

## CHAPTER 2

### THEORETICAL FRAMEWORK OF CODE SWITCHING

In this chapter, the writer will discuss several theories related to the topic of this thesis, that is, code switching. The writer will also quote some theory of several experts in code switching such as Janet Holmes, Myers-Scotton, Grumperz. Still related to the topic, the writer will also give some review about Sociolinguistics as a superior subject of code switching.

This chapter will begin with the definition of Sociolinguistics, the relation between Sociolinguistics and code switching, the definition of code switching itself, the types of code switching, and the reasons people code switch. All of these theories will be evaluated in this chapter.

#### 2.1 The Definition of Sociolinguistics

Sociolinguistics is a field of study that investigates the languages that is used in the society; who use the languages, how it is used, where and when it is used, what is being talk about, what is the purpose, and with who it is used.

Janet Holmes (2001) wrote in her book, *An Introduction to Sociolinguistics* second edition, which says:

Sociolinguistics study the relationship between language and society. They are interested in explaining why we speak differently in different social contexts, and they are concerned with identifying the social functions of language and the ways it is used to convey social meaning.

Sociolinguistics studies all the aspects influencing the choice of appropriate ways of speaking in different social contexts. Why do people have different ways of saying

things in different situation, with different participants, different topics, and different purpose of speaking?

Holmes gives an example (2001):

Every afternoon my friend packs her bag and leaves her Cardiff office about 5 o'clock. As she leaves, her business partner says *goodbye Margaret*, (she replies *goodbye Mike*) her secretary says *goodbye Ms Walker*, (she replies, *goodbye Jill*) and the caretaker says *Bye Mrs Walker* (to which she responds *goodbye Andy*). As she arrives home she is greeted by *Hi mum* from her daughter, Jenny, *hello dear, have a good day?*, from her mother, and simply *you're late again!* from her husband. Later in the evening the president of the local flower club calls to ask if she would like to join. *Good evening, is that Mrs Billington?* She asks. *No, it's Ms Walker, but my husband's name is David Billington*, she answers. *What can I do for you?* Finally a friend calls *Hello Meg, sut wyt ti?*

In the example above, there are many different ways of addressing Margaret. There are several reasons for choosing a particular form. Her business partner prefers *Margaret* to show that they are equal. Her secretary and caretaker rather used *Mrs* or *Ms* to show some respects to their boss. While her mother choose *dear* to reflects her affectionate feeling towards Margaret. Her friend used *sut wyt ti?* ('how are you?') as a greeting reflects her Welsh ethnicity. The choice of using one linguistic form rather than another is a useful clue to provide social information as shown in the example above. There is also an idiomatic expression, "language is a culture". It means that language itself reflect the background of its holder. These all are studied in Sociolinguistics field.

## **2.2 The Relation between Sociolinguistics and Code Switching**

Code switching is simply defined as using two or more languages in one conversation activity. This phenomenon generally occurs in society but people are not aware of it.

All people certainly have a good control of more than one language. The first one is of course the mother language that has been taught since childhood, and the other one

is the national language which unites the entire nations in the country. Although there are some people who have good control of more than two languages, but at minimum, they have two linguistic repertoires.

Linguistic repertoire can be described as the different variety of languages that someone can use fluently. That is the high level and low level of the language. For example the high level of Indonesian language is the official Indonesian language with the perfect spelling (EYD: *Ejaan Yang Disempurnakan*), and the low level of Indonesian language is the dialect of the Indonesian language itself, such as dialect of Javanese, Sundanese, Bataknese, and other region dialects. The choice of the code depends on the situation and the participants involved in the interactions. Typical situation, settings, interaction, and topic will use typical pattern of the code which will describing the social context of the talk. For example, a typical family interaction would be located in the setting of home, typical participants will be the members of the family member, and typical topics would be family activities. These factors will also influencing the speaker to code switch (Holmes, 2001).

And in order to code switch, that particular person must at least has two linguistic repertoires. The code switching itself nowadays has become a trend or style of speaking in a society and this style of speaking has once been studied in the Sociolinguistics.

### **2.3 The Definition of Code Switching**

A person who is able to speak one language is called monolingual. However in the modern society today, people will be considered unsociable if he/she unable to communicate with others in different languages. As a result, people today tend to learn

two or more languages to speak appropriately. A person who is able to speak two varieties of languages is called bilingual and multilingual for the one who master more than two varieties of languages. And in order to do the code switching, a person needs to be bilingual or either multilingual (Hudson, 1996).

Wardhaugh (1998) found out that it is unusual for a speaker to have command of, or use, only one code or system or variety of language, whether it is a dialect or style. This would appear to be an extremely rare phenomenon. Most speakers mastered in several varieties of any language they speak. Usually, people are required to select a particular code whenever they want to speak, and they may also decide to switch from one code to another or to mix codes even within sometimes very short utterances and thereby create a new code. Code switching also is a conversational strategy used to establish, cross or destroy group of boundaries; to create, evoke or change interpersonal relations with their rights and obligations (Gal, 1988, as cited in Wardhaugh, 1998).

Kasperczyk (2005) in her article *Implementing Code Switching in The Classroom* says that, code-switching is the swinging between two codes (both languages and/or dialects), among people who share those two particular codes.

According to Gumperz (1982) as cited in Karjo (2006), code switching is the using of two languages together alternating in one conversation or speech. On the other hand, Myers-Scotton (1988) added that code switching can involve more than two languages.

Even there are so many arguments about the definition of code switching, all of the sociolinguistics experts agree in one condition of code switching, that is, the alternation of two codes in one conversation between two or more persons who mastered more than one language or at least the variety of the language itself.

Related to the globalization in the society nowadays, which is, people are able to speak more than one language; or at least they know the high or low variety of their mother language. And in Indonesia, especially in Jakarta, where a lot of people who came from different countries or villages live, the people must be able to speak with more than one language in order to survive. Without knowing other languages people will not be able to communicate with each other and this will be an obstacle in life. That is why in a multilingual society like Jakarta, each language uniquely fulfills certain roles and represents different identities, and all of them balance one another to serve “the complex communicative demands of a pluralistic society” (Sridhar, 1996).

People, who lived in a community where two or more languages are consequently being used in their daily lives, tend to switch between the languages. This phenomenon known as code switching, in which, attracted a great deal of researchers’ attention.

## **2.4 Metaphorical Switching**

In code switching, there are two other terms called *metaphorical switching* and *situational switching*. Firstly, the writer will explain about *metaphorical switching* in this sub chapter and the *situational switching* in the next sub chapter. *Metaphorical switching* is the switching to represent complex meaning involves symbolic skill. Skillful code switching operates like metaphor is to enrich the communication. The switches are very well motivated in relation to the symbolic or social meaning of two codes. It is a characteristic of conversational style used among bilinguals or multilinguals – a rich additional linguistic resource available to them to use to convey

affective meaning of the as well as information of the speakers sentimental feeling (Holmes, 2001).

This is the example of *metaphorical switching* in Holmes research (Holmes, 2001):

Example 18

[THE WORDS ORIGINALLY SPOKEN IN SAMOAN ARE IN SMALL CAPITALS.]

Alf is 55 and overweight. He is talking to a fellow Samoan at work about his attempt to go on a diet.

My doctor told me to go on a diet. She said I was overweight. So I tried. BUT IT WAS SO HARD. I'D KEEP THINKING ABOUT FOOD ALL THE TIME. Even when I was at work. And in bed at night I'D GET DESPERATE. I COULDN'T GET TO SLEEP. So I'd get up and RAID THE FRIDGE. THEN I'D FEEL GUILTY AND SICK AND WHEN I WOKE UP NEXT DAY I WOULD BE SO DESPRESSED because I had to start the diet all over again. The doctor wasn't sympathetic. She just shrugged and said 'well it's your funeral!'

The speaker draws his uncertain feeling about the topic he is discussing in his two languages. The English provides some distance and objectivity about the topic, while Samoan expresses his shame and embarrassment of what he feel through out the topic. Holmes called this switching as *metaphorical switching*.

While Blom and Gumperz (1971) as cited in Hudson (1996), prefer that *metaphorical switching* is more focused on the ambiguous situation where the speakers decided to ignore the obvious external situation, such as the presence of new person in the conversation, and focus instead on less obvious characteristics of the people concerned, such as the changing of codes in a particular topic in one situation.

This is the example given by Blom and Gumperz (1971) cited in Hudson (1996):

In the course of a morning spent at the community administration office, we notice that clerks used both standard and dialect phases, depending on whether they were talking about official affairs or not. Likewise, when residents step up to a clerk's desk, greeting and inquiries about family affairs tend to be exchanged in the dialect, while the business part of the transaction is carried on in the standard.

The example comes from their research in a town in northern Norway, Hemnesberget, where there is a diglossic situation, with one of the two standard Norwegian languages, Bokmal as the High variety, and the local dialect, Ranamal, as the Low variety. The speakers in the example show that they are able to manipulate the norms governing the use of varieties in the same way they manipulate those governing the meanings of words by using them metaphorically.

Wardhaugh (1998) says that metaphorical switching is the changing of the topic which requires the changing of the codes and has an affective dimension on it: the situation from formal to informal, official to personal, serious to humorous, and politeness to solidarity. Wardhaugh gives the same example with Blom and Gumperz with the Bokmal and Ranamal varieties in Norway. He says that the local varieties used to express fine changing of the feeling toward others, connection with the topic, politeness to strangers, and respect to officials.

## **2.5 Situational Switching**

As what literally implied by its term, *situational switching* is the switching between the languages because of the situational changes. The languages change because of external change such as the change of the participants while speaking; a spoken person switches languages while talking to the members of the family and when with talking to the neighbors. The choice of the languages is influenced by the rules, which means that the certain language symbolizes the certain social information, so these rules are part of their total linguistic knowledge (Hudson, 1996).

Example given by Hudson (1996) is the using of standard Italian and German found in Sauris. Saurians speaking German while they are at home and speaking Italian

while outside their home. Speaking standard Italian at home would be like wearing a suit, and speaking German in the village would be like wearing beach-clothes in church. Each language symbolizes the community and has a social function in that, in which no other language could fulfill. So that is why the Saurians still keep the local German and Italian appears, and switching in between the languages while they are talking depend on the situation and the participants in the conversation.

In *situational switching*, people may not aware that they have switched languages. The motivation of switching itself is the most important factor for the speaker to code switch. Such motivation does not appear to be conscious, more over, people change the languages according to the situations in which suitable for themselves: they speak one language in one situation and another language in a different one. No changing of topic is involved (Wardhaugh, 1998).

## **2.6 The Types of Code Switching**

Basically, code switching is a switching between two languages. Even it sounds simple, but beyond the switching, it contains several rules in how to switch between the languages and the switching itself. Several linguistics experts agree and suggest these theories in their research as well. Below is the explanation of several theories from several linguistic experts especially in the types of code switching.

### **1. The Stand Alone Principle by Shoji Azuma (1998)**

Azuma (1998) is the founder of the stand alone principle in code switching. He considered that people tend to switch any segment which can be “meaningfully stand alone” in the speaker’s mind. He stated that the “meaningfully stand[-ing] alone” segments or discourses was the conjunction, sentence adverbs, and tags.



Nishimura (1985), cited in Azuma (1998), also agree to this theory. He calls them the “pragmatic connectors” following Stubbs (1984). Both “the pragmatic connectors” and the “meaningfully stand[-ing] alone” utterances refer to the same meaning; the segments which can not syntactically joined into a sentence and can be uttered alone. They are the items which can meaningfully stand alone and can be code switched. Examples quoted from Azuma (1998):

- (8) Japanese/ English  
*Soredakara, ANYWAY, asokode SMOKED SALMON katta no yo.*  
 So there bought TAG  
 ‘So, anyway, we bought smoked salmon there.’  
 (Nishimura, 1985, p.200)
- (9) Bahasa Malaysia/ English  
*Not all women are married to good providers. LAGIPULA, we want to*  
 Furthermore  
*give the best for our children.*  
 ‘Not all women are married to good providers. Furthermore, we want to give the best for our children.’  
 (Jacobson 1993a [unpublished, but see above, p. 69])
- (10) Lingala/French  
*Na-ko-zele ye, MAIS na-ko-umela na nga te.*  
 I-FUT-wait him, but I-FUT-last EMPHATIC not  
 ‘I will wait for him/her, but I will stay only for a while.’  
 (Bokamba, 1987, p.39)
- (11) Swahili/English  
*A – li – tu – ambia, THEN tu – ka – enda.*  
 He – PRT – us – tell we – CONSECUTIVE – go  
 ‘He told us, then we left.’  
 (Bokamba, 1987, p.39)

In all of the examples above, the capital letters are the switched segments and all of them are the conjunction. Each of the speakers switched languages at the conjunction and then switched again to complete the conjoined sentence. It is not clear why the speaker did not continue the switching but they only switched the conjunction. So, the conjunctions are elements that able to stand alone in speakers’ mind. Idioms, certain expression, and quoted segments are also categorized as the stand alone principles Azuma (1998).

In Azuma's (1998) research, he also stated that expressions related to number, time, and manner are often switched. Those expressions are also meaningful and can be uttered alone. Many researchers are also agreed that those expressions are certainly often being switched. Examples below by Myers-Scotton (1993) as cited in Azuma (1998):

- (12) Spanish/English  
*Oyes, y lo recibes mensual o JUST WEEKLY o como?*  
 Listen and (you) it receive monthly or or how  
 'Listen, and you receive it monthly or just weekly or what?'  
 (Jacobson 1993a)
- (13) Japanese/English  
 TWO *narade itta no yo ne.*  
 side by side went TAG  
 'The two cars went side-by-side.'  
 (Nishimura 1985, p.201)
- (14) Bahasa Malaysia/English  
*Where did you go PETANG INI, Zam?*  
 Afternoon this  
 'Where did you go this afternoon, Zam?'  
 (Jacobson 1993a [unpublished])
- (15) Finnish/English  
*Write down your name ER TALLAI PAIN*  
 this way  
 (Halmari 1993, p.1048)

All the capital letters that being switched in the examples above are related to time, manner, and number. Although there is no statistical report on it, researchers from worldwide already prove this theory by the variety of examples given above. Expression related to time, manner, number, idioms, and anything else that can be meaningfully standing alone in the speaker's mind are definitely can be code switch.

## 2. The Three Levels of Code Switching by Li Wei (1998)

Li Wei (1998), on the other hand, in his research of code switching in British-born Chinese in Tyneside, suggests the three levels of code switching. According to him, there are three levels of code switching refer to the systematize position of language alternation in the turn-by-turn organize conversation. Code switching categorized into

The following examples will explain more about the three levels of code switching given by Li Wei (1998). These are the conversation of British born Chinese which collected in Tyneside community:

- 16

- ‘but at least I understand what he says.’
- c. *ngaw*            *wei* SOLVE *di*            PROBLEM  
 I                    will solve    that/those    problem  
 ‘I will solve that problem.’
- d. *nei* FEEL *m* FEEL *dou* *nei* *yau* *mo* *gwokga* *a?*  
 you feel   not feel   pref.   you have not   country   PA  
 ‘Do you feel you do not have a country?’

In the examples above, all the capital letters show the switching itself. In Level A, the mother asking question in English but the child answers in Chinese. So, the child code switches while it is his turn to speak. This switching is later on will be considered as Intersentential code switching. In Level B, the mother does the switching by using two languages in her utterance, “*Just apples?* Dimgai m sik Yoghourt a?” These two sentences is one utterance but using two languages. This switching will be considered as Intrasentential code switching. And in Level C, the switching is in a word or a group of words that being said in different languages but still in the one utterance or statement. It is likely an insertion of word in one utterance. These two Intersentential and Intrasentential code switching will be the main theory for analyzing the code switching using by MTV VJ and BVoice presenters.

### 3. Three Proficiency Levels of Code Switching by Poplack (1980) as cited in Treffers-Daller (1998).

Poplack’s theories as cited in Treffers-Daller (1998) point out the same focus with Li Wei (1998), that is the three level of code switching differentiate by the proficiency of the code switching itself. The three levels of code switching are the Intrasentential, Intersentential, and tag switching. These will be explored more on the next paragraph. Though in the implementation, the Intrasentential and tag switching are performed in the same way.

Poplack was the first researcher who shown that the three types of code switching occurs in different portions in every speaker from different capability levels. Poplack introduced smooth and flagged switching; in which “smooth” or “skilled” or “fluent” code switching was she considered as a true code switching. In smooth switching, the transition between language A and language B, unmarked by false starts, hesitation or lengthy pause. She showed that smooth switching may exist in some bilingual speech communities, such as Puerto Rican community in New York. Smooth code switching also considered as Intersentential code switching (Treffers-Daller, 1998).

Whereas another type of code switching was “flagged switching”. In flagged switching there are no such element marked in smooth switching. It means that the speaker tend to pause while code switch and the words usage relatively limited. Flagged switching exists among the French – English bilinguals in Ottawa-Hull (Treffers-Daller, 1998).

The newest type of code switching is tag switching that also known as Intrasentential code switching. Treffers – Daller (1998) found out that this type of switching was the emergence from the two types of switching before. This switching was called Intrasentential code switching or tag switching or switch between sentences, because of the switching only at the fillers and tags, which are situated at the borderline of the sentence. Example of this switching is Turkish-German code switching.

Actually beside the theories explained above, there are still so many more theories about types of code switching. But the writer only focused on Intersentential and Intrasentential code switching which will be used for classifying the result of code switching used by the MTV VJ that the writer observed in the field of code switching studies.

## **2.7 Reasons For Code Switching**

People switch code within a domain or social situation while there is an obvious change in their situation. When people move to a country with different language form from their homeland, they tend to switch from their mother language to the new language in their new country.

The same thing happens while a country is a multilingual country which means there is more than one language used as a common language in one country. For example, Indonesia especially Jakarta, is the big city with thousand backgrounds of the people living in it. There are Javanese, Sundanese, Batakese, and so on. While people recently move from their village to Jakarta, usually they still carry their mother languages, and sometimes, it slipped into their speech. This incident can be simply called as code switching.

Beside the movement from one country to another country, globalization is one of the factor which motivated people to switch code. Television, radio, and internet, give effect to the language used in one country. In Indonesia, people tend to insert English words in their conversation even the context of their topic do not have any connection to the English language. This means they just mix the two languages, Indonesia and English, and they considered it as a trend of speaking nowadays.

Beside the trend factor, Holmes (2001) gives some reasons why people tend to code switch between the languages in the society. This is the explanation from Holmes included the examples:

## 1. Expression of solidarity

People sometimes switch code when there is a change in the social situation such as a new comer to easier explain the switch. Even the switching was only a greeting, but it expressed the solidarity status on it. So, this kind of switch related to a particular participant or addressee. In Polish family living in Lancashire in 1950s used Polish at home but switch to English when they are talking to each other while the priest called. The switch reflects a change in the social situation and takes positive account of the presence of a new participant. This is what be meant by switching to expressed the solidarity status.

### Example 8

[*The Maori is in italics.* THE TRANSLATION IS IN SMALL CAPITALS]

Sarah: I think everyone's here except Mere.

John: She said she might be a bit late but actually I think that's her arriving now.

Sarah: You're right. *Kia ora Mere. Haere mai. Kei te pehea koe?*

[HI MERE. COME IN. HOW ARE YOU?]

Mere: *Kia ora e hoa. Kei te pai.* Have you started yet?

[HELLO MY FRIEND. I'M FINE]

The rest of the meeting will be conduct in English but Sarah switch to Maori to greet Mere to show the solidarity status since Mere was a Maori.

## 2. Ethnic identity maker

A speaker may also switch to another language as a sign of group membership and share same ethnicity. Even the speakers are not very expert in the second language; he/she may use short phrases and words for this purpose – to signal the speaker's ethnic identity and solidarity. Because in the society nowadays, people tend to feel closeness while their speaking mates are able to speak the same language as they did even though probably they are not coming from the same country as well.

### Example 9

(a) Tamati: *Engari* [SO] now we turn to more important matters.  
(Switch between Maori and English)

- (b) Ming: Confiscate by Customs, *da gai* [PROBABLY]  
(Switch between English and Cantonese Chinese)
- (c) A: Well I'm glad I met you. OK?  
B: *andale pues* [OK SWELL], and do come again. Mm?  
(Switch between Spanish and English)

The switching above is called emblematic switching or tag switching; it simply an interjection, a tag, or a sentence filler in the other language which serves as an ethnic identity marker. In (a), Tamati used tag at the beginning while in (b), Ming used tag at the final of his utterance. While in (c), two Mexican Americans or Chicanos insert the Spanish tag indicate their ethnic background to their future relationship. The tag served as a solidarity symbol between two minority ethnic group members who previous conversation has been entirely in English.

### 3. Changing of the topic

A switch may also reflect a change in other dimension such as status relations between the people and the formality of their interaction. In the formal situation, usually codes bring along the status of the speaker, such as conversation between doctor – patient, administrator – client, usually expressed in high level of language while friendly neighborhood conversation are generally expressed in low level of language. This feature also occurs in the changing topic of discussion between friends while they are changing the topic or situation from the informal situation into the formal situation.

#### Example 10

[BOKMAL IS IN SMALL CAPITALS. Ranamal in lower case]

Jan: Hello Petter. How is your wife now?

Petter: Oh she's much better thank you Jan. She's out of hospital and convalescing well.

Jan: That's good I'm pleased to hear it. DO YOU THINK YOU COULD HELP ME WITH THIS PESKY FORM? I AM HAVING A GREAT DEAL OF DIFFUCULTY WITH IT.

Petter: OF COURSE. GIVE IT HERE...



The example shows the changing in the topic of discussion, from the personal interaction into a more formal transaction; and the language from Bokmal to Ranamal. Therefore, the switches indicated the social status and the topic being discussed. However, sometimes people switch code because they can not find the right words in their own language and they used English to represent their meaning. This is because the limitation of the vocabularies in the mother language, or because the efficiency of words usage. Karjo (2006).

Example quoted from Karjo (2006).

[ENGLISH IS IN SMALL CAPITALS. Indonesia in lower case]

John: Hai Stan, gimana kabarnya?

Stan: Baik, bagaimana istrimu sekarang?

John: Oh dia sudah baikan, baru seminggu keluar dari rumah sakit.

Stan: Bagus. BY THE WAY, HOW'S THE STOCK MARKET TODAY?

John: GOOD. BULLISH AS USUAL.

Stan: OK, I'LL START TRADING TONIGHT.

The conversation started with Indonesia and switch into English while they were talking about their job. They used the phrase, “stock market” in English because the noun phrase was hard to explain in Indonesia.

#### 4. To quote someone

The switch concerns only on the words that the speaker claimed is the quoted from other person. This way the switch acts like a set of quotation marks. By quoting the quotation marks, the speaker gives the impression – which may or may not be accurate – that these are the exact words the speaker used. Other reason for switching is to quote a proverb or a well-known saying in another language. Here are the examples:

Example 11

[The Maori is in italics. THE TRANSLATION IS IN SMALL CAPITALS]

A Maori person is recalling the visit of a respected elder to a nearby town.

‘That’s what he said in Blenheim. *Ki a matou Ngati Porou, te Maoritanga I papi ake I te whenua.* [WE OF THE NGATI POROU TRIBE BELIEVE THE ORIGINS OF

MAORITANGA ARE IN THE EARTH]. And those Blenheim people listen carefully to him too.'

Example 12

[The Chinese is in italics. THE TRANSLATION IS IN SMALL CAPITALS]

A group of Chinese students are discussing Chinese customs.

Li: People here get divorced too easily. Like exchanging faulty goods. In china it's not the same. *Jia gou sui gou, jia ji sui ji*. [IF YOU HAVE MARRIED A DOG, YOU FOLLOW A DOG, IF YOU'VE MARRIED A CHICKEN, YOU FOLLOW A CHICKEN.]

The switching are to give impression of how important the proverb or the quotation in the speaker's speech. As the result, the listener will pay more attention on what the speaker said in other language.

5. For affective functions

Switching a code can be used to show the feeling of the speaker. The speaker switches code to express his/her emotional feeling, and the hearer does not have to understand the meaning but can receive the affective meaning of the speaker whether he/she happy, excited, sad, angry, mocking the hearer, and so on. Switching for affective purpose can be also to give dramatic effect and amusement. Here is the example:

Example 14

[Patois is written in italics]

With Melanie right you have to say she speaks *tri different sort of language when she wants to. Cos she speak half Patois, half English and when im ready im will come out wid*, 'I day and I bay and I ay this and I ay that. I day have it and I day know where it is'...And then she goes '*Lord God, I so hot*'. Now she'll be sitting there right and she'll go. It's hot isn't it?, you know, and you think which one is she going to grow up speaking?

The example above shows how Polly used her ability in the two codes for affective purpose and Melanie was being parodied and sent up. Many students switch to their local dialect while they make joke or say something rude about their teachers or other persons. They switch from the high level of language into a low level of language. This is how the code switches for affective purpose.

Other example below is a grandfather switch code to show his anger and disapproval of the children's behavior.

Example 15

[The German is in italics. THE TRANSLATION IS IN SMALL CAPITALS]

In the town of Oberwart two little Hungarian speaking children were playing in the woodshed and knocked over a carefully stacked pile of firewood. Their grandfather walked in and said in Hungarian, the language he usually used to them:

'Szo! Ide dzuni! Jeszt jeramunyi mind e kettuotok no hat akkor!'

[WELL COME HERE! PUT ALL THIS AWAY, BOTH OF YOU, WELL NOW]

When they did not respond quickly enough he switched to German:

'Kum her!'

[COME HERE!]

In Oberwart, German is the language used in school and officialdom. Accordingly, the family usually used Hungarian at home. The Hungarian express friendship and solidarity, and the German puts the addressee at a distance. The grandfather switches from Hungarian to German to express his authority, anger and disapproval of his grandsons/daughters' actions.

6. To emphasis meaning

Code switching can also be used as reiterative or repetitive to stress the meaning which has been said before by the speaker. The speaker might tell the hearer what he/she meant, but the hearer does not understand or get what the speaker means. So, the speaker switch code to tell the hearer what he/she meant to by repeated his/her meaning in other language. Grumperz (1982) cited in Karjo (2006). Here is the example:

A: No, no umphumile. You are out. Hhe-e, o tswile.

[NO, NO YOU ARE OUT. YOU ARE OUT. NO, YOU ARE OUT]

B: No, I'm not.

A: You are out, o a bona he o qadile hape. That why I don't want to play with you. Heyi wean o a bora. That is why ke sa battle go tsahmeka lewena.

[YOU ARE OUT, YOU SEE, YOU HAVE STARTED AGAIN. THAT IS WHY I DON'T WANT TO PLAY WITH YOU. HEY YOU, YOU BORE MED. THAT IS WHY I DO NOT WANT TO PLAY WITH YOU.]

Speaker A repeated his/her disapproval and madness to speaker B. But because speaker B does not receive speaker A intention, speaker A must keep repeating his disapproval and madness to speaker B in other language in order to explain and clarify his/her meaning. The reason speaker A switched code is to emphasizing speaker B who being considered as a boring person. As shown in last line of translation in the example above, “You are out , you see, you have started again. That is why I don’t want to play with you. Hey you, you bored Med. That is why I do not want to play with you.”

There are still many theoretical frame work focused on code switching such as theory of Matrix Language Frame (MLF) by Myers-Scotton (1993), Model of Bilingual Language Modes by Grosjean (1988), and other related theories. But the writer pays more focus on the types of code switching and code switching as a trend of speaking especially among young people in Jakarta. And for the case study of this research, the writer takes music programs presenters who code switch while presenting the music programs; such as MTV VJs as the trend setter music program model and the comparison to the BVoice Radio music program produced by the Bina Nusantara students. Later on, the core of this research will be conducted in chapter three including the analysis, explanation, and the result of the research.