THESIS APPROVAL

This thesis entitled **"The Influence of Heterogism Factor Toward Language Maintenance of Balinese Language in Palopo"** which is written by Ramlah, stude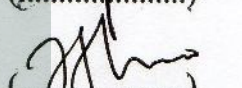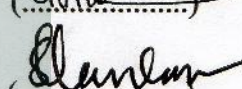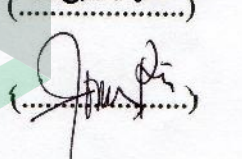nts ID 10.16.3.0096, English Study of S1 Tarbiyah and Teacher Training Faculty of State Institute for Islamic Studies of Palopo and has been examined and defended in **MUNAQASYAH** session which is carried out on Friday, August 14th 2015 M, coincided with Syawal 28th 1436 H. It is authorized and acceptable as partial fulfillment of requirement for S.Pd degree in English language teaching.

Palopo, August 14th 2015
28th Syawal 1436

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iii

THE INFLUENCE OF HETEROGISM FACTOR IN THE MAINTENANCE OF BILINESE LANGUAGE IN PALOPO

IAIN PALOPO

THESIS

Submitted to English Study of S1 Tarbiyah and Teacher Training Faculty of State Institute for Islamic Studies of Palopo in Partial Fullfillment of Requirement for S.Pd Degree in English Education Study English

Composed By,
Ramlah
Reg. Num. 10.16.3.0096

**FACULTY OF TEACHER TRAINING AND EDUCATION
THE STATE INSTITUTE FOR ISLAMIC STUDIES
(IAIN) PALOPO
2015**

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Assalamu Alaikum Wr.Wb.

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Menyatakan bahwa skripsi tersebut, sudah layak untuk diujikan.

Demikian untuk proses selanjutnya.

Wassalamu Alaikum Wr.Wb.

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ACKNOWLEDGEMENT

Praise be to almighty Allah, because of His blessing and guidance so the writer can finish this thesis, although in a simple form and the writer realizes that there are still many lackness. The writer expects constructive critical and suggestion from the readers for the improvement and perfection.

Shalawat and taslim convey to the great prophet Muhammad Saw. His families, his friends and all of the people that still do his commands of Allah and avoid his prohibitions.

The writer realizes that this thesis could not be finished without helping from others; the writer would like to express her deepest thanks to:

1. Dr. Abdul Pirol, M.Ag. The Head of IAIN Palopo, who has thought, educated, helped, advised and guided the writer during her study in IAIN Palopo.

2. Dr. Rustan S., M.Hum. as the first deputy head of IAIN Palopo, who always advises the writer during his study at IAIN Palopo.

3. Dr. Ahmad Syarief Iskandar, MM. as the second deputy head of IAIN Palopo, who always gives motivation to the writer during his study at IAIN Palopo.

4. Dr. Hasbi, M.Ag. as the third deputy head of IAIN Palopo, who always give some helps and supports to the writer during his study at IAIN Palopo.

5. Drs. Nurdin Kaso, M.Pd. The Head of Tarbiyah Department of the States Institute for Islamic Studies Palopo.

6. Jufriadi, S.S., M.Pd. The head of English study program of Tarbiyah Department of the State Institute for Islamic Studies Palopo.

7. Dr. Dahlan, M.Hum as both the first consultant and as the academic advisor of the writer and Dr. Jumharia Djamereng, M.Hum as the second consultant.

8. Special thanks to my beloved parents for their loving, pray, support, sacrifices during the writer study at IAIN Palopo as well as my brothers and sisters and my all families who give me support every time.

9. All of Balinese tribe as the resondent who given chances and facilities during the writer doing research.

10. All of the writer best friends who have helped and given motivations that this thesis finished although in simple form.

Finally, the writer pray to the God, ALLAH SWT gives regard to all of the people who have helped the writer. And the writer hopes this thesis can be usefull and give contribution for all readers.

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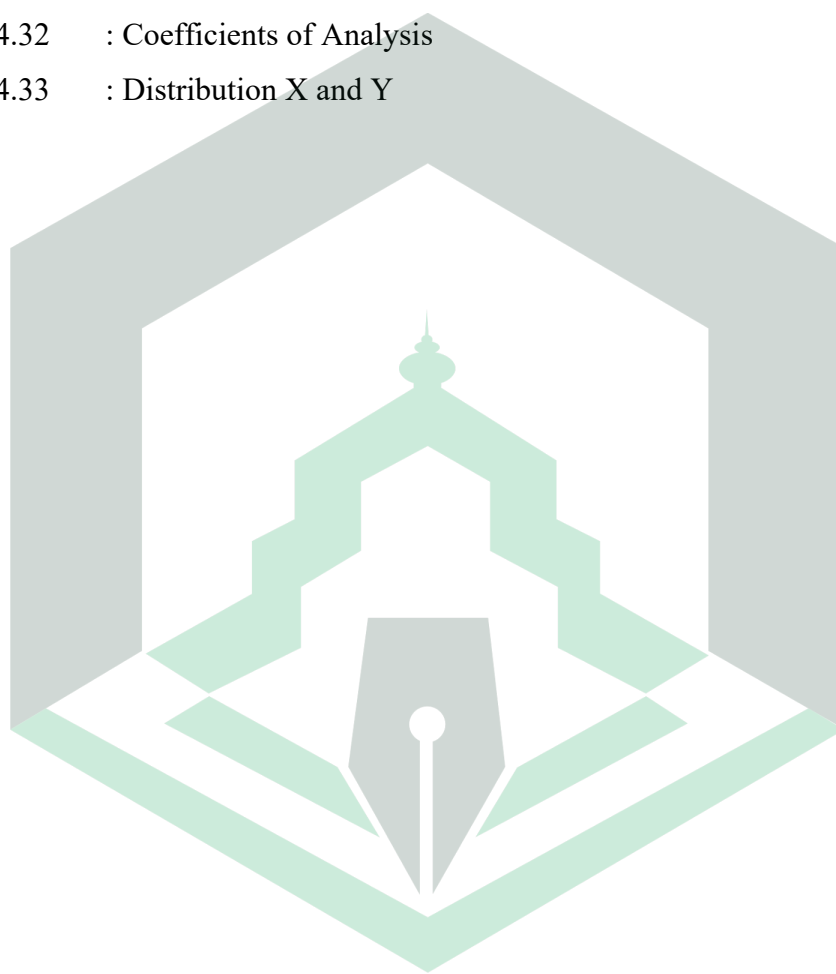

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ABSTRACT

Ramlah, 2015: "The Influence of Heterogism Factor Toward Language Maintenance of Balinese Language in Palopo". Thesis, English Education Study Program Faculty of Teacher Training and Education of State Institute For Islamic Studies (IAIN) Palopo. Supervised by Dr. Dahlan, M.Hum and Dr. Jumharia Djamereng, M.Hum.

.

Key Word: Heterogism factor, Maintenance, Balinese Language.

This thesis studied about The Influence of Heterogism Factor in The Maintenance of Balinese Language in Palopo. The problem statement is: Does heterogism factor influence in the maintenance of Bali language among Balinese people in Palopo?. The objective of the research is: To find out whether or not heterogism factor influence in the maintenance of Balinese language among Balinese people in Palopo.

The method of the research to analyze the data used qualitative and quantitative. The quantitative method was used to measure the percentage of sample toward statement in questionnaire and qualitative method used to describe the heterogism as the influence factor in the language maintenance of Balinese language. The number of Balinese transmigrants in some area in Bara district. This research used purposive sampling technique. The researcher took 5 villages as the sample. It consists of 50 samples. So, every village the researcher took 10 sample. The classification of age to this sample namely: <12 years, 13 – 19 years, 20 – 30 years and 31 – 59 years.

Finally, the result of this research revealed that most of do not frequently used the Balinese language but they still know and understand when they communicate with parents who still speak the language at home in daily activities. Finally, it can be stated that heterogism is the factor that influence Balinese speakers, specially for children, in the maintenance of Balinese language.

CHAPTER I

INTRODUCTION

A. Background

Language is a set of habits and the most important way to implement ideas in human daily interaction. Language also is a system of elements in it is not arranged and combined randomly, but according to some role and principles, people can learn language by memorizing rules based on stimulus. Each language can be learned by studying through continual practice.

Each tribe at Indonesian has mother tongue, one that they utilize in doing communication with other people or family member. They have to keep their mother tongue, because one of the ways keep their tribe by introducing language to next generation.[1] Mother tongue is lingual one be utilized and as source to make that tribe has order, principle and attitude in determines alround deep their life and also as confining as to other tribe as to establish condition which stable and get each other respect.

Balinese language as one of regional language that introduced three level of language based on respect-layers. Lowest layer is the Sudra, and among them there is a dialect they speak for their layer, with a little bit variation if Waisya talk to the Sudra, and if the Sudra talk to their higher castes. For upper layers which are also called tri-wangsa (three-blood) has a distinct dialect with slight variation if the

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[1] http://en.wikipedia.org/wiki/Balinese_language. Accessed on 10th January 2015.

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Kesatrya talk to Brahmana, and a Brahmana talk to a Kesatrya. Among them there are a great different in the way of communication. The basic concept of this dialect is that: A lower cast if saying an activity that is referring to the activity, attributes, characters or ownership of high casts the words to be used are their words. While if a low cast saying about their own activity, characters, attributes or ownership in front of the high cast they must speak their own words. So basically the lower cast must put themselves lower than the higher cast in whatever event which must be reflected by their two-way communication. That is also the higher cast will put themselves higher then their Sudra and Waisya casts by reflection an expression of their communication and attitudes.[2]

Based on observation in Palopo, society of Bali use Balinese language in region and cultural activities. They also utilize it while to interact with their fellows and families at home or when meeting other Balinese people and for another thing as they are speaking an improper in somewhere. Balinese society transmigrants region do many customs such as ceremony or praying in Pura, nearly all that societies use the language. However, when they do other activities with other tribes such as Luwunese, Torajanese and Javanese, etc. Speak Indonesian as alternative language of communication. By Balinese societies who live in Palopo generally come from transmigration have home according to asset which they have area that located in

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[2] http://www.balitouring.com/bali_articles/balinesenames.htm. Accessed On 20nd January 2015.

many area in Luwu Regency. Some of them have permanent jobs such as teacher civil cervant. However some of them are working at hte shop as clark or labour.

Heterogism factor can make the solution in maintenance of language if the tribe use their language in every area even though out their area. Because heterogism factor in maintenance the language to the out area with the maintenance the language, culture, relegion, attitude etc. Balinese language is one local dialect in Indonesia. Balinese language is one dialect that got various influences in the course of history. Balinese language is closely related to social strata or castes, maintenance of language, relegion, culture, attitude and names reflect cast not family or group.

Balinese language must be maintained by their community to preserve their identity as Balinese people as they live for from their original region, namely Bali island.therefore they use the language in cultural ceremonies and relegious ceremonies. It can be proved that the Balinese language can teach moral language, mutual respect and ethics that they believe in their life.

Based on the reason above, the writer was interested to study the Balinese language "The Influence of Heterogism Factor toward Language Maintenance of Balinese Language in Palopo".

B. Problem Statement

Based on the background above, the writer formulated this research question as follows:

To what extent does heterogism factor influence the maintenance of Bali language among Balinese people in Palopo?

C. Objective of the Research

Relevant to the research question that above the specific objectives of this research is:

To find out the influence of heterogism factor toward the maintenance of Balinese language among Balinese people in Palopo.

D. Significance of the Research

The result of this descriptive research was hoped to be useful for:

1. As an information for the Balinese citizen that heterogism can influence the maintenance of Balinese Palopo.

2. As an information toward Balinese citizen to improve the awarenes that the maintenance of mother tongue is important, as it becomes an identity from every tribe.

E. Scope of the Research

The scope of the study was focused to know the influence of heterogism toward the maintenance of Balinese language among Balinese people in Palopo. Heterogism

is one factor that may influence Balinese people who live as permanent to residence in Palopo, in speaking their language.

F.   Operational Definition

1. Heterogism is a factor in an area live namely; tribe, religion, culture, language, age, etc. but they are live together in the same area.

2. Balinese language is a language which is use the Balinese tribe in Indonesian especially in Palopo area.

3. Language maintenance is a language which was using to known by the others people or tribe. So, the language can expand and the other people can use the language it, all of the people can lear the language.
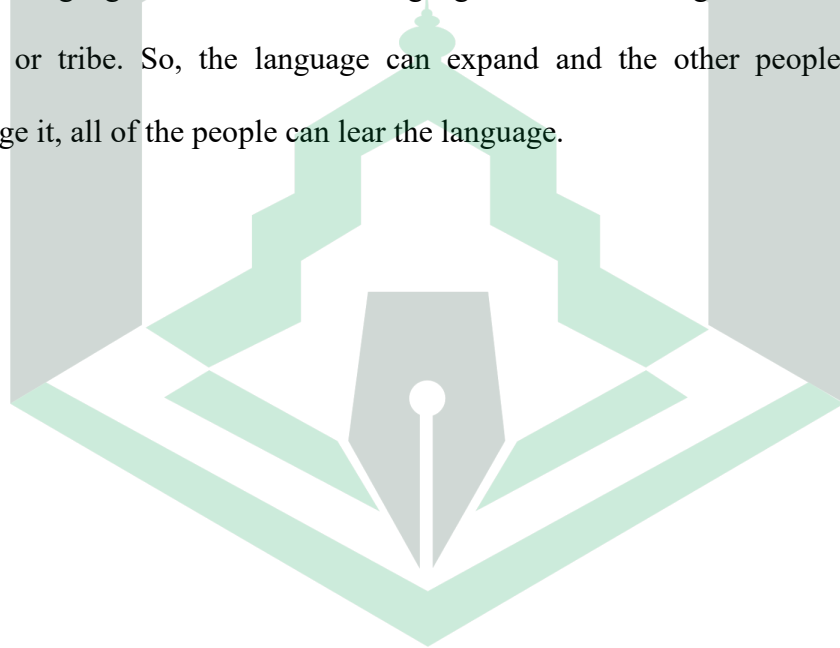
CHAPTER II

REVIEW OF RELATED LITERATURE

A. Previous Studies

1. At the research a sociolinguistic in the Romania minority community in Hungary with the tittle "The Process and the factor Language Shift and Maintenance. She concludes that school does not help maintaning the Local Romnia Dialect. But force to use speech Romania, and the latter is a foreign language variety for the speakers, because this variety was not the mother tongue of the community, but a learned one. This attitude of school towards the Local Romania Dialect help in children developing the opinion that Local Romania Speech is less prestigious that Speech Romania this attitude towards minority language variety will help the shift to Hungary.[1]

2. "Pemertahanan Bahasa Warga Transmigrasi Jawa di Wonomulyo-Polmas". The result of the study found that Javanese societies still held bilingualism. The Javanese tended to speak their mother tongue in traditional domains such as house/family, neighborhood, work, and some other situations.[2]

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[1] http://e-lib.rss.cz. Accessed on 20th February 2015.

[2] From The Research by Jumharia D. & Masruddin, (2014), *Language Maintenance And Language Shift A Sociolinguistics Theories.* p. 5.

B. Sosiolinguistic and Language

Language is a particular kind of system for encoding and decoding information, a system of arbitrary vocal symbols used for human communication. Language can also be regarded as a non-instinctive system of communication which employs arbitrary and conventional symbols that are in accordance to the laid down set of rules that are used for human communication. This is what Kunle Adebayo (2011) has in mind when he says: "Language is the representation of the world. Metaphorically, it is the carbon copy of the world made specifically for communication.[3] Language is a resources such as words/ utterances used in a range of ways for the achievement of goals. (Leeds Howrtz) created three assumptions of communication

1. National culture

2. culture in personality

3. culture of distances.

In traditional view to apply, how is language viewed? Language is structure and form. But culture is flexed, homogenous, closed, set of norms, statistic, and invariant. But culture in recent is new form, dynamic, flexible, changeable, emerged and norms, in which language is a resource and tool to achieve goals or do things. There is a link between language and culture in which language reflects culture e.g. American has many lexical words such as freedom, independent, argon, these words as language are reflect the American culture as a unity groups. So, the culture is shaping the language

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[3]http://www.slideshare.net/BilalYaseen1/the-relationship-between-language-and-culture?related=3. Accessed on 23th February 2015.

and language is create, shape and affect culture in recent era. Context is the main concept of the modern view of language. Language is seen as social action and focus on meaning in context, co-text relations and using language in the real world. This view considered language as a means of politics, psychology, economy, chemistry, etc. Three keywords: language, culture, communication, context, language and culture impact. the relation between language and culture Language is the verbal expression of culture. Culture is the idea, custom and beliefs of a community with a distinct language containing semantics - everything a speakers can think about and every way they have of thinking about things as medium of communication. For example, the Latin language has no word for the female friend of a man (the feminine form of amicus is amica, which means mistress, not friend) because the Roman culture could not imagine a male and a female being equals, which they considered necessary for friendship.

The relations between thought and communication are certainly not fully explained today, and it is clear that it is a great oversimplification to define thought as subvocal speech, in the manner of some behaviourists. But it is no less clear that propositions and other alleged logical structures cannot be wholly separated from the language structures said to express them. Even the symbolizations of modern formal logic are ultimately derived from statements made in some natural language and are interpreted in that light.

Language and culture are not fundamentally inseparable. At the most basic level, language is a method of expressing ideas. That is, language is communication; while

usually verbal, language can also be visual (via signs and symbols), or semiotics (via hand or body gestures). Culture, on the other hand, is a specific set of ideas, practices, customs and beliefs which make up a functioning society as distinct. A culture must have at least one language, which it uses as a distinct medium of communication to convey its defining ideas, customs, beliefs, et al., from one member of the culture to another member. Cultures can develop multiple languages, or "borrow" languages from other cultures to use; not all such languages are equal in the culture.

C. Balinese Language, Society and Culture

Bali is very identical with its culture. This relation makes Bali as a magnet for visitors coming to Bali. Among them are certainly difficult to distinguish religion, culture and art. As all of them are integrated into a unity. However, Hindu Religion in Bali seems to be a stream for the development of culture and art in Bali.[4]

Culture is which language(s) are the primary means of communication in that culture; sociologists and anthropologists draw lines between similar cultures heavily based on the prevalent language usage. Languages, on the other hand, can be developed (or evolve) apart from its originating culture. Certain language have scope for cross-cultural adaptations and communication, and may not actually be part of any culture. Additionally, many languages are used by different cultures (that is, the same

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[4] http://www.2indonesia.com/culture.htm. Accessed on 1st January 2015.

language can be used in several cultures). There are two different opinions of language as a key of culture.[5]

Defined as the language not only knowing the sounds and words and sentences, but specific knowledge of the basics , rules and ways of doing things and saying to voices, words and sentences. Malinowski in his (Stern, 2009) viewed is a response to three sets of needs: 1-the basic needs of the individual. Two the instrumental needs of the society. 3- The symbolic and integrative needs of both the individual and the society. Thanasoulas quoted the speech of Salzman that language is 'a key to the Cultural past', but it is also a key to the cultural present With its ability to express what is (and has been) thought, Believed, and understood by its members.[6]

Wardhaugh stated that, there are three views of the relationship between language and culture. The structure of a language determines the way in which speakers of that language view the world. In the second opinion, which is contrary to the Whorf and Sapir suggests that people use language that reflects their particular cultural values, the thoughts of culture which are reflected in the language and not the language determines the thoughts. Language is heavily influenced by culture - as cultures come up with new ideas, they develop language components to express those ideas. The reverse is also true: the limits of a language can define what is expressible in a culture

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[5] Wardaugh, R. 2002. *An Introduction to Sociolinguistics*. *Oxford:* Blackweel Publishing. p. 2.

[6] Malinowski, 2009. *Language, identity and nationhood: Language use and attitudes among Xhosa students at the University of the Western Cape, South Africa*. Doctoral dissertation, University of the Western Cape. P. 59.

(that is, the limits of a language can prevent certain concepts from being part of a culture). Finally, languages are not solely defined by their developing culture(s) - most modern languages are amalgamations of other prior and current languages. That is, most languages borrow words and phrases (loan words) from other existing languages to describe new ideas and concept. In fact, in the modern very-connected world, once one language manufactures a new word to describe something, there is a very strong tendency for other languages to steal that word directly.[7]

Culture refers to the customs, practices, languages, values and world views that define social groups such as those based on nationality, ethnicity, region or common interests. Cultural identity is important for people's sense of self and how they relate to others. A strong cultural identity can contribute to people's overall wellbeing. [8]

Most social scientists today view culture as consisting primarily of the symbolic, ideational, and intangible aspects of human societies. The essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies; it is not material objects and other tangible aspects of human societies. People within a

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[7] Wardaugh, R. 2002. *An Introduction to Sociolinguistics*. (*Oxford:* Blackweel Publishing, 2002), p. 219-220.

[8] http://www.socialreport.msd.govt.nz/cultural-identity/index.html. Accessed on 15th February 2015.

culture usually interpret the meaning of symbols, artifacts, and behaviors in the same or in similar ways.[9]

Culture: learned and shared human patterns or models for living; day- to-day living patterns. these patterns and models pervade all aspects of human social interaction. Culture is mankind's primary adaptive mechanism. [10] Culture is the collective programming of the mind which distinguishes the members of one category of people from another.[11]

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, and on the other as conditioning elements of further action.[12] A culture is a

[9] Banks, J.A., Banks, & Mc. Gee, C. A. (1989). *Multicultural Education*. Needham Heights, MA: Allyn & Bacon.

[10] Damen, L. (1987). *Culture Learning: The Fifth Dimension on the Language Classroom.* Reading, MA: Addison-Wesley. p. 367.

[11] Hofstede, G. (1984). National Cultures and Corporate Cultures. In L.A. Samovar & R.E. Porter (Eds.), *Communication Between Cultures*. Belmont, CA: Wadsworth. p. 51.

[12] Kroeber, A.L., & Kluckhohn, C. (1952). *Culture: A critical review of concepts and definitions.* Harvard University Peabody Museum of American Archeology and Ethnology. p. 47.

configuration of learned behaviors and results of behavior whose component elements are shared and transmitted by the members of a particular society.[13]

Balinese culture is very close with the traditional arranging system of value in the society, starting from water division, pattern of cultivation, yield division, sub village system, place of shrines, color of clothes and so forth. The culture exists, borne, and develops in accordance with the dynamic life of Balinese society. Culture is signaled with three important dimensions: idea, behavior and physic. Therefore, sor-singgih (level of language), pawiwahan (wedding ceremony), subak (traditional irrigation system), dadia (family group) and so forth are parts of Balinese Culture.

Balinese language is another language entirely, with a completely different vocabulary and grammar and much more complex rules for its use. Balinese is greatly complicated by its caste influences. There's high Balinese, low Balinese and even middle Balinese, plus a number of variations of the three. Middle Balinese has an even more restricted vocabulary. It's mainly used when one wishes to be very polite but doesn't want to emphasize caste differences. Initially a conversation between two strangers would commence in the high language. At some point the question of caste would be asked and then the level adjusted accordingly.

Whenever there are trends of emphases of a greater democratization in public society, any vestiges of apparent feudalism give way to modern movements for democracy equality and non-discrimination; this also in areas where status or social-

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[13] Linton, R. (1945). *The Cultural Background of Personality.* New York. p. 32.

level in society has hitherto been much determined by the rather sensitive issue of the system of castes. Traditional norms as a kind of language-obeisance with relation to inter-class relationships, are on the decline.

Traditionally, however language rules in Bali had to be observed irrespective of age, position or sex. Traditional rules of caste that had so long been considered an unflinching exigency are becoming less pronounced and less rigorous. Albeit, in the face of modern trends the determination of language-usage of certain categories of words, is still much espoused and very much in vogue in Bali. However, significant adjustments have been proposed at more recent Language-Seminars on the Island, and this, no doubt, will have its effects and repercussions in Balinese Society today. Many seem enthusiastic in the promotion of a standard or common language for all, with an option in the selection of words from a vocabulary of courtesy which in times past had been limited perhaps to less than a thousand specific words.[14]

Using Balinese language in their daily lives as in urban areas their parents only introduce Indonesian language or even English, while daily conversations in the institutions and the mass media have disappeared. The written form of the Balinese language is increasingly unfamiliar and most Balinese people use the Balinese language only as a spoken tool with mixing of Indonesian language in their daily conversation. But in the transmigration areas outside Bali Island, Balinese language is

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[14] http://about.bali-paradise.com/languagebalinese.html. Accessed on 10th January 2015.

extensively used and believed to play an important role in the survival of the language.[15]

Balinese language is closely related to social strata, tradition, relegion, maintenance of tribe or castes, and names reflect at family or group. There are different treatment in term of language, attitude, and place for each of the people. Especially for the older generation say that, Seen from the language, Balinese then introduces three level of language based on respect-layers. Lowest layer is the Sudra, and among them there is a dialect they speak for their layer, with a little bit variation if Waisya talk to the Sudra, and if the Sudra talk to their higher castes. For upper layers which are also called "tri-wangsa" (three-blood) has a distinct dialect with slight variation if the Kesatrya talk to Brahmana, and a Brahmana talk to a Kesatrya.

Among three upper casts and one below cast there are a great different in the way of communication. The basic concept of this dialect is that: A lower cast if saying an activity that is referring to the activity, attributes, characters or ownership of high casts the words to be used are their words. While if a low cast saying about their own activity, characters, attributes or ownership in front of the high cast they must speak their own words. So basically the lower cast must put themselves lower than the higher cast in whatever event which must be reflected by their two-way communication. That is also the higher cast will put themselves higher then their

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[15] http://en.wikipedia.org/wiki/Balinese_language. Accessed on 10th January 2015.

Sudra and Waisya casts by reflection an expression of their communication and attitudes.[16]

Within the Kesatrya cast itself has developed many group or families bearing different group title and language the different. During the course of history Balinese has experienced two great influences in naming system. Those Balinese who are not influenced very deep by the literatures of India still hold the tradition of their ancestors, although in fact they are Hindu. This covers the areas of countryside, villages or settlements those have not been easy to communicate with outsiders due to transportation. Until today you can still find those people with the strange sounds of dialect. With wide spread of Sanskrit influence than Balinese language heard the sound of Sanskrit more nice and refine. Since 1960, it looks that the Sanskrit words have been deeply accepted by Balinese and used it widely especially in using Balinese language.

An another small group of Balinese also try to imitate language system to using in influence of family names. But this is not many, most of them are overwhelmed by the fact of western modern image that penetrating all aspect of life. If we look back to the historical of Balinese language toward family, language are the prime inspiration of all people in Bali. In the beginning, the use of all Sanskrit words or Balinense language was solely the privilege of royal, society and religious functionaries. If we see the process of using Balinese language or terminologies. The spread of Balinense

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[16] http://www.balitouring.com/bali_articles/balinesenames.htm. Accessed on 15th January 2015.

language and terminologies was a result of individual contact, religious missions, society, culture and maintenance of tribe.[17]

Balinese builds and develops their culture, religion, attitude and language until what they are received as the heritages Bali known today. At the beginning of the effort to disclose the origin and history of Balinese, the role of linguists and archaeologists have been determinative. Some theories arise first from the research of linguists that found great similarity of main words spoken by vast majority of the people in the area, the people from the current Vietnam, Laos and Cambodia. This first theory says that the tradition of migration among people of south east Asia mainland was the origin of current Balinese as well as Javanese, Sumatran, Torajan, and other area of Indonesia. These words are the basic that are related to settlements such as house for Bali is Umah, Nias people is Uma, Batak is Uma, Toraja is Uma, Minangkabau is Tano, and so on. The changes is in the phoneme level only.[18]

Until this modern time the influence of family in Balinese society is still strong. Great epic from India such as Ramayana and Mahabharata must have inspired most of the family preserved on manuscripts that are found in Java and Bali which are originated or written between 10th to 17th century. The myth and family including the role of priest, the origin of place, king, and relation between priest or king with god. The influence of myth to Balinese is great in two sides. One side is the formation

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[17] Oey, Eric, ed. *Bali: Island of the Gods.* Berkeley: Periplus, 1990.

[18] http://www.balitouring.com/bali_articles/balinese.htm. Accessed on 13th January 2015

of good personality, tolerant, and hospitability, but the bad side is the superstitious attitude of the people. Since in the past most of the people were illiterate, they were unable to comprehend their knowledge, while most of literate people must have enjoyed the tradition of writing myth and consider their story as historical fact. The worse myth that influenced the thought of the people come from manuscript called " babad" or lontar which describing the supernatural power of a priest, ritual and chronic of kingdom or dynasty that rules the kingdom without logical element on the description.

D. Factor Influence Language Shift and Language Dead

To answer what language death is. Languages wouldn't exist without speakers, because there would be no need for them. Therefore, if there are no remaining speakers of a language, I see no reason why it should be claimed that the language is not dead. To prove that I am not the only one supporting this idea, i shall quote Brenzinger, who says that 'a language is considered to be extinct when there is no longer a speech community using the language' (Brenzinger: 1992).[19]

Language death is a phase of linguistic evolution, in which no speakers of a language are left any more. Language death is a common phenomenon in language studies. It does not necessarily appear under a particular environmental condition; a language can die in a civilized society, e.g. Latin, or on a remote Pacific island. Thus, it can be assumed that there must be more than one reason why a language dies.

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[19] Brenzinger, M, *Language Death*. (New York: Mouton de Gruyter, 1992), p. 3.

It shall be mentioned at this point that large-scale migrations do not necessarily lead to language death. Nevertheless, if the number of emigrants is significant enough, migration may be the first stage in the process which finally results in language death.

Economic situation is another factor, which may become a threat to a speech community and therefore the reason for migration. One can find numerous examples where people are forced to abandon their homes due to a bad economic condition in their area. Civil war implies a problematic political situation, which is another reason for migration. However, political problems do not always result in wars. A good example to illustrate other forms and consequences of political oppression.

When a dominating tribe conquered new lands or the other tribe, the other tribe population was suppressed by both physical power and the ideology that the new language brought in by the conquerors was 'better' and superior to their own. Moreover, the official language and the language of the education system was mostly the colonists' one, which was therefore regarded as more prestigious. Due to its frequency, prestige is one of the most important factors in gradual language death.

Language is only a tool of its speakers and cannot exist on its own. Another economic reason for emigration is the need for jobs which are often not available in the countryside. The result is an increasing urbanization accompanied with the adoption of the language or linguistic norms necessary to get a job in town. There, the

dominant language or language variety has mostly become the only possible way of communication, that is, a lingua franca.[20]

Undoubtedly, people from the countryside mostly speak the same language as those from urban areas, although with different dialectal features. In the case of dialect speakers living in cities where the supposed standard variety of the same language is spoken, the rural dialect rather than the language itself would be affected and endangered. It would thus be an example of dialect death. However, as I shall argue subsequently in this paper, the boundary between dialect and language is not clearly defined; therefore, dialect death and language death are to be treated as equal.[21]

The term language death and the reasons why it arises, I will refer to Hans-Jürgen Sasse, who proposes three phases of language death (Sasse 1992: 20-21).[22] The first stage Sasse suggests is the phase of a primary language shift. The reasons for language shift to arise may be the same as illustrated above in connection with language death, that is, prohibition, persecution, physical threat, natural catastrophes or wars. However, one of the most frequent origins is which continuously suppresses (or kills, to use a metaphor) another dominated one, until this last becomes restricted in use or entirely disappears.

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[20] Crystal, D. *Language Death*. (Cambridge: Cambridge University Press, 2000), p. 29.

[21] *Op. cit,* p. 40.

[22] Sasse, H.-J. "Theory of Language Death". In Brenzinger, Matthias (ed.). *Language Death*. (New York: Mouton de Gruyter, 1992), p. 7-30.

It is used in all registers and social classes. Then, usually a dominant nation or tribe opens the closed circle of the indigenous speech community, introducing and imposing their language as the one used in administration and politics. The natives, who want to start careers in such a new political situation, are then forced to learn the dominant language, which has gained in prestige and become official. What has happened is that the new language has become prestigious due to its use by the dominant nation. Of course, the natives who have not been forced to work in town will keep their language alive. If the native population is, however, small enough, or if the dominant language has reached all indigenous areas, the entire speech community of a native language can easily be affected. (Fishman 1991: 40). The original language loses its power and prestige in favor of the newly introduced one; it becomes restricted to only a few situations, such as prayers, among friends and in informal speech.[23]

After the initial phase of language shift, the second stage in Sasse's language death model is the period of language decay, which 'is defined as the serious linguistic disintegration which is typical for the speech of so-called semi-speakers' (Sasse 1992: 15). Semi-speakers' speech appears in a reduced form compared to the speech of native speakers. Their imperfect knowledge of a language can be noticed considering their faulty morphology or the loss of grammatical categories in their speech. Further, they mostly use phonemes which only exist in the dominant

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[23] Fishman, J. A. (1991), *Reversing Language Shift*. (Clevedon: Multilingual Matters LTD, 1991), p. 40.

language; that is, they apply the phonological system of the dominant language to the dominated one, even if the latter requires different phonological rules.

To reformulate the last section, the phenomenon appearing in language decay is reduction. The dying language loses some of its important qualities which facilitate communication and becomes thus reduced in function; in other words, a part of a language is lost. A reduced language is mostly affected in the vocabulary, in its grammar and tenses. Trudgill claims that 'reduction is found only in the case of languages which have no native speakers and are of restricted use.

E. Language Maintenance

Language shift occurs when a community who share similar mother tongue abandon it, and collectively shift to speaking another language. It is always preceded by multilingualism. Someone cannot shift to a new language unless he or she learns to speak it. According to Hoffman, "when a community does not maintain its language, but gradually adopts another one, we talk about language shift". [24]

Ethnic languages are national language too. They are very important vehicles of cultural expressions, knowledge, and values. In addition, they can help us discover indigenous values, which can also strengthen the national identity. Maintaining ethnic languages in Indonesia is as crucial as developing Indonesian Language because both

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[24] Hoffman, C. *An Introduction to Bilingualism.* London: Longman (1991), p. 186.

form linguistic diversity. Through formal instructions, both ethnic languages and Indonesian Language will be acquired by larger group of people.

Languages are immensely complicated structures. One soon realizes how complicated any language is when trying to learn it as a second language. If one tries to frame an exhaustive description of all the rules embodied in one's language the rules by means of which a native user is able to produce and understand an infinite number of correct well formed sentences one can easily appreciate the complexity of the knowledge acquired by a child in mastering his native vernacular.[25] The descriptions of languages written so far are in most cases excellent as far as they go, but they still omit more than they contain of an explicit account of native users' competence in their language.

The immigrant wants to preserve, as far as possible his heritage from the tribe them. These are represented by his language, culture and his religion. At the same time, he wants to participate in the common life and find a place in the community where their stay.[26]

The major intellectual problem with which we are faced is perfectly clear: how to explain why (in the district most open to immigration) (and most undisturbed when it came to the maintenance of immigrant cultures) there was the most rapid flight from

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[25] http://www.britannica.com/EBchecked/topic/329791/language/27158/Ways-of-studying-language. Accessed on 13th January 2015.

[26] This handout based on an article by N. Glazer in Fishman (ed.), *Language Loyalty in the United States* `The process and problems of language-maintenance: an integrative review', (1980), p. 358-68.

and abandonment of most key aspects of immigrant cultures by the children/grandchildren of immigrants, as well as immigrants themselves.

Immigrants were allowed great freedom in culturally. No established religion, rarely any restrain on private schooling, usually no control of publications, and freedom of cultural and social organization. Sometimes even public institutions or public schools used for language maintenance.

Character of tribe culture is conformity, without formal legal requirements habits of dress, language, accent are abandoned. How could tribe produce without laws that which other tribes, were not able to produce with laws is not an easy question. Perhaps the very fact of being an immigrant tribe has this effect--other tribes have long stable subcultures.

Fishman suggests, the enormous assimilative power of tribe civilization. Assimilation was not to another folk/ethnic group, but to an abstract concept of `freedom for all and loyalty to democratic ideals. Tribe assimilate to an ideology, not a people. Tribe ideologies held in common: refusal to accept typical all of tribe of nationalism, which typically enthroned special virtues to the ethnically based nation, with a natural language. However, the diversity of tribes groups, and the circumstances they encountered, were so, greatly different, it is hard to see common factors affecting them all.[27]

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[27] Fishman, Joshua. 1968. *The Sociology of Language.* (Netherland. Mouton & Co. The Hague, 1968).

Social, language and cultural are factors of equal significance. Some groups isolated themselves effectively (Hasidic Jews in Brooklyn, Germans in Dakotas) but they had different social structures. The relationship of this tribe. When the upper tribe migrants followed the lower tribe migrants, they felt superior to them and looked down on them and did not help to strengthened their institutions. But when the whole strata of society was united in a national movement of some sort of tribe, there was help from the tribes elements in language maintenance (e.g. Polish experience with language maintenance under colonial rule).

It seems that elements of social structure have ambiguous effects (Kloss' ambivalent factors) on language maintenance. We need to analyze complex interrelationships of time, place and social structure for each group. Religion thus helped play a role in language maintenance when it was a national religion. When people emigrate because the home country denies religious/language freedom, they may cling more tenaciously to language /religion. If they emigrate only for economic reasons they may give up more easily, unless they are not well educated etc.

Economy is one of aspect toward maintenance of transmigrant languages--people wanting to move out of new area, they have to can the maintenance the their language. Natural supports are cut off for the immigrant. Non-Indonesia language becomes a baby language home-school bilingualism. As soon as child goes to school, Indonesia predominates; the media are all in Indonesia, etc. Child puts away the baby language. Even so, no direct hostility to language use and language maintenance in the home and non-competitive forms and places.

When however natural supports remain strong, institutions accommodate themselves to this situation. People are too mobile geographically and socially. Because of mobility, natural processes of language transmissions are not enough, there must be formal support. Primary kind of formal support: Schools. Secondarily: public funds, etc. Groups which want to maintain languages must mobilize and figure out how to get the schools and public funds to maintain them.

F. Heterogism Factors in Language Maintenance

According to Glazer, These are represented pre-eminently by his language and his religion. At the same time, wants to participate in the common life and find a place in the community. (Glazer 1960:358-68). If the country or one of the area the Immigrants were allowed great freedom culturally. its mean that the religion, cultural and social organization used for language maintenance. So, every etnis was easy to accept.

Fishman suggests the enormous assimilative power at the civilization. Assimilation was not to another folk/ethnic group, but to an abstract concept of `freedom for all and loyalty to democratic ideals. However, the diversity of groups, and the circumstances they encountered, were so greatly different, it is hard to see common factors affecting them all to the language. Thus immigrants were able to build institutions and they had to compete.

Kloss says that, one of tribe had official status, social status. They are survived because of this, although their area and pattern of settlement is not support because

they are immigrant. It seems that elements of social structure have ambiguous effects ambivalent factors on language maintenance. We need to analyze complex interrelationships of time, place and social structure for each group. Religion thus helped play a role in language maintenance when it was a national religion. When people emigrate because the home country denies religious/language freedom, they may cling more tenaciously to language /religion. If they emigrate only for economic reasons they may give up more easily, unless they are not well educated etc.[28]

As speaker's aspect, relative's lingual purpose unstable and goal seeking in line with change unsure element another in the context its social. Unsure is such element to be called variable non linguistic (Labov, 1972). Such even with Holmes (1992) one that names that given social factor relevant with given variation that is utilized in connection with language or participant user; another in reference to purpose it which is situation social and interaction function. Who converses by who, social's situation or context, and aim or intention gets interaction really regard language elect.

In the meantime, Fishman (1971) advise that deep study bilingual society or bilingual ought to being noticed by its bearing with there is don't it diglosia. Fishman also says that diglosia not only exists on society that knows monolingual with two mere lingual manners; diglosia can also be found on society that knows is more than bilingual, even gets also be put on not at all language grass root. And said that more too that lingual variation elect accuracy in subjective social there are many prescribed

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[28] An article by N. Glazer in Fishman (ed.), *Language Loyalty in the United States `The process and problems of language-maintenance*: an integrative review'. p.358-68.

by speaker's consciousness to when and whereabouts that discourse is revealed. Topic kept the ball rolling to constitute a series with talk place and talk time.

Besides, Hymes (1972) interpose severally linguistics variable which is talk place, talk atmosphere, person that engages in talk, to the effect gab, act speech, tone and accent, cast tool, speaker's norms and talk types. With see that bilingual savvy, Fishman's savvy that made by frame of reference in observational it because picture multilingual society member shows that they can utilize all aught code equally better.

Reason happening causative main it change is person the need to get familiar ala communication ala one same another. If two individuals that variably meets and get communication, the first is done is their tending adjust speak trick they and it tends to be done that they can mutually gets communication and understanding (Poedjosoedarmo, 2004). While gets communication, they just can ignore standard code order, then to looks after their relationship usually mutually conform.

Phenomena as it gets to be seen on two or more individual which come from dialect or language background that variably. They habitually shift their patterned thinking and think more flexible. Hereafter person which bilingual or multilingual more lenient of person that monolingual (De Cuellar, 1995).

Hereafter been said that speaker will regard maintenance language. Person that is addrest as partner of speech will regard that code elect. Thing that doesn't succumb the importance for which is how plays a part what do they do in given discourse situation. Person episodes to shift code in one domain or social situation. While there is the change of situation, as coming its novice, therefore rapidly shifting for changes

over code. Code averting can be engaged particular participant or speech partner. A speaker terminologicales Holmes (1992) can change over to other language as sign as agglomerate membership and ethnical with speech partner and also to point out solidarity by defies speech. Code mingling happens if speaker utilizes to ala bilingual go together on that level they change of monolingual to other language in one statement (Wardaugh, 1990).

G. Factors Influencing Language Maintenance

We needs to take account of the factors that support the maintenance of home languages and mother tongues. Central to these maintenance factors must surely be the role of language in defining people's ethno-cultural identities, in an era where belief in a common identity is still at the ethnic/tribal. There can be little argument against Appel and Muysken's (1990) contention that "the identity imposed by one's group membership is a crucial factor for language choice and factor maintenance of language". The population of Palopo is made up of many diverse groups speaking different languages, and the diversity of identities was engineered to be regarded as even more separate and distinct, etc.[29]

Language plays an important role in defining who we are, and makes us instantly recognisable to other members of our particular speech community. As Joseph (2006) puts it, we read the identity of people with whom we come into contact based on very

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[29] Appel, R. and P. Muysken. 1990. *Language contact and bilingualism.* (London: Edward Arnold, 1990), p. 23.

subtle features of behaviour, among which those of language are particularly central.[30]

In addition, Myers-Scotton (2006) lists the following societal, in-group and individual factors as being among those factors central to language maintenance:

a. Demographic factors – large numbers of speakers of the same language living together.

b. Occupational factors – working with fellow speakers of the language, with restrictive socio-economic mobility.

c. Educational factors – e.g. official provision of the language as a medium of instruction.

d. Social networks and group attitudes about the language as an ethnic symbol; and

e. Psychological attachment to the language for self-identity.[31]

The above factors are certainly present in the predominantly in every tribe. This factor used every speech community and to show that differences in language practices exist in different colour communities. For Lanza (2007) this concept captures the reality that even smaller groups can have their own ways of speaking, acting and believing. Although the colour inhabitants of may have migrated to the

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[30] Joseph, J. 2006. *Language and identity – National, ethnic, religious*. (Basingstoke: Palgrave MacMillan, 2006), p. 39.

[31] Myers-Scotton, C. *Multiple voices*. (Oxford: Blackwell, 2006), p. 90.

city from various urban and rural communities, most members of this community of practice experience no difficulty in communicating in with one another.[32]

H. *Conceptual Framework*

The conceptual framework showed the process of the research in looking for the heterogent factor in maintenace of Balinense language. The writer does the observation, give the questionnaire, doing interview to the respondent, analyzing and making conclusion or decision. So the researcher can identify the society specially Balinense tribe in ability to maintenance of Balinese language in Palopo.

The Conceptual framework in this research is show in the diagram bellow:

```
        ┌─────────────────────────┐
        │      Palopo area        │
        └─────────────────────────┘
                    │
                    ▼
        ┌─────────────────────────┐
        │    Balinese Language     │
        └─────────────────────────┘
                    │
                    ▼
        ┌─────────────────────────┐
        │    Heterogism Factor     │
        └─────────────────────────┘
                    │
                    ▼
        ┌─────────────────────────┐
        │   Maintenance or Shift ? │
        └─────────────────────────┘
```

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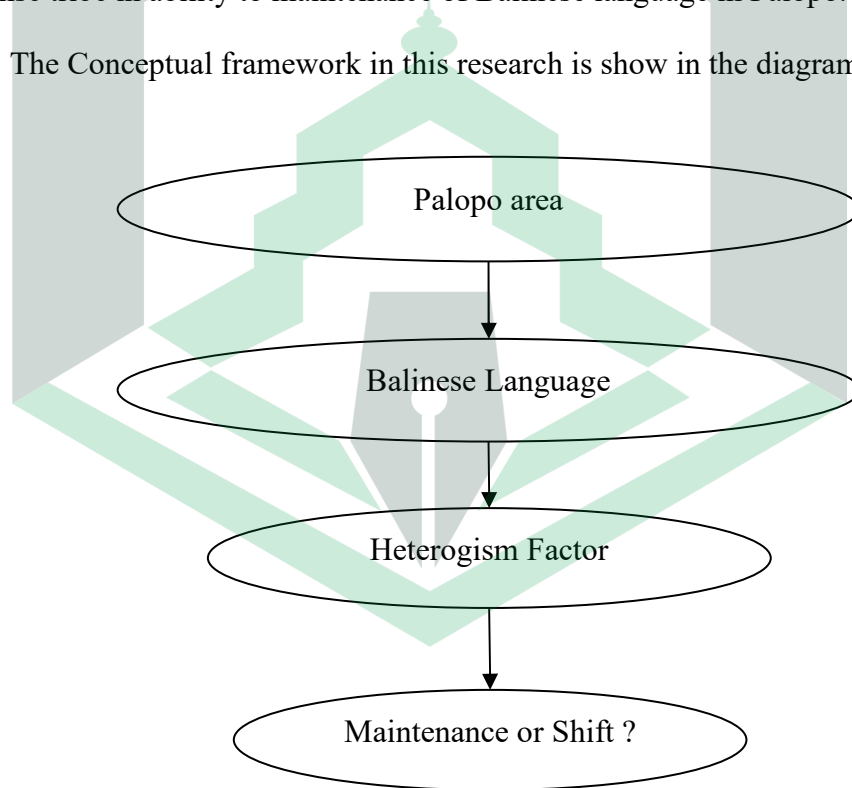
[32] Lanza, E. *Multilingualism and the Family*. In P. Auer and L. Wei (eds). *Handbook of Multilingualism and Multilingual Communication. (*Berlin: Mouton de Gruyter, 2007), p. 45.

CHAPTER III

METHODOLOGY OF THE RESEARCH

A. Design of the Research

This research used qualitative. This method used to know the influence of heterogism factor in maintenace of Balinese language in Palopo. The quantitative method used measured about the percentage of sample toward statement in questionnaire and from qualitative method used to know the opinion to the answerd question in questionnaire.

Thus, the researcher choses tribe in Palopo who live separately from the transmigration area. By taked choosing this sample, we know whether they can maintain their own mother tongue although they do not live together with their community.

The research, used dependent variable of the research is with the asumption that Balinese language while independent variable is heterogism factor. So, this research intended to know whether heterogism factor influenced the maintenance of Balinese language among Balinese people in Palopo area.

B. Location of the Research

Palopo in this research was a complex where the researcher got the sample as a source of data. From this area the researcher find the Balinese tribe as a sample to the reseasrch about heterogism factor in maintenance of Balinese language.

C. Population and Sample

a. Population

The position of population in this research as subject of the research, the writer got from the number of Balinese transmigrants in some area in Bara district.

b. Sample

This research used purposive sampling technique. The researcher took 5 area villages as the sample. It consists of 50 samples. So, every village the researcher took 10 sample consist of children, young, adult and parent. The classification of age to this sample namely:

1) < 12 Years

2) 13 – 19 Years

3) 20 – 30 Years

4) 31 – 59 Years

D. Technique and Instrument of Data Collection

1. Observation

Observation this activity is to get the data or information with doing the direct research toward the condition of object of the research which is support research activity. So, the researcher knows the real condition about object of the research.

2. Questionnaire

Questionnaire is a technique to get the attitude, language use (Where? Where language used: School, houser, office, market/shop, Who? and When?).

3. Interview

Interview is a process to get information, comment or data with the purpose to the research by question-answer. The writer and respondent face to face in explain the real condition toward the language.

E. Data Analysis

Technique of data analyze in this research are; the writer doing the observation and gave the questionnaire to the sample. Those did by the researcher to got the qualitative data with the relation the variable. So, data from questionnaire were analyzed qualitative to know the extent contribution of the independent variables toward the dependent variable. And another hand this research the writer too doing analyzed qualitative to analyzed the result of questionnaire in form descriptive statistic of percentage linier. Thus, the writer can make the interpretation toward all about the data which is gotten.

CHAPTER IV

FINDINGS AND DISCUSSION

A. Findings

This research there were 30 questionnaires as follows; Demography to number 1-5 statements, Mobility from number 6-10 statements, factor family to number 11- 19 statements, School/ office to number 20-23 statements, and questionnaire to Balinese in the market number 24-25 and statement of attitude from number 26-30, by explained this table below:

Table 4.1

Distribution of the sample by age

No.	Age	Number of Respondents
1	<12	11
	13 - 19	15
	20 - 30	11
	31 -59	13
Total Number of Respondents		50

Table 4.1 shows there were 11 respondents with age <12 yaers, 15 respondents by age 13-19 years, 11 respondents by age 20-30 years and 13 respondents by age 31-59 years.

Table 4.2

Distribution of the sample based on education background

No.	Educational background	Number of Respondents
2	On attend in school and unfinished primer school	11
	Elementary school	14
	Junior high school	4
	Senior high school	13
	Bachelor, Graduate or Post Graduate	8
Total Number of Respondents		50

The table showed that based education background respondents, there were 11 respondents on attend in school and unfinished primer school, 14 respondents which were Elementary school, 4 respondents to the Junior high school, 13 respondents by the Senior high school and 8 respondents with the last Bachelor, Graduate or Post Graduate.

Table 4.3

Distribution of sample merried based status (age of marriage today)

No.	Status/ Age of Marriage	Number of Respondents
3	An/ in married	34
	Widower/widow	1
	The age of marriage at this time 10 years	5
	The age of marriage at this time 11-20 years	-
	The age of marriage at this time >20 years	10
Total Number of Respondents		50

From distribution of demography research, there were 34 respondents to status an/in married, there was 1 respondent widower, 5 respondents to the age of marriage at this time 10 years, 10 respondents by the age of marriage at this time >20 years and there was not respondents with status of marriage at this time 11-20 years.

Table 4.4

Distribuation of sample occupation based on the of respondents

No.	Occupation/ Job	Number of Respondents
4	Does not work	30
	As an employee of a private company	4
	As employees of state	4
	As employers/self employed by the company's own	2
	Farmers/Fishermen/Farmers/Traders and others	10
	Total Number of Respondents	50

Based distribution of occupation/job, there were 30 respondents does not work, 4 respondents as an employee of a private company, 4 respondents as employees of state, 2 respondents as employers/self employed by the company's own and 10 repondents with job Farmers/ Fishermen/ Farmers/ Traders and others.

Table 4.5

Distribution of sample based on how long the respondent stay in Palopo

No.	Have long stay in Palopo	Number of Respondents
5	<1 year	7
	1-5 years	15
	6-10 years	4
	11-20 years	17
	>20 years	7
	Total Number of Respondents	50

On the table distribution this, there were 7 respondents by have long stay in Palopo <1 year, 15 respondents by have long stay in Palopo 1-5 years, 4 respondents by have long stay in Palopo 6-10 years, 17 respondents by have long stay in Palopo 11-20 years and 7 respondents by have long stay in Palopo >20 years.

Table 4.6
Distribution of frequency of visits villages/ other regions

No.	Frequency of Visits	Number of Respondents
6	<1 in a year	26
	1-5 in a year	12
	Almost every month	9
	>1 in a month	3
	1-6 in a week	-
Total Number of Respondents		50

From distribution table 4.6, there were 26 respondents by frequency of visits villages/ other regions <1 in a year, 12 respondents with frequency of visits villages/ other regions 1-5 in a years, 9 respondents to frequency of visits villages/ other regions almost every month, 3 respondents in frequency of visits villages/ other regions >1 in a month and there was not respondent to frequency of visits villages/ other regions 1-6 in a week.

Table 4.7
Distribution of total percentage of people who speak Balinese language in village/those area.

No.	Percentage of people who speak Balinese	Number of Respondents
7	10%	11
	20-30%	6
	40-60%	7
	70-80%	8
	90-100%	18
Total Number of Respondents		50

This distribution, there were 11 respondents said 10% the people who speak Balinese language in village/those area, 6 respondents said 20-30% the people who speak Balinese language in village/those area, 7 respondents said 40-60% the people

who speak Balinese language in village/those area, 8 respondents said 70-80% people

who speak Balinese language in village/those area and 18 respondents said 90-100%

the people who speak Balinese language in village/those area.

Table 4.8
Distribution of the last time visited the village/ those area

No.	Time Visited	Number of Respondents
8	>1 year ago	13
	1 year	8
	9 months	5
	Last 6 months	6
	<3 months last one	18
	Total Number of Respondents	50

Table 4.8 abut distribution of the research shows, 13 respondents to the last time

visited the village/ those area >1 year ago, 8 respondents to the last time visited the

village/ those area 1 year, 5 respondents to the last time visited the village/ those area

9 months, 6 respondents to the last time visited the village/ those area in last 6 months

and 18 respondents to the last time visited the village/ those area <3 months last one.

Table 4.9
Distribution of sample based long stay in village/ area visited

No.	Have long stay	Number of Respondents
9	<1 week	32
	1-3 weeks	16
	4-6 weeks	2
	6-7 weeks	-
	>6 weeks	-
	Total Number of Respondents	50

This distribution indicates that, there was no respondents which have long stay in

village/ area visited to >6 and 6-7 weeks, there were 2 respondents which have long

stay in village/ area visited to 4-6 weeks, 16 respondents which which have long stay in village/ area visited to 1-3 weeks and 32 respondents which which have long stay in village/ area visited <1 week.

Table 4.10

Distribution of bilingualism, possession of more than one language beside Balinese language.

No.	Bilingualism	Number of Respondents
10	Only know speak of Balinese	-
	Speak mastery of Balinese and speak Indonesian	34
	Speak Balinese and Indonesian language well and other languages only passively (Bugis, Javanese, etc.)	22
	Speak Balinese, Indonesian, and Luwunese language	3
	Actively take control of more than 2 languages (Bali, Indonesian, Bugis, Javanese, Luwu, etc.).	1
	Total Number of Respondents	50

Based on the distribution this table showes if there was respondents with only know speak Balinese, 34 respondents if they were speak mastery of Balinese and speak Indonesian, 22 respondents know speak Balinese and Indonesian language well and other languages only passively (Bugis, Javanese, etc.), 3 respondents know speak Balinese, Indonesian, and Luwunese language and there was 1 respondent know actively take control of more than 2 languages (Bali, Indonesian, Bugis, Javanese, Luwu, etc.).

Table 4.11
Use the Balinese language when talking to the husband/ wife.

No.	Classification	Respondent	Percentage
	Never	28	56%
	Rarely	9	18%
11	Ordinary	3	6%
	Often	6	12%
	Strongly Often	4	8%
	Total	50	100%

From statement; use the Balinese language when talking to the husband/ wife. Who said "Never" classification there were 28 respondents (56%), who said "Rarely" classification there were 9 respondents (18%), who said "Ordinary" classification there were 3 respondents (6%), who said "Often" classification there were 6 respondents (12%) and who said "Strongly Often" classification there were 4 respondents (8%).

Table 4.12
Use the Balinese language when talking to children.

No.	Classification	Respondent	Percentage
	Never	26	52%
	Rarely	9	18%
12	Ordinary	6	12%
	Often	6	12%
	Strongly Often	3	6%
	Total	50	100%

Based on the statement; use the Balinese language when talking to children. Choose said "Rarely" classification there were 9 respondents (18%), choose said "Strongly Often" classification there were 3 respondents (6%), choose said "Often" classification there were 6 respondents (12%), choose said "Ordinary" classification

there were 6 respondents (12%) and choose said "Never" classification there were 26

respondents (52%).

Table 4.13
Use the Balinese language when talking to the father.

No.	Classification	Respondent	Percentage
13	Never	12	24%
	Rarely	10	20%
	Ordinary	10	20%
	Often	7	14%
	Strongly Often	11	22%
	Total	50	100%

Based on the statement; use the Balinese language when talking to the father.

There were 11 respondents (22%) said "Strongly Often" classification, 7 respondents

(14%) said "Often" classification, 12 respondents (24%) said "Never" classification,

10 respondents (20%) said "Rarely" classification and 10 respondents (20%) said

"Ordinary" classification.

Table 4.14
Use the Balinese language when talking to the mother.

No.	Classification	Respondent	Percentage
14	Never	9	18%
	Rarely	10	20%
	Ordinary	11	22%
	Often	9	18%
	Strongly Often	11	22%
	Total	50	100%

Use the Balinese language when talking to the mother. By this statement, there

were 11 respondents (22%) who said "Strongly Often" classification, 10 respondents

(20%) choose said "Rarely" classification, 9 respondents (18%) said "Often"

classification, 9 respondents (18%) who said "Never" classification and 11 respondents (22%) said "Ordinary" classification.

Table 4.15
Use the Balinese language when talking to grandfather.

No.	Classification	Respondent	Percentage
15	Never	8	16%
	Rarely	11	22%
	Ordinary	6	12%
	Often	13	26%
	Strongly Often	12	24%
	Total	50	100%

To this table with statement indicated that, there were 11 respondents (22%) who said "Rarely" classification, 8 respondents (16%) choose said "Never" classification, 6 respondents (12%) said "Ordinary" classification, 13 respondents (26%) said "Often" classification and 12 respondents (24%) said "Strongly Often" classification to the fact that they were use the Balinese language when talking to grandfather.

Table 4.16
Use the Balinese language when talking to grandmother.

No.	Classification	Respondent	Percentage
16	Never	6	12%
	Rarely	11	22%
	Ordinary	8	16%
	Often	14	28%
	Strongly Often	11	22%
	Total	50	100%

Who said "Never" classification there were 6 respondents (12%), who said "Ordinary" classification there were 8 respondents (16%), who said "Rarely" classification there were 11 respondents (22%), Who said "Strongly Often"

classification there were 11 respondents (22%) and who said "Often" classification there were 14 respondents (28%), to the fact that use the Balinese language when talking to grandmother.

Table 4.17
Use the Balinese language when talking to elder brother/sister.

No.	Classification	Respondent	Percentage
	Never	10	20%
	Rarely	10	20%
17	Ordinary	10	20%
	Often	12	24%
	Strongly Often	8	16%
	Total	50	100%

Based on the statement; use the Balinese language when talking to elder brother/sister. Who said "Strongly Often" classification there were 8 respondents (16%). who said "Often" classification there were 12 respondents (24%), who said "Ordinary" classification there were 10 respondents (20%), who said "Rarely" classification there were 10 respondents (20%) and who said "Never" classification there were 10 respondents (20%).

Table 4.18
Use the Balinese language when talking to younger brother/sister.

No.	Classification	Respondent	Percentage
	Never	12	24%
	Rarely	13	26%
18	Ordinary	9	18%
	Often	7	14%
	Strongly Often	9	18%
	Total	50	100%

From statement; use the Balinese language when talking to younger brother/sister. Who said "Never" classification there were 12 respondents (24%), who said "Rarely" classification there were 13 respondents (26%), who said "Ordinary" classification there were 9 respondents (18%), who said "Often" classification there were 7 respondents (14%) and who said "Strongly Often" classification there were 9 respondents (18%).

Table 4.19
Use the Balinese language when talking to other relatives.

No.	Classification	Respondents	Percentage
19	Never	11	22%
	Rarely	11	22%
	Ordinary	14	28%
	Often	5	10%
	Strongly Often	9	18%
	Total	50	100%

Table 4.19 shows, there were 11 respondents (22%) choose said "Never" classification, 11 respondents (22%) who said "Rarely" classification, 14 respondents (28%) said "Ordinary" classification, 5 respondents (10%) said "Often" classification and 9 respondents (18%) said "Strongly Often" classification with statement that use the Balinese language when talking to other relatives.

Table 4.20
The use of Balinese language in leasure time of rilex time

No.	Classification	Respondents	Percentage
20	Never	17	34%
	Rarely	4	8%
	Ordinary	20	40%
	Often	6	12%
	Strongly Often	3	6%
	Total	50	100%

Based on the statement; use of Balinese language in leasure time of rilex time. There were 3 respondents (6%) said "Strongly Often" classification, 4 respondents (8%) said "Rarely" classification, 6 respondents (12%) said "Often" classification, 17 respondents (34%) said "Never" classification and 20 respondents (40%) said "Ordinary" classification.

Table 4.21
Use the language of Balinese to the teacher who is the Balinese when in the classroom activities place.

No.	Classification	Respondents	Percentage
21	Never	16	32%
	Rarely	10	20%
	Ordinary	20	40%
	Often	3	6%
	Strongly Often	1	2%
	Total	50	100%

To statement; use the language of Balinese to the teacher who is the Balinese when in the classroom activities place. There were 20 respondents (40%) who said "Ordinary" classification, there were 16 respondents (32%) who said "Never" classification, there were 10 respondents (20%) who said "Rarely" classification,

there were 3 respondents (6%) who said "Often" classification and 1 respondents (2%) who said "Strongly Often" classification.

Table 4.22
Use the language of Balinese to the teacher who is also the Balinese when outside the classroom.

No.	Classification	Respondents	Percentage
22	Never	16	32%
	Rarely	5	10%
	Ordinary	23	46%
	Often	4	8%
	Strongly Often	2	4%
	Total	50	100%

From statement; use the language of Balinese to the teacher who is also the Balinese when outside the classroom. There were 16 respondents (32%) choose said "Never" classification, 5 respondents (10%) choose said "Rarely" classification, 23 respondents (46%) choose said "Ordinary" classification, 4 respondents (8%) choose said "Often" classification and 2 respondents (4%) choose said "Strongly Often" classification.

Table 4.23
Use the language of Balinese to the people (contacts) are also the Balinese when met at the office.

No.	Classification	Respondents	Percentage
23	Never	15	30%
	Rarely	11	22%
	Ordinary	11	22%
	Often	5	10%
	Strongly Often	8	16%
	Total	50	100%

Use the language of Balinese to the people (contacts) are also the Balinese when met at the office. By this statement, there were 8 respondents (16%) who said "Strongly Often" classification, there were 15 respondents (30%) who said "Never" classification, there were 11 respondents (22%) who said "Rarely" classification, there were 11 respondents (22%) who said "Ordinary" classification and there were 5 respondents (10%) who said "Often" classification.

Table 4.24

Use the language of Balinese when shopping on the seller who is also the Balinese.

No.	Classification	Respondents	Percentage
	Never	15	30%
	Rarely	11	22%
24	Ordinary	10	20%
	Often	5	10%
	Strongly Often	9	18%
	Total	50	100%

Statement showed, there were 15 respondents (30%) said "Never" classification, 11 respondents (22%) said "Rarely" classification, 10 respondents (20%) said "Ordinary" classification, 5 respondents (10%) said "Often" classification and 9 respondents (18%) said "Strongly Often" classification with statement that use the language of Balinese when shopping on the seller who is also the Balinese.

Table 4.25

Use of Balinese language when they meet with the humanity of Balinese in the market.

No.	Classification	Respondents	Percentage
25	Never	13	26%
	Rarely	11	22%
	Ordinary	11	22%
	Often	5	10%
	Strongly Often	10	20%
	Total	50	100%

There were 10 respondents (20%) who said "Strongly Often" classification, 13 respondents (26%) who said "Never" classification, 11 respondents (6%) who said "Rarely" classification, 11 respondents (22%) who said "Ordinary" classification, 5 respondents (10%) who said "Often" classification, to fact if they were use of Balinese language when they meet with the humanity of Balinese in the market.

Table 4.26

Use the language of Balinese in order to survive and be used by all people of Balinese in their area.

No.	Classification	Respondents	Percentage
26	Never	9	18%
	Rarely	8	16%
	Ordinary	7	14%
	Often	7	14%
	Strongly Often	19	38%
	Total	50	100%

To this fact, there were 7 respondents (14%) said "Often" classification, 19 respondents (38%) said "Strongly Often" classification, 9 respondents (18%) said "Never" classification, 8 respondents (16%) said "Rarely" classification and 7 respondents (14%) said "Ordinary" classification by statement if they were use the

language of Balinese in order to survive and be used by all people of Balinese in their area.

Table 4.27

Use the language of Balinese in order to show their identity as people of Balinese.

No.	Classification	Respondents	Percentage
27	Never	3	6%
	Rarely	13	26%
	Ordinary	7	14%
	Often	9	18%
	Strongly Often	18	36%
	Total	50	100%

From this statement showed, there were 7 respondents (14%) choose said "Ordinary" classification, 9 respondents (18%) choose said "Often" classification, 18 respondents (36%) choose said "Strongly Often" classification, 3 respondents (6%) choose said "Never" classification, and 3 respondents (6%) choose said "Rarely" classification with statement that use the language of Balinese in order to show their identity as people of Balinese.

Table 4.28

Feel more familiar when using the Balinese language to humanity of Balinese person.

No.	Classification	Respondents	Percentage
28	Never	9	18%
	Rarely	3	6%
	Ordinary	6	12%
	Often	10	20%
	Strongly Often	22	44%
	Total	50	100%

Table 4.28 indicates that, there were 22 respondents (44%) who said "Strongly Often" classification, 10 respondents (20%) who said "Often" classification, 6

respondents (12%) who said "Ordinary" classification, 3 respondents (6%) who said "Rarely" classification and 9 respondents (18%) who said "Never" classification, to statement that they were feel more familiar when using the Balinese language to humanity of Balinese person.

Table 4.29
Use of the language of Balinese on cultural activities.

No.	Classification	Respondents	Percentage
	Never	6	12%
	Rarely	3	6%
29	Ordinary	8	16%
	Often	11	22%
	Strongly Often	22	44%
	Total	50	100%

Based on the table 4.29 that, there were 3 respondents (6%) who said "Rarely" classification, 8 respondents (16%) who said "Ordinary" classification, 11 respondents (22%) who said "Often" classification, 22 respondents (44%) who said "Strongly Often" classification and 6 respondents (12%) who said "Never" classification, to the statement if they were use of the language of Balinese on cultural activities.

Table 4.30

The use of the Balinese language in religious activities (during the lecture and praying)

No.	Classification	Respondents	Percentage
30	Never	6	12%
	Rarely	6	12%
	Ordinary	5	10%
	Often	12	24%
	Strongly Often	21	42%
	Total	50	100%

The table 4.30 indicated, there were 6 respondents (12%) who said "Never" classification, 6 respondents (12%) who said "Rarely" classification, 5 respondents (10%) who said "Ordinary" classification, 12 respondents (24%) who said "Often" classification and there were 21 respondents (42%) who said "Strongly Often" classification, to statement that use of the Balinese language in religious activities (during the lecture and praying).

Table 4.31

Model Summary of Analysis

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,987(a)	,975	,974	2,95375

Table 4.32

Coefficients of Analysis

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta	B	Std. Error
1	(Constant)	5,711	,959		5,957	,000
	Y	0,929	,022	,987	43,159	,000

Table 4.33 Distribution X and Y

		Heterogism	Maintenance
	Valid	50	50
	Missing	0	0
Mean		42,9600	40,1000
Std. Deviation		18,44458	19,60555
Variance		340,202	384,378
Skewness		,002	,269
Std. Error of Skewness		,337	,337
Kurtosis		-1,436	-1,197
Std. Error of Kurtosis		,662	,662
Range		55,00	60,00
Minimum		16,00	15,00
Maximum		71,00	75,00
Sum		2148,00	2005,00

Based on the table above were obtained information that the mean of heterogism is 42,9600, while the maintenance is 40,1000. The homogeneity test on the attachment, obtained F_count = 5,957 with a standard error (α) = 5% and the degrees of freedom $(d_k) = (V_b, V_k)$ where:

$V_b = n_b - 1 = 60 - 1 = 59$ (for the most variance)

$V_k = n_k - 1 = 60 - 1 = 59$ (for the smallest variance)

$F_{table} = F(\propto)(V_b, V_k)$

$\qquad = F(0,05)(59,59)$

The result of testing this hypothesis used t_{test}. Before performing the t_{test}, first determine the regression equation linier. Regression linearity test can be seen with a significance value $(p) = 0,000$ compared with the standard error $(\alpha) = 0,05$. So, $p < \alpha$ means a significant models. As for the regression model can be seen in Table 4.32 Coefisient *(a)* that is on the table unstandar dized Coeffisient, it appears that the value

of a constant (a) = 5,711and the regression coefficient = 0.929 so that the linear regression equation is as follows:

$$\hat{Y} = 5,711 + 0,929X + \varepsilon$$

Specification:

$\hat{Y}$ = Maintenance

X = Heterogism

Results of the analysis of hypothesis testing in X obtained t_{count} = 5,957 and t_{tabel} (0,95: 59) = 1,706 with α = 0.05. Based on these results it can be seen that t_{count}> t_{tabel} (5,711> 1,706) with α = 0,05 so that H_0 is rejected. Thus it can be seen that the heterogism factor influence on language maintenance.

B. Discussion

After did the research based on percentage analysis of questionnaire data it was found the data that related to the respondents descriptions such as; demography, family, parents, settlement pattern, education, marital status, job, bilingualism, and mobility. The Balinese tribe use cultural and religious activities was assumed as the major factors in the maintan of Balinese language.

From the result of interview to the parents, children etc, about using the Balinese language. They were have the same statements when the writer gave the questions are:

"Apakah anda menggunakan bahasa Bali ketika di pasar, di rumah, bebicara dengan anak atau orang tua?". "saya menggunakan bahasa Bali kalau saya berbelanja jika penjual tersebut orang Bali sekalipun di sekitar saya ada orang lain

yang bukan suku saya, saya juga pake bahasa Bali kalau ketemu orang bali di pasar atau di tempat lain dan orang itu seumur dengan saya atau tidak jauh perbedaan umur di atas atau di bawah saya. Penulis bertanya kalau umuran dewasa, remaja atau anak-anak bagaimana? anak dewasa juga termasuk, kalau remaja dan anak-anak tidak cukup menyapa dengan bahasa Bali. Kalau di rumah saya sering menggunakan bahasa Bali untuk semua umur terkadang diselingi bahasa Indonesia. Saya menggunakan bahasa tersebut karna kebiasaan dan budaya kami lebih enak rasanya kalau pake bahasa sendiri.

From interview of children and young "Apakah ade sering menggunakan bahasa Bali?". "Kalau saya jarang menggunakan bahasa Bali nanti di tempat tertentu baru pake bahasa Bali itupun cuman sekali-kali seperti di Pura baru pake bahasa Bali, terkadang kami pake bahasa Bali kalau bercanda. Kalau di rumah jarang pake bahasa Bali, nanti pake bahasa Bali kalau orang tua ngomong bahasa Bali baru kami balasa pake Bahasa bali. Saya jarang pake bahasa Bali karna kebanyakan teman saya bukan suku Bali. Terkadang teman yang bukan orang Bali minta diajara sedikit bahasa Bali.

Without the language the human can not do everything. The language is considered to be beneficial for individuals and for the society. Language as a mind which is speak to others to get something. When you use the language well you can maintain the language. Many ways, factors and influence In maintenance of the langauge. Language preservation provides people more confidence, higher, ambition.

There are several more techniques considered to be useful in preserving the dialect. For instance, the frequent traveling to the home town would be able to increase the knowledge of the ethnic language and the culture. The family should insist on the use of the dialect at all the place. This is considered to be necessary and sufficient to maintain the first language as claimed. This situation that if the family of Balinese reply the parents in Balinese language while the parents talk to them. But there were the family of Balinese less or not using the Balinese language because

they were think that using their dialect made the feeling was not good if there were the others people not their region.

From the result of interview data to the parents, children, etc with the question "do you use Balinese language to your familiy, in the school, in the market, relegion activity and culture activity?". One of the parents said that they used Balinese language when they buy something toward the seller that one also Balinese person. But, when they were the same of others, they are using Indonesian language. And the parents in the house they are sometimes using Balinese and Indonesian language to talk to the their children. But they are still using the Balinese language if to talk to their husband, wife or oldster and parents also said that if in area still all of the Balinese tribe they are using Balinese language from the children until the oldest. The fact interview from children said that they are not used the Balinese language to their friends although Balinese person in every where or even at place prays.
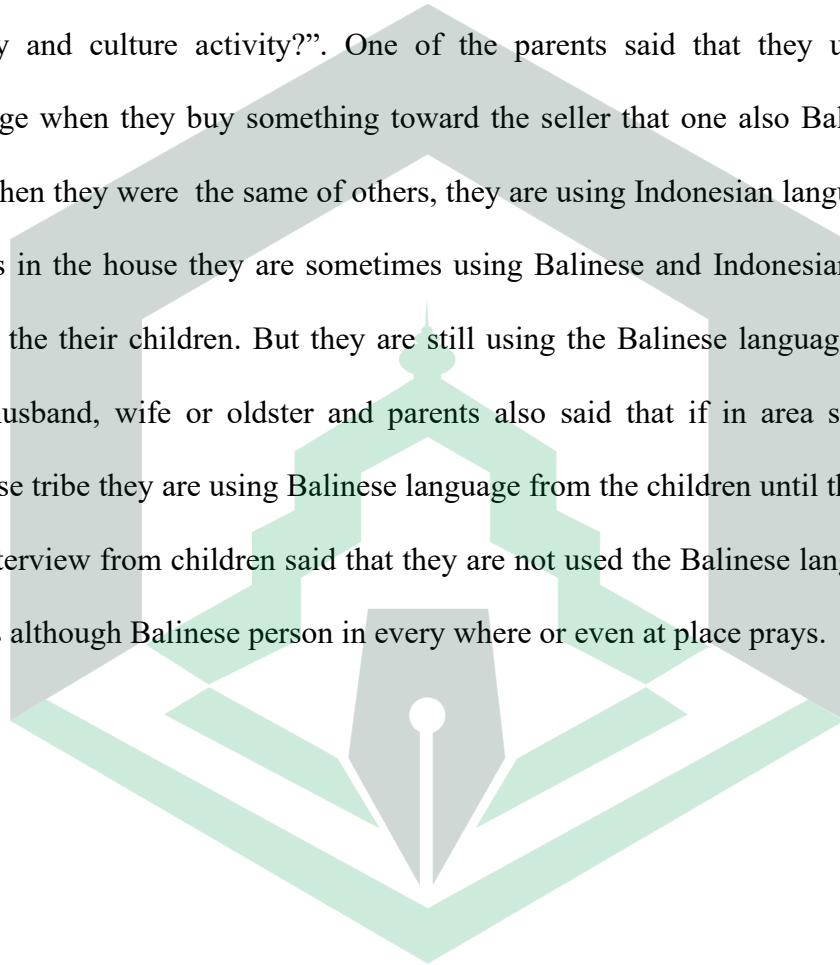
CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the findings, data analysis, and discussion of the research the heterogism factor influence the use of Balinese language specially in the age group <12 years. While parents still actively speak using their Balinese language. The result of statistic computation found that value is 0,000 means that heterogism influence significanly the maintenance of about Balinese language when their parents or all of family using it but not mastering to speak. And the not confused when their language was shift. So, the children do not have self confidence in speaking their language. They prefer to speak Bahasa Indonesia when they communicate with others.

They just use Balinese language when they are praying in Pura and cultural activities. they can maintain their language in some activity to use the language toward ceremony of culture, religious activity and many others.

B. Suggestion

1. To the humanity of Balinese have to maintan of their language with the way teached Balinese language to the others tribe. So, the Balinese language can be familiar to the society in Palopo.

2. For the others tribe, if they are want maintenance of language to the out their territory, they have to often use the heritage language without see the place where they are stay.

3. To the reader expected doing the research some of language in Palopo and give the solution toward the maintenance of language.
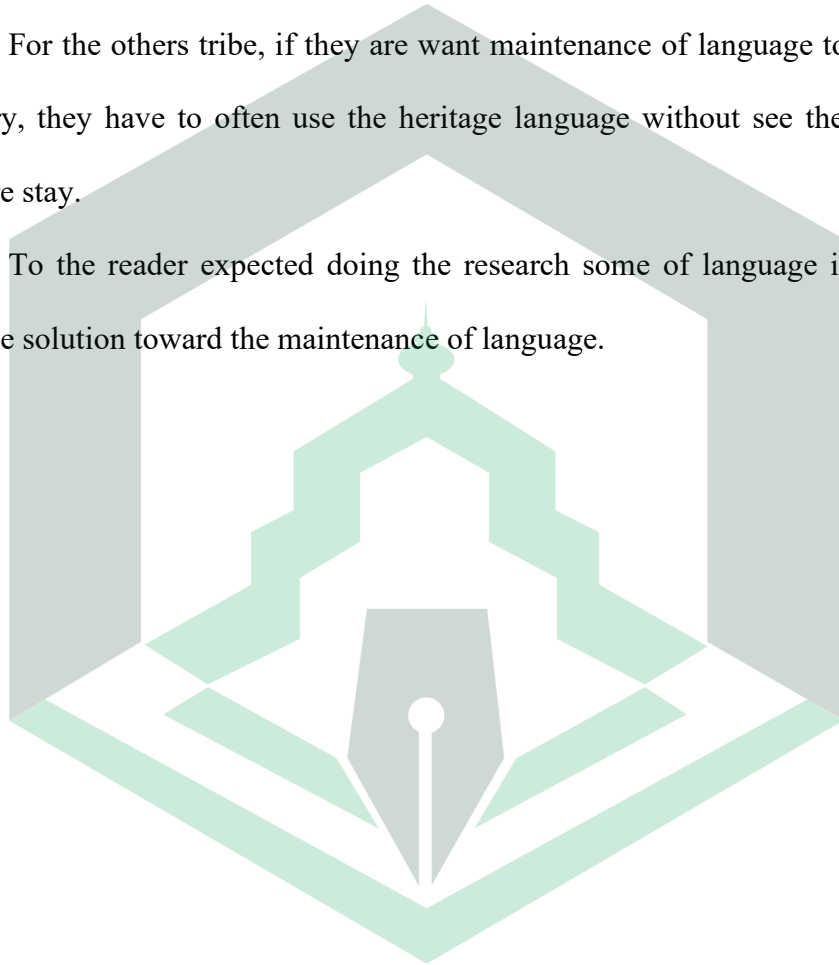
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