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PROCEEDING
DISCOURSE ON LANGUAGE AND CULTURE

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DISCOURSE ANALYSIS

LANGUAGE AND CULTURE

ENGLISH PROCEEDING

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FOREWORD

The honorable lecturers and beloved students of the English Study Program

It is widely acknowledged that for a college or university, the quality of academic atmosphere is not merely achieved through the implementation of *Tri dharma.* It is, however, determined by academic publishing. Academic publishing, by its nature, is intended to disseminate research findings and critical analyses on various topics to academic circles either internally or externally. Besides, it significantly contributes to the degree of academic quality toward the whole academic life in a college or university.

Nowdays, in line with the global demand toward the professionalism of lecturer, the Indonesian higher education department has set out a strict regulation that requires lecturers to publish their articles in journal or proceeding. In our context, the English proceeding which has been prepared by the English Study Program is strategically an important step to the fulfillment of the current demand of being "professional lecturer". Therefore, we have to endorse the existence of the English proceeding by encouraging the lecturers and even the students to publish their articles.

More particularly, the presence of the English proceeding qualifies the distinguished characteristics of analysis that the lecturers are concerned with. What makes different from this edition is the focus, that is "language and culture". Nine articles look closely at the interesting issues such as language and gender, the politeness strategy in Manggaraian marriage proposal, taboo words in menstrual advertisment, the situation of Manggaraian language use, codeswitching used in facebook and so forth.   I believe that those issues offer new insights and perspectives to the English lecturers and the students in conducting future studies.

As the head of the institution, I would like to convey my sincere gratitude to those persons who have contributed in their own ways for the success of the first publishing. First, Father Raimundus Beda, M.Hum as the head of the English Study Program who keeps on supporting the lecturers in contributing their articles in the English proceeding. Second, the board of editors who have worked hard to prepare the first edition of the English proceeding. Third, my appreciation is highly addressed to the lecturers and the distinguished writer, Prof. Dr. Ni Nyoman Padmadewi, MA, who have presented their papers on seminar and published them in the journals. Hopefully, this proceeding is very valuable for the improvement of the academic quality at the English Study Program.

Ruteng, 2016
The Head of STKIP St.Paulus Ruteng

Dr. Yohanes Servatius Boylon, MA.

FOREWORD

I would like to praise the Almigthy god for His mercy and blessing upon the efforts of accomplishing English proceeding in this semester. The English proceeding is the most significant academic work and progress for English Study Program. At the same time, by producing English proceeding, the academic culture and atmosphere begin to grow at our beloved study program. Therefore, were are very proud of it as our great work ever.

In this first edition, the articles discuss a variety of topics on sociolinguistics and literature. All the articles have been presented by the English lecturers on seminar throughout this semester. Some articles reveal the research findings, while others essays are concerned with critical issues on language and gender. Aboveall, the articles show the lecturers' interest on language and culture.

On this occassion, I would like to address my appreciation and gratitude for the lecturers who have contributed their articles. In particular, I would also like to send my best regard and thank to Prof. Dr. Ni Nyoman Padmadewi, MA as the guest writer. Her article provides insights, inspirations, and benefits to our future investigation on language and gender.

I am aware that this proceeding can not be produced as it is, without the involvement and support of the institution and Yaspar foundation. For the head of Institution, Dr. Yohanes Servatius Boylon, MA, I would like to thank for his encouragement and motivation to the English lecturers in publishing their articles in the proceeding. A high appreciation is conveyed to the head of Yaspar foundation for the financial support given.

Last but not least, I do hope that all the articles published in this proceeding are useful for the academic improvement of the English lecturers, the students, and other researchers.

Ruteng, 2016

Head of the English Study Program

FOREWORD

The relationship between language and culture has fascinated, kept on fascinating, people from a wide variety of backgrounds. Language is used to maintain and convey culture and cultural ties. Different ideas stem from differing language use within one's culture and the whole intertwining of these as such. Culture is the beliefs and practices governing the life of a society for which a particular language is the vehicle of expression. Therefore, everyone's views are dependent on the culture which has influenced them, as well as being described using the language which has been shaped by that culture.

The understanding of a culture and its people can be enhanced by the knowledge of their language. People are brought up under similar behavioural backgrounds or cultural situations but however speak different languages, their world view may be very different. In other word, different thoughts are brought about by the use of different forms of language. Different languages will create different limitations, therefore a people who share a culture but speak different languages, will have different views of this globe. Still, language is rooted in culture and culture is reflected and passed on by language from one generation to the next.

Regarding to this, English Study Program of Saint Paul College held a seminar dealing with discourse analysis on language and culture. This has been settled to be used as the main concern of all paper for the sake of comemorating the youth vow. The gist of this seminar is to sensitize audience to many facts and problems concerning language and culture, including the affect as well as effect, which to a large extent is relevant to our real life as a group of community in society.

Prof. Dr.Ni Nyoman Padmadewi,M.A. in her paper entitled "The Language of Men and Women (A Discourse Analysis Viewed from Balinese Culture Perspective)" stated that in using language, men tend to be direct and women, on the other hand, like to keep and maintain connection in the form of indirectness. This can be seen from the characteristics of the languages used. Women used more polite languages than men. Further, she said that education determines the power and solidarity. Yet, above all, this must be viewed from cross culture perspective. Cognitive system is higly expected to be improved in order to be more flexible, condusive and dynamic in using the language.

Raimundus Beda, M.Hum. in his paper entitled "An Analysis on Code Switching used by Adults in Facebook" found that all three types of code-switching suggested by Poplack that is tag-switching, inter-sentential switching and intra-sentential switching appeared in Facebook. Further, Beda said that the reasons why people do code-switching in Facebook are talking about particular topic. This tends to be the most reason for people do code-switching. Then, it is followed by repetition for clarification, be emphatic about something, quoting somebody else and the last one is expressing group identity.

Tobias Gunas, M.Pd. in his paper "Manggaraian Language Use in Langke Rembong Subdistrict and Its Implications to Language Maintenance" stated that the situation of Manggarain Language use in Langke Rembong subdistrict is

highly complex. Families and schools indicate unstable situation of Manggaraian language use, while *adat* leaders demonstrate a very stable language situation. Consequently, the situation of Manggaraian language may change extremely or positively. Then, it is highly recomended that the attempts of language maintenance should involve wider local communities, beginning from families, schools, universities to local government.

Fatmawati, M.Pd. in her paper "The Cohesiveness and Coherence of texts in English Textbooks" emphaizes that the correct use of a standard grammatical structure and the consideration of situational context are not the only resources fro creating a text. There is still another important resource that needs to be considered in order to produce a text. This third resource refers to the way the clauses used in a text go together (the unity of cluses). There are two components determining the unity of clauses in a text that is the contextual properties of a text referred to as coherence and cohesion which stands for the internal properties of the text.

Yosefina Rosdiana Su, S.S., M.Pd in her paper "Gender's Perspectives toward the Issues of Women and HIV/AIDS in Reba McEntire's *She Thinks His Name was John*" is investigating about gender values portrayed in a Song. The song she investigates presented a strong intention that women can be unintentionally become the victims of HIV/AIDS. In her investigation, the writer intergrates the sociological perspectives of Gender and the facts about women and HIV/AIDS reflected in the song. She consideres that the character of "She" illustated in Reba McEntire's *She Thinks His Name Was John* is the gender representation toward the issues of Women and Interpersonal relationship, Women and HIV/AIDS Transmision, and the Gender Based Violence.

Yustus Sentus Halum, M.Pd in his paper entitled" Linguistic Diversity and the Poverty in a Globaling World" reconfirmed that as globalization increases, so does the loss of human languages. People find it is easier to conduct business and communicate with those outside their own culture if they speak more widely used languages like English, Chinese, Hindi, Spanish or Russian. The major framework for this article is that economic globalization should foster language attitudes in that context our current linguistic diversity is not sustainable. People are facing fundamental changes in their societies, changes brought about by the consequences of economic globalisation. Therefore, maintaining the world's languages should go hand in hand with achieving and maintaining a larger strategy for cultural survival.

Yosefina Helenora Jem, M.Pd through her paper wants to analyze "Taboo in Advertising". She considers that taboo concept such as menstruation exists in society. It happens due to the lack of education, misunderstanding and misinterpretation. However, nowadays ads for woman hygiene product are so many such as *hers protex, hello kitty, charm body fit, etc*. Through those ads, women as the target of the product are influenced to buy the product. The success of the ads to promote those products shows that menstruation is not seen as something which is dangerous or ashamed anymore. It, then, can be said that ads are able to disguise the concept of taboo dealing with menstruation. The way how

ads disguise menstrual taboo concept is done through visual softening taboo, textual softening taboo and visual textual softening taboo.

Sebastianus Menggo,M.Pd. in his paper "Language planning and language policy**"** confirmed that language planning is a government authorized, long term, sustained, and conscious effort to alter a language's function in a society for the purpose of solving communication problems. He emphasized that there are five logical argumentations of LPP that highly promoted namely language loyalty, language enrichment, ethnic revitalization, nationalism, and legitimacy status. Yet, above all LPP has educational goals.

Ruteng, 2016

EDITOR

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THE LANGUAGE OF MEN AND WOMEN
(A DISCOURSE ANALISIS VIEWED FROM BALINESE CULTURE PERSPECTIVE)

Ni Nyoman Padmadewi
The Ganesha University of Education Singaraja Bali

ABSTRACT

Abstract: The Language of men and women. The paradigm of studies in language and gender has recently been focused on two major things, namely first, a study which put emphasis on the fundamental language differences between male and female (e.g. Smith-Hefner, 1998; Tannen, 1990); and secondly, studies related to an argument that the different language between male and female occurs because of the male domination toward female (e.g. Spender, 1987). Based on the empirical studies, it can be stated that Western societies which are considered to have more awareness on gender equity admitted that language of male and female is different (either because of fundamental difference or domination). If Western societies feel its differences, it is suspected that the same phenomena will be found out if the research is conducted in Easten societies whose awareness on gender equality is not the same like those of Western world. This phenomena attracts the researcher's attention to have further research toward Eastern societies which has different kinds of cultures like those in Western world.

The present study aimed at analyzing the utterances of Buleleng (a district in Bali) people to find out the features of female and male language in naturalistic conversations. Besides, the characteristic of Buleleng society which tend to put less emphasis on gender difference deserves to be investigated in order to find out whether or not such a rather insensitive-gender- different society is also reflected in their utterances. The data of naturalistic conversations were collected toward the husbands and wives of 40 families with various educational background. They were analysed based on the theories of interactional sociolinguistics which combines the concept of society, culture and language (Schfrin, 1989). The data analysis shows that there are centain characteristics of male and female languages which indicate the phenomena of superiority toward others.

Keywords : gender, superiority

Abstrak: Bahasa Laki laki dan Perempuan. Paradigma kajian Bahasa dan gender fokus pada dua hal pokok yakni pertama, kajian yang menekankan perbedaan perbedaan utama antara laki laki dan perempuan (e.g. Smith-Hefner, 1998; Tannen, 1990), kedua, kajian terkait argumentasi bahwa perbedaan bahasa antara laki laki dan perempuan terjadi karena dominasi laki laki terhadap perempuan (e.g. Spender, 1987). Berdasarkan kajian empirik, orang barat yang mempunyai kesadaran lebih akan kesetaraan gender mengakui bahwa sesungguhnya bahasa laki laki dan perempuan berbeda (karena perbedaan yang fundamental atau karena dominasi). Kalau orang barat menyakini bahwa adanya perbedaan, diduga bahwa jika dilakukan sebuah penelitian, fenomena ini juga terjadi di orang timur yang mempunyai kesadaran kesetaraan gender berbeda dengan orang barat. Fenomena ini menarik perhatian para

peneliti untuk terus melakukan penelitian terhadap orang timur yang mempunyai jenis budaya yang berbeda dengan orang barat.

Penelitian ini bertujuan untuk menganalisa ucapan ucapan orang buleleng (sebuah kabupaten di Bali), bahasa laki laki dan perempuan dalam sebuah percakapan yang alamiah. Selain itu, karakteristik orang Buleleng yang cendrung mengabaikan perbedaan gender layak untuk ditelusuri untuk mengetahui apakah sensitifitas tersebut juga tercermin dalam ucapan mereka. Data percakapan dikumpul dari suami dan istri dari 40 keluarga dengan latar belakang pendidikan yang berbeda. Data dianalisis dengan menggunakan teori interactional sociolinguistics yang menggabungkan konsep tentang masyarakat, bahasa dan budaya (Schfrin, 1989). Hasil analisis data menuunjukan bahwa ada karakteristik tertentu dari bahasa laki laki dan perempuan yang mengindikasikan fenomena superioritas satu dengan yang lainnya.

Kata Kunci: gender, superioritas

INTRODUCTION

Research on language and gender has attracted the attention of sociolinguists since Lakoff's research (1976) about Women Language which inspired many sosiolinguists to further research on the relation between language and gender. Since the emergence of Women Language (WL), a lot of research was conducted to justify or to confirm the phenomena of WL. Despite the emergence of pro and con claims about the phenomena, it is in fact a universal finding that the language of men and women is different (either because of fundamental differences or because of domination). This finding has inspired many socioilinguistis to carry out further research on the area.

Lakoff and Tannen (1990) in Tannen (1994) conducted research on an American couple of husband and wife to analyse their linguistic strategies. The research, however, had a methodological weakness since it was conducted toward a superficial situation of a movie. Despite Tannen's research was conducted on unnatural situation, Tannen's findings indicate that there are diferences between husband's and wife's linguistic strategies.

If in western countries (which have relatively higher gender equality than those of eastern countries) it was found out that there were differences between strategies of husband and wife, it is predicted that the differences between male and female speech patterns will emerge more clearly in Balinese's society whose gender equality and socioculture is not like those of western world. Based on the

fact, the study on language and gender of which subjects were Balinese was significantly worth conducting.

In relation to the fact presented above, therefore, the purpose of the present study is to investigate the language of men and mowen in doing spontaneous natural conversations.

THEORETICAL FRAMEWORK
The Theory of Language and Gender

There are three theories which are used to explain the phenomena of the language of men and women, such as 1) The Male Dominance Theory, 2) The Sex Roles Socialization Theory, and 3) The Appropriate Register Theory (Ayim, 1997:25-81).

The male dominance theory states that the general dominance of men and boys over women and girls will be reflected in their language pattern. Men are considered as the dominant group so they try to maintain their control and superiority (Kramarae, 1980:84 in Ayim, 1997).

The sex roles socialization theory states that the differences of women's and men's talks are due to the socialization process they experience. Children learn what behaviour is considered appropriate for them both from the way adults treat them and by modelling the behaviour of adults. From both of these sources, they learn that males and females behave differently, and males are more dominant.

The appropriate register theory claims that gender differences in speech style are influenced by the outside culture, the status, the social role and the social opportunities of the speakers. In other words, the differences of the utterances are because of the context of talking not because of their sex differences.

In explaining language phenomena, those three theories do not stand by itself. In some cases, the Dominance Theory is true, but in another case, the Role Socialization Theory is more accurate, and in certain phenomena, the Register Theory is insufficient to explain the phenomena happened. Therefore, the three theories can still be used so that they can be complete one another in explaining the phenomena of gender differences in language.

2.2 Speech Act Theory

Speech Act Theory started with the observation that language could be used not just to describe the world, but to perform actions; the focus was communicative acts performed through speech. In discourse analysis, speech act theory offers a set of rules by which particular speech actions can be defined (Scfhiffrin, 1994:407).

Austin (1962) differenciates three kinds of acts related to utterances. They are locutionary act, illocutionary act and perlocutionary act or often shortened as locution, illocution and perlocution. Locution is stated as the speaking act or saying something with word meaning and sentence meaning which are appropriate with the meaning according to the syntactical rules. In this case, the intention and the function of the utterances are not discussed. Illocution act means the action to do something. In this stage, the intention, the function and the forces of the utterances are discussed and analysed. While perlocution can be defined as the effect which are made by the speaker through saying something.

RESEARCH METHODOLOGY

Subjects of the study were forty spouses who live in Buleleng regency with various educational backgrounds. The data were spontaneous conversations in daily activities. The data were collected using participant observations. The observation was supported by conversation recording. The whole data were then analysed based on descriptive qualitative method. To support the analysis, the data were also analysed quantitavely in order to determine the frequency of uccurances of particular utterances.

FINDINGS AND DISCUSSION

The result of data analysis showed that there were differences between the language of husbands (men) and wives (women). The differences can be stated in the following table.

Table 1. The differences of Men and Women Languages

No.	Husband	Wife
1	More often used direct commands (imperative sentence)	Commands were often stated indirectly (by using questions)
	Commands were stated directly and rarely followed by the words 'tolong' (help), 'tulung' (help) or the particle 'ja'	Used the words 'tolong' (help), 'tulungin' (help), particle 'ja' to soften the commands
	Commands were often followed by explanations which referred to things outside himself to strengthen the commands.	Commands were often followed by explanations which reffered to herself in order to give reasons why the commands were given and why the wives did not do the commands themselves
	Rarely used address terms	Nearly always used address terms
	More frequently used assimetric form of address terms	More often used honorific form of address terms
2	More frequently used the expressions which showed high self convidence, like: 'ah gampang' (that's easy), 'be orahin' (I've told you), 'sing kenken' (it doesn't matter)	hardly used such kind of expressions
3	More frequently used certain exclamatory words to show his upset, such as : 'tuh', 'bii', 'bah'	Upset often showed by silence and sullen face.
4	More often used certain expressions to show less respects, like 'mandul' (couldn't have children) for a boy who couldn't take any decision, 'kerdil' (very little) for a boy who didn't have any initiative.	Hardly used such kind of expressions
5	More frequently used certain words for negative conotation, e.g.'setate' (always)	Rarely used that expression.
6	Disagreements were expressed in unclear way, e.g. 'terserah gen' (up to you), 'kemo nae' (why don't you go there?), 'kanggo Luh' (it's up to you)	Disagreements were expressed indirectly through the use of questions
	Disagreements were expressed explicitly.	
	Disagreements were expressed through going out or physical action of turning face.	
7	Apology was expressed by silence	Apology was expressed explicilty
8	Rarely said thanks, thanks were expressed by silence	Thanks were expressed explicitly
9	Sometimes used direct quotations	More frequently used direct quotations
10	More frequently changed the topic of conversation	Rarely changed the topic of conversation
	Changing the topic of conversation to regain his position as the center of attention	Changing the topic of conversation to make a priority to the information that should be known by husband.
11	Interruption was done to show superiority	Interruption was done to show high anthusiasm and involvement in conversation
12	More frequently used sarchastic statements	Sarchastic statements were usually expressed by the wives of low level of

13	Less used silence in conversation	More frequently used silence
	Silence was more often used to show refusal and unwillingness to confess the superiority of wife.	Silence was used to show obedience, powerlessness, doubt to the information stated by husband.
14	Less used questions	More often used questions
15	Rarely praise wife	More often praise husband

The table above shows that there are differences between the language of men (husbands) and women (wives). This finding supports the previous findings of Lakoff's research (1976) and Tannen's (1990) which state that the language used by female is different from those used by male.

The language differences found in the present study were clearly seen from the men languages which always try to achieve and maintain the higher position and protect themselves from others' attempt to put them down. Men likely always struggle to preserve independence and avoid failure.

Women (wives), on the other hand, try to keep and maintain connection. This can be seen from the characteristics of the women languages. They used more polite languages than men (husbands). Directives are more frequently stated in the form of indirect orders in order to respect the husbands (men). Women also more frequently used honorific terms of address towards their husbands than their husbands towards their wives. If they want to show disagreements, women will express it indirectly by using questions, and do not like to show opposition. For them, life is to preserve intimacy and avoid isolation.

The results of data analysis toward the whole conversations indicate a strong tendency that men more frequently put themselves superior than the women. There is a systematic tendency that women more frequently put themselves subordinative eventhough in several occasions they are sometimes superordinative. This paradigm is reflected in their conversations in which husbands more frequently used directives, interupted wives, changed the topics of conversations, used sarcastic utterances and more frequently used asymetric terms of address than wives.

The number of explicit directives used by husbands (with university background) was significantly more than those uttered by wives, which was about

23 times by husbands and only 4 times by wives (with university background). This finding indicates that husbands more frequently acted as persons with more power and used orders as a primary means of establishing status by telling others what to do. Wives, on the other hands, acted as persons who take orders and therefore they are of lower status.

In relation to this, Tischler et.al (1983, 17-19) mentioned that education is one of the sources of power. Wives of high education in fact can make themselves to have higher status therefore have more possibilities to have more power. However, the frequncy of directives used by husbands of high educational background shows an indication that high education does not always lead people to have power. High education makes people to have higher cognitive complexcity so that they are able to be in stage of evaluating things and this is reflected in their linguistic behaviour and they are able to make linguistic refinement; while those of low educational background are not able to achieve that high cognitive complexcity so that their ability to understand certain behaviour will not be as high as those of higher ones, and as a result their utterances are not as refined as the higher ones.

The teaching of tradition that wives have to respect husbands and therefore is expected to use honorific address terms has generatively formed different behaviour between men and women in Balinese society. The concept of the sex role socialisation of gender and language (Ayim, 1997) claims socialization as a means by which male-female power differences are internalised and translated into behaviour producing properly dominant men and submissive women.The impact of the early socialization is so powerful that form perceptions in the mind of Balinese people that wives should respect their husbands as the heads of their families,   and   therefore   are   considered   appropriate   if   husbands   give orders/commands to their wives. Wives, on the other hands, are considered as good and behaved wives if they willingly take the orders and ,on the contrary, will be considered impolite or even accursed if they give orders/commands to their husbands.

Further analysis toward the characteristics of orders or directives used by husbands and wives shows that there is certain differences between the directives used by husbands and wives. In general, husbands used explicit directives with different explanations from the wives. Husbands used directives with explanation/reasons from outside of themselves in order to strengthen their orders, while the wives give orders with explanation from within themselves in order to explain why they give the orders and can not do the actions themselves. In other words, wives give the orders because they do not have any other choice. The example is the following utterance '*Bu ambil sepatu Bapak, cepat Bu, biar tidak terlambat*' (Mom, take my shoes, hurry up, otherwise I'll be late). The purpose of this command was to give instruction to the wife to take the husband's shoes as soon as possible so that the husband will not be late. This was an actualization of how husband exercised power toward the wife. Different command was given by the wife '*Pak, jemakang jep perabote to, batis yange sakit*' (Pa, please take that thing, my leg is very painful'). The utterance used by the wife showed that she asked her husband to take the thing because she could not do it herself (her leg was very painful), while the explanation of the husband's command in the previous example (otherwise I'll be late) referred to the reason of strengthening his command in order to make it done as soon as possible by his wife.

In relation to the concept of power by Tannen (1990), it is stated that giving orders is considered as a marker of higher status, while taking order is a marker of lower status. In this concept, order is given by the speaker and is done by the listener for the sake of the speaker. However, different phenomena was found in the present study. Orders could be given by the speaker and was done by the listener but it was done not for the sake of the speaker but for the sake of the listener. The example is the following utterance '*Pak, minum obatnya sekarang*' (Pa, take the medicine now). This order was given by the wife to the husband in order to make the husband drink the medicine. The utterance showed that the wife gave an order to her husband but the order was given for the sake of the husband (as the listener) not for the sake of the wife (as the speaker). This argumentation

supports the view of Tannen (1990) that order is not only used to gain and to maintain status, but also to achieve solidarity and to show connection.

In addition to giving orders explicitly, orders can also be given indirectly. Wives gave more indirect orders than their husbands did. There is a common opinion that the tendency of women to give orders indirectly are considered as a marker that wives feel reluctant to show their demand towards their husbands.

Indirectness is difficult to understand without cross cultural perspective. In Balinese culture, womens' indirectness seems to be caused by their reluctance in giving orders to their husbands explicitly. As it is stated previously, husbands are always the heads of the families, and normatively it is a compulsory that wives have to serve their husbands, therefore it is considered very common and logic if husbands give more orders to their wives but not vice versa.

Giving indirect orders is found in all groups in this study, but it is more used by wives. The orders can be given by using statements or interrogative sentences. The indirectness is interpreted as providing alternative choices to listeners for doing or not doing the orders without causing any conflicts. By giving the choices, the indirectness can imply to creating polysemy of meaning. In this context, it will be an advantage for the speaker that if indirect orders are given, the speaker will have the opportunity to modify their utterances if the intention is not achieved (i.e the order is not done). Beside that, there is a psychological effect on the side of the husbands (the listeners) that they will willingly do the orders without being instructed by their wives explicitly.

In spite of the fact that indirect orders are more used by the wives, then it does not mean that this strategy was dominated by the wives. The analysis showed that this strategy was also used by husbands but in less frequency of use compared to wives.

Considering the educational background possesed by husbands and wives, it was a strong indication that the level of education the wives have, had correlation with the language choice they used. The higher the level of education of the wives the variation of the language chosen tended to show more respect to their husbands. The higher the level of education the wives have then the higher

the level of their solidarities, and the lower the education the husbands have the higher and the more explicit the level of superiority they have. Therefore, the continum of power and solidarity stated by husbands and wives as the speakers and the listeners became flexible and dynamic.

Among all groups of husbands, it is clearly seen that the superior behavior was significantly clear and real on the husbands of low educational background, while those of high educational background generally show higher tolerance and considerate linguistic behaviour to their wives. Based on this finding, it can be stated that in general husbands had more power than wives, but in certain occasions husbands could also show their soliderities. On the contrary, wives more frequently put themselves on the continuum of solidarity, in spite of the fact they can perform higher power on certain occasions as well.

This finding can be explained by Palmer's point of view (1996) which states that individuals interpret and act according to conceptual categories in the cognitive system (in Littlejohn, 1991). In this context, the role of education influence the intrepretive scheme in the cognitive system of the individuals. With this intrepretive scheme, a speaker can make sense out of an event by placing it in a larger context of meanings. The schemes are developed during the maturation of the individual by moving from relative simplicity and generality to relative complexity and specificity. For that reason, speakers with low educational background will have different intrepretive scheme with those of high educational background and this will be articulated in the forms of utterances. This phenomena leads into a tentative clonclusion that education influence the the use of language choice.

CLOSURE

Considering that there are indications that educations can contribute to language choice used by individuals, it is expected that the interlocutors need to improve their cognitive system in order to be more flexible and dynamic in using the language in order to make the intention of the conversations established without conflicts. By understanding the cognitive system differences which are

reflected in linguistic behaviour, it is hoped that the communication among interlocutors can be condusive. However, this study is limited to only qualitatitive analysis, deeper analysis with more shopisticated analysis is needed in the future in order to see whether or not education significantly affects the use of language in conducting natural and spontaneous conversations.

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AN ANALYSIS OF CODE SWITCHING
USED BY ADULTS IN FACEBOOK

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Abstract. An Analysis Of Code-Switching Used By Adults In Facebook. Facebook, as one of the world's largest social network website that allow the users to contact with other people, share experience, ideas, information, and communicate online, is one of such electronic media where code switching and code mixing usually happen. The users of Facebook have their own style in writing when they comment the other user's status or when they update their own status. In this case, code switching is often used by the users of Facebook not only youths but also adults in order to communicate easily with their friends. The use of code-switching becomes a trend now as the result of globalization era. This phenomenon encourages the writer to write this article to know the types of code-switching occurring in the facebook among adults. So, the analysis of the data is focused on the three types of code-switching suggested by Poplack.

Keywords: Analysis, Code Switching, Adults, Facebook

Abstrak. Analisis alih kode (*Code Swtiching*) yang digunakan orang dewasa dalam Facebook. *Facebook,* sebagai sebuah media sosial yang paling banyak atau paling sering digunakan oleh orang-orang di dunia. Melaui media ini orang dapat membangun kontak dengan orang lain, membagi pengalaman, ide, informasi dan berkomunikasi dengan menggunakan jaringan internet, yang mana terjadilah proses pengalihan code dan campur code. Para pengguna facebook memiliki gaya penulisan tersendiri ketika mereka memberikan komentar terhadap status dari para *Facebookers.* Hal ini tidak hnya terjadi di kalangan kaum muda tapi juga orang dewasa. Pengunaan alih kode menjadi trend dalam era globalisasi ini. Situasi ini mendorong penulis untuk menulis sebuah artikel untuk mengetahui jenis-jenis alih code berdasarkan teori Poplack, yang sering dipakai dalam kalangan *facebookers* dari kalangan orang dewasa yang sekaligus menjadi fokus tulisan ini..

INTRODUCTION

Language is a system of signs which we use to communicate each other. According to David and Rebecca (2007:1) "Communication is a matter of letting the other people knowing what we think, language has an important role in human life and has several usages for human as a means of communication and interaction in community life". Nowadays, as the globalization era, it cannot be denied that knowing English language is one of the most important tools in order to face our bright future. Since English language became the international language, all people are required to learn English so that we can easily communicate and share experiences, ideas with their friends in all over the world through the social networking service, but in other side it will be a problem for people who could not speak and write in English. In this case, we are required to become bilingualism. It is necessary to become bilingualism in social life which purpose to make the communication more easily and to reduce misunderstanding especially between people who come from different languages and different social background.

Facebook, as one of the world's largest social network website that allow the users to contact with other people, share experience, ideas, information, and communicate online, is one of such electronic media where code switching and code mixing usually happen. The users of Facebook have their own style in writing when they comment the other user's status or when they update their own status. In this case, code switching is often used by the users of Facebook in order to communicate easily with their friends but for some users code switching is used for several reasons such as: talking about a particular topic,quoting somebody else, be emphatic about something, repetition for clarification, expressing group identity, etc. According to Poplack (1980:113), there are three types of code-switching that is always used by people in Facebook such as: tag-switching, inter-sentential switching and intra-sentential switching. Based on the writer observation, those three types of code-switching suggested by Poplack appeared in Facebook either in creating or updating status or in commenting the status. Many users tend to use code-switching in Facebook because it will be easy to

communicate with the other user who comes from other country which have different language. The use of code-switching also becomes a trend now as the result of globalization era.

This phenomenon encourages the writer to write this paper under the title An Analysis of Code Switching Used by Adults in Facebook. Adults are chosen as the object of this research because the users of Facebook are all group of people. So, the writer is only focus on code-switching used by adults in Facebook. The analysis of the data is focused on the three types of code-switching suggested by Poplack.

CODE-SWITCHING

Definition of Code-switching

Code switching is a change by a speaker (or writer) from one language or language variety to another one. Code switching can take place in a conversation when one speaker uses one language and the other speaker answers in a different language. A person may start speaking one language and then change to another one in the middle of their speech, or sometimes even in the middle of a sentence. For example, from the speech of a German immigrant in Australia: *Das handelt von einem secondhand dealer and his son.* "This is about……………………" (Jack and Richard, 2010:89). This also occurs in the Facebook in which the users use code switching when they update their status and also in commenting the others status. The users usually code switch from Manggarain language into Indonesian language or code switch from Indonesian language into English language. Some of users from India usually code switch from Indian language into English language. This phenomenon is well-known as code switching.

According to Wardaugh (2006:101) code switching (also called code mixing) can occur in conversation between speakers' turn or within a single speakers' turn. It can occur between sentences (intersententially) or within a single sentence (intra-sententially). Code switching can arise from

individual choice or be used as a major identity marker for a group of speakers who must deal with more than one language in their common pursuits.

Furthermore, Gal in Wardaugh (2006:101) says that "code switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations. Hymes in Chaer (2006:108) also said that code switching has become a common term for alternate us of two or more language, varieties of language or even speech styles. It is occurred by changing the language during the same conversation.

The Types of Code switching

According to Wardaugh (2006:104), there are two kinds of code switching, they are:

a. Situational Code switching

Situational code switching occurs when the languages used change according to the situations in which the conversant find themselves: they speak one language in one situation and another in a different one. No topic change is involved.

b. Metaphorical Code switching

Metaphorical code switching occurs when a change of topic requires a change in the language used. As the term itself suggest, metaphorical code switching has an affective dimension to it: you change the code as you redefine the situation: formal to informal, official to personal, serious to humorous, and politeness to solidarity.

According to Liu in Hidayat (2012: 6), there are three kinds of code switching. They are: Mechanical switching, Code-changing and Tag switching.

a. Mechanical switching

It occurs unconsciously, and fills in unknown or unavailable terms in a language. This type of code switching is also known as s mixing. Code mixing occurs when a speaker is momentarily unable to remember a term, but is able to recall it in different language.

b. Code-changing

Code-changing is characterized by fluent intra-sentential shifts, transferring focus from one language to another. It is motivated by situational and stylistic factor and the conscious nature of the switch between two languages are emphasized.

c. Tag-switching

This involves the insertion of a tag in one language into an utterance that is otherwise entirely in the other language. We can see example, so he asked me for money.

From another perspective, Poplack (1980:563) categorized code switching in three types, they are:

d. Tag-switching

Tag-switching involves inserting a tag or a short phrase in one language into an utterance that is otherwise entirely in another language. This type of code switching occurs most easily for the reason being that tags typically contain minimal syntactic restrictions thus not violating syntactic rules when being inserted into monolingual sentences.

e. Inter-sentential switching

Inter-sentential switching occurs at clausal or sentential level where each clause or sentence is in one language or another. Occurring within the same sentence or between speaker turns, this type of codes witching requires its speaker to be fluent in both languages in order to conform to the rules of the languages.

f. Intra-sentential switching

Intra-sentential code switching is a type of code-switching that occurs within a clause or sentence boundary. It occurs in the middle of a sentence.

The Function of Code switching

According to Appel and Muysken (2006:89), there are six main function of code switching, they are:

1. Referential Function

Code switching involves lack of knowledge or facility in a language. Hence, bilingual speakers code switch when they do not know the word or when a certain concept is not available in that language. Language is also chosen because it is more appropriate or suitable to be used for a particular topic.

2. Directive Function

This participant-related function of code switching aims to include or exclude a person from a part of a conversation such as by using a familiar or foreign language to that person.

3. Expressive Function

Speakers use more than one language to stress their identity or feeling to others in the conversation.

4. Phatic Function

Code switching is used to show a change in tone and emphasize parts of a conversation that are of importance.

5. Metalinguistic Function

The speakers sometimes code switch in order to comment on another language.

6. Poetic Function

Words, puns and jokes in one language are switched to another language for the purpose of amusement or entertainment.

The Reasons Why People Code-switch

Hoffman in Hidayat (2012:3) stated that there are seven reasons why people code-switch, they are as follow:

1. Talking about a particular topic

People sometimes prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels more free and comfortable to express his or her emotions, excitements or even anger in a language that is not his or her everyday language.

2. Quoting somebody else

People sometimes like to quote a famous expressions or saying of some famous figures.

3. Emphatic about something

Usually, when someone who is talking use a language that is not his or her native tongue suddenly wants to be emphatic about something, as Hoffman stated "he or she either intentionally or unintentionally will switch from his or her second language to his or her first language.

4. Interjection (inserting sentence fillers or sentence connectors)

Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may occur intentionally or unintentionally.

5. Repetition used for clarification

When a bilingual wants to clarify his or her speech so that it will be understood more by listener, he or she can sometimes use both of the languages that he or she masters saying the same utterance (the utterance is said repeatedly)

6. Intention of clarifying the speech content for interlocutor

When a bilingual person talks to another bilingual there will be lots of code switching and code mixing that occur. It means making the content of his or her speech runs smoothly and can be understood by the listener.

7. Expressing group identity

Code switching and code mixing can also be used to express group identity. The way of communication of academic people in their disciplinary groupings are obviously different from others group.

Factors influence code-switching

There are some factors that cause people do code-switching according to Beardsome (1991: 38). They are:

g. Bilingualism

It cannot be avoided that the ability to use to speak more than one language is a basic factor of code-switching. Most of the world's population is bilingual or multilingual.

- Speaker and partner speaking

  Communication is the process of expressing ideas between two participants of conversation. Speaker needs partner speaking to communicate and code switching could appear if both use and understand well.

- Social community

  An individual lives and cooperates in one community either in monolingual or bilingual community. Now most communities are bilingual that use two languages in their interactions. In this case, an individual will be influenced by social community directly.

- Situation

  Usually code switching occurs in relax or informal situation. This situation is closer with daily conversation and for writers is also described as their habitual communication.

- Vocabulary

  There is not appropriate word or when there is a lack of vocabulary in one language. The inability to find an appropriate word or expression in one language makes people change the word or phrase from one to another language or it can be combined together.

- Prestige

  Globalization era has lad people must able to speak more than one language, especially English. For many young people code switching becomes own style which is hoped to be modern and educational one. They switch language because of prestige.

FACEBOOK

Definition of Facebook.

Facebook is a social network website that provides an extensive number of features for its users to socialize and share information about them. Here, the users can sign up on the website with a valid e-mail address and create a profile page, allowing them to keep updated with friends' social activities, upload photos, share links and videos and connect with the other users. One of the main features is the News Feed where the users can publish status updates and share with the other users in their network. The status updates posted on users' profiles pages will then available to be replied or commented at the time by other users, make it an synchronous situation. Thus, Facebook has become the leading social network platform on the Internet and a vital communication tool globally.

METHOD

In this study, the writer used *descriptive qualitative research design*. Hatch (2002: 1) says that *descriptive qualitative research design* refers to describe the natural setting and meaning of the data. This study aimed at describing all the natural events or the data taken from the facebook. He adds that this study is dealing with collecting the real data and doing real analysis.

In this writing, the data have been collected from the list of friends in the writer's account. They are from different background as the students, teacher, worker, etc. The data that have been collected are in the form of status update including the comments to find out the types of code-switching used by the users that will be analyzed. Based on this observation, the writer can see that code-switching plays an important role in creating status and also in commenting the status. It looks like very interesting when we read their status and their comments in which they use more than one language. It seems that

code-switching is trend to be used in the social networking. It helps the users to be more creative and easily to connect with the other users from all over the world.

FINDINGS AND DISCUSSION

There are many kinds or types of code-switching proposed by some scholars. According to Wardaugh (2006:104), there are two types of code-switching that is *situational code-switching* and *metaphorical code-switching*, then Ping Liu stated that there are three types of code-switching that is *mechanical switching*, *code-changing* and *tag-switching*. From another perspective, Poplack (1980:563) stated that there are three types of code-switching that is *tag-switching*, *inter-sentential switching* and *intra-sentential switching.* This last perspective proposed by Poplack will become the main focus to be discussed and to be analyzed in this paper. Those three types of code-switching tend to be the most occurrences in Facebook. It will be analyzed such as follow:

1. Tag-switching

According to Poplack (1980:563), tag-switching involves inserting a tag or a short phrase in one language into an utterance that is otherwise entirely in another language. This type of code-switching occurs the most easily for the reason being that tags typically contain minimal syntactic restrictions thus not violating syntactic rules when being inserted into monolingual sentences. The example is as follow:

Egiz Banggur

kostq . . .sepih h h.orang pi malming mua.a,a, ,aku.ga .jouk.k.k.. . .

Christian Efremus Samzu Oh, ia22l mi nntn td, tp pulank duluan n skrg diprjalanan mw pulank kost

Bertho De Santos @kae Tito: mai cee kos hoon ga kae,,,,inung gu ise kesa erlan ew,

Sastry SanDrin upus sa tmanin eee

Christian Efremus Samzu Ase bento@ wne mai kt akun ga, ta lut kaut ga lako data murin jaran gay lako hoo aw

The user Egis Banggur in his status update has inserted the word *pi, ga* and *jo'uk*. The meaning of the word *pi* is go to, the word *ga* is only as a compliment to show the characteristic of the Manggarain language, and the word *jo'uk* means pensive or sitting alone. The sentence can be read: it's so quiet, my friends have gone for weekend, I am alone. The others who give comment in this status also have inserted the word *sa*, *ga*, *ew* and *aw*. The word *sa* means saya or I, then the word *ga*, *ew* and *aw* are only to show the characteristic of Manggarain dialect.

<u>Eva Moralez</u>

BB uda turun 3kg...pengen 2kg lg deh...smoga brhasil program ku kali ini.....

<u>Yanthy Davegax</u> yang bener tu ka

Tag-switching occurs in this status by inserted the word *deh* that is the Javenese language. The word *deh* that is used in this sentence does not violating the rules of the sentence. In commenting the status the other also uses the word *tu and ka,* and these words do not violating the rules of the sentence. The function of the words used is only to show that the user uses two languages in commenting the status.

2. Inter-sentential switching

According to Poplack, inter-sentential switching occurs at clausal or sentential level where each clause or sentences are in one language or another. Occurring within the same sentence or between speaker turns, this type of code-switching requires its speaker to be fluent in both languages in order to conform to the rules of the language. The example is as follow:

<u>Multiana Zelvianty Suciadi</u>

My lovdy is going to borong today,,,

Jalan sendirian,,,

Sembeng koe lite yo Mori,,,

In this example the user starts from English sentence, then code-switch into Indonesian then into Manggarain. *Jalan sendirian* means he walks alone, and *sembeng koe lite yo Mori* means May God bless him. These sentences can be

read: my lovely daddy is going to Borong today, he walks alone, may God bless him.

3. Intra-sentential switching

According to Poplack, intra-sentential code-switching is a type of code-switching occurs within a clause or sentence boundary. It occurs in the middle of the sentence. This type of code-switching also occurs in creating status and in commenting the status in Facebook. The example is as follow:

Flaurent Hadur

Professor dari kualalumpur bilang :kite kcwa tak jumpa komodo,jauh''malaysie mau tengok komodo tp tk bise..
salam hangat dr exotic pak prof!

Dewi Wangari salem buet die..

The user in this status code-switch from Indonesian language into Malaya language that occurs in the middle of the sentence, that is: *kite kcwa tak jumpa komodo, jauh2 malaysie mau tengok komodo tp tak bise*. The sentence means: we are unsatisfied because we have come from far away to see Komodo dragon but we could not. This sentence can be read: Proffesor from Kualalumpur said: we are unsatisfied because we have come from far away just to see Komodo dragon, unfortunately we could not.

Egiz Banggur

nuk. K k,Pa n mama ,mga mrka sehat slalu.love u.ma,pa.. . .mat pg dumay. .

The user in this status update, code-switch from Manggarain language into Indonesian, then into English. The sentence start from Manggarain language, then in the middle of sentence switch into Indonesian language then switch into English and the last switch into Indonesian. The sentence can be read: *I miss my dad and mom, I wish they are always okay, I love you Dad and mom, good morning Facebook.*

Milda Yuliana

Saya merindukan_m0e ewm 24l min☺
c0£ek 24l mindaku :-P — bersama Nandyck Sontani.

Nandyck Sontani @Elyckdaku: jhehehe,,mbul☺ miss u honey @enu nat: pastix popo....aminnn

Milda Yuliana Enu_ iyo0o Sygg, pasti ewm. .

Milda Yuliana Naydaku_ jhehe, mbugul, , l0ve u.

In this status update, intra-sentential switching is not only occurs in creating the status but also in commenting the status by the other users. When the user updates her status she starts by using Indonesian language then code-switch into Manggarain language in the middle of the sentence. The sentence can be read: *I miss you my lovely boy, poke my lovely boy, with Nandyck Sontani.* The other users who comment the status also use intra-sentential switching in which the code-switching is occurs in the middle of the sentence such as: *Ellyckdaku…jhehe…mbul-)miss you honey.* In this comment the other user code-switch from Manggarain language into English language. The next comment also uses intra-sentential switching in which the user code-switch from Manggarain into Indonesian language such as: *Enu_iyooo syg, pasti ewm.* The last comment also uses intra-sentential switching that is: *Naydaku_jhehe,mbugul,,,love u.* In this sentence the user code-switch from Manggarain into English language.

Vania Adelfina

OlLynd Gley Gunawan

gara" ketiduran akhirnya Telat makan MALam,,,saking beratnya ne mata mau buka..kong asi kad hang hitu gAaa,,,,diet kad wie ho'o..©Ҡ©к©Ҡ©к,;)

In this status update the user also code-switch from Indonesian into English language. Intra-sentential switching occurs in the middle of the sentence. The repetition for clarification is also used in this sentence such as: *kong asi kad hang hitu ga,,,,diet kad wie ho'o*. The word *diet* is used to clarify the sentence *kong asi kad hang htu ga* so that the others who read this status know that the sentence *kong asi kad hang hitu ga* is the same meaning with the word *diet*.

Anhey Chetya

Adh kcian bgt Novita,,,,ko gk bza mnjd the best d x faktor,,,,dahl suarax bgs bgt tw,,,,

Intra-sentential switching is also occurred in this status in which the user inserted the sentence *the best x-factor* between Indonesian languages. In this status the user also tend to talk about a particular topic that is about the winner of Indonesian X-Factor and also be emphatic about something, the user is unsatisfied that the winner of Indonesian X-Factor that is not based on the user's wishes.

Dimas Satyawardhana

Mungkin kalian ada yang tidak akan setuju dengan pernyataan saya ini. Yang jelas saya heran dan geli melihat teman-teman SMA yang dengan bangga dan riangnya berkonvoi sambil mencorat-coret seragam, putar kota dengan motor yang menderu mendesing. Mungkin memang ada kelegaan.Sebab dulu memang banyak tekanan.Tetapi bukankah UNAS yang lalu telah berjalan dalam kecarut-marutan?Bukankah UNAS dilalui dengan berbagai jawab yang dapat diakeses dengan mudah hingga tiada tempat bagi kejujuran?Bukankah UNAS telah menjadi representasi kegagalan sistem berpikir bangsa ini? Lalu mengapa kalian begitu bangganya lulus dengan cara demikian? Ataukah sebenarnya ini adalah simtom yang kian membuktikan bahwa pendidikan kita memang tak mampu mengarahkan anak didik kepada rasionalitas dan kebeningan hati nurani??

UNAS nyontek?!Lulus, kok bangga???????? Huffffffffffffffffffffffffffffffff

In this last example of intra-sentential switching it can be seen that the user code-switch from Indonesian language into Javanese language. It can be seen in the word *nyontek* and *kok*. In this status the user is also talking about a particular topic that is about the result of national examination. The choices of words also show us that the user has a high level education so that in this status it is also to express group identity.

CONCLUSION

After analyzing the data, it comes to the conclusion that Facebook users mostly did code-switching. The data presents that all three types of code-switching suggested by Poplack (1980:563) that is tag-switching, inter-sentential switching and intra-sentential switching appeared in Facebook. From those three types of code-switching, intra-sentential switching tends to be the most used by the users in Facebook as in the data analysis there are fourteen status updates which used intra-sentential switching. Then inter-sentential switching as the second of the most used by the users in Facebook as the data analysis shows that there are nine status updates which use inter-sentential switching. The last one is tag-switching that is only five status updates which use this type of code-switching. Based on the reasons why people do code-switching in Facebook, talking about particular topic tends to be the most reason for people do code-switching. Then followed by repetition for clarification, be emphatic about something, quoting somebody else and the last one is expressing group identity.

SUGGESTIONS

Based on the result of this analysis, the writer has some recommendations or suggestions such as follow:

a. For other researcher

This research finding could give inputs for the other researcher who will discuss about code-switching. It is suggested to analyze more than this analysis such as the functions of each type of code-switching. It is also suggested to analyze on code-switching in another written literary works such as: song, novel, poetry, drama scripts, etc.

b. For Facebookers

It is also suggested that Facebook users have to consider some factors in creating the status such as: to whom they are speaking, the word choice and respect each other. Moreover, it is also intended that Facebook users

can avoid misunderstanding among those who are not understand well certain words in other language.

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MANGGARAIAN LANGUAGE USE IN LANGKE REMBONG SUBDISTRICT AND ITS IMPLICATIONS TO LANGUAGE MAINTENANCE

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Abstract: Manggaraian Language Use in Langke Rembong Subdistrict and Its Implications to Language Maintenance. This article presents the research findings concerning the situation of Mid Manggaraian Language Use in family, school, and *Adat* leaders. Two main questions were proposed to be sought for the answer in the investigation: (1) how is the situation of Manggaraian language use in Langke Rembong Subdistrict in family, school, and Adat leaders? And (2) what are the implications to language maintenance? The study was designed in survey research method in which the data were gathered through questionaires. The respondents involved in the research were randomly selected from three domains: family, school, and Adat leaders, with a total of 300. The data yield that the situation of Manggaraian language use tend to greatly vary in those three domains. In Families, the situation of Manggaraian language use is unstable, that is 64.86%. The same situation is true for school domain, that is 59.18%. However, *adat* leaders have preserve a very stable language situation of Manggaraian language use, namely 93.05% .Such different situation of Manggaraian language use can be positive or negative for its survive. Therefore, it is worth to be maintained by all Manggaraian native speakers involving families, school, local government, and universities.

Key words : Manggaraian language, use, maintenance

Abstrak : Pemakaian Bahasa Manggarai di Kecamatan Langke Rembong dan Implikasinya terhadap Pemertahanan Bahasa. Artikel ini mendiskusikan hasil penelitian tentang situasi pemakaian Bahasa Manggarai Tengah di Kecamatan Langke Rembong pada tiga ranah, yaitu *keluarga, sekolah dan lingkungan adat*. Dalam penelitian ini, ada dua pertanyaan utama diajukan: (1) bagaimana situasi pemakaian Bahasa Manggarai di Kecamatan Langke Rembong di lingkungan keluarga, sekolah dan adat? Dan (2) apa implikasinya terhadap pemertahanan bahasa? Metode penelitian survei digunakan dalam penelitian ini dengan kuesioner sebagai teknik pengumpulan data. Responden berjumlah 300 yang dipilih secara acak dari tiga ranah tersebut. Hasil penelitian mengungkapkan bahwa situasi pemakaian Bahasa Manggarai tampaknya sangat beragam pada tiga ranah tersebut. Situasi pemakaian BM dalam ranah keluarga menunjukkan kondisi tidak stable (64.86%), sedangkan pada ranah sekolah, situasi pemakaian BM tampak lebih rendah dan sangat tidak stabil (59.18%). Tetapi, pada ranah tokoh

adat situasi pemakaian BM sangat stabil (93.05%). Situasi demikian boleh jadi positif atau negatif bagi kehidupan BM. Karena itu, upaya pemertahanan BM perlu dilakukan segera, mulai dari lingkungan keluarga, sekolah, pemerintah daerah, dan universitas

INTRODUCTION

a local language is used not only as a means of communication by people in the same speech community, but also it strengthens ethnic group. As the ethnic symbol, a local language ties the integrity of the ethnic group and characterizes the ethnic group identity. Moreover, a local language is the most important component of speech community. In this regard, many ethnic groups employ 'a distinctive language' related to their ethnic identity (Holmes,2001:175). Manggaraian ethnic group, for instance, is a particular speech community in which the speakers speak Manggaraian language. The local language is widely employed by Manggaraian people in intra ethnic group interaction and communication .

Language is always in state of flux where it is possible to change over time. It can be clearly seen that many ethnic groups are now facing with the shift of situation in using their native languages. There are many factors that contribute to the situation of language use in ethnic groups. Those factors are associated with cross ethnic group interaction, demography, dominance of a major language, economy and politics (Holmes, 2001:58-59). In addition to the factors, Wardhaugh (1992:101) considers bilingualism as 'problem' that brings about the change of linguistic situation. Consequently, languages of ethnic groups become inferior against the dominance of major languages as speakers tend to shift the existing languages. The linguistic situation of minor (local) languages is now becoming worse along with the stream of globalisation where people make a wider contact with others in two or more major languages.

Manggaraian language is employed in West Manggarai, Manggarai, and East Manggarai. These regions have particular regional dialects in terms of accents, certain vocabulary, morphology, and syntax, which are unintelligible. However, in spite of their differences in dialects, Mid Manggaraian can be

understood by speakers in both West and East Manggaraian regions. Particulary, this research reveals the situation of the Mid Manggaraian language used in Langke Rembong subdistrict.

The term 'situation' refers to the extent in which the Mid Manggaraian language is used by the speakers in family, school, and tradditional circle. It is very crucial to look at the situation of the Mid Manggaraian language in Langke Rembong for some reasons. First, it is the capital of the Manggarai regency which is the centre of affairs on bureaucracy, politics, education, and business for the surrounding subdistricts. Second, the population is heterogenous and mixed. Third, the number of outsiders (non- Manggaraian native speakers) is significantly increasing. Fourth, the degree of contact between insiders (the Manggaraian native speakers) and outsiders (non- Manggaraian native speakers) tend to be closer and widely opened. The last, the language choice of the Manggaraian speakers in the domains of family, school, and tradditional circle greatly varies. These reasons, therefore, are considered as the factors that cause the changing situation of the Mid Manggaraian language use in Langke Rembong subdistrict, which is more preserved in the villages.

Furthermore, the situation of the Manggaraian language use that the study pertains to is drawn upon two questions as briefly formulated: (1) how is the situation of Manggaraian language use in Langke Rembong Subdistrict in family, school, and *Adat* leaders? And (2) what are the impications to language maintenance? On the basis of the problems, the study is aimed at describing the situation of the Mid Manggaraian language use in Langke Rembong subdistrict.

From the side of sociolinguistics, the study of language use and situation is grounded on the related theories such as language choice, speech community, bilingualism, diglossia,language maintenance, and minority language. Therefore, this part reviews those theories briefly. Every community has its own particular characteristics which are mainly associated with language, values, and linguistic norms. This community is called as speech community. Bloomfield (in Cakrarwati, 2011) states that a speech community is defined as a group of people who interact with others by means of language. similarly, Spolsky (as cited in

Cakrawati, 2011) considers that speech community refers to 'all the people who speak a single language and so share notions of what is same or different in phonology or grammar'. According to these concepts, the members of the same speech community should share linguistic norms. That is, they share understanding and values of attitudes toward language varieties which are used in their community.

More specifically, Montgomery (1995 :175) has identified a speech community as a group of people with common features, namely : (1) a language in common, (2) common ways of using language, (3) common reactions and attitudes to language, and (4) common social bonds (i.e. they tend to interact with each other or tend to be linked at least by some form of social organization). Thus, a speech community has its own characteristics including culture, language, values, and attitudes in their community. As it is also related to the Mid Manggaraian speech community, the speakers are tied together by those shared features. For instance, they employ Manggaraian language as a means of interaction among them. In using the Mid Manggaraian language,the speakers comply with the particular ways and the norms appertaining to.

The present condition proves that speech communities do not speak only a single code to fullfil their needs and communication demand in a wide range of circumstance. The members have to choose more than codes to get in touch with others in interaction. In this situation, there is not, by no means, a single factor of using various languages in particular contexts. According to Holmes (2001:20-21), different choice of language (code) in many speech communities is mainly caused by language domain and social factors. For the former one, speakers choose one code or another based on the domains of language use. In the Manggaraian speech community, the speakers may use Manggaraian language at family and cultural domains, while they speak Indonesian language at school, offices, or in other formal contexts. The latter one, it can be that a speaker chooses a code which is more appopriate with a particular context (e.g. participant, topic, function, setting, and so forth). Further, the forms of language choice that the speakers of the speech communities are code-mixing and code-switching. In most

situations, code-mixing and code-switching turn out to be common phenomenon in spite of their complexity in interaction.

The discussion pertaining to the changing situation of language use cannot be ignored from the case of bilingualism or multilingualism. Bilingualism or multilingualism is the extent in which speech communities interact with others in two or more different languages. Hamers and Blanc (in Cakrarwati, 2011:12) maintain that bilingualism is "the state of a linguistic community in which two languages are in contact with each other in interaction; therefore, a number of individuals are bilingual. Bilingualism is generally triggered by a number of affecting factors such as the need of a wide range of communication, politics, economics, language planning and policy, intermarriage, education and culture, nationalism and political federalism. Yet, Hoffman (in Cakrawati, 2011:12) identifies three important reasons of becoming a bilingual speake, namely membership, education, and administration. Every country or even within different speech communities, the condition of bilingualism is of high variation. In Indonesia, the majority of people is a bilingual of Indonesian language and one regional language (inncluding Manggaraian speakers). Apparently, many factors have significantly contributed to such linguistic situation, among them are language planning and policy, politics, education and culture. In Indonesia, the pattern of bilingualism consists mainly of Indonesian language (BI) and regional language (BD).

In line with the research findings on bilingualism, there are two folded sides of the effects. A number of studies reveal that bilingualism on education was proved to be effective and positive (Cummins, 1989; Krashen, 1996; Greene, 1997). Based on these studies, two languages could facilitate the learners in developing their first language literacy and in acquiring comprehensible inputs of the second language. This situation contributes much to additive bilingualism. What is more is that by additive bilingualism, minority languages can be at the same time preserved. On the other hand, other studies (Fillmore, 1991) found the opposing findings against bilingualism, which is negative for the existence of minority languages. It occurs in the situation where the speakers of minority

language persist to be under pressure of majority language. Consequently, they have negative attitude against their language and then shift to majority language. This can promote subtractive bilingualism.

In an bilingual society, speakers use two codes for different functions and domains. It is called "diglossia" according to Holmes (2001:27), which refers to the use of High and Low varieties. High variety (H) is highly respected, while Low variety (L) is not respectful. Besides, High variety is used in formal contexts, and Low variety is spoken in informal contexts. This is such a narrow concept that does not fit with the real situation. In Indonesia, it is regulated that Indonesian language is an official language which is employed for formal purposes, and regional languages are used for daily interaction within the speech communities. What happens so far? Indonesian language is dominantly extended over the domains of regional languages, which in turn endangers the existence of minority languages.

In Langke Rembong subdistrict, the majority of people is Manggaraian native speakers who mostly speak Indonesian most of their time. Families tend to interact with their children in Indonesian language rather than Manggaraian language. Consequently, their children prefer Indonesian much more to Manggaraian language. At its worst, schools do not provide ample opportunities to students to communicate in their first language. This situation indicates that diglossic situation has been changing much. Therefore, the aim of the research is to examine the situation of the mid Manggaraian language use in family, school, and tradditional circle in Langke Rembong Subdistrict.

RESEARCH METHOD

This study was designed in survey research method which involved 300 respondents, selected randomly from families, students of senior high school, and *Adat* leaders in some traditional villages around Langke Rembong Subdistrict. The questionaire was used to gather the data from the respondents in three domains. Fifteen items of questions were devised and delivered to the respondents of the families in six *Kelurahan*, the students of the selected schools, and *Adat* leaders. Three sessions were taken in obtaining the data from the

questionaires. The first session was conducted to the respondents of the selected families, the second one was directed to the respondents of the students, and the last one was administered to the respondents of *Adat* leaders. The data were analyzed in descriptive statistics, that is to determine the percentages of using the Mid Manggaraian language in those three domains.

FINDINGS AND DISCUSSION

The current research is concerned with the situation of the Mid Manggaraian Language Use in three domains, namely : family, school, and *Adat* leaders. The results of data analysis demonstrate how the Mid Manggaraian language is used in the three domains in Langke Rembong Subdistrict.

The Situation of the Mid Manggaraian Language Use in the Families

Family is one of three domains involved in the investigation of Mid Manggaraian use. This domain deals with the different situation of Mid Manggaraian language employed by the head of the family. Therefore, to identify the real situation of Mid Manggaraian language use, the questionaires were handed out to 140 families as the respondents in Langke Rembong subdistrict. The questionaires contain 15 questions. The questionaires were validated by checking whether the respondents filled the questionares accurately or not. The following table displays the data of Mid Manggaraian language use in the family domain.

Table 1. Responses of the Family Domain

No	Situations	Number of Respondents		Responses (%)	
		Yes	**No**	**Yes**	**No**
1.	Is Manggaraian language spoken as the native language in your family?	100	40	71.42	28.57
2.	Do you always speak Manggaraian language with your wife at home?	92	48	66	34.28
3.	Does your wife always speak Manggaraian language with you at home?	102	38	73	27.14
4.	Does your children usually speak Manggaraian language among them at home?	50	90	36	64.28

5.	Does your children often speak Manggaraian language with you as the head of family?	65	75	46.42	53.57
6.	Does your children often speak Manggaraian language with their mother?	40	100	28.57	71.42
7.	Do you usually speak Manggaraian language in discussing daily matters at home?	75	65	53.57	46.42
8.	Do the family usually members speak Manggaraian language when gathering with other relatives at home?	70	70	50	50
9.	Do you always speak Manggaraian language with your children?	70	70	50	50
10.	Do the family members always feel so closed and intimated when interacting with others at home?	60	80	43	57.14
11.	Do the children often talk about their problems to you in Manggaraian language ?	60	80	43	57.14
12.	Do the children often talk about their problems to their mother in Manggaraian language?	50	90	36	64.28
13.	Do the family members often speak Manggaraian language with quests at home?	60	80	43	57.14
14.	Do you always talk about the importance of Manggaraian language use to your children at home?	40	100	28.57	71.42
15.	Does your family support the use of Manggaraian language at home?	39	76	28	54.28
		64.86	**73.46**		

Concerning with the data presented in table 1 above, it indicates that the situation of Manggaraian language in the family domain is not good or unstable. It was proved that 73.46 % of the respondents showed negative responses pertaining to the use of Manggaraian language use at home. In this case, the situation of Manggaraian language use has changed for some reasons. First, not all families speak Manggaraian language as the native language in home interaction. Second, Most family interactions among members, with relatives, and quests are not fully held in Manggaraian language. Third, most children are not so familiar with

Manggaraian language. This occurs due to the fact that most children get used to speaking second language (Indonesian) most of their interactions and communications. Fourth, most parents do not teach their children about values and significances of speaking Manggaraian language. The last, much of the family environment do not promote a good atmosphere that do facilitates the use of Manggaraian language in the home interaction. It implies that the opportunities of Manggaraian language use in the majority of families are extremely lower than the situation of second language use, which, in this case, Indonesian language is more dominant. In addition to that, the family, which is ideally the place for children to acquire Manggaraian language, has gradually shifted its paramount role. This condition contradicts with Fishman (1991) who stated the role of family as the model of indigeneous language for intergeneration process.

The situation of Manggaraian Language Use by *Adat* leaders

Other than the family domain, the involvement of *adat* leaders cannot be ignored with regard to the use of Manggaraian language. In this research, *adat* leaders are the respondents with a total of 18 selected out of the surrounding villages in Langke Rembong subdistrict. Table 2 below presents the data on the situation of Manggaraian language use by *adat* leaders.

Table 2 *Adat* leaders' responses of Manggaraian language use

N	Domains of Manggaraian Language use	Number of Respondents		Responses (%)	
		Yes	No	Yes	No
1	Do you always speak Manggaraian language in exercising the role of *adat* leaders?	18	-	100	0
2	Do you always speak Manggaraian language in performing traditional	18	-	100	0

	ceremonies?				
3	Do you speak Manggaraian language to preserve customs and traditions?	18	-	100	0
4	Do you always speak Manggaraian language to all people in the traditional surrounding?	16	2	89	11.
5	Do you always speak high variety of Manggaraian language in settling people's conflict on land and others?	15	3	83.3	16.
6	Do you always use Manggaraian expressions in welcoming foreign quests?	18		100	
7	Do you always employ Manggaraian language in leading meetings in traditional house?	16		89	
8	Do you always use Manggaraian language in maintaining social relationship with other villagers?	15		83.3	
		93.05	**6.94**		

Table 2 demonstrates that the situation of Manggaraian language use by *adat* leaders is strongly stable. It is proved by 93.05%, while 6.94 % of the condition is affected by other factors. It is possible that *adat* leaders may not only speak Manggaraian language to other people in traditional surrounding. Another factor can be that *adat* leaders do not purely use Manggaraian language while resolving people's conflict on social matters or affairs. In case of meetings, *adat* leaders may code-mix Manggaraian language and Indonesian language in terms of vocabulary. Besides, one function of using Manggaraian language is to build social relationship between *adat* leaders and other villagers. However, the situation is altered depending on topic, function, and participant that affect *adat* leaders to employ another language such as Indonesian language. In this case, choosing language that fits with social context is crucially related to "domain of language use" (Holmes, 2001).

The Situation of Manggaraian Language Use by Students

The other domain of Manggaraian language use is the students. Therefore, 142 students were selected from some senior high schools in Langke Rembong subdistrict. How they speak Manggaraian language is shown in table 3 below.

Table 3 the Students' responses on Manggaraian language use

No	Domains of Manggaraian Language use	Number of Respondents		Responses (%)	
		Yes	No	Yes	No
1.	Do you speak Manggaraian language at school?	42	100	29.57	70.42
2.	Do you often speak Manggaraian language in the classroom interaction?	30	112	21.12	79
3.	Do you usually interact with classmates in Manggaraian language at the breaktime?	50	92	35.21	65

4.	Do you usually use Manggaraian language during acquitance at school?	50	92	29.57	65
5.	Does the school strongly prohibit the students to speak Manggaraian language at school environment?	142	0	100	0
6.	Do you speak **Manggaraian** language with your teachers from the same region at free time at school?	42	100	29.57	70.42
7.	Do you feel confident and convenient when your classmates invite you to speak Manggaraian language at school?	55	87	39	61.26
8.	Do you feel proud of using Manggaraian language at school?	50	92	35.21	65
9.	Do you get so closed and intimate with your classmates when sharing feelings and ideas in Manggaraian language?	50	92	35.21	65
10.	Do you think Manggaraian language affecting Your learning progress and achievement when using it at school?	65	77	46	54.22
11.	Do you think Manggaraian language affecting the process of learning second	75	67	53	47.18

language at school?					
		59.18	86.45		

The situation of Manggaraian language use by students at school domain is worse than *adat* leaders and families, that is 59.18%. It is the extent in which Manggaraian language is less spoken by the students during interaction at school environment. Majority of students do not speak Manggaraian language because of school rules ban them. It happens due to language planning and policy which provides more opportunities for Indonesian language than local language. One factor that contributes to the survive of local (indigenous) language is speakers' pride (Wardhaugh, 1991; Holmes, 2001). According to the data, most students shift from Manggaraian language to Indonesian due to lack of self-pride. It means that they have negatively changed their attitudes and values toward the use of Manggaraian language as their native language. Furthermore, most students assume that first language (Manggaraian language) can interfere with the process of learning second language, which in turn can impede their progress at school. In line with the data presented, it shows that school domain does not support the use of Manggaraian language by the students. In other words, school does not serve as " nest model" for first language acquisition and development (Fishman in Reyhner, 1999).

The Implications to Language Maintenance

The attempts of maintaining local (indigeneous) languages are currently being a central issue. Globally, many local languages are at risk of being endangered by external factors such as dominance of major languages, language policy, politics, social and economy growth as well as globalisation (mondialisation). Another reason, which is observable and obvious, local languages are the key means of communication used by ethnic groups. Moreover, it is by local languages ethnic groups can make a contact among their speakers and to show identity or symbol.

In line with the research findings, the situation of Manggaraian language use is gradually shifting as shown in the data. Of those three domains, the school domain and the families seem to be worse in the use of Manggaraian language. Indeed, this situation is unstable for the survival of the local language. Hence, it brings some implications that is to be capitalised here. The first is dealt with the efforts of maintaining Manggaraian language at families domain. Family should be 'nest model' for children to acquire mother tongue (Fishman in Reyhner, 1999). In this context, parents are encouraged to promote Manggaraian language at home interaction as 'intergeneration language use'. In the course of parental interaction, children have the degree and frequent contact of Manggaraian language. Holmes (2001) asserts that the degree and frequent contact is a crucial factor contributing to language maintenance.

Second, schools play strategic roles in maintaining Manggaraian language. Fishman (1991) suggests that schools is best place for students to build'language nest', where they can be exposed to local language. Schools create and promote a facilitative atmosphere in which students can practice Manggaraian language in the course of classroom interaction. Teachers must be a model who are active in introducing dialoques on Manggaraian language use in and outside the classroom. The most important component that schools prepare is curriculum and material development of Manggaraian language. Schools can design curriculum based on the students' need. By the school curriculum, students have more opportunities in acquiring their local language.

Third, institutional support, like local goverments, universities, churches, language centres, social networks, and churches. Local government can take a crucial role by legalising local language use in broader domains (Holmes, 2001). In our context, local government should attempt to make a legal support on using Manggaraian language in daily interaction. This is more powerful for preserving and reviving the local language. Currently, Catholic churches have included Manggaraian language use in their services such as mass on the third week. However, it is not only limited in a single institution which is concerned with the practice of Manggaraian language use. The more institutions which are

extensively and intensively involved in disseminating the maintenance of Manggaraian language, the wider levels of local communities can speak Manggaraian language.

CONCLUSION

With regard to Manggaraian language use in three domains, namely : school, *adat* leaders, and families in Langke Rembong subdistrict, the linguistic situation is highly complex. Families and schools indicate unstable situation of Manggaraian language use, while *adat* leaders demonstrate a very stable language situation. The extent of difference is triggered by many factors. Consequently, the situation of Manggaraian language may change extremely or positively. The attempts of language maintenance should involve wider local communities, beginning from families, schools, universities to local government. A big thing spends a lot, but a small thing can do more by time by everyone in this lovely land.

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THE COHESIVENESS AND COHERENCE OF TEXT IN ENGLISH TEXT BOOK

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ABSTRACT

Abstract: The Cohesiveness and Coherence of Texts in English Textbooks. Analyzing the cohesiveness and coherence of the written texts found in English textbooks for the year ten students was the aim of this study. This was done in order to know the level of cohesion and coherence of the texts and the effect of the cohesion and coherence level to the unity of the texts. The ten written texts which were taken from four books that are published for the curriculum 2013 were used as data sources and they were determined by using purposive sampling. The result of the study shows that the level of text cohesiveness is very high with the dominant use of repetition and reference. However, the coherence level is very low in which of the ten texts, five are problematic from thematic progression and organizational pattern. These levels of text cohesiveness and coherence influence the unity of the texts.

key words: cohesive devices; coherence devices; unity.

Abstrak Kohesi dan Koherent Text Buku Pelajaran Bahasa Inggris. Penelitian ini bertujuan untuk menganalisis tingkat kohesi dan koheren pada teks-teks yang ada dalam buku pelajaran bahasa Inggris kelas X untuk mengetahui level dari kedua aspek tersebut di atas dan efeknya terhadap kesatuan teks. Sumber data untuk penelitian ini diambil dari sepuluh teks yang terdapat dalam buku pembelajaran bahasa Inggris khususnya yang menggunakan kurikulum 2013. Kesepuluh teks yang digunakan dalam penelitian ini ditentukan dengan menggunakan purposive sampling. Hasil penelitian menunjukkan tingginya tingkat kohesi teks dengan persentase repetition yang menunjukkan angka tertinggi diikuti referensi. Sedangkan untuk koheren, dari sepuluh teks yang dianalisis, terdapat lima teks yang bermasalah dari segi thematic progression dan organiztional pattern. Dengan demikian dapat dikatakan bahwa tingkat koherensi teks berada pada level rendah.
Kata Kunci: kohesi; koheren; kesatuan.

INTRODUCTION

Analyzing cohesiveness and coherence of the written texts in English textbooks is crucial for English teachers in preparing teaching materials especially for teaching writing skill to facilitate students in enhancing their communicative competence,especially in written mode. This research is needed to be carried out as there are a lot of textbooks that are used as sources in teaching and learning process. Containing teaching materials for language skills and components, the books are assumed to be well-developed, so these materials are ready to be used by English teachers directly. However, we could not assure that all of the texts are well developed. The problems related to grammatical accuracy and text organization which are related to text coherence such as thematic progression and organizational pattern are still identified.

This condition above triggered me to investigate the cohesiveness and coherence of the texts in English textbooks. The research questions which this study attempt to answer are (1) How is cohesion displayed in texts found in English textbooks for the grade ten? (2) How is coherence displayed in the texts found in English textbooks for the grade ten?

Discourse Competence

Discourse competence could be considered as the most significant components of communicative competence because all other competencies interact to one another to form discourse. Celce-Murcia, et al (1995) define discourse competence as the selection, sequencing, and arrangement of words, structures, sentences and utterances to achieve a unified spoken or written discourse. Sub areas of discourse competence are classified into two main categories, cohesion and coherence.

Cohesion of a text can be examined by looking at the text itself through its elements which is called as cohesive devices. Cohesive devices consist of grammatical cohesion and lexical cohesion. Reference, deixis, ellipsis, substitution, and conjunction are categorized in grammatical cohesion, whereas repetition, synonym, antonym, hyponym, meronym, and collocation are categorized in lexical cohesion. The use of each device is different among text types.

Coherence, on the other hand, is the relation between text and context. It is about the world outside the text as it refers to the interaction between text and readers. A text is coherent when it makes sense to the readers and fulfills readers' expectation regarding the way text proposition is developed. Thurnburry (2005:36) asserts that the capacity of a text is to make sense. Coherence devices consist of thematic progression pattern, tenses, generic structure, organizational pattern.Since it has correlation with the readers, the way writer develop a text should follow the way that is familiar to readers to help

them understand the text easily. For example narrative text contains parts that readers know as orientation, evaluation, complication, resolution, and re-orientation. When a writer writes without complication, it means that he/she does not meet readers' expectation about the parts of the text.

METHOD OF THE STUDY

This study uses qualitative approach that aims at understanding the cohesiveness and coherence of the written texts found in the English textbooks for the year ten by using discourse analysis method. Ten texts that were choosen by using purposive sampling were taken from four books which were published for the 2013 curriculum. The types of texts that are taught in this grade are descriptive text about people, place and famous historical building, recount text, and narrative text.

FINDINGS

Research findings that concern the frequency of occurrence of each cohesive and coherence devices are presented in this part.

The Cohesive Devices Displayed in the Texts

Table 1. Types of Cohesive Devices Used in The Texts of English Textbooks for the Year Ten

Text	Reference	Deixis	Conjunction	Substitution	Elipsis	Lexical
1	72	21	14	1		129
2	33	2	12	2		67
3	114	3	36	-		179
4	29	-	5	4		98
5	35	7	16	4		92
6	45	1	15	3	1	99
7	43	9	9	3		75
8	41	-	5	2		72
9	50	-	12	-		115
10	66	3	14	-		131
Total	528	46	138	19		1.057
%	29,51	2,57	7,71	1,06		59,08

This findings indicate that the cohesiveness of the text is mostly reached through the use of vocabulary that correlate the parts of the text together. For the types of lexical devices, among the elements, repetition exceeds the highest percentage in all the text.

The Coherence Devices Displayed in the the Texts

Coherence devices were analyzed through thematic progression and organization pattern. The following table presents the thematic progression pattern displayed in the text.

Table 2. The Thematic Progression Pattern of the Texts

Text	Clauses	Constant	Zig-zag	Multiple	Other
1	49	40	8	-	1
2	23	6	5	3	9
3	93	35	18	3	37
4	25	9	6	3	7
5	39	15	9	-	15
6	42	14	16	-	12
7	31	24	-	-	7
8	27	7	13	-	7
9	41	14	13	-	14
10	49	24	18	-	7
Total	419	188	106	9	116
		44.87%	25.30%	2.15%	27.68%

It is obvious that the thematic progression pattern of the text is dominated by constant theme. For organization pattern, the analysis was done to see how the ideas in the paragraph are developed.

Table 3. Organizational Pattern of the Texts

	Organizational pattern									
Pattern	A	B	c	d	e	f	g	h	I	j
Paragraph number	10	16	7	1	1	1	10	1		5
	19.23%	30.77%	13.45%	1.92%	1.92%	1.92%	19.23%	1.92%	1.92%	9.61%

a: cause-effect   c: time order   e: definition   g: mixed pattern   i: question answer

b: general-specific   d: spatial order   f: problem-solution   h: listing   j: unidentified

For organizational pattern, the unit of analysis was paragraphs and the result shows that there are four texts that develop ideas without clear organization with the total 5 paragraphs or 9.61%.

DISCUSSIONS

Reference

Firstly, for the use of reference, people descriptive, narrative, and recount texts use personal reference widely which include *he, she, it, its, they, you, yours, his, hers, him, my,* and *I*. These references mostly occur in descriptive texts that describe particular persons (1 and 7), narrative texts (3,6, and 10), and biographical recount (5 and 9). The dominant use of person reference that refer to particular person in these texts is used to determine the main participant being discussed. The following chain shows how the referential chain track to a single character in this text.

Nunik Nurhayati→she→she→she→she→her (weight)→her (body)→she→ ...she →she→ she→she→her face→she→she→she→her love→ she

This way of referring is called anaphoric reference. The person references *she* and *her* in the above chain contribute to textual cohesiveness because it makes the elements in the text hang together. The interpretation of *she* and *her* in the texts depends on other element; that is Nunik Nurhayati.

If person reference is identified frequently in people descriptive text, demonstrative reference , *the, this, that, these,* and *those,* exceeds high number in descriptive texts that describe place or building. Mostly these references refer to the preceding items but some have the referents that are identified from the context which is called exophoric reference. When using this reference, readers are supposed to know what it refers to as we can see in the following excerpt.

*T2C15: At the beginning of **its** era, **this** building that was located in front of Daendels Highway Post was used as **the** office of NIS and also house for **the** Dutch people.*
Demonstrative reference *the* in *the office of NIS* and *the Dutch people* is understood even though they do not refer to any entity in the text because it is there in readers' schemata since it is about a historical building. Additionally, NIS and Dutch people are known by readers related to their invasion in Indonesia years ago.

Demonstrative reference *its* and *this* in T2C15 and T2C16 refer anaphorically to Lawang Sewu. In these texts, the presence of reference *this* signals that the writers present new aspects of their description (Nishimura 1996 cited in Oh 2001: 129). In similar vein, Thornburry (2005: 24) asserts that *it* is used to continue referring to the same topic, *this* draws attention to new or important topics and *that* has the effect of distancing the writer from the topic.

Deixis

Person deixis that encodes the role of first person participants in singular form refers directly to the text writer, whereas, the plural form refers to the text writer including other participants and also readers or addressee. See the following excerpt.

*T1C22: **I** love **my** mom*

In the above excerpt, singular person participant refers to the context outside the text that is the text writer alone. When the other participant roles are included, first participant role can be used in plural form, such as *we* or *us.* Deixis is classified into two categories; they are exclusive and inclusive deixis.

*T1C44: she always be with **us** to help **us** and to give **us** all her love.*
The highlighted pronouns in the above excerpt are the example of exclusive deixis because the components included in these person deixis are the text writer and other participants mentioned in the text.

We and *us* that were found in descriptive texts that describe place have different referents from these above mentioned texts. They are categorized in inclusive deixis as the addressee(s) or reader(s) are also included. This means that the text writer places readers in the same frame of reference as him so that they seem to be in the same situation.

*T2C20: Unfortunately, **we** couldn't find any furniture or tools left but only empty room.*
*T8C19: To reach the place, **we** should take a boat down Sekonyer river.*

The use of first participant role in the excerpt such the above indicates that the text is a kind of personal essay and in this context it talks about people the writer knows well. Related to the use of first person pronouns in the texts, Dastjerdi and Samian (2011: 71) assert that the frequently used of first person pronoun makes the text more subjective and personal. In personal essay, the use of first person pronoun is not limited as in academic one in which the writer uses first person only when he states his opinion on the issue. Moreover, using first person point of view in the text creates intimacy between text and readers as it makes them see themselves in the text.

Conjunction

As the use of reference which is different among text type, the use of conjunction also showed different pattern in different types of text.

The result of research showed that narrative and recount texts use temporal conjunction more than other texts. The use of these two types of conjunctions in narrative and recount texts is related to the content of the texts which tells events based on chronological order.

*T3C77: <u>By mid night</u> he had **completed** the lake by building a dam in Citarum river.*
*T3C78: <u>Then </u>he **started making** the boat.*

The writer uses explicit conjunctions, which are underlined, to link the clauses so that readers will not find difficulty in constructing the logical relations between clauses. Temporal conjunction *by mid night* indicates the specific time when the action takes place; that is building a lake in Citarum River.

Temporal conjunction *then* in T3C78 above shows that the event is the later sequence after finishing the lake.

   In addition to temporal, causal is also used in these text types. The generic structure of the text that comprises of complication, evaluation, and resolution need to be explicitly shown to readers. So that the use of causal conjunction can be used to indicate the shift between stages.

For example *1). He did not want to disappoint her mother **so** he killed Tumang.*

Furthemore, the choice of conjunction in text influence the literacy level especially on sentence complexity. The texts that deploy enhancement conjunctions use complex and compound-complex sentence pattern more than those that use extension because enhancement conjunction connect dependent and independent clauses. For example,

Once she was weaving a cloth when one of her tools fell to the ground..

The above sentence is a complex sentence. The presence of these conjunctions in the extract above makes relation between the clauses more clear. This is why the use of complex sentence is considered to be more effective in distributing information than simple and compound. However, it does not mean that a good text is composed of merely complex sentences. It is good to vary the choice of sentence patterns in a text, so that there is not only complex but also simple and compound sentences. The text with long sentences is difficult to understand, while the one with short sentences will seem not provide sufficient information and makes the writing choppy.

Ellipsis and Substitution

These two devices are not used frequently because they are more common in spoken language. Regarding their use, I found that text type do not influence the use of these two devices but on the types of sentences used. Compound sentences with additive or adversative relation deploy ellipsis more frequently than other sentence type. In the sentences, the presence of ellipsis is signaled by Ø symbol.

The city has an area of 225.17 km2 and Ø is divided into 16 subdistricts

Nominal group *the city* is not repeated in the second clause but omitted. In spite of the absence of the subject in the second clauses, these clauses are understandable and have complete thought as readers can find the omitted items in the immediately preceding clauses. For substitution, study the following excerpt.

T4C18: as a result of its large ethnically Chinese population, the city boasts several Chinese temples.
*T4C19: the biggest **one** is Sam Po Kong*

In T4C19, *one* substitutes *temple* which has been mentioned in the immediately preceding clause, T4C18, so it has anaphoric link to preceding part of the text. Rather than repeating the same word, substituting with other word is also effective.

Lexical Cohesion

The data analysis findings show that repetition exceeds the highest number and are identified in all the ten texts and narrative texts are dominated by the repetition of proper noun of the story characters. The repetition in this text type indicates the main character of the story. For example in text 3, there are three chains of proper nouns that span through the text.

Sangkuriang- Sangkuriang- ... Sangkuriang- Sangkuriang-Sangkuriang
The repetition of *Sangkuriang* forms the longest chain and the items reoccur 18 times. This reveals that Sangkuriang is the main character. The presence of other characters such as Dayang Sumbi and Tumang also forms long chains and their presence is also significant in building the story. These chains reveal that narrative texts deploy proper noun more frequently as it deals with an individual who is referred to by name. When it is compared with descriptive texts that describe people, the repetition of proper name less frequently occurs. Moreover, the pattern of repetition occurrence in this text co-occur with synonymy such as *quarrel-fight*.

Meronymy and hyponymy are frequently identified in descriptive texts as it describe parts of the phenomenon being discussed, for example, in text 2 which describes about a historical building, the items such as *Lawang Sewu, office, jail,* and *house* have hyponymy relation with *building*. Whereas *nose, hair, face, eyes,* and *skin* have meronymy relation with *body*. Similar with meronymy, hyponymy relation is identified more frequently in descriptive texts rather than narrative and recount texts. These two types of lexical devices typically show the relation between nouns such as *body,* and *building* because the text types talks about concrete object .

For collocation, recount and narrative texts mostly use activity-related collocation. This collocation type reflects on the ways in which actions, people, places, things and qualities configure as activities. For example in text 3 the items such as *give-present, marry-honeymoon, hit-wounded* are based on activity. We can give present to other people, having honeymoon after getting married, and wounded could be the effect of hit by other people. The presence of activity-related collocation chain in a narrative text is not surprising as it tells story which contains several stages of actions which are presented in three parts, complication, evaluation, and resolution. The collocation chains in the text are significant in order to see how the text is organized.

The Coherence Devices Displayed in the Texts

Findings on the data analysis of this device points out that the majority of the thematic progression pattern used is constant theme which is mostly identified in people descriptive and narrative texts number 1, 7 and 10. Study the following excerpt.

T1C1	*My mother, Nunik Nurhayati,*	⟶	*is a beautiful person.*
T1C2	*She*	⟶	*is in the mid thirties.*
		...	
T1C6	*Her weight*	⟶	*is 56 kilograms.*
T1C7	*Her body*	⟶	*is attractively slim.*

The choice of reiteration pattern in descriptive texts can ease maintaining the focus of the texts so that irrelevant ideas can be avoided because descriptive text concerns on describing a particular person or thing. However, when this pattern occurs frequently, this disrupts the flow and continuity of information because the preceding idea is not developed further in the subsequent part of the text. Additionally, it ruptures the flow of information because the new information is always presented in every new sentences that makes the sentences choppy.

Text 9 which is a recount biography of Habibie combines marked topical theme and textual theme to create coherence. The following extract is taken from the third paragraph of the text.

T9C13	*In 1962,*	⟶	*Habibie returned to Indonesia for three months on sick leave.*
T9C14	*During this time,*	⟶	*he was reacquainted with Hasri Ainun, the daughter of R. Mohamad Besari.*
T9C15	*The two*	⟶	*married on 12 May 1962,*

In 1962 functions to correlate the event which is informed in its rheme part to the preceding information that tells his jobs in Germany after he finished his study. *During this time* is a given theme taken from the rheme part of the preceding clause *three months on sick leave*. Here the writer uses end-weight principle so that the theme of the preceding clause is followed-up to become theme in the subsequent one. The use of these themes, basically, fulfills readers' expectation in which the events are presented based on chronological order. This is clearly seen how each sentence function differently in the text to create logical relations between ideas so that this text provides sufficient information to readers and more importantly it makes sense.

In addition to the above patterns, some clauses are identified to use multiple theme-rheme pattern. It means that the rheme has more than one information which then used to be the theme of the subsequent clauses. For the use of multiple theme, the low number of percentage identified in these

texts is due to its use which is more common in longer expository texts because this type of text contains number of information to be explained so the use of multiple pattern makes the information systematically organized. Consider the following extracts taken from text 4.

T4C9	*Semarang*	→	*features a tropical wet and dry climate, with distinct wet and dry seasons.*
T4C10	*The city's wet season*		*lasts from November until May,*
T4C11	*while the dry season*		*lasts from June to December.*
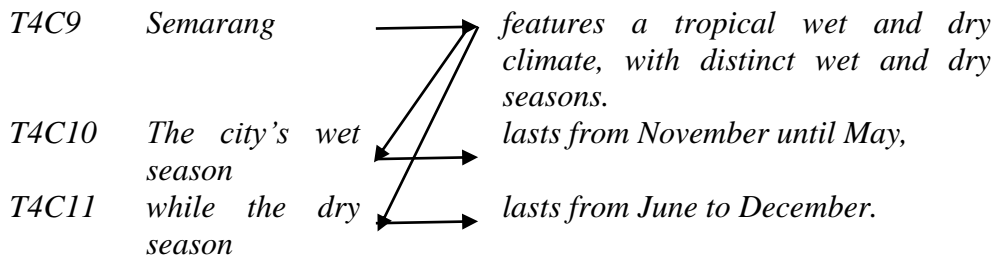
Organizational Pattern

Organizational pattern is related to how the ideas between sentences or clauses are related to one another to form a unified paragraph. The research findings inform that the most frequently occurred pattern is general-specific. This pattern is found in descriptive texts (1, 4, and 8) more frequently than other text types.

The use of general-specific organizational schemata in descriptive text is relevant as the content describes the quality and parts of the phenomenon being described. So, to present them in logical way, the general idea should be presented first and the following parts are the specific information. The following fragment is taken from text 1.

She is a very good child, wife and mother. She always takes care of her family. She looks after my grandfather and grandmother. She educates and feeds the children well. She always knows what we need and what we want. She prepares things for my father to go to work. She likes her house to be clean and organized. She (is) a very organized person and all things in the house are in the right place. She doesn't like messes.

In the excerpt above, the first sentence is the topic sentence that tells general idea of the paragraph and the rest sentences are supporting ideas that specify the general idea presented in topic sentence. Developing descriptive text by using this pattern is really helpful to make a more focus paragraph. More importantly, the general idea is significant to control the information to be presented in the subsequent parts.

The second most frequently occurred pattern is cause-effect and mix pattern. Both are identified in narrative texts (3, 6, and 10), *but Dayang Sumbi knew that it was Tumang's heart. She was very angry that she could not control her emotion. She hit Sangkuriang at his head ....*

The cause-effect relation on the above excerpt is obviously recognized. The cause and effect actions occur frequently and are easily admitted throughout the texts even though the writer does not use explicit conjunction to correlate them. In addition to cause-effect, narrative text also makes use time order as the story are written based on their chronological order, such as *once she was weaving.... Then*

she just.... Then they lived in.... Several months later.... This is similar with recount text which deploys time order more than other types as it retell events based on their time of occurrences. The presence of year indicates this.

These findings indicate that different text type deploy different organizational pattern. However, of the ten texts there are five problematic texts regarding the organization pattern that are used to distribute information to readers. The problematic paragraphs are those that do not have clear pattern because the topic of discussion that do not focus on a single central idea. Some paragraphs contains two or more topic of discussion in a paragraph which indicate the text writers fail to control his idea to focus.

CONCLUSION

The cohesive devices displayed in the texts of English textbook for the year ten is dominated by the use of lexical cohesive devices; that is repetition. For grammatical cohesive devices, personal reference is more dominant among other devices.

For coherence of the text, the dominant use of constant theme patterns, and the presence of new and intervening themes in the texts that are categorized as *other pattern* reveal that generally the texts do not provide sufficient information to readers. Hence, there is information gaps that the writers do not fulfill yet because in most of the texts, the information provided in the previous clause is not followed up in the subsequent one. The frequently uses of constant and other pattern causes the paragraphs do not focus on a single topic so that they disrupt the flow of information and cause problems on organizational patterns of the text.

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GENDER'S PERSPECTIVE TOWARD THE ISSUES OF WOMEN AND HIV/AIDS IN REBA McENTIRE'S SONG 'SHE THINKS HIS NAMES WAS JOHN

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Abstract: Gender's Perspectives toward the Issues of Women and HIV/AIDS in Reba McEntire's Song *She Thinks His Name Was John*. This article is a content analysis toward a song popularizd by Reba McEntire, *She Thinks His Name Was John,* which holds a strong message toward the issue of women and the transmission of HIV/AIDS. By integrating the sociological concepts of gender, the writer was attempting to break up the educational messages about Women and HIV/AIDS communicated behind the charater of "She" as illustrated in *She Thinks His Name Was John.* Based on the writer's investigation, there are some crucial points presented in this song which can be viewed from gender perspectives. This song carries the strong issues about Women and Interpersonal Relationship, Women and the Transmission of HIV/AIDS, and the issue of a Gender Based Violence that makes possible the women to be infected by HIV/AIDS.

Keywords: gender, perspectives, women, HIV/AIDS, song

Abstrak: Perspektif Gender Tentang Persoalan Perempuan dan HIV/AIDS dalam lagu *She Thinks His Name was John* oleh Reba McEntire. Artikel ini adalah sebuah analis konten dalam sebuah lagu yang dipopulerkan oleh Reba McEntire berjudul She Thinks His Name was John, yang mengandung pesan yang kuat tentang Perempuan dan penularan HIV/AIDS. Dengan mengintegrasikan konsep sosiologi tentang Gender, penulis mencoba untuk mengkaji pesan-pesan yang mendidik tentang Perempuan dan HIV/AIDS yang dikomunikasikan melalui karakter "DIA (Perempuan)" sebagaimana diilustrasikan dalam lagu *She Thinks His Name Was John.* Berdasarakan kajian penulis, ada beberapa hal penting dalam lagu ini yang bisa diamati melalui perspektif Gender. Lagu ini secara tegas mengilustrasikan isu-isu tentang Perempuan dan Relasi antar pribadi, Perempuan dan Penularan HIV/AIDS, dan Kekerasan Berbasis Gender yang memungkinkan kaum perempuan terinfeksi virus HIV/AIDS.

Kata Kunci: gender, perspektif, perempuan, hiv/aids/, lagu

INTRODUCTION

After more than 20 of struggle against /AIDS, there are still an estimated .new infections annually and AIDSdeaths daily (2006). However, it has been reported that, sthe beginning of the global HIV/AIDS epidemic, in many regions, women have remained at a much higher risk of HIV infection than men. (Unaids, 2006).

Many studies conducted by UNAIDS also revealed that, nowadays, women account for nearly half the 40 million people living with

HIV worldwide. Globally there are now 17 million women and 18.7 million men between the ages of 15 and 49 living with HIV/AIDS. Since 1985, the percentage of women among adults living with HIV/AIDS has risen from 35% to 48% (http://www.unaids.org/).

Paintings, films, musics, drama, poems and other forms of art works are often implemented in disease prevention programs to effectively communicate various messages of HIV/AIDS. As an alternative forms of campaign, art works are also aimed at communicating the message about awareness and behavior change in the communities. There are also many documented beneficial effects of using music as elements in communicating messages about health issues (Norton & Mutonyi, 2007). A study on the effectiveness of using song for communicaing about the issue has reported that, apart from the basic facts and HIV-related behavior encouraged by the songs, they also function as therapy for those that suffer from the disease because even if they are in pain they will get some life back if there is music (Barz, 2006).

A Song *She Thinks His Name was John*popularized by Reba McEntire, was composed by Sandy Knox. This song was recorded in 1994 as a critical respond toward the high trasmission of HIV/AIDS at that period of time. This song shared some critiques toward the difference life style between men and women that indicated men's higher prevalence than women at the beginning of this epidemic's spreading. Through the character of "*She*" in the song, the writer was intended to portrayed how men's preference to more likely have casual relationship have victimized women with a stable relationship to be infected by HIV/AIDS.

Basically, *She Thinks His Name was John was John* particularly written by Sandy Knox after losing her brother caused by this mortal epidemic. The song illustrated an AIDS story in an unconventional way. It enclosed things using subtle language and clues to explore the narrative of a woman facing up to her sexual misconduct. The real grief of the song reflected through its title *She Thinks His Name was John*. It illustrated a tragedy of a young woman who lose control of herself because she was tricked by a stranger while she was under the effect of alcohol. The fact that this man, this one-night stand, had essentially killed her was sad. But the saddest part came from the fact that she only had a vague recollection of his name.

As the woman in the song, there were many other women in the world also living with this global epidemic, which many of them were only the unwilling victims of this incurable epidemic. This song reflected a strong message about women and the HIV/AIDS. Basically, the issue about gender and HIV/AIDS had been widely discussed by the HIV/AIDS activists. They had been trying to identify some crucial

aspecs which make possible for women to be infected by HIV. Traficking, prostitution, casual relationship, rape, and some other situations were reported as the main cause of women infected HIV/AIDS. However, this song portrayed an ironic situation in which, a well-mannered and respectful young woman was infected by HIV/AIDS because of a fool of having one night stand with a stranger which she did not even know his name was. This article is written to explore how the issue of woman and HIV/AIDS is represented through this song.

Discovering another possiblities of the women to be infected by HIV/AIDS lies in the heart of this article. This is aimed at presenting another issues of how every possible situations may take women to HIV/AIDS, even to the most unexpected one. Since the issue of gender and HIV/AIDS often considered as the major social problems, in this article, the writer will develop the critical analysis toward the song *She Thinks His Name was John*through Sociological point of views. In this case, the issue of this song will be integrated with some sociological theories of Gender and HIV/AIDS to show the readers how this simple song have carried out a strong message to recall all women to be aware to the unexpected transmission of HIV/AIDS.

Gender Perspectives' About Women and HIV/AIDS.

In the s, reports on rising rates of infection among women in stable relations created a need for more 'women's empowerment' and the defence of their sexual and reproductive rights were among the conclusions, as highlighted in the final Programme of Action of the International Conference on Population and Development, in Cairo (United Nations). These issues at that time were seen as distant from HIV/AIDSprogrammes and policies, but since then the broad spectra of gender-related violence, and wider homosexual, bisexual and transgender issues, in that order, have been added to the HIV/AIDSagenda.

A new chapter was opened when research on men and boys showed that gender norms not only restrict women's sexual autonomy, but also "exaggerate men's sexual freedom, there by putting both women and men at risk of infection" (Rao). Another important step was the recognition that due to women's usually inferior social and economic position their exposure to unsafe and unwanted sexual relations increases, especially in connection with armed conflicts and war, when trafficked or when living as migrants or refugees. In short, gender was seen as a central element of both individual and societal vulnerability.

A report from for Democracy and Social Development of SIDA (2006) identifies some crucial areas in which women are consider to be highly risk to the transmission of HIV/AIDS.

They categorized four main areas of HIV/AIDS transmission among women which can be seen as follows:

- Area 1: inequalities in relations with the family and in couples, well as in the way children are treated by adults (e.g. discrimination of girls). Examples are gender-differential access to health promoting resources (e.g. food, health care, relaxation and education). predominantly anti-equality culture in certain parts of (South and East) Asia is also reflected in premature death of girls and women. Inequalities within couples are also linked to forced sex and other male violence.

- *Area 2:*covers public sphere social relations, including sex for employment/ promotion. It covers (male) teachers' demand for favours, employers' negotiations for sex, but also differential wages and/or access to higher posts in the formal economy, and preferential treatment of men in the health sector and of boys in the educational sector. That sex unlike many other personal services can be used as a tool to access resources, including income, is a key issue. Girls' economic dependence on men, women's dependence on their husbands and poor women's use of sex as a means to gaining income are all examples of the articulation of differential access to resources.

- *Area 3:* power and discrimination in the public sphere (e.g. the workplace and health services). This has received considerable attention both in general efforts to reduce gender inequalities, and in /AIDS interventions. While changes in, for instance, legal institutions pave the way for improved gender relations, they do not guarantee such change. Reforms in state legislation might be resisted on the basis of customary law, or simply meet (male) social resistance such that little real change takes place.

- *Area 4:* includes male-dominated ideologies, macro-level decision making and priorities that have an effect on access to resources often expressed in inequalities–legal inequities, including those embedded in customary law or differential access to fi nancial or other institutions; and so on.

This is not to say that gender inequality automatically leads to a higher prevalence of H, but the supposition that "gender inequalities fuel the epidemic" appears to hold water when measuring inequalities in this way. It should be noted though, in some countries with very low general human development, poverty is a key factor here as well.

The Nature of Women and Interpersonal Relationship in Reba McEtire's *She Thinks His Name was John*

Relationships make life meaningful. In many cases, when people are asked about what is necessary for their happiness, most people say that before anything else, having good and close relationships with friends, family and romantic partners is the ingredient that makes people happy (Edgar and Freimuth, 2008). Human's need to interact, to belong and accepted by others make relationship as the basic human need for the company of other human beings.

A relationship is normally viewed as a connection between individuals built in the form of family or kinship relations, friendship, marriage, relations with associates, work, clubs, neighborhoods, and places of worship which influenced by the social, cultural or many other context of interest. As a basic survival of human needs, human beings are growing up through and with relationships. the moment of birth, human beings depend on others to satisfy their basic needs. Being around others becomes a habit and the basic physical needs of infancy expand to include emotional and social needs as well. These can include the needs for praise, respect, affection, love, achievement, and so on. It is these needs which are acquired through social learning that motivate us as humans to seek relationships with people who can satisfy our needs thoughout our lives.

In this case, it is normal for everyone to have friends or relatives from different social classes, ages, gender, generations, or countries. Friends, relatives, and families are those whom we relate with everyday. Schools, surroundings, or workplace are usually the places which provides us complete and authentic situations to connect and relate to other people from multiple classes, ages, gender, and environment. As people are usually connected to an amount numbers of friends or relatives, they are sometimes uncountable.

However, not all relationships are meaningful, necessary, and beneficial. As in the song *She Thinks His Name was John,* the misconduct intimate relationship portrayed in this song takes an innocent young woman into a tragic life of infected by HIV/AIDS. As defined by Worlh Health Organization (WHO) as cited from www.who.org , HIV/AIDS is transmitted through an unprotected sexual intercourse, transfusion of contaminated blood, sharing of contaminated needles, and between a mother and her infant during pregnancy, childbirth and breastfeeding. This human immunodeficiency virus (HIV) attacks cells of the immune system, infecting and imparing their function. As the infection progresses, the immune system becomes weaker, and the person becomes more susceptible to infections which in its advance stage is acquired immunodeficiency Syndrome or AIDS .

This song basically reflects the reality a woman who become the victim of an unwilling and unproteced intimate relationship. It is ironically portrayed how a stranger, whom she has just met have destructed her life and

tragically lead her into her death. The types of relationship illustrated in this song emphasizes more on the model of casual relationship which has strictkingly roooted in western society.

According to Gwen (1983), casual relationship is a physical and emotional relationship between two people who may have casual sex or a near sexual relationship without necessarily demanding or expecting the extra commitments of a more formal romantic relationship. This types of relationship share the possibilities of having a temporal sexual relationship with strangers or one whom you just meet at the moment, in which, its motives are vary for different people. However, there are significant gender and cultural differences in acceptance of and breadth of casual relationships, as well as in regrets about action/inaction in those relationships.

The song of McEntire's *She Thinks His Name was John* begins with the illustration about the reality of her interpersonal relationship which directs us to understand to what kind of men she has been acquainted with and how she has managed her relationships with them. The statement **" she could account the man in her past"** in the first line of the song obviously shows the reader that the woman in this song has been managed a healthy and secure interpersonal relationship which control and guide her social behaviour when dealing with men.

This line confront us to the reality that the woman has managed a limitted number of interpersonal relationship with men. This lines also shows us the reality that, compare with men, women has less interest in managing relationship with their sex opposites. The next lines provide more obvious information about the types of men she has been attached with. By the statements on the following lines, we can interpret that the men whom she is acquintand to are her own friends whom she knows very well. The next lines can be seen as follows:

"Where they are now, who they married,
How many kids they have,
She knew their background, family, and friends,   A few she even talks to now and then......." (McEntire, lines 2-5)

For many people, there are not many things more important than friendship. A friend is someone you can talk with about a problem, someone who is always there when you need a hand, someone you can trust with your deepest secrets, someone who makes you laugh, or even someone you can poke on your social media. And a friend can be anyone or anything: a parent, a sibling, a classmate, a collegue, a pet, or a stuffed animal.

A Friend is more broadly defined as someone who has interacted with you, or who knows your parents or your families. Compare with strangers, a friend is someone you have known for a long time and stranger is one whom you have just met. However, people may defines a friend with different point of view as friends may   share   different   interest   to   everyone. **http://www.thefreedictionary.com/**   **defines**

friends as a person whom one knows, likes, trust, and acquintace. Knowing that the woman in this song personally knows the name, the social status, families, friends, and the backgrounds of all the men in her past direct us to the reality that she only manage relationship to those whom she knows, acquintaces, and are personally identified. She can even maintain a good relationship to some of them. By this statements, it can be assumed that this woman has a positive behaviour toward her social relationship.

According to Hernbenick et al. (2010), much early research on gender differences in mating actually supports the concept that traditional women has less interested in casual relationship. While, overall, men are more interested in and more willing to accept offers for casual relationship. Hernbenick et al. (2010) also stated that it occurs because traditional women view that it is socially unacceptable for women to admit to an interest in casual relationships. Many researchers have speculated that men tend to exaggerate and women tend to underestimate the number of partners they've had, making it falsely appear that men have more casual relationship partners. This theory also indicates that men are those who are strickingly infected by HIV/AIDS.

Women and the Unexpected Transmission of HIV/AIDS in Reba McEntire's *She Thinks*

His Name Was John

The next lines of the song start to ilustrate the real fact of how HIV/AIDS has infected her and lead her into a tragic life.

> "But there is one she can't put her fingers on There is one who never leaves her thoughts   And she thinks his name was John……"(McEntire, lines 7-9)

These lines shows her deepest regret, hard depression, and continuously blaming her own self toward the fool she made herself which lead her into that incurable pains of HIV/AIDS. It is so much tragic that the man who spread that pain to her was a stranger, one who she does not know at all, since she even cannot recall the identity of the man. The repetition of the line *she thinks his name was John* shows the listener a clear reality of the woman's doubtful and hesitation about the identity of the perpretrator.

> " A chance meeting, a party a few weeks back
> Broad shoulders and blue eyes, His hair was so black, He was a friend of friend you could say, She let his smile just sweep her away
>
> And in her heart she knew that it was wrong
>
> But too much wine and she left his bed at dawn, and she thinks his name was John………" (McEntire, 10-16)

These seven lines are the unity which clarifies a situation in which the destruction was started. It is illustrated that the woman met the man in a party and it was their first meeting.

She was enchanted by his physical performance as a normal woman interested with a good-looking, congenial gentleman. But there is a line in this stanza which still entrusted the listener on the personality of the woman who is not accustomed with the casual relationship offered in this situation.

The statement that firmly entrusted the listener on her positive interpersonal relationship ist hat:

"She let his smile just sweep her away
And in her heart she knew that it was wrong…." (McEntire, lines 12-13)

A feeling of guilty shows in this lines will not born in the mind and the heart of a person who has been accustomed with such casual relationship. In this case, he or she will accept it as an ordinary aspects of social relationship which can be manage anytime or with anyone he/she meets. The feeling of guilty which emerge into the woman's heart is then strengthen the hypothesis that the she is an innocent and traditional woman who does not manage a trident personal relationship.

This line confront us to the strong assumption that there is nothing wrong on the way she manages her interpersonal relationship with the males which also indicates a less possibility of infected by HIV/AIDS. Thus, the question is that, how can an innocent, well-mannered and respectful woman can be affected by HIV/AIDS? This question will be discussed in the following section to see to what area does the gender issues come to the women reflected in the song.

Gender Based Violence in Reba McEntire's *She Thinks His Name was John*

Gender-based violence is a well-know public health problem that needs to be addressed comprehensively, with strategies that aim at both and support for victims (PAHO,2003). While violence between men is a well know problem, violence against women is increasingly recognised as a cause of ill health in many different areas. In , the United Nations in a on the Elimination of Violence against Women violence against women as:

> "…any act of gender-based violence that results in, or is likely to result in physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or private life".

When we carefully read the lyrics of Reba Mc'Entire's She Thinks His Name Was John, we will definetely meet the fact that the sexual intercourse happened between the man who is uncertainly identified by the woman as John, was conducted not because of the definite agreement. It happened because the woman was tricked with alcohol that lead her into a total unconciousness as presented on the sixteenth line of the song:

"But too much wine and she left his bed at dawn. and she thinks his name was John……"

(McEntire, 16-17)

Alcohol has been associated with increased likelihood of sexual victimization (Kelly, 2003). Risk for sexual victimization in social situations involving alcohol may be due to alcohol's pharmacological effects on cognitive abilities. Misperceptions and behaviors that can increase vulnerability to sexual victimization or lead to sexual assault perpetration can be exaggerated under conditions of alcohol intoxication. In this case, alcohol has been found to increase men's misperceptions of women's friendly behavior as sexual intent.

Abbey, et al. (1998) found that greater frequency of alcohol consumption among college men was related to more frequent misperceptions about women's sexual intentions, with the frequency of misperceptions positively related to the number of sexual assaults they had committed. Another study conducted by Abbey, Zawacki, and McAuslan (2000) found that alcohol consumption influenced both men's and women's sexual judgments. After consuming alcohol, men perceived women more sexually than women perceived themselves, and men perceived themselves more sexually than women perceived them. Furthermore, men misperceived women as more sexual and less inhibited when women utilized high levels of nonverbal attention cues (e.g., leaning forward, stretching one's arms toward one's partner, using animated speech).

In addition, alcohol decreases women's ability to effectively evaluate the consequences of their actions and distorts their ability to predict how others may perceive them (Abbey, at al., 2000 and Testa, et al., 2000). Men may perceive a woman as more sexually available based on the woman's consumption of alcohol or her presence in an environment where alcohol is being served, such as a party or bar (RM, Tolman DL,). Not surprisingly, therefore, alcohol has been consistently linked with sexual victimization when the victim, perpetrator, or both have consumed alcohol.

An estimated 50% of sexual assaults among young adult populations involve alcohol use on the part of the victim, the perpetrator, or both (Abbey et al., 2004). In Reba McEntire's *She Thinks His Name was John,* Alcohol consumption impair the woman's ability to recognize and avoid potential sexual assault and her ability to respond effectively to unwanted sexual advances. Consumption of alcohol appeared to reduce her intentions to resist sexual aggression, both directly and politely. Lower intentions to resist reflect, at least partially, lower perceived risk in the situation. This situation can be categorized as a violence toward the woman because the transmission of HIV/AIDS in her case was happened in such an unexpected, uncontrolled, and uncounciuous

situation in the woman's part. The woman in this song can be categorized as the victim of the infected man's psychological violence toward a weak woman.

As it has been discussed before, the woman in the song is identified as a well-mannered and respectful woman, who has manage a healthy and secure relationship with the men in her past. The repetition of the liric, *She Thinks His Name was John* remains the reader that John might be assumed as the only man she has been sexually connected. This ironic situations is a strong warning to every woman that HIV/AIDS is not a threat of certain group or society because it can infect and kill anyone even through the most unexpected situations.

HIV/AIDS is killing someone both physically and psychologically. This hypothesis is proved on the following statement:

> " each day is one day that's left in her life, She won't know love, have a marriage or sing lullabies She lays all alone and cries herself to sleep, 'Cause she let a stranger kill her hopes and her dreams..
>
> And all her friends say what a pity what a loss, And in the end when she was barely hangin' on
> All she could say is She thinks his name was John....."

(McEntire,lines 18-28)

This lines illustrated a difficult situation and the oppression undergone by the woman as the psychological destruction caused by HIV/AIDS infection. In 1990s, people have just began to be aware to the vicious of HIV/AIDS. As this epidemic was still considered as an incurabe illness, The society of that age still consider this epidemic as the sites of trangression of "healthy" normative paradigms. As Susan Sontag (1991) has famously written "any disease that is treated as a mystery and acutely enough feared will be felt to the morally, if not, contigeous"

As a result, people who suffer from such incurable conditions has been constructed in the popular image as either morally degraded or socially handicapped. The stigma becomes the instrument to segregate and oppress those individuals who are believed to have transgressed societies' understanding or interpretation of socially healthy normativities. This difficult situation of the sufferer of HIV/AIDS is also reflected in the song *She Thinks His Name was John.* The last lines of the song shows how she was left and underestimated by her own friends and her surroundings. And the most ironic situation portrayed is that, all she can do is regret and blight the stranger whom she thinks his name was John.

CONCULUSION

The strong issue about sexual violence toward women and HIV is well established in Reba McEntire's *She Thinks His Name was John*. The lyrics shows a real part on how women may be

exposed to HIV during an unexpected sexual intercourse which impacts on a sexual violence on women's sense of self, and in particular perceptions of control over sexual access to their bodies and their self-esteem.

Through the narrative of this song, the composer is trying to figure out the reality of how, why, and for whom do women can become the primary vulnerable victims of the HIV epidemic. This song carries a strong message about how the biological differences in susceptibility has reduced sexual autonomy on women caused by men's sexual power and privilege. The message carries by the song represent that not only that women want to prevent HIV but lack the power to do so, but also that men are more likely than women to bring HIV into the partnership.

The woman told in the song *she thinks his name was john* is only a representative of many other other women all over the world who are living with hiv/aids and ironically infected through an unintentional situations. It holds a strong warning for young women to be aware on the transmission of hiv/aids that even one night stand can eliminate them into a whole life destruction.

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LINGUISTIC DIVERSITY AND THE POVERTY
IN A GLOBALIZING WORLD

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Abstract: Linguistic Diversity and the Poverty in a Globalizing World. One of a globalizing world nature is signed through the massive demand of using English. An important link between English and economic development is being captured; speaking English is considered as beneficial to the world due to its advantages. Inevitably as well, when talking about globalisation, one cannot but bring into its discourse the role of the English language and its impact on the function, status and survival of other languages. The purpose of the position article is to focus on language as a cultural asset and to establish the relationship between linguistic diversity and human welfare from an economic perspective.

Keywords: linguistic diversity, poverty, globalization

Abstrak: Keragaman Bahasa dan Kemiskinan dalam Dunia Global. Salah satu ciri dunia global adalah semakin meningkatnya tuntutan untuk menggunakan Bahasa Inggris. Link penting antara bahasa Inggris dan pembangunan ekonomi dapat ditelaah; bahasa Inggris bermanfaat bagi banyak aspek kehidupan. Tak pelak juga, ketika berbicara tentang globalisasi, peran bahasa Inggris dan dampaknya pada fungsi, status dan kelangsungan hidup bahasa lain memunculkan wacana baru. Artikel ini mengkaji bahasa sebagai aset budaya dan meneropong hubungan antara keanekaragaman bahasa dan kesejahteraan manusia dari perspektif ekonomi.

Kata Kunci: keragaman bahasa, kemiskinan, globalisasi

INTRODUCTION

Linguistic diversity in the world today is an issue of growing social importance because a majority of all living languages are threatened in their continued existence, as results of "neo-imperialism" in globalization. (Romaine, 2009:46-47) How languages can be sustained is a matter of study and debate since the changes in the vitality of a language have important implications for individuals and societies. In the same line, neo-colonial and industrial powers as the key agencies in globalisation are now

performed by multinational corporations, global financial organisations, many governments, and emerging economies. The socio-economic changes that these agencies have triggered when in contact with indigenous communities have meant that the latter have had to adapt their ways of life often with a detrimental effect on their cultures and their languages.

Moreover, in a globalised economy characterised by a global capitalism, the struggle over land and resources to sustain increasing populations with energy thirsty societies and consumerist values is ubiquitous. The loss of resources control to outsiders can have drastic consequences the domains of culture and language. Those resources are highly sought after and often located in what we consider 'undeveloped' countries and indigenous lands, the exploitation of which has had and is still having devastating effects on their communities (Crystal, 2000:66). The unfair 'developed' and 'undeveloped' dichotomy of relative terms sustained by the global economy creates a dependency which causes the loss of isolated and self-sustaining habitats.

As globalization increases, so does the loss of human languages. People find it easier to conduct business and communicate with those outside their own culture if they speak more widely used languages like English, Chinese, Hindi, Spanish or Russian. Children are not being educated in languages spoken by a limited number of people. As fewer people use local languages, they gradually die out. Those who primarily speak one of the world's major languages may find it hard to understand what losing one's language can mean and may even feel that the world would be better off if everyone spoke the same language. In fact, the requirement to speak one language is often associated with violence. Repressive governments forbid certain languages and cultural customs as a form of control. And conquered people resist assimilation by speaking their own languages and practicing their own customs. On the positive side, one language can enrich another—for example, by providing words and concepts not available in the other language. Most languages (including English) have borrowed words of all kinds. Learning another language often brings an appreciation of other cultures and people.

Inevitably as well, when talking about globalisation, one cannot but bring into its discourse the role of the English language and its impact on the function, status and survival of other languages. English is the language of the global village, and not using it

means not benefiting from a global economy. However, English is also the language of organisations who lobby and protest against the inequalities of the globalised market system.

For that matter, Romaine (2009:47) explains that English as a global language has played an important link between English itself and economic development; speaking English is considered as beneficial to the world due to its advantages. Within this worldview, linguistic diversity has been a problem while linguistic uniformity is 'normalized'. However, as development and modernization have been taken to be one and the same with the introduction of western science, technology and languages, "it is still widely believed that indigenous languages are not suited for modern purposes" (Romaine, 2006:444).

The purpose of the position article is to focus on language as a cultural asset and to establish the relationship between linguistic diversity and human welfare from an economic perspective. Actually, the ideas are mostly taken from "Linguistic Diversity and Poverty: Many Languages and Poor People in a Globalizing World"– article written by Suzanne Romaine in *Contemporary Applied Linguistic Volume 2*. (Romaine, 2009:46-64)

GLOBAL DISTRIBUTION OF LINGUISTIC DIVERSITY AND ITS RELATION TO POVERTY

Today there are about 6,500 different natural languages. Eleven of them account for the speech of more than half the world's population. Those eleven are Chinese (Mandarin), Spanish, English, Hindi, Indonesia, Arabic, Portuguese, Bengali, Russian, Japanese, and Javanese.

Table 1: Top Eleven languages with over 80 million speakers. (*ethnologue.com,* 2013. Retrieved on November 18th 2015)

Language	Approx. number of speakers
1. Chinese (Mandarin)	1,917,000,000
2. Spanish	406,000,000
3. English	335,000,000
4. Hindi	260,000,000
5. Malay Indonesia	235,000,000
6. Arabic	223,000,000

Language	Approx. number of speakers
7. Portuguese	202,000,000
8. Bengali	193,000,000
9. Russian	162,000,000
10. Japanese	122,000,000
11. Javanese	84,300,000

The table shows the top eleven languages in the world with more than 80 million speakers, spoken by just over 41 per cent of the world's population. This includes only first language speakers. The spread of these languages will be even more extensive if second language speakers are included. Here, English is distinguished from the other languages by having very significant numbers of non-native speakers, which is most affected by globalization.

However, the remaining of the languages is spoken by only 20 per cent of the population. These include the smallest languages spoken by a mere 0.2 per cent of the world's population.

Figure 1: Relationship between language and speakers (Romaine, 2009:49)
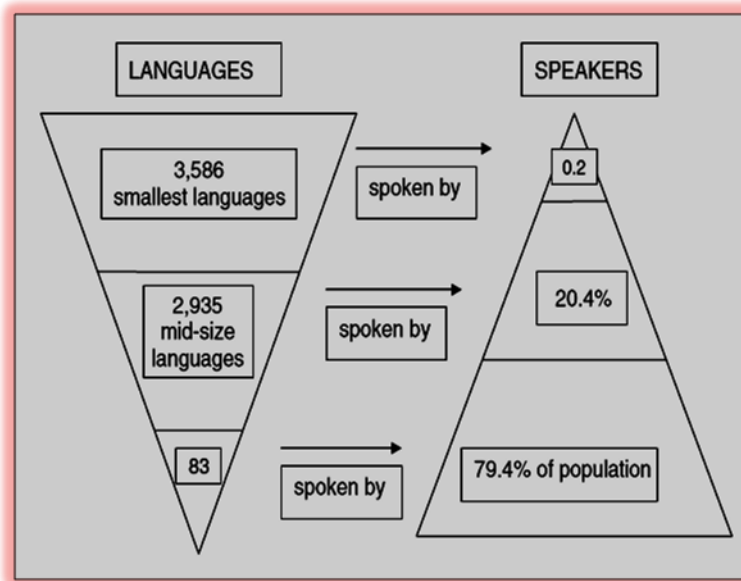
There are "over 80 per cent ($N = 5,561$) of the world's languages are found in just 20 nation states, which include some of the richest in the world (United States, Canada and Australia) as well as some of the poorest (Chad, Democratic Republic of the Congo and Nigeria)" (Romaine, 2009:49) At the opposite end of the scale, there are languages

teetering on the brink of extinction. More than half the world's languages have fewer than 5,000 speakers, and there are many hundreds that have as few as a dozen. Crystal (2000: 19) suggests that Languages are disappearing all the time, it is estimated that a language becomes extinct roughly every two weeks.

If this calculation is connected to the impact of globalization and the rapid spread of English, the costs and benefits of Globalization then is being queried: Is economic growth around the world good for the poor? Nevertheless, not everyone agrees that globalization is reducing poverty and inequality (Deaton, 2002:4-7; 2006:3-16). *Human Development Index* (HDI) presented by the *United Nation* (United Nation Development Program, 2005:21) neglects the issues of indigenous peoples including their cultural diversity in measuring the poverty level of nations. Actually, those who see the diversity of cultures tend to overlook the unity of mankind; those who see the unity of mankind tend to dismiss the diversity of cultures. Then, the endangerment of languages can have a drastic effect on the cultures that loses their identity. Effects on language loss on cultures might include: dismay at the realization that the native language is lost; anti-social behaviour as minority will desperately try to preserve their language; and loss of self-esteem. Therefore, it is important for cultures to preserve their language. Despite the increase in globalization, this is possible in many ways, such as language classes, promoting the native language in homes, schools, art, promoting though a strong national identity.

The most problematic issue is how to make these two seemingly contradictory facts compatible: continuity of the linguistic diversity created by humanity through its diasporas all over the world, and the need for intercommunication between these groups of linguistically-diverse individuals in the globalization era. Discourses on language diversity (cultural identity) and the integration of intercommunication are therefore promoting the search for new principles and ways of looking at situations of language contact. That is why, Romaine (2009:51-52) states that poverty is both geographic and social matters. It deals with the state of indigenous peoples having diverse language and culture.

POVERTY AND LINGUISTIC DIVERSITY AMONG INDIGENOUS PEOPLES

From a human rights perspective, poverty may be seen as the non-fulfilment of a person's rights to a range of basic capabilities to do and be the things that the person may value. Capability failure is thus the defining attribute of poverty. Since different societies may have different orders of priority, the list of basic capabilities may differ from one society to another. (Cariño, 2005:30)

Besides, there is no widely accepted definition of indigenous peoples. United Nations' Secretariat of the Permanent Forum on Indigenous Issues (2009:4) says that indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. It can be said that indigenous peoples form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system.

Indigenous peoples are often the most marginalized peoples in society, who do not have adequate access to education, health care and water. They are frequently not renowned by the governments in which they reside and thus they are deprived of the right to participate for their own human development, for example: Aboriginal Australians, American Indian, and Bushmen in Africa. (Romaine, 2009:53-55) They continue to be among the poorest of the poor and continue to suffer from higher poverty, lower education, and a greater incidence of disease and discrimination than other groups.

In recent decades, indigenous peoples have faced the increasing negative impacts of economic globalization on their natural environment and their well being. The growing global economy has increased the demand for natural resources. Many governments rely upon massive extraction of natural resources for export to generate foreign exchange to pay for foreign debts. And in many of these and also other countries, indigenous peoples' territories are the last frontiers where such resources are found, because indigenous peoples had so far been able to successfully defend their territories from being exploited.

The loss of land, pollution of their environment and exclusion from social and medical provisions have made that indigenous peoples are among the poorest people in the world. They are lagging behind on the realization of the Millennium Development Goals (MDGs) and get little support from national governments to improve their situation. Many indigenous people move to urban areas in order to find work. However, due to discrimination and poor education, they often get little possibilities for getting proper jobs, which leaves them among the poorest in the city.

However, indigenous peoples have expressed that "they do not like to be labelled as poor because of its negative and discriminatory connotations", highlighting instead on the process of impoverishment caused by dispossession of their ancestral lands, loss of control over their natural resources and indigenous knowledge, and to their forced assimilation into the mainstream society and integration in the market economy. (Vinding, 2003:5)

RECONCILING DEVELOPMENT AND LINGUISTIC DIVERSITY

Indigenous peoples' painful histories of being excluded, exploited and discriminated are reflected in their situation today. They belong to the most marginalized and vulnerable people in the world. Moreover, misperception and stereotyping of indigenous peoples that their life ways (particularly hunter-gatherers) and languages are primitive, backward and an obstacle to development have hurt their feeling as well.

At the same time, indigenous peoples are the custodians of some of the most biologically diverse areas on earth. They speak a majority of the world's languages, and their traditional knowledge, cultural diversity and sustainable ways of life make an invaluable contribution to the world's common heritage. This means that the issue of indigenous peoples is a challenge for the international community in terms of upholding human rights, promoting cultural diversity and peaceful coexistence as well as protecting biological diversity and achieving ecological sustainability

Therefore, as Romaine (2009:55) offers, the development and linguistic diversity should be reconciled through educational systems which consider local languages as heritages. Then, the development itself should be based in local indigenous knowledge that is culturally relevant and sustainable. Conversely, as the world's only truly global

language, English is paradoxically positioned as both the key to and an obstacle to this development. Examples are readily found of this discourse, such as an editorial from *The Wall Street Journal (30 December 2004),* Chile's minister of education was reported as saying *'we know our lives are linked more and more to a presence, and if you can't speak English, you can't sell and you can't learn.'* Nonetheless, this reconciliation idea is actually clear: We use English to introduce the rights of the indigenous peoples including their cultures and languages to the globe once in the line to develop the nations for well-being life and better future.

POLICY IMPLICATIONS OF POVERTY AND LINGUISTIC DIVERSITY

Despite the recognition of the vital role indigenous peoples play in today's world, gross violations of indigenous peoples' rights continue to take place, which is well documented by the United Nations and other independent human rights monitoring bodies. Indigenous peoples therefore advocate their human rights to regain control over their lands, territories and natural resources, their culture and institutions and their development. The adoption of the Declaration on the Rights of Indigenous Peoples by the General Assembly of the United Nations, on 13 September 2007, was a major step forward in this endeavour.

Other issue is that Indigenous Peoples are largely invisible in the debate about the MDGs (United Nations Permanent Forum on Indigenous Issues, 2006). The MDGs are outcomes focused and there is a danger that in defining and measuring poverty in such a way the specific causes of poverty amongst Indigenous Peoples will not be addressed. For that reason, The MDGs must be aligned with poverty reduction strategies that address the particular needs of Indigenous Peoples. Without the meaningful participation of Indigenous Peoples their marginalisation and exclusion will continue.

In practical terms this means that Indigenous Peoples must be involved in describing and defining what poverty is to them. Key indicators must be devised by, and be meaningful to indigenous Peoples. Non–Indigenous Peoples must examine the structural exclusion that occurs at all levels of power and decision making. Measuring how many dollars a day somebody lives on will not encompass the wide scale of factors that leads to Indigenous poverty including; colonisation, loss of traditional lands, loss of

languages, loss of traditional law and loss of cultural practices. Even then, the MDGs will not go all the way to relieving poverty and we make the point that they are one tool to raise awareness and focus on measurable outcomes in order to ensure that we as a society do not shirk our responsibility to ensure that what is the right of every human being - to live free from poverty – is guaranteed.

Romaine (2009:59) comments this policy issue from the term of globalization mode: "While some have welcomed the loss and abandonment of traditional languages and cultures as part of an inevitable march to economic progress, discontinuities in transmission of culture and language are frequently accompanied by large human and social costs manifested in poverty, poor health, drug and alcohol abuse, family violence and suicide". Thus, Self-determination and self-government are profoundly connected, and public policy has to take this into account. In this case, language knowledge proves to have predictive power over these other cultural continuity factors: (1) community control over the delivery of health, education, child protection and policing services; (2) achievement of a degree of self-governance, secure access to traditional lands; and (3) construction of facilities for preserving cultural artefacts and traditions

CONCLUSION

Many years after the end colonial rule, rural and indigenous territories continue to be invaded by foreign economic interests exacerbated by economic globalization. The pursuit of economic growth by modern states and their multinational corporations with the MDG's neo-colonial ideology causes reduced local autonomy, dispossession of lands, territories and resources. Here, economic globalization fosters language attitudes which reify everything with economic terms and values and in that context our current linguistic diversity is not sustainable.

Moreover, people are facing fundamental changes in their societies, changes brought about by the consequences of economic globalisation. In the face of those changes, they struggle to maintain their chosen way of life, their cultures, their identities and their languages. Minority and indigenous societies, their cultures and languages, can survive from contact with dominant ones only if cultural and socio-economic changes are triggered from conscious informed choices.

As a result, communities need to be given a real opportunity to find their own ways of changing while at the same time retaining their autonomy and being involved in the wider political and economic global system without being assimilated by it. Perhaps our question is not so much about whether economic globalisation and linguistic diversity are incompatible but whether we are compatible with diversity. As it stands, it does not look as if we are, and the answer to our question is yes, they are incompatible. The loss of language is symptomatic of a more general loss occurring in the world, the loss of diversity in all things

Finally, as directly quoting Romaine's words: "It is time for a reconceptualization of the MDGs and a new understanding of poverty and development. Maintaining the world's languages goes hand in hand with achieving and maintaining greater self-determination as part of a larger strategy of cultural survival and a much larger healing journey." (Romaine, 2009:61)

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Abstract: Taboo in Advertising: Menstrual Product Advertising. Advertisements for menstrual products are so many for now. Advertisements seem to show that menstruation is no longer seen as something dangerous, unclean or ashamed process. It deals with something which is very simple and easy to be solved. The process of disguising taboo in advertising is done through visual, textual, and visual and textual softening taboo. As a result, the taboo concept dealing with menstruation can be disguised.

Key words: taboo, advertising, menstrual product

Abstrak: Tabu dalam Periklanan: Periklanan Pembalut. Saat ini, ada begitu banyak iklan tentang pembalut. Iklan-iklan tersebut tampaknya ingin menunjukkan bahwa menstruasi sudah tidak lagi dilihat sebagai sesuatu yang berbahaya, kotor atau proses yang memalukan. Menstruasi merupakan sebuah masalah yang sangat sederhana dan mudah untuk dipecahkan. Proses penyamaran tabu dalam periklanan dilakukan melalui gambar, narasi dan gambar dan narasi. Hasilnya, konsep tabu tentang menstruasi bisa ditutupi.

Kata Kunci: tabu, periklanan, pembalut

INTRODUCTION

Living as women may be not as beautiful as what you have ever imagined. There are so many rules which captivate their life. For example, women are not allowed to go out in the night or midnight, they have a responsibility to keep the house clean, cooking, raise the children, etc. Indeed, there is a taboo concept which is very close to the women, namely menstruation.

Menstruation is a woman's monthly bleeding. It is a normal process in women's life. However, this process is seen as a taboo. This taboo has been created by misunderstanding, miseducation, and misinterpretation of women's menstruation as shamefulness and unclean, therefore affecting women and men's thinking about menstruation. On the other hand, advertisements for women's hygiene products are so

many for now. It may become a sign that menstruation is not a shamefulness process. Advertisements for women's hygiene products are good examples of how these longstanding taboos have been portrayed in cultural context.

This paper then wants to explore those kinds of advertisements. How they avoid the sense of taboo in the products so the society accept it as they accept other products ads.

TABOO AND MENSTRUAL TABOO

The term taboo comes from Polynesia. It refers to 'something that should not be touched' (Freitas, 2008). It should not be touched because people perceive it as something which is disgusting, awesome, and even ashamed. Taboo also can be defined as 'a set of attitudes toward dangerous situation' (Steiner in Freitas, 2008). For this definition, the danger situation may refer to an individual or a community.

It is in line with Junod's (in Zaaraoui, 2010:3) description about taboo, the taboo refers to "any object, any act, any person which involves a danger to the individual or the community, and who must, consequently, be avoided, this object, this act or this person being struck by a kind of interdict". In short, I would like to say that, taboo refers dangerous situation that's why it should not be touched because it is dangerous, disgusting, awesome or ashamed.

Since the concept of taboo involves in human's life (I mean human's culture), it influences their way of thinking. As the consequent, there are some things which they perceive as a taboo. Take for an example is touching dead person and killing totem animals are taboos for certain culture. The concept of taboo is not only for these two situations, but also for other things like menstruation.

The word menstruation comes from Latin 'menstruat' which is known as menstruate in English. Menstruate means discharge blood and other material from the lining of the uterus at intervals of about one lunar month (Oxford English Dictionary, 2004). It is a normal process in women's life.

As a normal process, menstruation is perceived without the connotation of uncleanness in certain society and religion. According to the anthropologists Buckley and Gottlieb cross-cultural study shows that, while taboos about menstruation are nearly universal, a wide range of distinct rules for conduct during menstruation "bespeak quite

different, even opposite, purposes and meanings" with meanings that are "ambiguous and often multivalent" (Buckley, 1988).

While religion like Christians throughout its history have disagreed about whether menstruation makes a woman unclean. They are allowed to pray at the church, touching the Bible without any worry. There has never been any official teaching that menstruation makes women unclean in any major Christian denomination.

Even though, there are societies which do not perceive menstruation as a taboo, we cannot ignore that menstruation exists as a taboo in certain societies. A menstrual taboo refers to any social taboo concerned with menstruation. Women who are in that process will be recognized as an unclean woman.

There were studies in the early 1980s which showed that nearly all girls in the USA believed that girls should not talk about menstruation with boys, and more than one-third of the girls did not believe that it was appropriate to discuss menstruation with their fathers (Williams, 1983). The basis of many conduct norms and communication about menstruation in western industrial societies is the belief that menstruation should remain hidden (Laws, 1990).

In Indonesian context, women in Bali can be taken as the example. They are not allowed to enter to the kitchen to perform their usual duties. She is not allowed to have sex with her husband while menstruating. She has to sleep apart from the family and has to keep her clothes that she wears while menstruating away from any clothes that she could wear to the temple. She is not allowed to attend temple while menstruating (Pedersen, 2002).

While the example of religions which see menstruation as a taboo is Judaism and Islam. In Judaism, a menstruating woman is considered ritually unclean; anyone who touches her will be unclean until evening. Touching her, touching an object she had sat or lei on, and having intercourse with her also makes a person ritually unclean. While in Islam, a woman is not allowed to offer prayer or to perform other religious activities such as fasting or circumambulating the Kaaba, etc. This is in accordance with the law of the uncleanliness of any blood. Sexual intercourse with the husband is strictly prohibited during menstrual periods. However, she can perform all other acts of social life as normal.

Advertising

Advertising is the activity of creating advertisements and making sure people to see them. Katyani (2012) defines advertising from two points of view. First, advertising in general. In general sense, "Advertising covers all kinds of non-personal presentation of ideas, goods, services, events, etc., Conveyed to people (who are potential customers being targeted) at large. It includes promotion of ideas, goods, services and/or events executed by an authorized advertising agency to fulfill the expectations of an identified sponsoring entity."

While the other points of view is in term of business. "Advertising is a subtle strategy of communicating information for promoting, alluring and convincing people to act accordingly and as expectedly to achieve satisfying results in form of generation of sale of ideas, goods, services and/or events. Generally, its consideration is realized in form of cash earned because of increasing sales as a result of its positive impact (persuasion) on potential customers."

Furthermore, Brochand (in Freitas, 2008) defines "Advertising is one of the elements of the communication strategy of a brand, together with other instruments such as public relations, sales force, merchandising, promotions, sponsorship and direct marketing". In short, we may say that advertising is a communicative and attractive way of a brand to promote their product, so people interested in their product. It functions to persuade people to buy the product.

In promoting a product, a brand can use some media like newspaper, magazine, radio, television, etc. In television, ads can be divided into two types namely: commercial for taboo product and commercial for non-taboo products (ibid.: 129). Based on the theme, the commercial taboo products are categorized into two groups (1) "bodily functions and disease, in that they interfere with the specific categories that are used to classify individuals in society; (2) dirtiness and bad language, in that they imply a defiling and polluting potential (ibid.: 45)".

However for the products, there are some products in ads which fit into the definition of taboo. Those products include household cleaning products such as floor cleaner. This product can invoke taboos of dirtiness. Next are the products for body care and sanitary protection such as women's hygiene products. Those products are related

with taboos of bodily smells, excretion, and menstruation. Other products are food with high fibre contents. They are connected with taboos of bodily noises and excretion, or condoms which involve taboos of sexuality, illness and death (ibid.: 129).

The Taboos and Advertising

Taboo issue which involve in ads when promoting a new product may influence people's way of thinking. People may feel disgusting watching those ads. As a consequence, they will not buy those products because ads fail to attract their interest or persuade them. However, facts show us that ads are always able to persuade people to buy the products.

Those facts tell us that ads have the possibility in downplaying taboo. If we compare television ads to magazine ads when they advertise the product which connects to taboo connotation, television ads are possible to downplaying taboo through a larger number of channels than magazine ads. That's why; there are a number of combinatory possibilities in softening taboo (ibid.: 129-145). Those possibilities are drawn in following diagram:
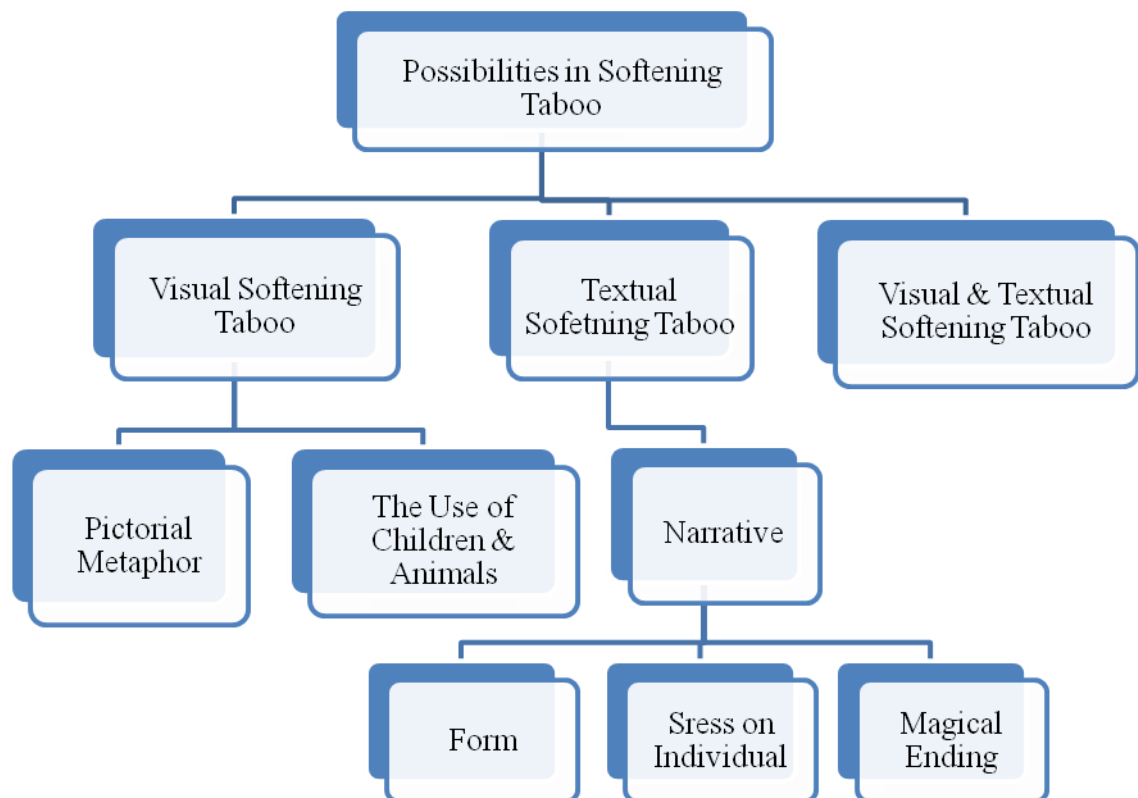
From the diagram above, we can see that there are three possibilities in softening taboo: through visual, textual, and visual and textual softening taboo. In the ads the use of visual softening can be presented in form of the development of pictorial metaphor and the use of children and animals. The metaphors which present in channel contain moving image such as TV. When sounds, music and moving image are combined on TV, it gives an opportunity to spread meaning surrounded by metaphor in different code. On the hand, the use of children and animals in ads is seen as something which is normal. They are used because they are small, cute and innocent.

Textual softening taboo is done through the use of narrative. On TV ads, narrative is seen as an attractive and interesting way of displaying cultural view which is perceived and accepted as the right one by society. The narrative on TV ads consists of three elements, namely: the form, stress on individual and the way it resolves the problem. The form in narrative refers to the way how the problem which we realize can be solved dramatically is set up. Stress on individual means that the focus of the ads is on individual. It may ignore people's view as society's representative. While the magical ending refers to how the problem or mystery is solved and the ending is a happy ending.

The last is visual and textual softening taboo. The visual and textual parts play important role in softening taboo in the ads. Describing the setting of the scene is very important because different ads provide different setting depends on the types and the purpose of the products. For example, if the ads promotes a bath soap, the setting is in the bathroom; however when the ads promotes food, the setting can be in the kitchen, restaurant, etc.

MENSTRUAL PRODUCTS ADS

Ads for women's hygiene products are so many. Those ads contain an issue namely menstrual taboo issue. However, people accept those ads without any complain. In fact that, most of the viewers are persuaded by the ads to buy the product. Next are some examples of women's hygiene products. Those examples will be analyzed through the use of combinatory possibilities in softening taboo.

The first product is *Hers Protex*. The setting of the scene is at school. There is a young woman. She wears her white uniform. Unfortunately she is getting menstruation at

that time. She becomes ashamed at that time, because menstruation makes stain on her white skirt. She escapes from her friends and goes back to home with her sister by a car. The strategy in downplaying the taboo is through visual and textual.

The visual softening taboo is done through the use of sounds, music and moving image (pictorial metaphor). It also has a young woman as the model of the ads (the young woman is the representative of children). Textual softening taboo: the problem (form) of the ads is raised when the young woman gets menstruation. Menstruation leaves stain on her white skirt. The word "ihhh bête bête bête" indicates that there is a problem which makes her uncomfortable and embarrassed. Actually this ad pays attention only on the young woman (stress on individual). Even though, there are some people at the ad but they are not the focus of the ad. Then, her sister gives her a woman's hygiene product (Hers Protex). This product solves her problem because it makes her comfort (magical ending). "Anti gerah, ngak bocor dan nyaman. Be clean, fell comfort" are the slogan of this product. The slogan invites people attention and persuades them to buy it. The brand wants to show that their product is the best among other products of the same type. She enjoys her period in the next day.

Next is *softex Hello Kitty*. This ad is set up in a town. A young woman who is in her menstrual period looks like a giant with her ugly face and mood. This young woman does not enjoy her life because of menstruation. The problem in this ad is described trough the expression of the young woman. Our society believes that when someone is not happy or gets problem, it can be seen through his/her expression. And the expression of the young woman's face tells that she is getting a problem.

Another way in telling the problem is through the use of the sentence "Gak perlu bête kayak raksasa". This sentence states a problem clearly, the problem of feeling unhappy, uncomfortable (which refers to 'bete'). Like the previous ad, this ad also focuses on individual, the young woman. "Bikin duniamu tetap happy dengan softex hello kitty. Teman baru dengan desain yang baru, modis, tipis dan nyerap abis", this sentence wants to ask the young woman to use the product.

Then the ad shows the product. Suddenly, the young woman becomes normal; she is not like a giant anymore. She is so very happy. She dances and sings a song together with her friends. In this ad the brand also uses a hello Kitty doll. This doll makes the ad

cuter. The combination of sounds and music are harmonic and it is able to attract people's attention to watch even to buy the product.

The last is *Charm body Fit Slim*. This ad is set up in an auditorium. There are three girls who are dancing. They are called as the charm girls. They move their body fast follow the music. Sounds, music and moving image are used properly. These three elements make the ad life. Actually, in this ad the problem is not stated directly.

However, we can still detect that there is a problem through the sentences that are spoken in this ad. For example: "Kita generasi baru dengan mimpi indah dan tujuan. Walau halangan menghadang tetap aktif tak terhentikan." The word *halangan* refers to a problem and in this context, the problem is menstruation. Even though, *halangan* (or menstruation) is a problem, woman should not be passive. They have to be active to do their activity during this period ('Walau halangan menghadang tetap aktif tak terhentikan').

The focus of this ad is the woman. It is not like those two previous ads that use young woman as the models. It may indicate that, the problem of menstruation is not only faced by young women but also women who are in productive ages (I mean adult women).

How to make they feel comfortable during this period? *Charm body fit slim* is the answer: "karena charm body fit slim tak berkerut, begitu tipis dan ramping. Bergerak seaktif apa pun menyerap cepat takkan bocor". *Halangan* limits women's activity. They cannot move freely when they are in this period. However, the *charm body fit slim* solves this problem. This menstrual product helps women to be active during this period without any worry of being leak.

CONCLUSION

Menstrual product advertising is able to hide the concept of taboo dealing with menstruation. Through ads people do not perceive menstruation as a taboo anymore. The ability of ads to disguise the sense of taboo in promoting some menstrual products is success. This disguising process is done through the visual softening taboo, textual softening taboo and visual and textual softening taboo. As a result, women as the target of menstrual product advertising are interested in the products.

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LANGUAGE PLANNING & LANGUAGE POLICY

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ABSTRACT

Abstract: Language planning and language policy.Language planning and policyrepresent a coherent effort by individuals, groups, or organizations to influencelanguage use in one or more communities. There are five logical argumentation of LPP highly promoted; language loyalty, language enrichment, ethnic revitalization, nationalism,and legitimacy status. LPP has educationalgoals.Schools play an important role in community-based language planning, they also play a major role in promoting national standard languages and thereby help to extend the influence of the state along its horizontal axis across groups.Through LPP, students are not anxiousto use their LI around the school, provide opportunities for students from the same ethnic group to communicate with one another in their LI where possible, provide books written in various languages in both classrooms and the school library, incorporate greetings and information in the various languages in newsletters and other official school communications, provide bilingual and/or multilingual signs, and to prove how students respect diversity of language used.

Keyword: *Language planning and policy.*

Abstrak: Perencanaan dan Kebijakan Bahasa.Perencanaan dan kebijakan bahasa adalah suatu usaha koheren secara pribadi, kelompok, atau organisasi terhadap penggunaan bahasa dalam berbagai komunitas tertentu. Usaha tersebut didasari oleh beberapa argumentasi logis seperti; loyalitas, variasi, revitalisasi, nasionalisme, serta satus legitimasi suatu bahasa. Sekolah-sekolah adalah tempat yang mempunyai peran strategis dalam mendukung argumentasi logis di atas. Melalui perencanaan dan kebijakan bahasa, para peserta didik penuh percaya diri dalam menggunakan bahasa asli mereka terhadap sahabat sesama etniknya, kedwibahasaan referensi, simbol-simbol tertentu, serta para siswa akan menjunjung tinggi perbedaan bahasa dalam kesehariannya.

Kata kunci: *perencanaan dan kebijakan bahasa.*

INTRODUCTION

Language policy and planning decisions arise in response to sociopolitical needs. Language planning decisions may be required, for example, where a number of linguistic groups compete for access to the mechanisms of day-to-day life, or where a particular linguistic minority is denied access to such mechanisms. Two examples of such decisions are the Court Interpreters Act, which provides an interpreter to any victim, witness, or defendant whose native language is not English, and the Voting Rights Act of 1975, which provides for bilingual ballots in areas where over 5% of the population speak a language other than English. Both governmental and social institutions must effectively and equitably meet the needs of the population so that groups varied in linguistic repertoire have an equal opportunity to participate in their government and to receive services from their government.

Language planning decisions typically attempt to meet these needs by reducing linguistic diversity, as in instances where a single language is declared a national language in a multilingual country (such as Bahasa Indonesia in Indonesia) or where a single variety of a language is declared "standard" to promote linguistic unity in a country where divergent dialects exist. For example, although many dialects of Chinese exist, the promotion of a single variety as the national language contributes to a sense of national unity.

DEFINITION OF LANGUAGE PLANNING AND POLICY

Robinson (1988) stated that language planning is official, government-level activity concerning the selection and promotion of a unified administrative language or languages. It represents a coherent effort by individuals, groups, or organizations to influence language use or development.

Kaplan and Baldauf (1997) as quoted by Sastre (2000) stated that language planning is a body of ideas, laws and regulations (language policy), change rules, beliefs, and practices intended to achieve a planned change (or to stop change from happening) in the language use in one or more communities. To put it differently, language planning involves deliberate, although not always overt, future oriented change in systems of language code and/or speaking in a societal context. In the simplest sense, language

planning is an attempt by someone to modify the linguistic behavior of some community for some reason. The actors are many, though at the macro level some element of government is usually involved

Spolsky (2004) as quoted by Donakey (2007) stated that language policy, however,refers to the set of ideas and beliefs, rules and regulations, including the 'languagepractices...and management decisions of a community or polity.

IDEOLOGY IN LANGUAGE PLANNING

Cobarrubias (1983) as cited in Oyetade (2003) has described four typical ideologies that may motivate actual decision-making in language planning in a particular society: linguistic assimilation, linguistic pluralism, vernacularization and inter-nationalism.

1. Linguistic assimilation is the belief that everyone, regardless of origin, should learn the dominant language of the state. This is the policy adopted in France. One can see that this obviously is a step to suppress the minority languages. A situation like this usually results in language shift and ultimately language death.

2. Linguistic pluralism is the recognition of more than one language. This can take different forms. Certain territories within a larger society may require more than one language to conduct its affairs. It can be complete or partial, so that all or only some aspects of life can be conducted in more than one language in that society. Examples are countries like Belgium, Singapore, South Africa and Switzerland. This, in fact, is what motivates the recommendation of the three principal languages in Nigeria. As we have seen, there is a problem of implementation. So also prominent languages in respective states have not been employed in any of these States' Houses of Assembly.

3. Vernacularization is the restoration or elaboration of an indigenous language and its adoption as official language, e.g. Hebrew in Israel and Tagalog in Philippines.

4. Internationalization is the adoption of a non-indigenous language of wider communication either as an official language or for such purposes as education or trade.

LEVELS OF LANGUAGE PLANNING

Kaplan and Baldauf (1997) as cited in Donakey (2007) it is appropriate now to consider whether the activities mentioned above belong to the category of meso or micro language planning. Government activities are the top-down, macro-level components of LPP; in contrast, meso-level activities are more limited in scope and are often aimed at a specific group within society Local government initiatives form part of a meso-level category of LPP via top-down policies that are implemented in particular administrative wards. Micro planning (bottom-up influences) involves small-scale organizations such as Supplementary Schools (independent community-led schools which run alongside the mainstream school system), family units and individuals. Categories can be outlined as such:

1. Macro-level planning:

   This involves 'top-down' national government policies. It does not include local-government initiatives or the planning activities of regional communities or individuals.

2. Meso-level planning:

   It is local government operations. These include mainstream schools, public services (e.g. public libraries), educational organizations (e.g. Diversity & Inclusion Team of Manchester City Council), the overall supplementary schools program (which involves MCC) and access to services in CLs. It does not involve language activities from individual households, groups or people.

3. Micro-level planning:

   The micro, 'bottom-up' level of planning includes private initiatives such as individual supplementary schools, local groups (e.g. cultural community groups), individual households and the language use of individual people. This study is therefore focused on meso-level language planning activities plus public (not private) micro-level initiatives.

LPP – WHO IS INVOLVED?

Robinson (1988) stated that because language planning typically responds to problems that are sociopolitical in nature, sociologists or political scientists may first identify and assess the need for some sort of action.

1. Linguists can properly participate in the needs assessment stage to determine if the languages or dialects chosen adequately address the problem. Linguists may suggest ways in which syntax or morphology may be standardized, or may assist in expanding technical vocabularies.

2. Educators incorporate language planning legislation into action and develop programs to fulfill the needs identified.

3. Writers keep up the tradition of writing in a dying language or complete written works in a previously unwritten language. This stylistic expansion makes possible the formulation of governmental documents in the planned language.

4. National language academies may oversee one or more phases of the language planning process. For example, the AcadamieFrancaise works for continued cultivation of the French language largely through attempts at purification. The Turkish Linguistic Society pursues the continued codification and standardization of Turkish through the elimination of Arabic and Persian influences.

STAGES IN LANGUAGE PLANNING

According to Hewlett and Ramesh (1996:11) as quoted by Diallo (2005) language planning and language policy are processed in four discrete stages and it summarized into the four-fold model. According to the model proposed below, each stage of the language planning process is significant. The model analyses language planning process as a cycle of interrelated activities.
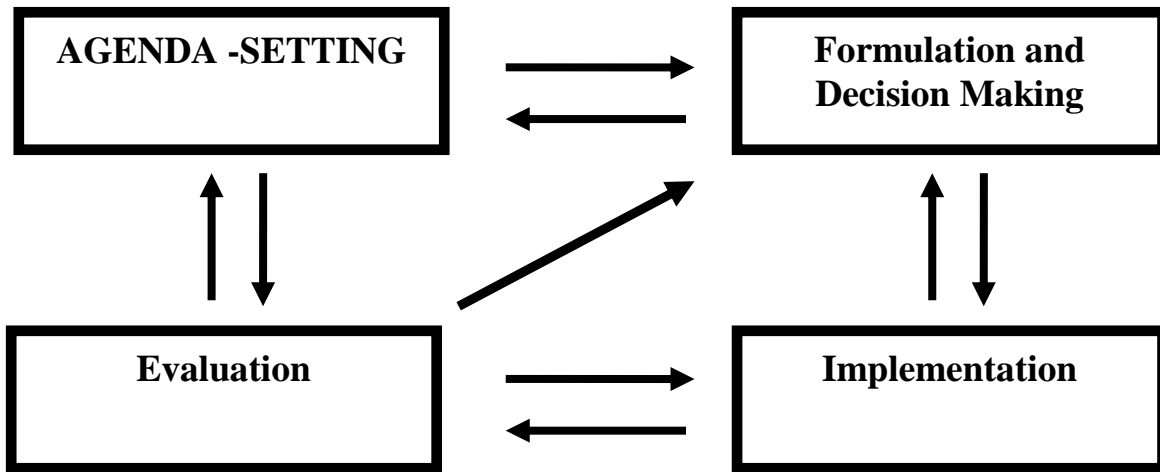
The first stage is language policy agenda-setting which is triggered when language problems are identified. Language problems are then acknowledged and identified and their nature is clearly defined. The language problems are recorded in an agenda for discussion, and the strategic solutions are formulated as a part of government policy.

The second stage is the formulation of language policy and the articulation of decision-making choices. The policy formulation refers to language choice, i.e., how to work out solutions to the language problems and how to delegate people who are expected to carry out the implementation tasks. Decision-making refers to the kind of decisions to opt for and the nature of these decisions. It is arguably at this level that norm selection takes place. Other important decisions, such as allocation of finances and human resources development are made at this stage.

The third stage of the language planning process is implementation. The implementation phase is about the execution of the language policy determination, while evaluation, the last stage of the paradigm, ascertains whether the policy is successful or unsuccessful.

Ideally, evaluation is to be conducted on each and every stage of the language planning and the language policy-making process. The insights provided by evaluators are used to steer the on-going language policies. The model discussed suggests that these stages are linked together and related. The model is cyclical and when used as such gives

language planning and language policy more objectivity and contribute to the rational and coherent approach to policy-making.

VARIETIES OF PLANNING

Policies may exert significant influence on language use within certain speechcommunities when implemented by top-down agencies such as governments. Suchmacro levels of planning often have far-reaching consequences for populationssubject to legislation or enforced ideology concerning language use. Donakey (2007) stated that research hasoutlined four varieties of planning:

1. **Corpus planning**

    Cooper's (1989) as quoted by Diallo (2005) definition presents a significant model as it captures the main activities of corpus planning. He argued that corpus planning could be associated with activities such as coining new terms, reforming spelling, and adopting new script. It refers to the creation of new forms, the modification of old ones or the selection from alternative forms in a spoken or written code.

    Generally, corpus planning follows a four-step model summarized below:

    1. Graphisation is the development or the creation of a writing system for unwritten languages. Graphisation proceeds after a language or a variety of a language is selected. Usually, the choice is made with respect to an individual's, group's, community's or country's needs and aspirations while keeping in mind international linguistic communication challenges as well. Graphisation involves preparation of a script, and writing down orthography and a spelling system.

    2. Standardization or codification is a matter of elevating one model of a language among a number of varieties for acceptance as the norm of usage. Standardization or codification aims at creating harmonious communication and understanding between speakers of the same speech community regardless of the geographic spread of the language.

    3. Modernization or elaboration of a standard for the selected language is the third phase. This process may involve terminology and style

development and grammatical. Language has a significant communication role in society. Consequently, it should be able to fulfill this social function. Today's society is marked by fast changes that affect all aspects of life. Ideally, to modernize and to develop a language is to keep it at the speed of social, political, economic and technological transformations by selecting and developing the appropriate lexicon, the structure, and the phonology of the language.

4. Cooper's (1989) as quoted by Diallo (2005) introduced renovation, the fourth phase of corpus planning. According to him, corpus planning designates "an effort to change an already existing writing code, whether in the name of efficiency, aesthetics, or national or political ideology"

Corpus planning, in the first instance, is an entirely technical issue even though at times political authorities may interfere-as is often the case in France and other countries. Linguists mainly carry out corpus planning activities, along with other language-related specialists like writers, publishers, educators, translators, and lexicographers.

2. Status planning

Status planning refers to the processes of the selection and use of languages in relation to education, administration, judiciary, mass media, trade, and international relations. Language status decisions intervene at several levels of language planning. Depending on the linguistic make-up of the society, language status may focus on issues such as which local languages or local variety to choose. Language choice may be also between local languages on one hand and local or international on the other. Consequently, status planning deals with crucial topics regarding which language should be official, national, regional, and so forth.

Status planning has a fundamental role to play in the redistribution of linguistic resources and the maintenance of minority and community languages. Also, status planning has an important role for the protection of the language

rights, especially the linguistic rights of the indigenous minorities and migrant communities.

Status planning may be the outcome of deliberate political decisions or simply spontaneous language use and practice. Status planning is deliberate when there are efforts to influence the allocation and use of languages in a specific setting. Language policy may be spontaneous, i.e., the status of the official language is not the result of any official legislation. In the United States, for instance, English is *de facto* the official language of the federal government as well as of many states.

The status of languages is attached to their social, economic and political functions. In return, these functions affect the distribution and prestige of languages with regard to their status.

3. **Acquisition planning.**

Acquisition planning Cooper's (1989) as quoted by Diallo (2005) or language-in-education planning is closely associated with language learning and literacy skills development as well as literature production and language use in the media. Acquisition policy is not restricted only to the teaching of official or foreign languages but may include the teaching of minority and indigenous languages, for example, migrants' languages in Britain (Arabic and Hindi) and LOTE (European and Asian languages) in Australia.

Acquisition planning includes among other activities: curriculum design, teaching methodologies and materials to be employed, teacher selection and training, and evaluation. It also includes issues related to language choice, i.e., language planning should meet the full range of language needs by providing a wide choice for languages teaching. In fact, language acquisition planning should be able to cater for individual, group, and community needs, interests and aptitudes

Acquisition planning has developed important tools such as schools for language acquisition purposes. Indeed, schools together with the media, just to name these two, are among the most effective places to introduce powerful and radical attitudinal and behavioral changes through the teaching of languages.

4. Prestige planning

Prestige planning or image building is the fourth range of language planning. Omar (1998) as quoted by Diallo (2005) discussed thoroughly the concept in the light of language planning in Malaysia. According to Omar, the prestige planning concept stemmed from the observation that status planning, corpus planning, and acquisition planning are "... not sufficient to achieve the various functions the language should fulfill".

Omar's argument was based on the necessity to elevate the prestige of the Malay language to greater height by the use of an image-building repertoire in tandem with the other language planning dimensions, such as corpus planning, status planning, and acquisition planning. The objective of prestige planning is to promote the language for wider acceptance. She argued that image-building focuses on the functions rather than on the form of the language.

The goal of prestige planning or image building is to promote the image or the prestige of a language in a given society. Omar as quoted by Diallo (2005) stated that a language needs to have a good image in order to be able to stand proud as a national and official language. The image is a necessary ingredient in the building of the confidence of its users, and it is this confidence that will take the language to greater heights.

GOALS OF LANGUAGE PLANNING

Language planning is a government authorized, long term, sustained, and conscious effort to alter a language's function in a society for the purpose of solving communication problems. It may involve assessing resources, complex decision-making, the assignment of different functions to different languages or varieties of a language in a community, and the commitment of valuable resources. Languages are just as complex as societies, and we all know how difficult it is to make generalizations about those. Those languages should be so complex is not surprising. This phenomenon needed a legal legitimacy from government authorized, Terrence G. Wiley (Mckay, L. S, &Hornberger, N, H. 2009; Wardhaugh, R. 2006). As we will see, language planning has some goals in different perspectives. Those goals are expected solving our differences view in language

planning, Terrence G. Wiley (Mckay, L. S, &Hornberger, N, H. 2009) those notions are asfollows:

a. Language Goals

Whether language policies are implicit or explicit, they involve goals. Language shift policy is a goal for language acquisition planning, whether explicit or implicit. Language shift as the gradual or sudden move from the use of one language to another, either by an individual or a group. There are numerous reasons for language goals:

1. Language Loyalty

It refers to the attachment to one's native language. It has been defined as concerning to preserve the use of a language or the traditional form of a language, when that language is perceived to be under threat.

2. Language Enrichment

It refers to languages are just as complex as societies which means how language diversity is not seen as problem.

3. Ethnic Revitalization

It related discussions in various international contexts in the area of ethnics

b. Political Goals

Among the more explicitly political goals of language planning are those that attempt to use language as a means to promote *nation building*. Language planning played a major role in the development of the country. There three notions for political goals, such as:

- **Language Diversity**

It means language diversity leads as national integration and language planning provides a means for trying to bring together groups who perceived them as different.

- **Nationalism**

Language planning and language policies are important in the study of nationalism (Phillipson, R. 1992)

- **Legitimacy Status**

Varieties are associated with the educated, which, through privilege, have access to schools and to the national literature.

c. Economic Goals

Language planning often pursues economically motivated goals, such as those pertaining to communication, marketing in international trade, and workplace. For examples Australia has attempted to promote foreign language instruction to improve communication with trading partners who speak Chinese, Indonesian, Japanese, and Korean. Among other issues are communication and language discrimination in the workplace and language rights in the workplace, just to mention a few. There are also costs associated with changes in language policies and with language. Companies may overtly impose language requirements on workers and applicants. Often, however, implicit or tacit policies are operative. From above ideas, we may conclude there are three aims of language planning in the area of economic, such as:

- Pertaining to communication
- Marketing in international trade
- Workplace

d. Educational Goals

- **Promoting National Standard of languages**

In modern societies, education provides one of the major means of promoting language acquisition planning and language shift policy. Language in education planningis the primary form of language acquisition planning. Like other forms of language planning, it cannot be discussed in isolation from sociopolitical issues, since it is related to a broader purpose in education, namely, socialization, and since it is an extension of overall governmental policy. Although schools play an important role in community-based language planning, they also play a major role in promoting national standard languages and thereby help to extend the influence of the state along its horizontal axis across groups. The standard must be explicitly taught as opposed to acquired. There is

some irony here, since native speakers of language X must go to school to learn the language they supposedly already speak.

- **Bilingual Education**

Elevating the status of the students' native languages helps enhance their positive self-identity and promotes *additive bilingualism* (oral and academic ability in two languages). The specific recommendations are to:

1. Reflect the various cultural groups in the school district by providing signs in the main office and elsewhere that welcome people in different languages

2. Encourage students to use their LI (native language) around the school

3. Provide opportunities for students from the same ethnic group to communicate with one another in their LI where possible (e.g., in cooperative learning groups on at least several occasions)

4. Recruit people who can tutor students in their LI

5. Provide books written in various languages in both classrooms and the school library

6. Incorporate greetings and information in the various languages in newsletters and other official school communications

7. Provide bilingual and/or multilingual signs

8. Display pictures and objects of the various cultures represented at the school

9. Create units of work that incorporate other languages in addition to the school language

10. Provide opportunities for students to study their LI in elective subjects and/or in extracurricular clubs

11. Encourage parents to help in the classroom, library, playground, and clubs

12. Invite second language learners to use their LI during assemblies, prize giving, and other official functions

13. Invite people from ethnic minority communities to act as resource people and to speak to students in both formal and informal settings

CONCLUSION & IMPLICATION OF LPP IN ELT

Now days, most of students use national language when they speak to each other. It is because they come from different regions. By using national language they feel comfort in their conversation and they also fell confident with their language. But sometimes they forget with their local language because they always using national language in their daily conversation. For example, in a school there are a lot of students from another region and also they have different local language. When they meet each other on the way they great by using their local language, but when they are at school they will great each other by using national language. It shows that there is not appreciate to the local language between each student. They fell their local language is not important to speak when they communicate with other students in different region. The students indicate when they speak in their local language their other friends do not understand with their language.

The implication of language planning in teaching learning is suppose to keep the variety of local language that students have, it also to appreciate the others language from different region, and there is no dominated between majorities and minorities language that students use in their communicative. It means that although most students use national language in every moment, but they should not forget or ignore their local language.

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