exchanges. The addition of new members to a dyad changes it in various ways.



In a "triad," or group of three people, coalitions are possible (Caplow, 1969). Two members can join forces against the third. Unlike a dyad, if one member of a triad leaves, the group continues to exist; the two remaining members might continue as a dyad or replace the third member. In a triad, interaction can continue when one person is absent or does not participate. When two members of a triad interact, the third person is an audience who can influence the way the other two interact with each other and with the third person. Conflicts between two members can be resolved by a third person, or the third person might exacerbate the conflict by manipulating the other members of the group. Groups of five have certain advantages over smaller or larger groups. Because five is an uneven number, there is less likelihood of an even split of "votes" when there is disagreement? A group of five is more likely than a smaller group to offer each member a chance to find another person who shares the same opinion on an issue. Groups of five are also less likely than larger groups to split into factions that disrupt the group.

Conversation is relatively easy in groups of five, but in larger groups the speaker is more apt to speak formally to the group as a whole rather than to converse with others as equals. Larger groups also require more coordination among members, causing formal leaders to emerge. We can see the effect of group size on behavior by looking at classes of different sizes. In small seminars or discussion sections, there is often considerable interaction between the instructor and the students, and a lot of interaction among the students themselves. In larger seminars, communication is more likely to be between the professor and the students, with less among the students themselves.

In small lecture classes, the professor might adopt a more formal style of presentation and only occasionally take questions from students. In larger lecture classes, students may be intimidated by the size of the class and tend to ask fewer questions; these classes often take the form of lectures presented by the professor to the students.

Activity 8

- 1) What kind of style will be carried out in a small lecture classes?

- 2) What kind of style will be carried out in a larger lecture classes?

**3. Linguistic Mapping***Social positioning*

The use of social deictic like pronouns, forms of address, or names, is one way speakers align themselves to the cultural context as they understand it. We have seen how changes in intonation and pronunciation can also indicate changes in our perception of our role as a participant in an interaction, and in our alignment to others, a positioning footing, i.e. the stance we take up to ourselves and to the others present as expressed in the way we manage the production or reception of utterances. A change in footing is usually marked by a change in register, tone of voice or bodily orientation.

The switch in tone and in the use of pronouns from 'everybody' to 'we' to 'you' and 'I' clearly sets the utterances 1,2, and 3 apart from one another. Three different footings are involved here: the first statement is a claim on the children's immediate behavior, the second is a review of experiences to come, and the third aside remark to a particular child. The teacher, as a speaker, switches roles from being a principal (in the legalistic sense), i.e. representing the institutional voice of the school, to being an animator or class teacher who animates her students' voices through the (euphemistic) use of 'we', to becoming an author or private adult demanding to be listened to. The switch in register indexes a switch in cultural alignment, from marking the teacher's membership in the institutional culture of the school to her identity as an individual speaker, albeit endowed with the authority of an adult. Both switches, in tone and in register, index a distinct change in footing.

Activity 9

Read the advertisement above and answer the following questions.

- 1) What kind of terms of address used in the advertisement?

- 2) What are the changes in the footing of McDonald when it tried to connect the Independence Day of Indonesia and special offers?

Defining one's footing can also be achieved through code-switching. With this initial switch from the more distant *vous* form to the more intimate *du/tu*-form, and with the unrestrained switch between German and French, the German engineer and the Russian aristocrat find a common cultural ground. These changes in footing help the young German hero to confront his inability to choose between the Western and the Eastern influences on his German soul and to find his own identity as a German.

Not all changes in footing are as dramatic as this one; but they all correspond to a change in the way we perceive events. A change in footing is connected with a change in our frame for events. As we saw, framing, or the ability to apply a frame of interpretation to an utterance or speech event through a contextualization cue (in this case the switch in social deictic and in code), is our way of linking the speech event to other similar speech events we have experienced, and to anticipate future events. It is by sharing frames of interpretation that people know that they share the same culture.

Protecting face

The ultimate aim of negotiating frames and footings in conversation is to protect one's own and other participants' face at all times. For, the cooperative principle we discussed in the last chapter is less a guide to individual behavior than it is the very condition of continued social

interaction, and the enactment of a group's cultural self-understanding. Members of a cultural group need to feel respected and not impinged upon in their autonomy, pride, and self-sufficiency (negative face). They also need to be reinforced in their view of themselves as polite, considerate, respectful members of their culture (positive face). These two contradictory needs require delicate face work, since it is in the interest of all participants in a verbal exchange that everyone maintain both his/her negative and positive face, so that the exchange can continue.

In the example given above for the Japanese group, the one who speaks first is the one who runs the greatest risk of face loss, because he/she has to take the floor without knowing where the others stand. The turn-taking order is thus indirectly arranged so that juniors and inferiors take earlier turns, perhaps because their face is considered less important, while seniors/superiors take later turns. The negotiation of frames and footings and the face work accomplished in verbal encounters among members of a given social group gives rise to group-specific discourse styles. In particular, as we shall see below, what distinguish people from different cultures is the different ways they use orate and literate discourse styles in various speech genres for various social purposes.

Activity 10

People are nowadays are very sensitive towards the choice of food. It is wise to say that back to nature food represent the new wave of social trend: environmental awareness attitude. Here is a paragraph about organically speaking.

Read the text below about organics product in Australia. Answer the following questions.

ORGANICALLY SPEAKING IN AUSTRALIA

- a. **Organic spring chickens** are the new addition to the range of products from Illabo-based Bethungra Park Natural Farms. The birds are small with no excess fat and are packed with flavor. See www.bpnEcom or tel (02) 6924 5401 for stockiest.
- b. And what's the point of hunting down that organic chicken if the herbs and spices are laced with chemicals? Essential **Organic Herbs and Spices** are certified organic and contain no colorings, flavorings or preservatives.

- c. Round off your organic meal with a cup of **Clipper organic tea or coffee**. The herbs and tea/coffee are available from selected Supermarkets, health food and organic stores, tel 1300 653 663 or visit the website www.worldwholefoods.com for suppliers.
- d. And if you need to sweeten your tea or coffee, organic, unrefined sugar is now available in the form of Billington's Organic Granulated and Organic Demerara sugars, imported by Felgate & Moore, tel (02) 9963 1471, and available from Coles supermarkets nationally.

1) What kinds of spring chicken for consumed food is considered healthy? Explain your answer.

2) What other ingredients were put in the cooking?

Conversational Style

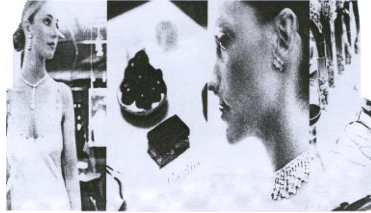
In face-to-face verbal exchanges, the choice of orate features of speech can give the participants a feeling of joint interpersonal involvement rather than the sense of detachment or objectivity that comes with the mere transmission of factual information. Different contexts of situation and different contexts of culture call for different conversational styles.

If all conversational styles are equally valid, since they reflect the equally respectable values of the discourse communities they come from, not all styles have equal power, as women and ethnic minorities have long discovered. The problem in education, in particular, is how to combine different sets of values, different discourse and learning styles so as not to suppress anyone's sense of worth, yet give everyone access to a dominant conversational style imposed by forces outside the local communities' control.

Activity 11

In a gala dinner for Cartier Jewelry creation is very exquisite with expensive food is in line with the expensive jewels. Answer the following question.

DIAMONDS + PEARLS Cartier celebrated its High Jewelry Creations with a gala dinner and parade in Sydney at Catalina Rose Bay. The unique pearl and diamond jewelry pieces were displayed in showcases suspended from the ceiling, and later paraded by models wearing Collette Dinnigan dresses. A seven-course meal was served with wonderful wines, and tables were decorated with hyacinths.



- 1) What do the words: gala, parade, unique, diamonds and pearls displayed in showcases suspended from the ceilings, a seven-course meal, wines and flowers for decorations?



SUMMARY

Language and Its Definition

The concept of communicative competence is the revival of interest in language in its broadest sense is communicative competence. The term was first used by Dell Hymes (1972).

A language is a set of words and rules of grammar for the use of those words. Words are symbols that stand for ideas and objects that are important in a culture. A word is merely a combination of sounds and letters that have no meaning apart from that which is assigned to it by the language.

Satellite Television

Satellite television channels bring English into homes, creating a global audio visual culture. It has been regarded as a major drive of global English and one of the famous TV channel is MTV.

The Impact of Language

Advertisements of English language products from multinational corporations reflect the easy availability of English language product on the world market. In line with the improvement of the program, they

have reached the people in the individual countries that is beyond English speaking audiences.

The *Sapir-Whorf* Hypothesis-language influences the way people see the world, which means every language has an effect upon what the people who use it see, feel, think and can talk about.

Speech and Writing

Speech is transient, rather than permanent. Because of physical constraints, interlocutors may not speak at the same time, or else they cannot hear what the others say. They are bound by the non-reversible distribution of turns at talk. Written language, by contrast, can be stored, retrieved, and recollected, and responses can be delayed. Because it cannot be immediately challenged as in oral communication, written language carries more weight and hence more prestige.

Groups

The difference between primary and secondary groups are primary group is a relatively small group whose member interact in a regular and intimate basis. Secondary group is a group or category that people use to evaluate themselves and their behavior.

Boundaries

Groups are distinguishable from the social environment. They are cohesive units with their own boundaries. The boundaries of a group can be defined by recurring patterns of interaction, by formal membership requirements, by culturally meaningful symbols such as uniforms and badges, and by conflict with other groups.

Size

The number of members in a group is an important structural characteristic that influences the behavior of a group's members in a variety of ways (Simmel, 1950; Blau, 1977). Large groups are always secondary groups and have the characteristics of secondary groups. Small groups can be either primary groups or secondary groups, but even those that are secondary groups often have some traits of primary groups, such as face-to-face interaction.

Social Positioning

The use of social deictic like pronouns, forms of address, or names, is one way speakers align themselves to the cultural context as they understand it. We have seen how changes in intonation and pronunciation can also indicate changes in our perception of our role as a

participant in an interaction, and in our alignment to others, a positioning footing, i.e. the stance we take up to ourselves and to the others present as expressed in the way we manage the production or reception of utterances. A change in footing is usually marked by a change in register, tone of voice or bodily orientation.

Protecting Face

The ultimate aim of negotiating frames and footings in conversation is to protect one's own and other participants' face at all times. For the co-operative principle is a guide to individual behavior than it is the very condition of continued social interaction, and the enactment of a group's cultural self-understanding. Members of a cultural group need to feel respected and not impinged upon in their autonomy, pride, and self-sufficiency (negative face). They also need to be reinforced in their view of themselves as polite, considerate, respectful members of their culture (positive face).

Conversational Style

In face-to-face verbal exchanges, the choice of orate features of speech can give the participants a feeling of joint interpersonal involvement rather than the sense of detachment or objectivity that comes with the mere transmission of factual information. Different contexts of situation and different contexts of culture call for different conversational styles.



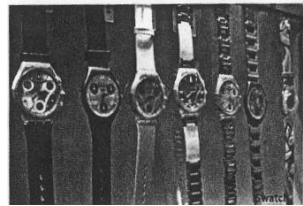
FORMATIVE TEST 1

Pilihlah satu jawaban yang paling tepat!



Levi's Who doesn't know good old Levi's jeans- those trusty, comfy denims that never go out of style? Hip-huggers, bootlegs, straight-as-an-arrow or acid-washed...you'll get them all here. The plus point? Smaller Asian sizes that are practically non-existent in some parts of the world, are available here. #01-07, 6238-1847. *Open daily 11am-10pm.*

This isn't the only Swatch shop in Singapore, but it's certainly the biggest. Within its dome-like interior, shoppers are free to browse, touch, try and gawk at the endless variety of Swatch creations. Top on our shopping list: the metal Irony watch, Flower Orchestra and Time Slider bangle-watches and the must-haves of the season-swatches Serpent's Tail and Firestorm. #01-08/09, 6737"1917. *Open Sun to Thu from 10:30 am-9:30 pm, Fri to Sat 10:30 am-10:30 pm.*



WATCH YOURSELF Calvin Klein adds three new designs to its chic watch collection for this summer- the CK dress xl, CK Classic and CK clasp. The CK dress xl features four stylish and sophisticated watches to go with elegant evening wear, while the CK classic has sleek watches with clean lines, available in both leather and steel. For elegance with a quirky touch, try the CK Clasp, a classy beauty with a sleek leather band and a rectangular watch face that doubles up as a buckle. 2/F, Takashirnaya, Ngee Ann Orchard Rd. 6735-0309.



CK CLASP

Read the text above and answer the following questions!

- 1) What is the concepts of community competence that is in the
- 2) What kinds of groups of people use the Levi's jeans?
- 3) What are the boundaries and social positioning of products like Calvin Klein?

Check your answer with the key which is provided at the end of this module, and score your right answers. Then use the formula below to know your achievement level of the lesson in this module.

$$\text{Level of achievement} = \frac{\text{scores of the right answers}}{\text{Total scores}} \times 100\%$$

Meanings of level achievement:

- 90% – 100% = very good
- 80% – 89% = good
- 70% – 79% = average
- 70% = bad

If your level achievement reaches 80% or more, you can go on to the next Unit. Good! But if your level of mastery is less than 80%, you have to study again this unit, especially parts which you haven't mastered.

KEGIATAN BELAJAR 2

Sociolinguistics

Sociolinguistics is concerned with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication (Wardaugh, 1998). Hudson (1996) quoted by Wardaugh described that sociolinguistics is the study of society in relation to language. It investigates how social structure influences the way people talk and how language varieties and patterns of use correlate with social attributes such as class, sex, and age (Coulmas, 1997, Wardaugh, 1998).

Sociolinguistics is the field that studies the relation between language and society, between the uses of language and the social structures in which the users of language live. It is a field of study that assumes that human society is made up of many related patterns and behaviors, some of which are linguistic. One of the principal uses of language is to communicate meaning, but it is also used to establish and to maintain social relationships.

Watch a mother with a young child. Most of their talk is a) devoted to nurturing the social bond between them, b) listen to two friends talking c) much of their conversation functions to express and refine their mutual compact of companionship. When you meet strangers, the way they talk informs you about their social and geographical backgrounds, and the way you talk sends subtle or blatant signals about what you think of them. It is these aspects of language use that sociolinguists study.

In the thirty years or so that it has been recognized as a branch of the scientific study of language, sociolinguistics has grown into one of the most important of the 'hyphenated' fields of linguistics. This term distinguishes the core fields of historical and descriptive linguistics (phonology, morphology, and syntax) from the newer interdisciplinary fields like psycholinguistics, applied linguistics, neurolinguistics, and sociolinguistics or the sociology of language.


Stranded at times between sociology (one of the field's putative parents) and linguistics (the other), the practitioners of sociolinguistics have so far avoided the rigorous bounds of a single theoretical model, or the identifying shelter of a single professional organization. They apply a plethora of

methods to a multitude of subjects that all have in common one single thread: languages and their use in social contexts.

Sociolinguistics takes as its primary task to map linguistic variation on to social conditions. This mapping helps understand not just synchronic variation (variation at a single point of time), but also diachronic variation (variation over time) or language change. The close intertwining of linguistic and social facts is crucial to a sociolinguistic approach. Even before small children can speak clearly, they develop a distinct style of address to be used when speaking to anyone or anything smaller. As they grow, they add more and more variations to their speech, and these come to be associated with recognizable styles. As early as the age of five, children asked to play roles try to imitate the styles of speech of many different people. These small variations in language that everyone acquires in normal upbringing can be used to identify us, or the person we are talking to, or the subject we are talking about. There is no single-style or single-variety speaker; no speech community that does not have a choice of varieties; and many fewer monolinguals than English speakers might imagine.

Activity 12

Public facilities are changing due to the demand of the people. There are now a lot of working mothers, students, etc who are sending their clothes to professional laundry. Read the text below about laundry payment receipt answer the following question.

 <p>Prima Klin Laundry Jl. Terusan Bondowoso Blok AA No. 5 (Ruko Galunggung - Malang) Telp. 0841-571236</p>	Tanggal : 15/08/03	Nº 004661
	TERIMA DASI : Nama : E. Mimi Alamat : PONDOK DENDANG UZ/RT 01/2	NO. BUKTI TIPAPAN 150
Total : potong		
Cuci : X Rp.		= Rp.
Pengering : X Rp.	5000	= Rp.
Lain-lain : X Rp.		= Rp.
		= Rp.
		= Rp.
		= Rp.
Telepon layanan AMBIL - ANTAR 0341-588000		TOTAL BIAYA = Rp. <u>5000</u>
Petugas,		Customer,

- 1) Mention the patterned variation on the Laundry receipt.


- 2) What is the new service provided by the laundry company connected with the limited time that consumers have?
-

The existence of patterned variation in language makes it possible to identify ourselves and others as belonging to certain groups. The social prestige or stigma associated with these variations makes language a source of social and political power. Only by including both linguistic and social factors in our analysis can this complex but rule-governed behavior be accounted for. To do this is the chosen goal of the sociolinguist.

Complimentary approach about food arrangements that shows a person is a member of a certain social class an appreciation of home made products such as chutneys, jams, marmalade, cheese which is in line with *back to nature approach*. Almost everything that is hand-made will be appreciated by other people as they show that the person is culturally aware of the environment.

Activity 13

Read the following advertisement on homemade jams and chutneys. Answer the following question.

<p>BERRY SWEET first principles' range of delicious jams and chutneys lives up to its name, using 'home-cooked' techniques and the freshest ingredients. Based in Berry in NSW, and available from David Jones Stores nationally and selected delicatessens, keep an eye out for the distinctive label or visit the website www.firstprinciples.com.au</p>	
--	--

- 1) What can you connote from the words: delicious, lives up to its name, 'home cooked', freshest ingredients.
-

Complementary Approaches

Eschewing the normal acrimony of academic debate, we might say that the various complementary approaches to the study of language each find a different aspect of the complex phenomenon to be of enthralling interest. The formal linguist pursues an autonomous universal system, significant elements of which are to be explained by the very design and structure of the human brain. The psycholinguist asks how such a system works and how it can be learned or lost. The sociolinguist asks how it is used in a living and complex speech community. The answers to each of these questions is important to the applied linguist, concerned, among other matters, with how to help people learn language and how to use it effectively to deal with problems of practical every-day life.

Just as the formal linguist and the psycholinguist focus their attention on the language as a system with universal features, so the sociolinguist looks at the complex connections between the variations within a language and the matching variations in the social groups that use it. Sociolinguistics is all about variation, and seeks socially relevant explanations for regular patterns of variation in language use.

A sociolinguist is interested in the way that members of a speech community can, and do, identify and respond to fine differences in language usage that are associated, within a speech community, with social or economic or political or religious or cultural or other divisions of the society. At what is often called the micro end of sociolinguistics, the sociolinguist's goal might be to show how specific differences in pronunciation or grammar lead members of a speech community to make judgments about the education or economic status of a speaker.

A common concern for the connection between language and society rather than a need to give priority to one or the other can be seen through the following topics: language and gender, social stratification, language planning, language and power, language and ethnicity, language and nationalism. To capture relevant dimensions of the patterns under study, the sociolinguist is regularly forced to broaden the scope of enquiry from the parent disciplines of linguistics and sociology to other fields like social psychology, gender studies, public policy management, political science, and history.

If there is a common theme that emerges from the studies of sociolinguists, it is that the complex interplay of language structure with social structure means that any user of language is constantly responding to and signaling social information.

Activity 14

Read the following text on a citizen enquiry card at the Police Department of the University of Illinois at Chicago. What is the major concern of the Police Department related to the safety of its citizen.

UIC **CITIZEN INQUIRY CARD** **POLICE DEPARTMENT**
 University of Illinois at Chicago
 126 Physical Plant Building (MC 270)
 1140 South Morgan Street
 Chicago, Illinois 60607-7123
 (312) 996-2830

P.O. ZIGLER

Case No. _____ Date _____

The UIC Police Department is always striving to provide the best possible service to all members of the University community. Therefore, if you have any additional information or comments concerning this case, please do not hesitate to call (312) 996-2830 between 8:00 a.m. and 4:00 p.m., Monday through Friday, and we will do our best to answer your inquiries.

Officer _____

(Please retain this card for future reference.)

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Print Language and Literate Culture

The technology of writing and print technology have over time not only changed the medium of language use, but irrevocably changed our way of thinking and talking about culture. It will deal with issues of text, power, and the cultural politics of literacy.

Written Language, Textual Culture

We first need to take an historical perspective on the way technology has affected the relationship of language and culture. The invention of writing around 3000 BC transformed oral tradition, transmitted through storytelling, bardic epics, mythical re-enactments and performances, into textual tradition, handed down by scribes. The culture of the text, as exemplified in the Chinese scribal culture, passed on its wisdom not through reading, but through the faithful copying of texts. It was through the rewriting of fixed texts in one's own handwriting that the truths of the ancestors got embodied anew into new generations. Copying texts was the major way of getting at the texts' meaning, and of obtaining the social prestige that came with a literate education.

The culture of the text and its respect for and obedience to textual authority was also central to the Judaic and early Christian traditions. But writing, uprooted from its original context through the passing of time and through its dissemination in space, increases also the absurdity of the quest for the one true 'original' meaning. Ancient texts can only be understood through the multiple meanings given to them by latter-day commentators, exegetes, translators. Even legal documents, that try to control and legislate people's lives, have to be re-interpreted anew for every particular case.

Print and Power

Institutional power has traditionally ensured cultural continuity by providing a safeguard against the unbounded interpretation texts. In medieval times, monks, scribes, and commentators served as the gate-keepers and interpreters of tradition against cultural change. With the advent of print culture, the need to hand-copy texts disappeared, and so did the caste of scribes. At the same time, ecclesiastical authority itself was on the wane. Thus, while the written medium has been viewed as potentially more subversive than the spoken medium, in reality it has also been constrained by institutions like the academy, the law, the publishing industry, that have always been in control of new technologies. The academic monopoly over the meaning of written texts has manifested itself up to recently by its definition of literacy as merely the ability to read and write. The importance was given to the formal linguistic aspects of texts, to the etymology of words and literal meanings, to correct grammar and accurate spelling, ensured attention to, and compliance with, the letter of the texts, but not necessarily with their spirit.

Cultural Identity

It is widely believed that there is a natural connection between the language spoken by members of a social group and that group's identity. By their accent, their vocabulary, their discourse patterns, speakers identify themselves and are identified as members of this or that speech and discourse community. From this membership, they draw personal strength and pride, as well as a sense of social importance and historical continuity from using the same language as the group they belong to. But how to define which group one belongs to? In isolated, homogeneous communities like the Trobrianders studied by Malinowski, one may still define group membership according to common cultural practices and daily face-to-face interactions, but in modern, historically complex, open societies it is much more difficult to define the boundaries of any particular social group and the linguistic and cultural identities of its members. (Kirmsch, 2000). Wardaugh (1998) states

that there is one important change when Java was modernized and that is the spread of the national language in Indonesia: Bahasa Indonesia. It is considered as a ‘more’ democratic language that enables a person to talk about issues without having to choose a particular level of speech which necessarily conveys attitudes you might not want to convey. Bahasa Indonesia is a sign of group identity and is used all over Indonesia as the national language for Indonesians, no matter what the ethnic group they belong to.

One would think that national identity is a clear-cut either/or affair {either you are or you are not a citizen), but it is one thing, for example, to have a Turkish passport, another thing to ascribe to yourself a Turkish national identity if you were born, raised and educated, say, in Germany, are a native speaker of German, and happen to have Turkish parents. Despite the entrenched belief in the one language = one culture equation, individuals assume several collective identities that are likely not only to change over time in dialogue with others, but are liable to be in conflict with one another.

Activity 15

Read the following ratings of the TV shows in the US. What kind of cultural identity of the people in the US is shown?

THE RATINGS

TOP 30			LAST WEEK
VIEWERS'			
1	23.8	BASKETBALL: LAKERS VS KINGS NBC, <i>Sunday, 7:31 pm</i>	-
2	17.2	CSI (R) CBS, <i>Thursday, 9 pm</i>	4
3	16.6	BASKETBALL: KINGS VS LAKERS NBC, <i>Friday, 9:49 pm</i>	-
4	14.6	BASKETBALL: LAKERS VS KINGS NBC, <i>Tuesday, 9:15 pm</i>	-
5	14.4	EVERYBODY LOVES RAYMOND (R) CBS, <i>Monday, 9 pm</i>	1
6	12.5	BECKER (R) CBS, <i>Monday, 9:30 pm</i>	3
7	11.3	MISS UNIVERSE PAGEANT CBS, <i>Wednesday, 9 pm</i>	-
	11.3	60 MINUTES CBS, <i>Monday 9.30 pm</i>	22
9	10.7	FRIENDS (R) CBS, <i>Sunday, 7 pm</i>	29
10	10.6	PRIMETIME THURSDAY ABC, <i>Thursday, 10 pm</i>	26
11	10.3	HE PRICE IS RIGHT: AIR FORCE CBS, <i>Thursday, 8 pm</i>	-
12	9.9	BASKETBALL: CELTICS VS. NETS NBC, <i>Wednesday, 8:30 pm</i>	-
	9.9	YES, DEAR (R) CBS, <i>Monday, 8:30 pm</i>	-
14	9.5	THE KING OF QUEENS (R) CBS, <i>Monday, 8 pm</i>	14
15	9.4	WILL & GRACE (R) NBC, <i>Thursday, 9 pm</i>	27
16	9.3	JUDGING AMY (R) CBS, <i>Tuesday, 10 pm</i>	8
	9.3	FRASIER (R) NBC, <i>Thursday, 8:31 pm</i>	38

THE RATINGS

TOP 30

VIEWERS'			LAST WEEK
18	9.1	THE GUARDIAN (R) CBS, <i>Tuesday, 9 pm</i>	15
	9.1	FAMILY LAW CBS, <i>Monday, 10 pm</i>	-
	9.1	JAG (R) CBS, <i>Tuesday, 8 pm</i>	7
21	9.0	60 MINUTES II CBS, <i>Wednesday, 8 pm</i>	-
22	8.9	DATELINE NBC NBC, <i>Tuesday, 8 pm</i>	-
23	8.6	20/20 ABC, <i>Friday, 10 pm</i>	-
24	8.2	THE AGENCY (R) CBS, <i>Thursday, 10 pm</i>	43
25	8.1	ER (R) NBC, <i>Thursday, 10 pm</i>	46
26	8.1	THE NEW SWISS FAMILY ROBINSON (R) ABC, <i>Sunday, 7 pm</i>	-
27	8.0	THE 58 TH ANNUAL TONY AWARDS CBTHE SIMPSONS (R) Fox, <i>Sunday, 9 pm</i>	-
28	7.8	THE SIMPSONS (R) Fox, <i>Sunday, 8 pm</i>	-
29	7.7	JUST SHOOT ME (R) NBC, <i>Thursday, 9:30 pm</i>	44
	7.7	AMW: AMERICA FIGHTS BACK Fox, <i>Saturday, 9 pm</i>	51
	7.7	COPS 2 (R) Fox, <i>Saturday, 8:30 pm</i>	57

*IN MILLIONS WEEK OF MAY 27-JUNE 2, 2002

Source: Nielsen Media Research

Language Crossing As an Act of Identity

One way of surviving culturally in immigration settings is to exploit, rather than stifle, the endless variety of meanings afforded by participation in several discourse communities at once. More and more people are living, speaking and interacting in in-between spaces, across multiple languages or varieties of the same language: Latinos in Los Angeles, Pakistanis in London, Arabs in Paris, but also Black Americans in New York or Atlanta, choose one way of talking over another depending on the topic, the interlocutor and the situational context. Such language crossings, frequent in inter-ethnic communication, include the switching of codes, i.e. the insertion of elements from one language into another, be they isolated words, whole sentences, or prosodic features of speech. Language crossing enables speakers to change footing within the same conversation, but also to show solidarity or distance towards the discourse communities whose languages they

are using, and whom they perceive their interlocutor as belonging. By crossing languages, speakers perform cultural acts of Identity.

Activity 16

Read the following text on English First Student's Information and the quoted statements on language crossings:

... language crossings, frequent in inter-ethnic communication, include the switching of codes, i.e. the insertion of elements from one language into another, be they isolated words, whole sentences, or prosodic features of speech...



Student's Information

BENEFIT SISWA EF :

1. **EF Card**
Setiap siswa EF akan mendapatkan EF Member Card sebagai kartu identitas yang dapat digunakan sebagai kartu *discount* di berbagai outlet yang bekerja sama dengan EF English First.
2. **EF EXTRA**
Siswa yang mengalami kesulitan dalam materi pelajaran tertentu akan mendapatkan bimbingan dari tenaga pengajar - GRATIS
3. **EF di internet**
Siswa dapat mendapatkan program-program maupun info lain tentang EF di www.ef.com atau www.englishfirst.com.
4. **Konsultasi Gratis. Program ke Luar Negeri**
Siswa yang ingin melanjutkan studi ke luar negeri dapat berkonsultasi gratis dan pihak EF dapat membantu pengurusan segala keperluan untuk memasuki universitas pilihan.

INFO UMUM :

1. Pembayaran uang kursus harus dilunasi paling lambat seminggu sebelum kelas baru dimulai.
2. Pembatalan kursus setelah siswa menghadiri pertemuan pertama atau berlangsungnya kelas. uang kursus tidak dapat dikembalikan dan biaya kursus dianggap hangus.

3. Pergantian jadwal kursus tidak diperkenankan apabila siswa telah menghadiri pertemuan pertama, kecuali apabila mendapat persetujuan dari *Academic Coordinator* dan tersedianya tempat dari kelas yang ada.
4. *Make Up Test* hanya diperkenankan bagi siswa yang telah mengisi form make-up test seminggu sebelum jadwal tes dan ditandatangani/disetujui oleh guru pengajarnya dan *Academic Coordinator*. Pelaksanaan *Make-Up Test* harus dalam minggu yang sama dengan jadwal tes asli.
5. Masa cuti siswa EF adalah 3 bulan. Apabila lebih dari 3 bulan, siswa harus mengikuti *Re-Placement Test* untuk mengetahui level yang sesuai dan membayar biaya *re-placement test* Rp10.000,00.
6. Nilai kelulusan siswa rata-rata adalah 75.
7. Kehadiran siswa di dalam kelas adalah 85%. Apabila kurang dari 85% siswa tidak diperkenankan mengikuti *Final Test* kecuali seizin guru pengajar.
8. Pembayaran Angsuran kedua kursus adalah paling lambat hari Sabtu pada minggu ketiga setelah kursus dimulai dan apabila ada keterlambatan akan dikenakan denda sebesar Rp25.000,00 dan siswa yang belum menyelesaikan uang kursus tidak diperkenankan untuk mengikuti ujian kenaikan level.
9. Siswa diwajibkan untuk melakukan Pendaftaran Ulang dan mengisi *Confirmation Form* yang dibagikan di dalam kelas untuk mendapatkan tempat di kelas dengan jam kursus yang sama.
10. Pada saat Pengambilan Uang *Refund* kursus karena pembatalan kursus, siswa diharuskan untuk membawa buku dan kaset (masih dalam kondisi bagus dan tanpa coretan) dan kuitansi tanda bukti pembayaran. Apabila kondisi buku dan kaset tidak sesuai dengan kondisi yang telah ditentukan, siswa akan dikenakan biaya buku sejumlah Rp100.000,00 (kecuali untuk *Kids Course* dan *Post Level 10*).
11. Siswa diharapkan selalu memperhatikan informasi-informasi penting EF yang ada di Papan Pengumuman.
12. Pihak EF tidak mengganti pelajaran pada hari besar Libur nasional.

Mention the language crossing that you can find and write down the words. What is the aim of the words above?

Language crossing can be in the form of global trend of fashion wear and accessories. Young people are also very aware of the branded products, but they have their own style of street wear. However, mature people prefer other branded such as Calvin Klein. The kinds of products can range from T-shirt to watches.

Language crossing can be used also for more complex stances by speakers who wish to display multiple cultural memberships and playoff one against the other. Not infrequently speakers who belong to several cultures insert the intonation of one language into the prosody of another, or use phrases from one language as citation inserts into the other to distance themselves from alternative identities or to mock several cultural identities by stylizing, parodying, or stereotyping them all if it suits their social purposes of the moment. For example, the VJ of MTV likes to switch from English to local language and vice versa.

When speaking of cultural identity, then, we have to distinguish between the limited range of categories used by societies to classify their populations, and the identities that individuals ascribe to themselves under various circumstances and in the presence of various interlocutors. While the former are based on simplified and often quite stereotypical representations, the latter may vary with the social context. The ascription of cultural identity is particularly sensitive to the perception and acceptance of an individual by others, but also to the perception that others have of themselves, and to the distribution of legitimate roles and rights that both parties hold within the discourse community.

Cultural identity is a question of both indentures to a language spoken or imposed by others, and personal, emotional investment in that language through the apprenticeship that went into acquiring it. The dialectic of the individual and the group can acquire dramatic proportions when nationalistic language policies come into play.

The relationship between the language and culture is that it is closely related to the way we think and behave in everyday life.

Activity 17

DEPOT SITA, JL. DARMO PERMAI SELATAN VII/ 12 SURABAYA TELEP 031-7777766	
<p>MAKANAN:</p> <ul style="list-style-type: none"> ▪ LONTONG MIE TOPS ▪ LONTONG CAP GO MEH ▪ LONTONG KARE ▪ GADO-GADO ▪ NASI CAMPUR ▪ NASI RAWON ▪ NASI KARE AYAM ▪ DLL. <p>MINUMAN:</p> <ul style="list-style-type: none"> ▪ ES.DEGAN ▪ ES BEER ▪ ES JERUK MANIS ▪ ES SUSU SARI KEDELAI ▪ ES BLEWAH ▪ SOFT DRINK ▪ ES SODA GEMBIRA ▪ TEH TAWAR ▪ KOPI GINSENG ▪ DLL. 	

Read the above advertisement on a small food centre that serves Indonesian food. Cultural identity can be in the form of choice of food and the names of food will be the cultural pinpoint of it. Write down the names of the food and state whether it is national or local food known by people in Indonesia or foreigners who know about Indonesian culture.

Name of food or drinks	Nationwide known	Locally known
<ul style="list-style-type: none"> ▪ LONTONG MIE TOPS ▪ LONTONG CAP GO MEH ▪ LONTONG KARE ▪ GADO-GADO ▪ NASI CAMPUR ▪ NASI RAWON ▪ NASI KARE AYAM 		

Name of food or drinks	Nationwide known	Locally known
<ul style="list-style-type: none"> ▪ ES.DEGAN ▪ ES BEER ▪ ES JERUK MANIS ▪ ES SUSU SARI KEDELAI ▪ ES BLEWAH ▪ SOFT DRINK ▪ ES SODA GEMBIRA ▪ TEH TAWAR ▪ KOPI GINSENG 		

Linguistic Nationalism

The association of one language variety with the membership in one national community has been referred to as linguistic nationalism. For example, during the French Revolution, the concept of a national language linked to a national culture was intended to systematically replace the variety of regional dialects and local practices.

This is what has happened in Europe with the Basque and Catalan identities that cross, linguistically and culturally, the national borders of France and Spain, and thus replace the nation by the region, and the national language by the regional language as units of cultural identification. Nation-states respond to such separatist tendencies by refocusing national identity either around a national language or around the concept of multiculturalism. Current efforts by the US English Movement in the United States to amend the Constitution by declaring English the official national language have to be seen as the attempt to ensure not only mutual linguistic intelligibility, but cultural homogeneity as well. In periods of social fragmentation and multiple identities, each clamoring to be recognized, language takes on not only an indexical, but a symbolic value, according to the motto 'Let me hear you peak and I will tell you who you are loyal to'. The link between the US English legislation and anti-immigration legislation has been frequently pointed out by critics. Besides being used as a means of excluding outsiders, the use of one, and only one, language is often perceived as a sign of political allegiance.

Current Issues

The relationship of language and culture in language study is one of the most hotly debated issues at the present time. Because language is closely related to the way we think, and to the way we behave and influence the behavior of others, the notion that our sense of social reality may be but a construction of language or 'language game' is disturbing. The notion that a person's social and cultural identity may not be the immutable monolithic entity it is usually taken for, but a kaleidoscope of various presentations and representations of self through language, is unsettling. These uncertainties explain in part the current debates surrounding the role of the native speaker, the concept of cultural authenticity, the notions of cross-, inter-, and multicultural communication and what has become known as the politics of recognition.

Cross-Cultural, Intercultural, Multicultural

Depending on how culture is defined and which discipline one comes from, various terms are used to refer to communication between people who don't share the same nationality, social or ethnic origin, gender, age, occupation, or sexual preference. The nomenclature overlaps somewhat in its use. The term 'cross-cultural' or Intercultural usually refers to the meeting of two cultures or two languages across the political boundaries of nation-states. They are predicated on the equivalence of one nation-one culture-one language, and on the expectation that a 'culture shock' may take place upon crossing national boundaries. In foreign language teaching a cross-cultural approach seeks ways to understand the other person on the other side of the border by learning his/her national language.

The term intercultural may also refer to communication between people from different ethnic, social, gendered cultures within the boundaries of the same national language. Both terms are used to characterize communication, say, between Chinese-Americans and African-Americans, between working-class and upper-class people, between men and women. Intercultural communication refers to the dialogue between minority cultures and dominant cultures which are associated with issues of bilingualism and biculturalism.

The term multicultural is more frequently used in two ways. In a societal sense, it indicates the coexistence of people from many different backgrounds and ethnicities, as in 'multicultural societies'. In an individual sense, it

characterizes persons who belong to various discourse communities, and who therefore have the linguistic resources and social strategies to affiliate and identify with many different cultures and ways of using language. The cultural identity of multicultural individuals is not that of multiple native speakers, but, rather, it is made of a multiplicity of social roles or 'subject positions' which they occupy selectively, depending on the interactional context in which they find themselves at the time.

E. APPLIED SOCIOLINGUISTICS

Presupposition and Entailment

The idea that speakers assume certain information is already known by their listeners, such information will generally not be stated and consequently will count as part of what is communicated but not said. The technical terms presupposition and entailment are used to describe two different aspects of this kind of information. It is worth noting at the outset that presupposition and entailment were considered to be much more central to pragmatics in the past than they are now. In more recent approaches, there has been less interest in the type of technical discussion associated with the logical analysis of these phenomena.

A presupposition is something the speaker assumes to be the case prior to making an utterance. Speakers, not sentences, have presuppositions. An entailment is something that logically follows from what is asserted in the utterance. Sentences, not speakers, have entailments.

Presupposition

Presupposition is treated as a relationship between two propositions. In the analysis of how speakers' assumptions are typically expressed, presupposition has been associated with the use of a large number of words, phrases, and structures. We shall consider these linguistic forms here as indicators of potential presuppositions, which can only become actual presuppositions in contexts with speakers. The possessive construction in English is associated with a presupposition of existence. The existential presupposition is not only assumed to be present in possessive constructions (for example, 'your car' » 'you have a car'), but more generally in any definite noun phrase.

Generally speaking, in lexical presupposition, the use of one form with its asserted meaning is conventionally interpreted with the presupposition that another (non-asserted) meaning is understood. Each time you say that someone 'managed' to do something, the asserted meaning is that the person succeeded in some way. When you say that someone 'didn't manage', the asserted meaning is that the person did not succeed. In both cases, however, there is a presupposition (non-asserted) that the person 'tried' to do that something. So, 'managed' is conventionally interpreted as asserting 'succeeded' and presupposing 'tried'.

Particularized Conversational Implicatures

The implicatures have been calculated without special knowledge of any particular context. However, most of the time, our conversations take place in very specific contexts in which locally recognized inferences are assumed. Such inferences are required to work out the conveyed meanings which result from particularized conversational implicatures. Because they are by far the most common, particularized conversational implicatures are typically just called implicatures.

Properties of Conversational Implicatures

So far, all the implicatures we have considered have been situated within conversation, with the inferences being made by people who hear the utterances and attempt to maintain the assumption of cooperative interaction. Because these implicatures are part of what is communicated and not said, speakers can always deny that they intended to communicate such meanings, conversational implicatures are deniable. They can be explicitly denied (or alternatively, reinforced) in different ways. Implicatures can be calculated, suspended, cancelled, and reinforced. None of these properties apply to conventional implicatures.

Studies on sociolinguistics can be seen in the abstract below with the title: "The Nature of Taboos in The Dayak Kanayatn Community" by Regina, from State University Malang. If you are interested in writing a research report or a thesis when you continue your studies, you will know that topics of sociolinguistics are easily found in your community. Read the following abstract and enjoy the additional information that you can get from it.

Abstract

Regina. 2003: *The Nature of Taboos in the Dayak Kanayasn Community*.
A Dissertation for the English Education Department,
Doctoral
Program, State University of Malang. Supervisors: (I)
Prof. Abdul Wahab, M.A., Ph.D., (II) Dr. Monica
Djoehana D. Oka, M.A, (III) Prof. Dr. Zuchridin
Suryawinata.

Key words : Taboos, linguistic, nonlinguistic, malice, non-malice,
Interrelationships, Dayak Kanayasn community.

Taboos are one way in which a society expresses its disapproval of certain kinds of behavior believed to be harmful to its members, either for supernatural or for moral reasons (Wardhaugh, 1986). Taboos are mostly cultural specific, meaning that a taboo in one culture might not be taboo in others. Members of the society avoid taboos in order not to embarrass or harm themselves or others.

This study is aimed at describing the nature of taboos in the Dayak Kanayasn (DK) community, one of the Dayak sub-tribes in West Kalimantan. The four main topics described in this study are (1) kinds of taboos in the DK community, (2) the significance underlying the taboos, (3) the reasons behind the taboos, and (4) the effects and the compensatory actions as a result of violating taboos.

This research is an ethnographic study with a qualitative approach. The sources of the data are the DK's folklores, the community's socio-cultural activities, and four informants from the community. The research data include verbal and non-verbal tabooed acts, the information about the reasons behind the taboos, the information about the meanings of the taboos, and the information and the observed behavior and natural phenomena showing the effects on individuals and the community of violating the taboos. The data were collected through studying the DK myths, observing the community's socio-cultural activities, and through in-depth interviews with the informants. The main instrument in collecting data was the investigator aided by a tape-recorder, observation sheets, and field notes. The data were analyzed during and after collection, particularly for purposes of taboo identification and classification. The linguistic taboos were analyzed using principles of discourse analysis: local interpretation and analogy. The non-linguistic taboos were analyzed using Levi-Strauss's structural analysis modified with the etic/emic analysis of the ethnographic analysis. The data analysis followed six steps, namely (1) identifying the taboos, (2) classifying the

taboos, (3) inferring and analyzing the significances, (4) analyzing the reasons, (5) analyzing the effects of violating the taboos, and (6) describing the compensatory actions for the taboos' violations.

There were 140 taboos found in this research, forty-six of which were linguistic taboos while ninety-four were non-linguistic. The linguistic and non-linguistic taboos were classified as such based on human-human and human-environmental interactions. The number of taboos in human-human interaction was the same as that in human-environmental interaction on linguistic taboos. However, on non-linguistic taboos, the number of taboos in human -environmental interactions exceeds that of human -human interactions. The presence or no presence of malice detentions the nature of the tabooed acts in each of the interactions. Certain features further characterize each of these two types of tabooed acts, malicious and non-malicious.

The significances of the taboos are derived from the denotative, connotative, emotive and behavioral meanings of the tabooed acts. The significance of malicious acts of linguistic taboos is to remind people not to create a dangerous situation for themselves and their environment by controlling the words they utter. The significance of non-malicious acts of linguistic taboos is to remind people to be respectful of their parents and others and not to create an unsympathetic situation. The significance of malicious acts of non-linguistic taboos is to maintain a harmony in the community and to remind people not to create a dangerous situation for themselves and their environment. The significance of nonmalicious tabooed acts is to remind people not to create dangerous situations and to maintain a harmonious environment.

Supernatural, moral and rational reasons lie behind the DK taboos. The supernatural reasons gave birth to many taboos in terms of the interrelationships between human beings and supernatural beings, between human beings and other human beings, and between human beings and their environment. Supernatural reason was dominant in the DK taboos. The moral reasons resulted in taboos with both social and psychological aspects. The rational for taboos are based on social, cultural, psychological, and environmental perspectives.

Violating taboos has socio-cultural, physical and psychological effects. These effects ranges from less serious, such as being ashamed or being labeled impolite, to most serious, such as becoming insane or dying. To minimize these effects, the violator must take compensatory actions. In addition, if someone is about to utter a tabooed word but. suddenly realizes that it is a taboo; one can substitute that word with another word thus using a

euphemism and mitigation. The compensatory actions are mostly the same for malicious and non-malicious taboos.

The cultural values in the taboos have to do with social, environmental, and educational aspects. These values teach community members to lead a harmonious and peaceful life, to achieve environmental balance, and to possess the attitudes of politeness, wisdom, social and environmental care, and solidarity. Both internal and external factors cause the socio-cultural changes in the DK community. The internal and external factors may bring positive or negative changes to the community.

According to the DK community, the occupants of the world consist of humans and non-humans. Humans are animate concrete objects. Nonhumans consist of animate, such as animals, and inanimate concrete objects, such as stones and trees. The DK people believe that all the occupants have souls or spirits (abstract) who give powers to the objects to live or exist. This belief indicates the way the DK's mind structures the universe.

Based on the research findings it is suggested that the research findings have implications for the DK young generation's cultural heritage, DK cultural preservation, the teaching of languages to the students of Primary and Secondary Schools in the area, the education of the local community, cultural tourists or visitors, future resident" Chers, the enrichment of the Indonesian cultural references, and the enrichment of discourse analysis, sociolinguistic and the ethnographic studies.

The research findings can be a written source for the future researchers to study as well as for the documentation purposes for DK cultural preservation, particularly on taboos. The kinds of taboos, the reasons underlying them and the effects of violating the taboos can be developed to become reading materials for language teaching, particularly in teaching euphemism, and moral education. The findings can also be considered by educational and government policy-makers in developing new policies in local education and tourism programs. Hence, some suggestions are proposed to the DK's older generations, the DK's adat leaders, the DK's young generations, the local education policy-makers, the local educational practitioners, the local government policy-makers, and future researchers.

**SUMMARY**

Sociolinguistics

Sociolinguistics is concerned with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication (Wardhaugh, 1998).

Complementary Approaches

Eschewing the normal acrimony of academic debate, we might say that the various complementary approaches to the study of language each find a different aspect of the complex phenomenon to be of enthralling interest.

Print Language and Literate Culture

The technology of writing and print technology have over time not only changed the medium of language use, but irrevocably changed our way of thinking and talking about culture.

Print and Power

Institutional power has traditionally ensured cultural continuity by providing a safeguard against the unbounded interpretation texts. With the advent of print culture, the need to hand-copy texts disappeared, and so did the caste of scribes.

Cultural Identity

It is widely believed that there is a natural connection between the language spoken by members of a social group and that group's identity. By their accent, their vocabulary, their discourse patterns, speakers identify themselves and are identified as members of this or that speech and discourse community.

Language Crossing as An Act of Identity

One way of surviving culturally in immigration settings is to exploit, rather than stifle, the endless variety of meanings afforded by participation in several discourse communities at once. More and more people are living, speaking and interacting in in-between spaces, across multiple languages or varieties of the same language choose one way of talking over another depending on the topic, the interlocutor and the situational context.

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The association of one language variety with the membership in one national community has been referred to as linguistic nationalism.

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FORMATIVE TEST 2

- 1) What is the sociolinguistics approach seen in this advertisement?
- 2) What is its cross cultural and inter cultural event?



WWF Indonesia is part of the World Wide Fund for Nature (WWF) global network, which is one of the largest conservation organizations. WWF Indonesia aims to conserve Indonesia biodiversity for the well-being of present and future generations and operate with around 250 staff in 16 provinces in Indonesia.

WWF Indonesia seeks highly qualified candidates for the position of "Landscape Coordinator" for its Riau office.

WWF Indonesia is developing landscape conservation strategy and its implementation in Riau Province, as well as assisting the Government of Indonesia to mitigate human and wildlife (elephant and tiger) conflicts in the Riau Province. These conflicts are related closely to land-use planning, which have been developed mainly to support economic development. The programme involves intensive ground survey to map and verify the levels of the conflicts, land-use patterns examination and planning as well as economic analysis of the land-use.

Reporting to the Director of Species Program, the Landscape Coordinator will have the following main responsibilities:

1. Lead teams to develop the landscape strategy, which bring conservation perspective into economic development interests.
2. Coordinate various programs in the landscape: Forest Crime, HEC, Mitigation, Corporate Engagement and Park Management.
3. Supervise the programme implementation, which cover the territory of Riau Province.
4. Work closely with the public and private land users, rural communities, the Bappeda and KSDA Riau.

Qualifications:

- a. A university graduate, preferably Master degree (S2) in resource economics, development study, natural resource management or geography.
- b. At least eight years working experiences in conservation or land-use related projects for S1 degree or five years for S2.
- c. Experience with spatial planning, landscape ecology and biodiversity conservation.
- d. Ability to solve problems efficiently and adequately, develop practical solutions incorporating WWF values.
- e. Goal oriented and focused, yet able to handle and supervise several activities simultaneously.
- f. Ability to network, communicative.
- g. Proficient at speaking and writing in the English as well as in Bahasa Indonesia.
- h. Computer literate.

Interested candidates with the above qualifications are encouraged to send their application letter along with CV and salary history not later than two weeks after this advertisement to:

Human Resources Department
Kantor Taman A9, Unit A-1 II, Mega Kuningan Lot 8.9/A9 Jakarta 12950.
Fax : (021) 576 1080 E-mail : HRD@wwf.or.id

Only short listed candidates will be contacted, no telephone inquiries.

- 3) What are the boundaries of people who could use the stated in the advertisement of Drive Thru' and its language crossing as an act of identity?
- 4) What is the meaning convey in the technical terms of *Jasa Layan Antar* and the names of food that is the same worldwide?



McDONALD'S JASA LAYAN ANTAR
Sarinah Malang ☎ 0341 - 323875

Name of Caller : IBU MIMIL LUFRAN
 Address : P. DIEMG EX LL2 / 12
 Telephone Number : 562 900
 Order taken by :
 Delivered by :

Nº 058707 Date :
 Time of Call :

QTY	ITEM	PRICE	QTY	ITEM	PRICE
FOODS :			DRINKS :		
	BEEF BURGER			COCA COLA	
	CHEESE BURGER			- regular	
	DOUBLE CHEESE BURGER			- medium	
	BIGMAC™			- large	
	FILET-O-FISH			FANTA	
	McChicken			- regular	
				- medium	
2	2 Pcs McDonald's Fried Chicken	23000		- large	
	2 Pcs Hot & Crispy Chicken			SPRITE	
				- regular	
	FRENCH FRIES			- medium	
	- regular			- large	
1	nugget 6	11200		ICE LEMON TEA	
	RICE			- regular	
				- medium	
				- large	
DESSERT			ORANGE JUICE		
	SUNDAE			BLACK COFFEE	
	- hot fudge			WHITE COFFEE	
	- strawberry			HOT TEA	
				WHITE TEA	
	SHAKE			MINERAL WATER	
	- chocolate		PAKET HAPPY MEAL :		
	- strawberry		A - 1Pc F,Chc,R Drink		
	- vanilla		Hot Chicken		
PAKET HEMAT			A+ - 1Pc F,Chc,R Drink,Toy		
	PH 1		B - B burger,R Drink		
	PH 2		B+ - B burger,R Drink,Toy		
	PH 3		C - C burger,R Drink		
	PH 4		C+ - C burger,R Drink,Toy		
	PH 4 (CHC)				

Verified by :
 (Manager in charge)

TOTAL ORDER : 34 900
 SERVICE CHARGE : 4 000
 TOTAL : 38 900

Name of Caller :
 Address :
 Telephone Number :
 Order taken by :
 Delivered by :

Nº 058707

Verified by :
 (Manager in charge)

TOTAL ORDER :
 SERVICE CHARGE :
 TOTAL :

McDonald's DRIVE THRU

GRATIS!!!

Bantal Drive Thru

Selama bulan Agustus 2003

untuk setiap pembelian

Rp. 75.000,-

melalui Drive Thru

*) Persediaan terbatas & tidak berlaku kelipatannya

hadiah bulan depan



DRIVE THRU

Bantal/Sandaran

McDonald's	Fax	Telp.
• Bumi Serpong Damai	: (021) 538 0323	538 0371
• Bintaro Sektor IX	: (021) 745 1846	745 1848
• Plaza Pondok Indah	: (021) 769 5648	750 7171, 7590 9222
• Kemang	: (021) 719 9173	719 9203
• Cibubur D/T	: (021) 845 8527	8459 4223
• Kelapa Gading	: (021) 452 9128	452 9139
• Sukabumi Indah Plaza	: (0224) 211 011	210 965, 210 999
• Dago Square D/T	: (022) 250 2370	250 3913
• Gatot Subroto (Bdgl)	: (022) 732 2555	731 3333, 731 3444
• McD Satejabudhi (Bdgl)	: (022) 204 1722	204 1763
• Raya Darmo	: (031) 566 0311	566 8309/10
• McD Sidoarjo	: (031) 892 9228	892 9229
• Plaza Marina (Sby)	: (031) 841 6193	849 0552
• Mayjend Sungkono (Sby)	: (031) 562 1208	562 1013, 562 1176
• Basuki Rahmat (Sby)	: (031) 531 7519	531 7518, 531 7520
• Mulyosari (Sby)	: (031) 592 6414	592 6414, 592 6415
• Kayu Tangan (Wlg)	: (0341) 347 922	347 920, 347 921

Nantikan kejutan-kejutan berikutnya..... hanya di McDonald's DRIVE THRU




Check your answer with the key which is provided at the end of this module, and score your right answers. Then use the formula below to know your achievement level of the lesson in this module:

$$\text{Level of achievement} = \frac{\text{scores of the right answers}}{\text{Total scores}} \times 100\%$$

Meanings of level achievement:

- 90% – 100% = very good
- 80% – 89% = good
- 70% – 79% = average
- 70% = bad

If your level achievement reaches 80% or more, you can go on to the next Unit. Good! But if your level of mastery is less than 80%, you have to study again this unit, especially parts which you haven't mastered.

Key to Activity

Activity 1

- 1) The abstract is the proof that communicative competence shifted across time due to the new technologies influencing it.
- 2) The five factors that influence people to mix or switch their languages when they are writing a message through SMS are: (1) the content of the conversation, (2) the formality of the conversation, (3) the participants, (4) the effectiveness of the message, and (5) the limitation of the space.
It is a cultural phenomena as people are used to cellular phones and will not be too happy if they are considered GATEK or gagap teknologi when they do not know how to send SMS messages using the satellite provider. But, SMS messages can also be sent through the FLEXI system from the TELKOM or telephone company owned by the Indonesian government. The person will be charged household normal fare but can use the cellular phone up to a certain distance e.g. in one town.
- 3) Electronic mail or e-mail messages or known as chatting on the web.

Activity 2

Languages: Hotel and Pastry

- 1) Raisin, banana, and apple muffin
Muffin that uses fruits is considered healthy and tasty. The person really takes care and responsible for his own health.
- 2) Whole meal self-raising flour
The trend to use whole meal self-raising flour shows that people are now following the trend of back to basic from which are more nutritious.
- 3) 1 egg and 1 cup skim milk
Egg is good for the health but not too much and is combined with milk that has no fat or skim milk. It means that we get the benefit if milk without the fat.
- 4) 2 tablespoons vegetable oil and a mashed banana
Butter, margarine is omitted and changed to vegetable oil, not animal fat.
nutrition per muffin
- 5) Nutrition per muffin means that people will know exactly the amount of protein, fat, carbohydrate, dietary fibre, and cholesterol, for they are

stated clearly. So the person eating the muffin could calculate the amount of nutrition taken.

Activity 3

- 1) The diamond cut is excellent with the proof of laser imprint on the diamond. It means that besides the famous cut diamond, there is also an insurance of originality.
- 2) The clues the underlined words mean are:
 - a. luxury and fine means that the glasses are very luxurious and with very precise craftsmanship.
 - a) It is very outstanding and of high class quality
 - b) The product is especially designed and produced with care using hand made craftsmanship and 23 carat gold plated frame.

Activity 4

- 1) The first book: *Café and Bar Guide 2001* talks about how to eat realistically such as a two-course meal but very cheap for the Australian standard or people who are living in Australia, everything under \$25. The second book talks about cheap places to eat. There are 400 reviews arranged by areas and it is popular among families or people who like to travel.
- 2) Money is becoming hard to get these days and people are more wise in spending their money. Why do you have to spend more money on things that you could cheaper? Those two books are considered the popular books that you have to read if you are a member of the modern society.

Activity 5

- 1) The meanings of the underlined words are
 - a. knowing how to cook with verjuice is something worth a celebration
 - b. the product is good and something to be proud of
 - c. not really understood
 - d. changing something from mysterious into something easy to understand
- 2) They are cooked for the meals the dish will be mainly on seafood, grilled or other kinds of preparation.

Activity 6

- 1) The diagram about the connection between stress and changes of moods and behavior of people.
- 2) Mention the advertisement or slogan that has helped people to overcome the stress by the society as the secondary group are:
 - a. *Empat sehat lima sempurna* for people who eat too much or too little
 - b. The eight hour beauty sleep for people with difficulties in sleeping.
 - c. Advertisement on cigarettes packs: smoking is dangerous for your health.
 - d. Driving while drinking is prohibited.

Activity 7

- 1) The boundaries in the Indonesian society that you can find based on their religious belief and the food they eat.
 - a. The Muslim people do not pork.
 - b. The Catholic and Christian do not eat meat on Fridays considered as Sabbath day.
 - c. Vegetarian people do not eat meat or fish.
- 2) The kinds of dress people wear: for men, women, boys, girls.
 - a. to work: in a bank
 - b. to school: elementary school, secondary school, high school.
 - a. uniform for women: formal suits, for men: formal tie and long sleeves.
 - b. to school: uniforms for elementary school and secondary school, the girls wear blouses and skirts and the boys shorts and short sleeved shirts. At high school, girls wear blouses and skirts and the boys wear pants and shirts.

Activity 8

- 1) In small lecture classes, the professor might adopt a more formal style of presentation and only occasionally take questions from students.
- 2) In larger lecture classes, students may be intimidated by the size of the class and tend to ask fewer questions; these classes often take the form of lectures presented by the professor to the students.

Activity 9

- 1) Nothing special as it refers to any possible buyers: man, woman or children as long as they can pay it.
- 2) McDonald acts as one of the Indonesian companies who celebrates the Independence Day, which is actually true as it is owned by Indonesian people.

Activity 10

- 1) The organic spring chickens are considered healthy and if you do not know the importance being healthy and back to nature food.
- 2) The ingredients are organic herbs and spices, continued with organic tea or coffee, and sugar.

Activity 11

- 1) It conveyed the meaning of pearl and diamond as the symbol of the social status of prospective selected buyers who have the money to buy it.

Activity 12

- 1) The patterned variation on the laundry receipt: a) the logo of the company, b) the date, address number of the receipt, and name and address of the person, c) total pieces of clothes, d) wash, dry or others (ironing), e) delivery service.
- 2) The new service provided is the delivery service.

Activity 13

- 1) Delicious and lives up to its name connotes that taste is still number one this condition is true. It is important to build a trust among the people so that they are willing to buy the product. Home –cooked technique means that the technique is based on old recipes made by our parents or ancestors.

Activity 14

The major concern of the UIC Police department based on the thinking of :
 ... the complex interplay of language structure with social structure means that any user of language is constantly responding to and signaling social information

Conveys the signal that the best possible service is aimed at every member of the UIC, no matter what the color, origin or citizenship of the person. The aim was made clearer with additional words “do not hesitate” and “we will do our best”, that the police department is serious to what they have committed.

Activity 15

American people like to watch basketball games on TV mostly on their weekends in the evening. It shows that the American people really support the “be a good sport” slogan. Sport is a “clean” game or sportsmanship.

Activity 16

EF in a multinational corporation on how to learn English its branches are all over the world. In Indonesia, EF branches are in Jakarta, Surabaya, Malang, and other places which mean that the language crossing of English towards Indonesia and vice-versa can be seen in the words such as EF card, make-up test, academic coordinator, replacement test, kids scores, post level 10.

Activity 17

Name of food or drinks	Nationwide known	Locally known: East Java
<ul style="list-style-type: none"> ▪ Lontong Mie Tops ▪ Lontong Cap Go Meh ▪ Lontong Kare ▪ Gado-Gado ▪ Nasi Campur ▪ Nasi Rawon ▪ Nasi Kare Ayam 	<ul style="list-style-type: none"> ▪ Gado-Gado 	<ul style="list-style-type: none"> ▪ Lontong Mie Tops ▪ Lontong Cap Go Meh ▪ Lontong Kare ▪ Nasi Campur ▪ Nasi Rawon ▪ Nasi Kare Ayam
<ul style="list-style-type: none"> ▪ Es.Degan ▪ Es Beer ▪ Es Jeruk Manis ▪ Es Susu Sari Kedelai ▪ Es Blewah ▪ Soft Drink ▪ Es Soda Gembira ▪ Teh Tawar ▪ Kopi Ginseng 	<ul style="list-style-type: none"> ▪ Es Beer ▪ Es Jeruk Manis ▪ Es Susu Sari Kedelai ▪ Soft Drink ▪ Es Soda Gembira ▪ Teh Tawar 	<ul style="list-style-type: none"> ▪ Es.Degan ▪ Es Blewah ▪ Es Soda Gembira ▪ Kopi Ginseng

Key to Formative Test

Formative Test 1

- 1) The revival of interest in advertisement language that convey to people beyond English speaking audience through e-mail, television. The brand Swatch is a famous watch for youngsters that reflect the sensitiveness to environment: metal, flower, time slider, serpents' tail and firestorm. It is a combination of the future, peace, and influence of hi-tech. Based on the Zephyr Whorf hypothesis, the language influences the way people see, feel about the world.
- 2) The people who uses Levi's jeans are not only from America, Europe, but also from Asia. So, the groups of people consist of Asian people too. It is seen from the words *smaller Asian sizes are available*.
- 3) Boundaries of Calvin Klein products are for mature groups of people who wear elegant evening wear, clean lines, like leather and steel band. The size of the member in this groups are large secondary groups of the middle level social groups, and the social positioning of it or in the forms of words like stylish and sophisticated, elegant, classic, rectangular. The last one is the proof of a new future design.

Formative Test 2

- 1) It is the part of WWF Global Network aiming to conserve Indonesia biodiversity supports language crossing for sixteen provinces in Indonesia. The linguistics nationalism is Indonesia with a S2 in resource economic or development studies, or management or geography.
- 2) It coordinates against forest crime, HEC Mitigation, corporate engagement and park engagement in Indonesia: Riau, and WWF at the United Nations.
- 3) The words Mc Donald's Drive Thru' is a language crossing of people who do not have time to eat outside their home but would also like to have the products for the family or when they are driving to places outside town. Facilities stated with the list of names with drives thru' facilities made the boundaries for Jakarta, Bandung, Surabaya, Sidoarjo, Malang, Sukabumi only. Other places are not given facilities stated

above. Drive thru' is not being translated into Indonesia, but delivery service is translated into *Jasa Layan Antar*.

- 4) It means that the only thing that people will have the national identity is seen in the words *Jasa Layan Antar*. It is in line with Indonesian government regulation that all possible changes have to be carried out in reality for multinational corporation such as Mc Donald to follow the regulation. Other names are still in English.

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