

LANGUAGE TO ITS ROLE

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Abstract

Every people in the world use their own way to express their idea, feeling and thought. It is impossible for people to express their perception, emotions, categorization, abstraction processes, and reasoning without having a concept of language. Language plays the great role in human being life. Because, language itself is not only about as a system of verbal signs which serve to formulate thoughts in the process of reflecting objective reality by subjective cognition, and to communicate socially those thoughts about reality, as also the related emotional, aesthetic, volitional, and experiences. But also Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced. Then, in having the discussion of a connection of a language into its role, it will be refers to language in terms of acquisition and communicative competence, it is about cultural variation in children's conversation; language to identity; the relevance of the ethnography of communication to language teacher; language in terms of participation; language in terms of conversation analysis; and language ideology.

Key words: *Language role, Acquisition, Identity, Ethnography, Participation, Conversation Analysis, Ideology.*

INTRODUCTION

Every people in the world use their own way to express their idea, feeling and thought. It is impossible for people to express their perception, emotions, categorization, abstraction processes, and reasoning without having a concept of language. Language plays the great role in human being life. Forrester (1996:1) illuminates that "it is difficult to imagine what life would be like without language." Because of its importance role, the language refers to different definition based on what context might be taken by the people.

Scaff (1962:313-314) defined many definition of language in his book, they are; Ebbinghaus: Language is a system of conventional signs that can be voluntarily produced at any time. Croce: Language is articulated, limited sound organized for the purpose of expression. De Saussure: Language is a system of signs expressive of ideas. Schuchardt: the essence of language lies in communication. Safer: Language is a purely human and non-

instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced.

Those definitions from seem come up with the definition of Scaff (1962:315) that “language as a system of verbal signs which serve to formulate thoughts in the process of reflecting objective reality by subjective cognition, and to communicate socially those thoughts about reality, as also the related emotional, aesthetic, volitional, and experiences.”

In this discussion, the writer would like to indicates the language in which the language itself bring their own way to be known by human being such as God wants to known by prayers hence forth human being try to learn more about language such as then the prayers want to be close to the God.

Then, the discussion of language to its role refers to language in terms of acquisition and communicative competence_Cultural variation in children’s conversation; language to identity; the relevance of the ethnography of communication to language teacher; language in terms of participation; language in terms of conversation analysis; and language ideology.

DISCUSSION

ACQUISITION AND COMMUNICATIVE COMPETENCE-CULTURAL VARIATION IN CHILDREN’S CONVERSATION

Language is got from the process of acquisition and acquisition of the language is by learning. One criteria of successful learning the language is by having a communicative competence in a speaking way. This also refers to a conversation and not aside from the children. In discussing the children conversation can be various and moreover when it is connected to the culture.

According to (Schiefelbusch and Pickar, 1984:379) stated that “there are several determinants of culture variation in children’s conversation that must be considered in any study of development of communicative competence.”

The cultural variation in the structure of conversations between adult and children is based on the assumption that the ways of speaking in every speech community and it is culturally patterned. Variations in the ways of speaking in different societies reflect important differences in beliefs, values and practices. Cultures vary along many dimensions such as the ways of organizing group; the ways of growing and distributing food; and regarding of health and illness. And also the difference is in terms of again ways of speaking. Then language use manifest kind of knowledge and abilities. This kind of knowledge refers to communicative competence.

Furthermore, Schiefelbusch and Pickar (1984:382) illuminated that “the determinants include; 1) beliefs about the status and role of the child in society; 2) the social organization of care giving; and 3) folk beliefs about how children learn language.”

In this case, beliefs about the status and role of the child in society. Schiefelbusch and Pickar (1984:382) argued that “in most societies children are thought to hold a special status, different from that of adults. This may range from a relatively low to a high status depending on the culture of the context.” And for further, “these culturally specific definition of children’s social status and role.”

The status of a child has a nature of verbal interaction between adults and children. The degree to which children are expected to be seen and not heard depends to a great extent on the status of the child.

Schiefelbusch and Pickar (1984:382) also compose that “in cultures where talk between adults and children is encouraged, children tend to hear many questions that are designed to elicit answer from them. On the other hand, when adults do not see children as active conversational partners, the language directed towards them tends to be directive. Under these conditions, the children must take a more active role in initiating and maintaining interactions.”

In term of the social organization of care giving. The primary care giver is

LANGUAGE TO IDENTITY

Language also brings its own role when it is connected to identity. Language, when it is describe in a speech, is not only about a communicative competence but also kinds of speakers who produce and reproduce particular of language use that refers to identity. Identity of language use is not only to understand the relationship between language and culture but also to accommodate the issues of markedness, essentialism and institutional power as a central of component of identity.

THE RELEVANCE OF THE ETHNOGRAPHY OF COMMUNICATION TO LANGUAGE TEACHER

Studying the language brings the awareness of the language community and knowledge in the discipline. The discipline leads to knowledge of understanding the ethnography of communication because studying the language is more than a theory of grammar but it entails set of concepts and procedures which can make a possibility a study of

the organization of functional unit of communicative behavior. Studying the language is also realizing the potential for application to the process of language education.

LANGUAGE IN TERMS OF PARTICIPATION

Functional unit of communication behavior talks about participation. Participation refers to actions demonstrating forms of involvement performed by parties within evolving structures of talk. Participation is also an analytical concept which is focusing the interaction work between hearers as well as speakers.

Participation requires again an analytic framework that includes not only the speaker and the talk, but also the forms of embodiment and social organization through the action implicated in a strip of talk in concert. Social organization consists of a situation within which multiple participants are building in concert with each other the action that define and shape a life world. In order to get a meaningful context, participation need situating because it can investigate how both speakers and hearers are fully embodied actors and the detail organization can integrate into a common course of action.

LANGUAGE IN TERMS OF CONVERSATION ANALYSIS

Social organization develops social interaction. Henceforth, social interaction is primordial means through which the business of the social world is transacted. Language in terms of identities and participants can be affirmed or denied but culture is transmitted, renewed and modified. Then all those concepts are referring to a conversation analysis.

Conversation analysis is a generic approach and there are two different approaches can be taken to the definition of conversation. Conversation can be defined as casual talk in everyday setting and conversation in form of talk-in-interaction. Conversational analysis is also refers to analysis of social interaction. This was developed in the study of ordinary conversation then applied to a wide spectrum as for above form of talk-in-interaction and news interview conduct to political speech.

LANGUAGE IDEOLOGY

However, in term of political speech. There must be a bridge to connect the language when it is tried to be elaborated with ideology. It is about the bridge between linguistic and social theory, because it relates the microculture of communicative action to political economic considerations of power and social inequality, confronting macrosocial constraints on language behavior. It also a potential means of deepening a sometimes a superficial

understanding of linguistic form and its cultural variability in political economic studies of discourse. Language when it is connected to ideology is something different.

CONCLUSION

Language brings its own role when it is in terms of speaking. Language is something uttered. It is constrained that language cannot be put aside from human being like us. Therefore the people in this world use a language to communicate.

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