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# Enregisterment, Alternation and Difference: Constructing Insiders and Outsiders in an Indonesian Ward

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## 1. Introduction

Within the humanities and social sciences discussions about community are common. For example, discussions continue about how to conceptualize groups and community in political science (e.g. Anderson, 1983), anthropology (e.g. Appadurai, 1996; Barth, 1969; Wenger, 1998), social theory (e.g. Bauman, 2001; Bourdieu, 1977; Giddens, 1984), cultural studies (Ang, 2003; Hall, 1996; Werbner, 1997), and sociolinguistics (e.g. Blommaert, Collins, & Slembrouck, 2005; Eckert, 2000; Holmes & Meyerhoff, 1999; Hymes, 1972). Similarly, there have been laments about the decline in community (e.g. Putnam, 2000), solutions to such declines (e.g. Putnam, Feldstein, & Cohen, 2003; Wise, 2005), and the social construction of problematic communities (e.g. Collins, Noble, Poynting, & Tabar, 2000; Poynting, Noble, Tabar, & Collins, 2004; Tsuda, 1999). A common thread in much of this work relates to how community is built and maintained at the local level given increasing population diversity. As a question concerning the relationship between action and social structure sociolinguists have been especially active in further theorizing and demonstrating how talk and meta-pragmatic talk contribute to processes of identity and community (re)production and with it the linguistic differentiation between groups and/or communities (e.g. Agha, 2007; Bucholtz & Hall, 2004b; Inoue, 2002; Irvine, 2001; Irvine & Gal, 2000; Ochs, 1988; Wortham, 2006).

In this paper I draw inspiration from the work of these scholars along with that of those working in the area of communities of practice **COP**, semiotic registers **SRs** and **processes of social identification** to demonstrate how notions of community are built through everyday narratives of problematic encounters with neighbours in an Indonesian *RT* “ward”, which is essentially one street and the households found in that street. I argue that in such narratives this meaning-making process relies upon locally produced understandings of language-context relationships (e.g. Wortham, 2006) and publicly circulating ideologies about language and social identity in Indonesia (e.g. Goebel, 2008a).

## 2. Semiotic Registers and Social Identification

Drawing on the work of Agha (2007), Wenger (1998), and Wortham (2006) my main argument in this section is that concepts such as community, identity, culture and language are difficult, if not impossible, to separate. This work is partly grounded in an ethnomethodological agenda which

aims to describe the orderliness of social practices where language usage in the form of situated talk is part of such practices (e.g. Antaki & Widdicombe, 1998; Gafaranga, 2001; Sacks, 1995; Schegloff, 2007b). This has a number of benefits and allows for less speculation about participants' interpretations of ongoing talk because they frequently have to show each other through each turn at talk that they are orienting to each others' utterances. Thus, methodologically, sequential analysis of turns at talk allows us insights into how participants come to some shared understanding of the situated meaning of ongoing talk.

In developing this perspective, scholars of language socialization (e.g. Ochs, 1988; Schieffelin & Ochs, 1986) have demonstrated that such talk also produces indexical relations between setting, activities, persons, topics, utterances, prosody, gesture, affective stance, et cetera. In this sense language is much more than just linguistic forms. In his work on **SRs** Agha (2007) has further clarified the dynamics of this process as it relates to issues of stability, variation, change, and cultural reproduction more generally in private and public spaces. He defines a **Semiotic Register (SR)** as a category of signs that includes both linguistic and non-linguistic signs, such as personas, affective stances, place, space, et cetera. The links between these signs and the **SR** of which they are a part are such that the use of one sign—whether linguistic or non-linguistic—implicates the **Semiotic Register(s)** to which it belongs (Agha, 2007: 81; see also Ochs, 1996 on this).

**SRs** should also be viewed as emergent. For example, signs only become signs if those used by a sender are recognized by the receiver. In looking at this process in a little more detail we can look at Wortham's (2006) work on social identification and time-frames. He notes that in initial situated encounters (the shortest time-frame) newcomers do not have a fixed identity vis-à-vis other participants. Because of this all participants draw upon some of the signs that make up a particular longer-term **SR** to signal and interpret identity. Whether and to what extent a sign (say Sign A) becomes used for social identification in subsequent speech situations depends upon the extent to which a number of other signs (say Signs B and C) indexical of the **SR** being invoked co-occur in a way that helps confirm participants' interpretation of Sign A in the initial interaction.

In ethnomethodological terms we are talking about whether this usage is ratified in conversation (e.g. Gafaranga, 2001; Gafaranga & Torras, 2002; Torras & Gafaranga, 2002). In cases where the usage of signs is not ratified—that is sign usage appears contrary to a particular participant's "frames of expectation" (e.g. Goffman, 1974; Tannen, 1993)—such disjunctures can often be observed empirically with reference to stops in ongoing talk, requests for clarification, and so on. Indeed, as Wortham (2006) points out this process closely resembles Gumperz's (1982) notion of "conversational inference" and these signs resemble "contextualization cues". If such social identification is ratified in initial encounters, it then becomes a resource to be appropriated in subsequent interactions (developing time-frame). Thus, over time identity as one sign within a **SR** can become solidified in a local setting. In this sense, we can see much of what is commonly referred to as "culture" and "norms" in anthropological and linguistic anthropological work (e.g. Barth, 1969; Geertz, 1973; Hymes, 1972; Moerman, 1988; Ochs, 1988; Philips, 1983).

Another reason why **SRs** should be seen as emerging is that the very nature of **SR** production means that the constellation of signs making up a **SR** will change in a speech chain (that is, from speech event to speech event) because place, participants, affective stance, et cetera will differ from one speech event to the next (e.g. Agha, 2007; Wortham, 2006). Hence, meaning is a product of the negotiation of meaning between a number of participants in a particular setting (cf. Wenger, 1998). In this sense, then, **SR** formation always draws upon pre-existing signs from other **SRs** that exist within a system of **SRs** (e.g. Agha, 2007).

Continued interaction over time and across speech events, however, allows for some linguistic

signs from an emerging **SR** to become reified and associated with particular types of persons, settings, social practices, and so on. In other words, despite the emergent nature of **SRs**, some become more stable and perdure over time through processes of **enregisterment**, defined here as:

... [S]ociohistorical processes ... whereby diverse behavioral signs (whether linguistic, non-linguistic, or both) are functionally reanalyzed as cultural models of action, as behaviors capable of indexing stereotypic characteristics of incumbents of particular interactional roles, and of relations among them.” (Agha, 2007: 55).

In addition to being a product of face-to-face semiotic encounters across speech events, the **enregisterment** of **SRs** can be a result of meta-pragmatic discourses about language usage and users found in dictionaries and prescriptive grammars, more widely accessible books on etiquette, novels, newspapers, magazines, radio, and television (e.g. Agha, 2003; Inoue, 2004). In the case of representations of language use in the media, the signs linking language use to performable social personas and relationships are harder to falsify or question (Agha, 2007: 74–77). This is so for two reasons. The first is that this type of speech chain does not allow the type of questioning and/or ratification of such stereotypes that are possible in face-to-face talk. Secondly, the audience of such representations is also much larger. Competence to perform or comprehend **SRs** varies from person to person because populations are geographically dispersed and access different forms of media. That is, they have different trajectories of socialization (e.g. Agha, 2007; Fairclough, 1995; Friedman, 2006; Ginsburg, Abu-Lughod, & Larkin, 2002; Spitulnik, 1996).

While this points to the fragmented nature of people’s understanding of signs, such as linguistic tokens and/or utterance that are part of a **SR**, these divergent trajectories also represent different processes of **enregisterment** which produce competing **SRs** (Agha, 2007). Indeed, while there will always be dominant **SRs** within a system of such registers—especially those that are institutionally authorized, as in the case of use of signs associated with a *Standard Language* in state-owned/run schools and broadcasters (e.g. Spitulnik, 1998)—there will also, necessarily, be competing **SRs** (e.g. Agha, 2007; Schieffelin & Doucet, 1998). Indeed, it is familiarity with signs or fragments of a **SR** that allows differentiation with signs from other **SRs** (e.g. Irvine, 2001; Irvine & Gal, 2000).

### 3. Narrative Analysis

One of the main points about **SRs** is that they should be viewed as emergent because signs only become signs if those used by a sender are recognized by the receiver. In cases where sign usage is not recognized such disjunctures are often seen through stops in ongoing talk, requests for clarification, and importantly for this section, talk that identifies the offending party as socially deviant. In other words, such sign usage appears contrary to a particular participant’s “frames of expectation” (e.g. Goffman, 1974; Tannen, 1993). In addition to seeing such disjunctures between expectation and experience in real time conversations—as in the case of accounts of intercultural interaction (e.g. Gumperz, 1982; Tannen, 1984)—scholars of narrative have also observed that such disjunctures can be seen through narrative accounts of past interactions with others (e.g. Briggs, 1996; Georgakopoulou, 2007; Ochs & Capps, 2001).

For example, Ochs and Capps (2001) point out that the within everyday conversational storytelling the life events that get most attention are often those that are unusual, problematic, and/or run counter to personal or community expectations. Such narratives are also an activity described as “socialization to use language” (Schieffelin & Ochs, 1986) which raises participants’ awareness about other’s and/or community expectations, while at the same time providing ideas about what

would have been appropriate and/or ways of coping with the problem (e.g. Ochs, 2004).

As this work on conversational narrative has shown us, such social identification often relates to moral evaluations. Ochs and Capps (2001: 45–46), for example, argue that in many stories that recount personal experience there is a protagonist whose actions have run counter to the teller's expectations of how interactions should unfold. As such the teller tries to position themselves as moral, polite or well-behaved in contrast to the protagonist. In other words, talk about others tells us about conceptions of self on the part of the teller (e.g. Georgakopoulou 2007: 119–120).

Just as importantly, as Georgakopoulou (2007) has shown, such narratives also provide participants insights into just how community is defined, especially in terms of who are members and how they can be identified through their following of perceived norms of interaction (see also Coupland, Garrett, & Williams, 2005). In this sense, we can say that conversational narratives or **small stories** (cf. Georgakopoulou, 2007) simultaneously socially identify participants while also producing what those working in the tradition of the ethnography of communication refer to as “norms” (e.g. Hymes, 1972, 1974). Indeed, as Wortham's (2006) work has reminded us, the joint emergence of categories like identity, classroom interactional norms, academic learning, et cetera is part of everyday interaction.

**Processes of social identification** thus refers to how participants and non-present others are positioned vis-à-vis others in situated interaction (e.g. Berman, 1998; Davies & Harre, 1990; Georgakopoulou, 2007). Such interactions generally produce a category or a “membership category device” (e.g. Antaki & Widdicombe, 1998; Hester & Eglin, 1997; Sacks, 1995; Schegloff, 2007b), which usually presupposes the existence of binary opposites (see also Billig, 1999). Membership categories are part of the category of signs that make up a locally emerging **SR** (Agha, 2007; Wortham, 2006). While interactions among unfamiliar generally also relies upon the appropriation of signs from pre-existing **SRs** for initial social identification, over time it is the locally emerging **SRs** that increasingly become drawn upon for social identification projects (Wortham, 2006). Hence, locally emerging categories along with other signs are available to participants to appropriate and recontextualize as “emblems” of identity in subsequent interactions (Agha, 2007: 233–277).

Just as the production of talk, norms and the social identification of others is often a joint exercise whereby hearers—as one participant category—help actively produce a speakers' talk and embodied actions (e.g. Goodwin, 2007; Goodwin & Goodwin, 2004), not all participants have the same role. For example, some participants have the rights to tell about newsworthy stories while others may have the rights to evaluate such stories (e.g. Georgakopoulou, 2007). Just as importantly, participant roles and the structure of such narratives emerge through joint participation in an ongoing conversation and are depended on who is doing the telling and their prior trajectories of interaction (Georgakopoulou 2007: 71).

For example, in contrast to narratives elicited through interviews, in conversational narratives one person may tell about experience while another evaluates such experience. Moreover, the assigning of such participant roles—such as colluder, ratifier, evaluator, et cetera—often draws upon participants prior interaction with each other where such roles may have become routinized and thus indexed to particular participants (Georgakopoulou 2007: 70–77). Similarly, the learning of other types of conversational activities (e.g. collusion, ratification versus contention, disagreement, delegitimation) will also be dependent upon one's trajectory of socialization (Georgakopoulou 2007: 70–77).

Of interest here also is the relationship between work on narrative and work on reported speech (e.g. Berman, 1998; Clift & Holt, 2007; Errington, 1998b; Georgakopoulou, 2007). For example, many narratives contain reported speech or are indeed defined as stories because they

contain reported speech. Of relevance to this paper, however, is the common observation that while the way in which talk is reported in terms of language choice, prosodic features and so on may not represent what was actually said nor how it was said, nevertheless it often tells the hearer how the teller feels about the particular talk, the event, and/or the speaker being reported (e.g. Briggs, 1996; Clift & Holt, 2007; Georgakopoulou, 2007; Ochs & Capps, 2001). In this sense, reported speech can be talked of as **represented speech** (cf. Agha, 2007: 32).

In concluding this section we can say that examining ward members' talk about others across speech events may provide insights into which signs make up a locally emerging **SR** within this ward, and how identity, social conduct and social relations fit into such a **SR**. An increasingly common approach to such talk can be found in studies of **small stories**. Such narratives are commonly identified based on the existence of talk about disjunctures in experience (including the representation of talk of those involved or responsible for such disjunctures) and evaluations of such experience. Moreover, a useful approach to temporalization—another key element used in identifying narratives (e.g. Labov, 2006 [1972]; Ochs & Capps, 2001)—is to also consider talk that occurs in other settings outside of situated narratives. In doing so, we are able to place such situated narratives in a larger history or trajectory of interactions among participants (cf. Georgakopoulou, 2007).

#### 4. Fieldwork: Repertoires, Timescales and Socio-Historical Data

In this section I am mainly concerned with providing an account of the fieldwork setting and my methods. In doing so, I will emphasize how data sets from different timescales were gathered and analyzed while also presenting information on linguistic repertoires.

##### 4.1 Fieldwork

In terms of local timescales, the data that I will be basing my analysis was gathered during two-and-a-half years of fieldwork in two *Rukun Tetangga (RT)* “Wards” in Semarang, Indonesia (reported in Author 2000, 2002, 2005, 2008b). Geographically the neighborhoods where I carried out this research were located in the newly urbanizing fringes of the northern part of Semarang. These two neighborhoods were located within fifty meters of each other and were part of a larger administrative unit called a *Rukun Warga* “neighborhood”, which was made up of twelve wards. As one would expect in large city (with around 4 million inhabitants) the members of both these wards came from diverse religious, ethnolinguistic, educational, economic, occupational and experiential backgrounds.

After obtaining informed consent my research assistants and I observed and recorded the conversations of 88 of the 167 residents who lived in these wards, including 29 who reported being non-Javanese (15 men, 14 women) and 59 who reported being Javanese (30 men, 29 women). The types of settings that I and my research assistants participated in and observed, included: monthly ward meetings, weekly working bees, social functions and celebrations, religious gatherings, sporting events, and neighbor to neighbor conversations.

Sixty hours of conversations were recorded by mainly non-Javanese research assistants in interactions with their Javanese neighbors and peers. The reason that I chose mainly non-Javanese rather than Javanese research assistants was because they were more likely to be involved in inter-ethnic interactions in these primarily Javanese wards. Preference was given to recording naturally occurring group interactions—that is, those that would have occurred whether they were being recorded or not—for at least an hour. These recordings were then transcribed with the help of

Indonesian research assistants and participants of these interactions. Part of this process involved classification of linguistic forms and interpreting language alternation, both of which were quite problematic, as I point out below.

## 4.2 Classification of lexical signs

Transcription has been described as an ideological act (e.g. Edwards & Lampert, 1993; Green, Franquiz, & Dixon, 1997; Ochs, 2006 [1979]; Roberts, 1997): my classification of language forms in these transcripts is no different. For example, initial classification was based on the extent to which lexical forms approximated or deviated from standard forms found in dictionaries (e.g. Echols & Shadily, 1992; Prawiroatmojo, 1989, 1993), and other descriptions (e.g. Errington, 1985; Poedjosoedarmo, 1968; Uhlenbeck, 1978). Where Javanese is concerned I initially drew upon distinctions between *ngoko*, *madya* and *krama* Javanese, which are reportedly identifiable by the presence or absence of particular words and affixes (e.g. Wolff & Poedjosoedarmo, 1982: 29), as illustrated in Table 1.

Such distinctions also come with descriptions of their relationship to situated social conduct. For example, *ngoko* is described as a language level or “style” (cf. Errington, 1988; Errington, 1998b) used among familiars, friends, and the language of the self. With a vocabulary of around one thousand words, non-*ngoko* forms such as *madya*, have been described as “other-oriented” language (e.g. Errington, 1998b) and language used among non-familiars. *Krama* is reportedly the language used on formal occasions and speeches, and for conversations among, or to, nobility (e.g. Errington, 1988; Poedjosoedarmo, 1968; Wolff & Poedjosoedarmo, 1982: 17–39).

Table 1 Examples of words and affixes indexical of Javanese speech levels

Krama	Madya	Ngoko	Gloss
meniko	niki, niku, niko	iki, kuwi, kaé	this, that, that over there
menopo	nopo	opo	what
wonten	enten	ono, nèng	there is/are, in/at/on
badhé	ajeng	arep	will/wish/intend

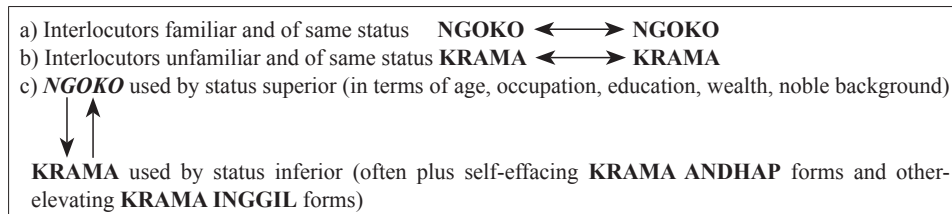
Adapted from Wolff and Poedjosoedarmo (1982: 30)

In addition to the main vocabulary sets noted above there are two others: the first, labelled as *krama inggil*, literally ‘high Javanese’, consist of words and terms of address that honor or elevate the addressee and his or her actions (e.g. Errington, 1988; Wolff & Poedjosoedarmo, 1982). The second set, called *krama andhap*, consisted of words that humble the speaker and their actions. It should also be noted that many Javanese often only make the distinction between *bahasa sehari-hari* or *bahasa kasar* (“everyday language” or “crude language”) and *basa* or *basa halus* (“cultured language” or “polite language”) (e.g. Bax, 1974; Errington, 1985). Moreover, as Bax’s (1974), Errington’s (1985), Smith-Hefner’s (1983) and Goebel’s (2000) studies have shown, the types of symmetrical exchanges shown in a) and b) of Diagram 1 may be just as common as the more widely known and studied asymmetrical exchanges in c) (e.g. Berman, 1998; Errington, 1988; Geertz, 1960; Keeler, 1987; Siegel, 1986; Uhlenbeck, 1978; Wolff & Poedjosoedarmo, 1982).

Problems with my categorization of linguistic tokens based on the above previous work became increasingly obvious as I worked with different members of the two wards when transcribing and classifying language forms. Consider, for example, the following text of a Javanese female speaking in a ward meeting (Extract 1). The person who spoke this utterance classified it as *ngoko* Javanese. However, other language consultants from this ward pointed out that it was a mixture of

Javanese and Indonesian. For example, on line 1 there is the Indonesian form *sampai* “until” and *ngoko* Javanese forms *podo* “same”, *angel* “difficult/hard”, *waé* “just”. Interestingly the Indonesian form has a *ngoko* Javanese equivalent *tenan*. Given this speaker’s self-classification as a Javanese (whose first language was Javanese) we might expect that she knew this form.

Diagram 1 Symmetrical and Asymmetrical Exchanges of Javanese



Extract 1 Codeswitching, codemixing or a new code?

- 1 Pak Indro sampai Pak Jati Pak Tobing Pak Yuli podo angel waé.  
 Mr Indro until Mr Jati Pak Tobing Pak Yuli same hard just  
 Pak Indro down to Pak Jati, Pak Tobing, Pak Yuli [all of them] are just as difficult.
- 2 Orangé nggák bayar tenan.  
 Person + cohesive reference don't pay Really  
 They don't pay ever.

Of equal interest is her use of an Indonesian form *orang* “person” affixed with “é”, a Javanese form used, among other things, to indicate an utterance’s relationships with the subject of prior talk (line 2). The Indonesian form does have a Javanese form *wong*, which this speaker was recorded using in other contexts. In lines 1 and 2 there are also forms that could be equally classified as Javanese or Indonesian (e.g. *nggak* “no/not/don’t” and the kin terms used to talk of other people, namely *Bu* and *Pak* used to address women and men respectively).

More generally, there is lexicon common to both languages. Indeed some of Indonesian’s lexicon has been adopted from Javanese, and the reverse is also true (e.g. Errington, 1998b; Poedjosoedarmo, 1982). Moreover, the introduction of new language forms into Indonesian also begs the question of whether these items should also be classified as Javanese or other regional languages because of their new status. For example, words such as *resmi* “official” and *kantor* “office” don’t have any Javanese equivalents with Indonesian-Javanese bilingual dictionaries presenting them as both Indonesian and Javanese (e.g. Sudaryanto, 1991).

In attempting to address some of these issues Gafaranga’s and Torras’s ethnomethodological approach to language alternation provided some very useful insights into how we might go about classifying language alternation practices (e.g. Gafaranga, 2001; Gafaranga & Torras, 2002; Torras & Gafaranga, 2002). In particular, Gafaranga’s and Torras’s (2002) framework is especially useful for providing some *initial* means for the categorization of situated talk. I have italicized *initial* because the categories—as I use them in the following chapters—do leak, especially when viewed as a social practice linked with prior and future interactions.

Consider for example Extract 2 which, in line with a purely ethnomethodological agenda, provides no information about participant identities or their language choices (e.g. Gafaranga 2001). I use the following to indicate prosody, tempo and pause: a period “.” is used to indicate a perceivable silence, while numbers in brackets indicate silences from three tenths of a second and more; an apostrophe “’” indicates final falling intonation; a question mark “?” represents final rising intonation; two arrows “>” surrounding talk are used to indicate that this talk is faster than

the previous and subsequent talk; and I use a series of colons “ : ” to represent a sound stretch. A plus “ + ” surrounding talk indicates that the volume has been increased relative to the previous and subsequent talk while a “ # ” hatch is used to indicate a decrease in volume. I use “ = ” to indicate latching, that is, where there is no perceivable pause between turns; and I use “ { ” to indicate overlapping talk. The bold italic underlined numbers in the far left column indicate points of analysis.

## Extract 2 No classification

**Participant A**

1	Bu Tobing #kui loh# . +ditarik?+	That Bu Tobing, asked by someone
2	wong kan? ngga pernah ketemu yo	[for monetary contributions she] can
3	ndhewéké karepé kih?. lepas ngono	never be found, yeah [her]
4	loh soko tanggung jawab #RT iki	individual wish is to not take any
5	ndhewéké kih emoh# =	RT responsibilities, [she] is not interested.

**Participant B**

6	= lho ojo	Well don't live here (???) (???)
7	manggon neng kéné { (???)	

**Participant A**

8	{ anu opo	Ah what is it, [she] has never shown
9	ndhewéké ora tahu teko loh?. kan?	up, [you] aren't allowed.
10	ya nggak boleh ok? =	

Without any conversation external information we can begin to analyze the talk in the above extract. For example, there appears to be some identity work going on with Bu Tobing being identified as someone who is irresponsible in relation to the ward. However, there is no talk about participants' language choices. Essentially, this means that for this interaction I cannot pursue matters of whether and to what extent language choice figured in meaning-making in this interaction. Unfortunately, this situation was very common with there being no explicit meta-talk about language choice in any of my sixty hours of recordings. When I asked research assistants to transcribe and classify the language used in the transcripts, however, they had clear ideas about which languages were being used in interaction. Although, as noted when looking at Extract 1, not every research assistant or participant agreed on others' classifications.

In conversations and semi-formal interviews outside of these recordings, participants also were quite articulate about the existence of language varieties and their interactional meanings. This seemed to confirm or build upon my own biases on this issue at the time. Indeed, subsequently my work within Agha's (2007) semiotic framework also suggests the need to draw upon but not rely on ethnomethodological methods for categorization. Thus, the re-analysis I present below also draws upon conversation-external information to categorize linguistic signs.

For example, I use participants' and ward members' information about participant identities together with my research assistants classification of signs, my own knowledge about these signs and a number of Javanese and Indonesian dictionaries to reanalyze Extract 2. I use the following transcription conventions to represent these understandings, although for economy here and in the following sections I substitute “Indonesian” and “Javanese” for “linguistic signs stereotypically associated with Indonesian” and “linguistic signs stereotypically associated with Javanese”. Indonesian (I) is in plain font, *ngoko* Javanese (NJ) is in **bold**, and ***bold italics*** indicates those forms that can be classified as either NJ or I.

## Extract 3 Reanalysis: alternation as the medium and codeswitching

## Participant A

<u>1</u>	@Bu Tobing@ <b>kui loh</b> . +ditarik?+	<b>That</b> Bu Tobing, asked by <b>someone</b>
<u>2</u>	<b>wong</b> kan? ngga pernah ketemu <b>yo</b>	[for monetary contributions she] can
<u>3</u>	+ <b>ndhewéké karepé kih?</b> . lepas	never be found, <b>yeah</b> [her]
<u>4</u>	> <b>ngono loh</b> >+ <b>soko</b> tanggung jawab	<b>individual wish is to not take any</b>
<u>5</u>	RT <b>iki ndhewéké kih #emoh#</b> =	RT responsibilities, [she] <b>is not interested</b> .

## Participant B

6	= <b>lho</b>	<b>Well don't live here</b> (???) (???)
7	<b>ojo manggon neng kéné</b> { (???)	

## Participant A

<u>8</u>	{ <b>anu</b>	<b>Ah what is it</b> , [she] <b>has never shown</b>
<u>9</u>	<b>opo ndhewéké ora tahu teko loh?</b> .	<b>up</b> , [you] aren't allowed.
<u>10</u>	kan? ya nggak boleh <b>ok'</b> =	

In drawing upon Gafaranga's and Torras's (2002) categories I wish to categorize the talk on lines 1–5 as **language alternation as the medium**. This category seems appropriate for two reasons. The first is that neither the participants nor other members of this ward (in settings outside of this one) comment about the appropriateness of alternating between two linguistic forms stereotypically associated or **enregistered** with named languages, such as Indonesian and Javanese. The second reason is that this language alternation appears to occur within intonational units: that is, in an utterance surrounded by pauses (indicated by a period “.” or a number in brackets). As such **language alternation as the medium** resembles the following pattern (adapted from Auer, 1995): AB1 AB2 AB1 AB2 (the upper case letters represent a particular language variety and the numbers indicate speaker 1 and 2).

The above extract also provides an example of a second category that I will borrow from Gafaranga and Torras (2002), namely **codeswitching**. This category is used in cases where one group of linguistic signs are followed by a longish pause (e.g. lines 8–9)—relative to previous and subsequent ones—and then followed by a different group of linguistic signs stereotypically associated with a particular language, as can be seen on line 10. **Codeswitching** can be illustrated with the pattern: A1 A2 B1 A1 A2 (adapted from Auer, 1995).

### 4.3 Female sign knowledge and use

As noted earlier, my focus in this paper is on female heads of household, thus from now on I will focus only on these participants. Table 2 summarizes my findings relating to participants' competence in Indonesian, *ngoko* Javanese and *krama* Javanese. Evidence for the use of these three codes is placed under the three columns to the right of the first column which has participant names. Those who have self-reported to be non-Javanese (and who other members of the community characterize as non-Javanese) are indicated by an asterix “\*” affixed to their name. Hence Bu Naryono is a Javanese while Bu Sumaryono\* is non-Javanese. Proper names are preceded with the kin term “*Bu*” literally “Mrs” which is often used for addressing married women in this RT. There were also members of these two communities who were never recorded or observed using one or more of these codes where they might have been expected to and thus I have reason to believe that they weren't competent in that code. Accordingly, I have left the column blank for these people to indicate this lack of evidence and potential lack of competence.

In summarizing this table we can say that most of the Javanese and non-Javanese women of this ward were competent in two types of Javanese (*ngoko* and *krama*) as well as Indonesian, although

there were some exceptions. Accordingly, barring the exceptions, when we look at actual instances of talk we won't be able to attribute the use of one code or another to the lack of knowledge of an alternative.

Table 2 Evidence for lexical knowledge and use for females of Ward 8

Participant	Javanese		Indonesian
	<i>ngoko Javanese</i>	<i>krama Javanese</i>	
Bu Dono	O.	O.	O and I.
Bu Indro		R and O.	R, O and I.
Bu Saryono	R and O.	R and O.	R, O and I.
Bu Yudianto	R and O.	R and O.	O and I.
Bu Mugiono		O.	O and I.
Bu Joko	R and O.	R and O.	R, O and I.
Bu Feizel*			R, O and I.
Bu Nurholis	R and O.	R and O.	R, O and I.
Bu Taufik*	O.	O.	O and I.
Bu Pujianto	R and O.	R and O.	O and I.
Bu Suntoro	R and O.	R and O.	R and O.
Bu Sugiono	R and O.	R and O.	O and I.
Bu Roni		O.	O and I.
Bu Abdurrahman*		O.	R, O and I.
Bu Yulianto	O.	O.	O and I.
Bu Tri	O.	O.	O and I.
Bu Kris*	R and O.		R, O and I.
Bu Zainudin*	R and O.	O.	R, O and I.
Bu Sumaryono*	R and O.	Self-report.	R, O and I.
Bu Manurung*			O and I.
Bu Tobing*			O and I.
Bu Matius*	O.	O.	O and I.
Mbak Fatimah* (Pak Feizel's daughter)	R and O.		R, O and I.
Mbak Suli	R and O.	O.	R, O and I.
Mbak Endang	R and O.	O.	R, O and I.
Abdurrahman children*	O.		R, O and I.
Manurung children*	O.		O and I.
Mbak Tuti (Bu Zainudin's friend)	R and O.	O.	R, O and I.

#### 4.4 Socio-historical data

My descriptions of how I categorized and interpreted instance of language alternation above also highlight my need to use socio-historical data. I gathered some of this information during fieldwork and some of it is based on other scholars' work, especially Errington (1998a, 1998b, 2000, 2001). I have been developing this theme in a number of publications (e.g. Goebel, 2007, 2008a; Goebel, 2008b) of which Goebel (2008a) is the most comprehensive treatment. Accordingly, here I won't cover this ground in detail but merely sketch out some of the main points of my argument.

Essentially, I have argued that political discourses, schooling, enumeration practices and representations of language use in the popular mass media have helped enregister semiotic registers that index languages other than Indonesia (LOTI) and Indonesian with various contexts, including region, stranger, ethnicity, hierarchy, and so on. Table 3 summarizes some of the signs that make up

each of these widely circulating but also constantly emerging semiotic registers.

Table 3 Long-term widely circulating semiotic registers in Indonesia

Context	Languages other than Indonesian (LOTI)	Indonesian
Interethnic interaction		•
Unfamiliarity/stranger/outsider		•
Out-group relations		•
Region	•	
Ethnic identity	•	
In-group relations	•	
Family	•	
Intimacy	•	
Familiarity/familiar/insider	•	
<i>Gotong-royong</i> “working together for the mutual benefit of the community”	•	•

## 5. Building Community through Everyday Narratives

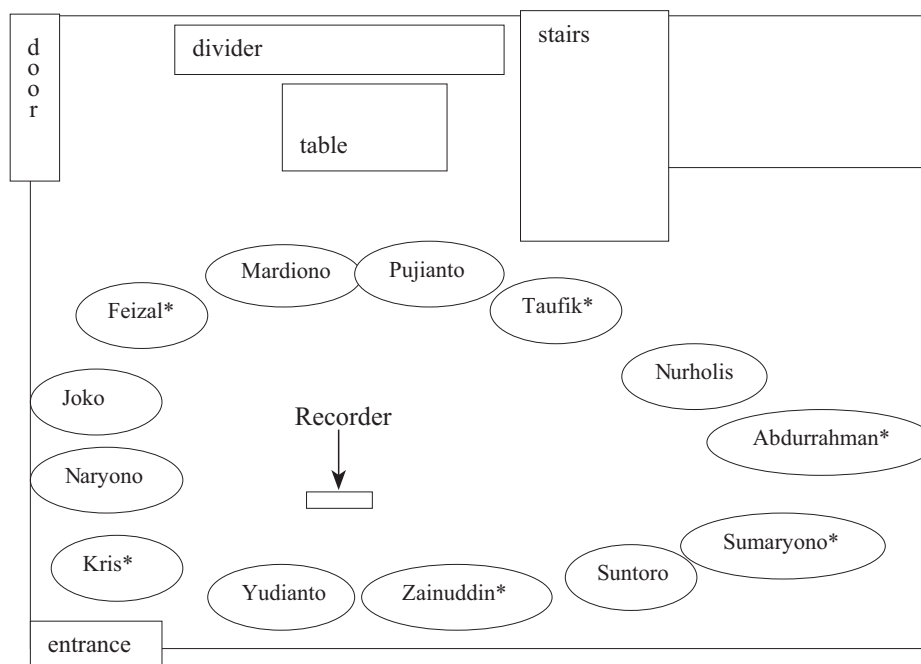
In this section I am primarily concerned with demonstrating how some of the expectations about social conduct in this neighborhood are co-constructed in narratives about problematic neighbors. In doing so, I will argue that such narratives also represent lessons for new-comers. I follow this by arguing that the language variety in which such narratives are told also index other expectations, namely which variety of language should be used among members of a particular community. Across speech events this process (re)produces local indexical relationships. Moreover, for newcomers or observers of such interactions it also helps produce such indexical relationships, while also drawing upon wider circulating **SRs** of the type represented in Table 3.

In carrying out this analysis I will also suggest that these co-constructed narratives also construct notions of identity and its relationship with community, that is to say, the interactions themselves represent the (re)production of a number of communities of practice (COP). For example, the actual interactions observed by newcomers represent small communities of practice while the new-comers and other observers help make up a larger community of practice within which the smaller one is nested. In the last section, I try and test this hypothesis by showing how one of the observers of the initial interaction starts to appropriate observed ways of speaking: namely the use of *ngoko* Javanese inter-ethnically. I argue that this usage points to a process of local enregisterment, which as noted at the beginning of this paper is one component used in defining a communities of practice and with it the social identification of its members.

To exemplify the above points I draw on audio-recorded conversations that were made in a speech situation, locally known as *arisan RT* “womens’ neighborhood meeting”, which occurred every month in this ward. These meetings usually occurred on Saturday or Sunday afternoons at around 4:00 pm. Like most RT meetings, the following two meetings took place in the front room of the host’s house (see Diagram 1). In both these meetings participants sit on the floor. These meetings were led by *Ibu RT* “The female head of the ward” or her nominated representative. Part of the function of such meetings was to help disseminate state development policy—as part of the Family Guidance Movement (*Pembinaan Kesejahteraan Keluarga* or PKK)—which among other things included ideas and directives on family planning, community health and development, *gotong royong* “working together for the mutual benefit of the community”, et cetera (see also

Blackburn, 2004).

Diagram 2 A women's ward meeting in Ward 8 (June 96)



These meetings also fulfilled a more immediate pragmatic function with relation to local conditions. Such conditions related to the need to plan and pay for garbage collection, dengue fever mosquito prevention, neighborhood social activities and celebrations, and so on. While these pragmatic functions necessitated participation from all of the community, the make-up of family units, working hours, levels of sociability, income levels, religious affiliation, whether other relatives lived in Semarang, and neighborhood layout all mitigated full participation in such meetings (Goebel, 2000: Chapter 5). Indeed, while there were twenty-three households in this neighborhood, no more than fifteen women heads of household ever attended these meetings. Each meeting starts with a song called *Ibu PKK* “PKK Mothers”, which among other things reminds all participants about how mutual cooperation benefits the individual and their community.

Extract 4 is of the first meeting recorded by my research assistant and spouse, Bu Zainudin. In this meeting thirteen of the twenty-three female heads of households attended and all present were regulars. In terms of old-timers and newcomers, one person—Bu Zainudin\*, who was introduced earlier and whom we will meet again in Extract 8—was a newcomer having arrived in this RT three months earlier. Extract 4 below occurs about fifteen minutes into the meeting and is preceded by a group conversation about who has and has not paid contributions toward the upcoming Independence Day celebrations. The conversation starts to focus upon one non-present person: Bu Tobing, a non-Javanese. Bu Naryono publically identifies her by raising her voice very noticeably relative to her previous talk (indicated by @ surrounding the talk). This makes the talk more accessible to the other participants, especially those who were engaged in their own conversations. Indeed, in the talk that follows Bu Sumaryono\*, Bu Kris\*\*, and Bu Pujianto all become contributors to the social identification of Bu Tobing. I use the same transcription conventions outlined for Extracts 2 and 3.



(indicated by a “ . ” in the transcript). As we can see, where pauses do occur this does not set apart an instance of talk that is made up either of linguistic signs associated with *ngoko* Javanese or those associated with Indonesian. The second form of language alternation is where one set of signs are used (in this case *ngoko* Javanese on line 9) followed by a pause and then another set of signs (in this case Indonesian on lines 9–10). This alternation from *ngoko* to Indonesian also co-occurs with what appears to be an evaluation of Bu Tobing’s behavior represented in lines 1–5. Thus, the alternation here seems to be functional and as such I will classify it as **codeswitching**.

Note also that the language choice of Bu Naryono’s interlocutors—Bu Joko and Bu Sumaryono—also gives some insights into their situated identities. For example, we can interpret Bu Joko’s talk (lines 6–7) as helping solidify her insider/intimate/familiar identity that has been achieved through talk in *ngoko* Javanese in prior talk (not found in this paper for reasons of length). Such an interpretation continues to fit with wider circulating **SRs** relating to LOTI usage. This interpretation is further supported by way of Bu Joko’s participation in discussions about non-normative neighbors. For example, she contrastively positions herself as belonging to a category of persons who are normative through her talk about sanctions for persons who are deviant. In contrast, although Bu Sumaryono seems also to have rights to suggest sanctions and engage in discussions about deviance, her identity is a little more ambiguous due to her use of Indonesian (lines 11–12 and 14–16) with its associations with outsiders, strangers, and ethnic others.

To sum up all of the talk so far what seems to be locally emerging are two broad types of **SRs**. The first might be conveniently talked of as an insider **SR** which has within its constellation of signs, certain behavioural patterns that are also sequentially tied to patterns of language alternation. The second **SR** might be talked of as being primarily containing signs that are opposite to the first and being associated with deviant outsiders. Although thus far there has been little evidence which ties this second **SR** with wider circulating **SRs** which have Indonesian forms within their category of signs, in the following extract we will see Indonesian beginning to be more unambiguously associated with outsiders at the local level. This talk follows directly after the talk in Extract 4.

Extract 5 Doing othering through represented speech

**Bu Naryono**

17 = *wong lagé embèn ngéné toh nang*      **A while ago** [she] **came here** [and  
18 *kéné?*. saya tuh sewaktu waktu      said] at some time or another I will  
19 #pind:ah’# =      move [from here].

**Bu Sumaryono\***

20 = *kabéh W:ONG?* =      **All PEOPLE** [move]

**Bu Naryono**

21 = *lah iya’* =      **That is right.**

**Bu Sumaryono\***

22 = *semua ORANG . wong kantor aja*      All PEOPLE, even office **people**,  
23 *tidak ada menetap #(???) (???)#.*      none stay forever (???) (???)#.

What is interesting in the above extract is the alternation from *ngoko* Javanese on lines 17–18 to Indonesian on lines 18–19. Here such alternation can be classified as **codeswitching** for two reasons. The first is that different codes are used in the first and second intonational units. Secondly, this alternation appears to frame what is said as “reporting” or more accurately “representing” (cf. Agha 2007) what Bu Tobing has said. With recourse to wider circulating **SRs** that have Indonesian and stranger within their constellation of signs here I also suggest that such codeswitching helps

add Indonesian to the emerging SR relating to outsiders. In doing so, it also reinforces the insider SR which has within its category of signs Javanese usage within this ward.

This interpretation also seems supported by both the representation of first person reference and Bu Sumaryono's response. For example, the use of the form *saya* (line 18)—which is stereotypically associated with Indonesian—contrasts with these participants' usage of the form *aku* among themselves in talk preceding that represented in Extract 4. This points to a reading of the relationship between Bu Naryono and Bu Tobing as different than the relationship between the conversationalists at this meeting.

Bu Sumaryono also seems to have made such an interpretation as illustrated by her subsequent turn (line 20), which in contrast to her prior turns, is now in *ngoko* Javanese. In conversation analytic terms Bu Sumaryono's turn in *ngoko* was "relevant" (e.g. Schegloff, 1992, 2007a) to Bu Naryono's prior talk. Such an interpretation also sits with what I know about both participants' competencies in *krama* forms of Javanese and Indonesian. Basically, Bu Naryono could have used *krama* Javanese to represent Bu Tobing's speech had she wished and Bu Sumaryono could have used Indonesian if she had wanted, as she had done previously and one turn latter (e.g. lines 22–23). Moreover, in switching to *ngoko* Javanese Bu Sumaryono is also situationally positioning herself as a *ngoko* speaker in contrast to Bu Tobing, the Indonesian speaking deviant. Taken together these social practices further contribute to the solidifying of local identity categories which simultaneously become part of emerging **SRs**.

Table 4 Emerging semiotic registers

SEMIOTIC REGISTER 1 (SR1)	SEMIOTIC REGISTER 2 (SR2)
Paying neighbor	Non-paying neighbor
Attendee of meetings	Non-attendee of meetings
Javanese speaker	Indonesian speaker
Sociable	Reticent
Person who engages in <i>gotong royong</i>	Those who don't engage in <i>gotong-royong</i>
Participants: Bu Naryono, Bu Sumaryono, Bu Joko, Bu Nurholis, Bu Zainudin, Bu Kris, Bu Pujianto	Bu Tobing (and anyone else who doesn't participate in meetings, etc.)
Positive affect	Negative affect
Insider	Outsider

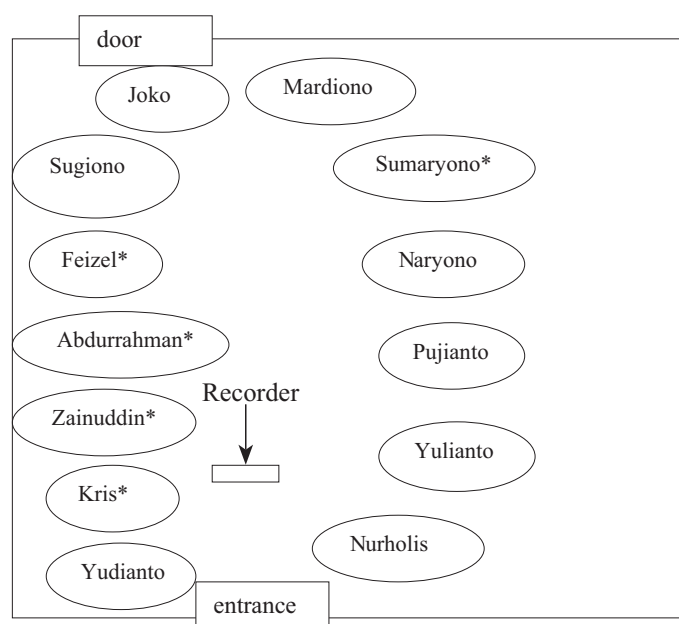
Without actually reproducing the rest of this talk, which would take a few more pages, I can say that the identity categories discussed thus far further solidify and start to be used in subsequent speech events. These categories are also added to as Bu Tobing is further positioned as someone who not only appears sour-faced in encounters but doesn't want to socialize with neighbors or even say hello when passing by. This of course also positions those who report such characteristics as persons who do socialize and say hello. Importantly for this paper, these categories were often constructed not only explicitly but through the same patterns of language choice and language alternation described in Extracts 4 and 5 thereby further solidifying identity categories and norms for evaluating Bu Naryono and Bu Sumaryono as "good neighbours who speak Javanese" and others, like Bu Tobing, as "deviant Indonesian speaking neighbours". In doing so, it also helped further develop the two emerging semiotic registers, which at a minimum contained the constellation of signs listed in Table 4, while also reproducing some of the signs that are ideologically associated with the Indonesian state, development and citizenship.

## 6. Crossing, Adequation and Enregisterment

Thus far I have argued that within this setting, norms and sanctions are co-constructed and (re) produced in talk and that the interpretation thereof can be made using at least three sets of resources. Such interactions can be characterized as local level speech chains which help constitute and reproduce a small community of practice (COP). In addition to this, however, observation of such activities by newcomers may also index linguistic forms with particular identities and affective stances. In this sense, these newcomers participation as a bystander resembles COP theorists' notions of a "peripheral participant" (e.g. Wenger, 1998: 164–172) within a larger COP. In doing so, newcomers have the opportunity to learn how to become a member of a larger COP, or in language socialization terms they have an opportunity to become communicatively competent in this setting as part of wider processes of becoming a member of a cultural group.

I have underlined "opportunity" to highlight that learning can't be assumed to happen. We need to look at subsequent interactions among a newcomer—in this case Bu Zainudin—and the core participants of Extracts 4 and 5 to see whether and to what extent such learning has taken place. Of particular interest here is whether and to what extent Bu Zainudin, has started to use local insider ways of speaking. For example, to what extent does she use *ngoko* Javanese in subsequent interactions with these Javanese neighbors and to what extent does it become tied with processes of social identification.

Diagram 3 A female monthly meeting in Ward 8 (Jan 97)



In the following section I seek answers to these questions by taking a look at Bu Zainudin's subsequent interactions in a meeting that occurs six months after the one reported above. Extract 6 is of an interaction that occurs about fifteen minutes into the recording. It is preceded by an interaction about a new member of the neighborhood who has leased a house next door to Bu Zainudin and opened a business that requires frequent trips by heavy trucks into the neighborhood. Diagram 3 shows where participants were seated.

## Extract 6 (Re)producing or reifying norms for speaking conduct?

Bu Zainudin\*

1 *toh* Bu (.2) itu katanya kan adik  
 2 (.1) itu *loh* Bu adik saya itu? kan  
 3 waktu pertama kali bawa barang  
 4 itu minta itu minta tolong sama  
 5 adik saya *soalé engga* ada laki  
 6 laki yang mau ngangkut  
 7 ngangkut nurunin itu adik saya  
 8 ditolong? (.2) dia (.3) dia ngangkut  
 9 itu malam malam itu *bawaké* ke  
 10 ruma:h? terus dia =

*Heh* Bu he said [my] younger brother  
*right*, [I] mean my younger brother  
 right, the first time when goods were  
 brought [by truck to next door], [they]  
 asked asked for help from my brother  
*because* there were *no* men to lift and  
 unload [the truck]. [So] my younger  
 brother helped, he, he lifted [their  
 merchandise of the truck] and *carried*  
 it into the house. And he.

Bu Naryono

11 = >jenengé  
12 ngerépotké tonggo . kok ngono  
13 kuwi #jenengé#> =

*Hem* that's called inconveniencing the  
 neighbors, that's what doing that is  
 called.

Bu Zainudin\*

14 = *ya* soalnya  
 15 *engga* ada siapa siapa waktu itu  
 16 { sih Bu? haha

*Yeah* the problem was at that time  
 there was *not* anybody around Bu  
 haha

Bu Naryono

17 { >lah salahé wong gowo barang  
18 ra nggowo { wong piyé?>

*Yeah* [well] that's the problem of the  
 person who brought the goods, [gee  
 how stupid] *not* [also] *bringing*  
 someone with [to do this].

Bu Zainudin\*

19 { *ya* adik saya kasihan  
 20 *engga* apa apa ditolong . terus dia  
 21 bilang katanya ini (.3) resminya  
 22 sih mulai pindah tanggal dua dua  
 23 #Desember katanya?# =

*yeah* my younger brother felt sorry for  
 them [he thought] "it doesn't matter  
 I'll help", and he said they will  
 formally move in on the 22<sup>nd</sup> of  
 December, is what they said.

Bu Naryono

24 =  
 25 belum bayar ok itu? #baru uang  
 26 muka#

[They] have yet payed, just a deposit.

In starting our analysis I wish to first draw on Gafaranga and Torra's (2002) category of **medium repair**, to determine whether the talk fits this category or is perhaps something else. In determining whether the language alternation above represents **medium repair** we can take a sequential view of the talk to see if a particular alternation leads to the choice of one particular group of signs stereotypically associated with either Javanese or Indonesian. As can be seen above we have the situation where participants both use different languages for their turns at talk from lines 1–23. Following this Bu Naryono changes her language of interaction from Javanese to Indonesian, which from this piece of transcript appears to be Bu Zainudin's preferred language choice. On the face of it this could be interpreted as **medium repair**, which can be illustrated with the following pattern: A1 B2 A1 B2 A1//A2 A1 A2 A1 (adapted from Auer, 1995).

In some ways, however, the assigning of alternation to this category is problematic. For example, we see that Bu Zainudin has actually used two *ngoko* Javanese suffixes: *é* in *soalé* "because/the issue is" on line 5 and *ké* in *bawaké* "to bring something for someone" on line 9. By taking into account some ethnographically recoverable information about participant identities we

can come to a different categorization. For example, Bu Zainudin does not self-identify nor do other participants identify her as an ethnic Javanese. Yet she uses a linguistic sign that is enregistered with Javanese ethnicity, among other things (see Table 3). Thus, we might initially suggest that this as an instance of what Rampton (1995a, 1999) has termed **crossing** or **styling the other**.

Such an interpretation also fits with what we know about Bu Zainudin's competence in Indonesian (see Table 2), where it is clear she could have used the Indonesian suffixes (respectively *nya* and *kan*) just as easily as the Javanese ones. What complicates this some, is that she could also have used *ngoko* Javanese or *krama* Javanese instead of Indonesian if she so chose. For example, it is fairly clear from her responses from line 14 onwards that she understands *ngoko* Javanese and interprets this talk as being addressed to her and requiring a response: that is, she interpreted Bu Naryono's talk as not just addressed to the Javanese participants present in this speech situation.

Just as importantly, in interactions outside of this setting, Bu Zainudin regularly used Javanese with those who she shared a long history of interaction. In other words, in these other settings she engaged in the frequent pursuit of linguistic sameness: that is, **adequation** (Bucholtz & Hall, 2004a, 2004b). In the following twenty-four months I also had the opportunity to observe Bu Zainudin in subsequent interactions with Bu Naryono where they both increasingly moved towards habitual exchanges of *ngoko* Javanese. This was facilitated by forces described in Goebel (2000, 2002, 2005, 2008b) where these participants regularly shared social spaces as part of their membership in a particular socio-economic setting (for other examples of this type of situation see Skapoulli, 2004; Sweetland, 2002).

In this sense, the use of *ngoko* Javanese suffixes in Extract 6 can be seen as part of an ongoing process of learning and of becoming part of a **COP** and its associated **SRs**, albeit ones with no end point (cf. Rampton, 1995b: 506). In other words, in addition to showing that she has learnt that she should attend these meetings and that it is acceptable practice to position non-present persons as deviant neighbors, she also appears to have learnt that it is acceptable to use *ngoko* Javanese to aid in such positioning narratives. That is to say, using *ngoko* fragments as emblems of identity here may well be positioning Bu Zainudin as an insider. Such an interpretation also seems relevant to her interlocutor, Bu Naryono, who replies in *ngoko* Javanese.

In summary, it appears that fragments of SRs of the type represented in Table 2 have been appropriated from the speech situation represented by Extracts 4 and 5 and recontextualized in a subsequent speech situation. In some ways we can say that Bu Zainudin can be seen to have chosen not to continue the exchange in *ngoko* Javanese. This is so because she was perhaps aware that doing so may have pointed to a different semiotic register—which existed as a result of Bu Naryono's long-term interactions with other participants (she had known and interacted with Bu Joko and Bu Sumaryono for four years prior to this recording)—that did not include Bu Zainudin in its category of signs.

## 7. Conclusions

My starting point in this article was how community has been problematized in the humanities and social sciences given increasing population diversity in any setting. Of particular interest were questions relating to how ethno-linguistically different newcomers become seen as members of an Indonesian ward community. In taking an approach that looks at the relationships between wider-circulating, local and situated **SRs** I have concentrated on the way in which community and with it identity are constructed through the situated co-production of narratives about problematic neighbors in monthly meetings. For example, I pointed out that in talk-in-interaction such things as

‘norms’ were frequently co-constructed in *situ* by participants. Moreover, the situated construction of such norms were only possible through the simultaneous co-construction of identity categories that initially drew upon wider circulating socio-historical categories relating to notions of *gotong-royong* and language ideologies. Such norms, however, appeared to change across speech situations. For example, *gotong-royong* was associated with negative affect and a particular individual (Bu Tobing), Indonesian linguistic signs were associated with unfriendliness and Bu Tobing, and good relations among participants from diverse backgrounds became associated with **ngoko** Javanese usage.

We also saw that through narratives, participants—often those who are initially ‘peripheral’—are presented with opportunities to learn what characteristics make a ‘good’ ward member. Hence, we can say that there are multiple simultaneous communities in any one setting. For example, dyadic and triadic conversations represent small communities of practice. When such conversations are observed by other peripheral participants there is the potential that observation will lead to legitimate participation in this community of practice or more accurately further participation. As I have argued this participation may well be facilitated by the appropriation of local and wider socio-historical linguistic resources. In cases where this happens, individual identity in relation to community identity continues to develop. As part of this process linguistic forms continue to be re-indexed to multiple signs across speech events (e.g. new ward members, new settings), which means that communities of practice and their associated **SRs** are always developing rather than being fixed definable entities. This position sits well with Wenger (1998), Agha’s (2007), and Wortham’s (2006) positions where this sort of change and reanalysis across speech events is actually the norm rather than the exception.

- \* This paper builds upon ideas presented in a number of my earlier works. These include a paper titled “Language, Community, Identity, Categories and Change in an Ethnolinguistically Diverse Ward” to be published in *NUSA: Linguistic studies of Indonesian and other languages in Indonesia* (to be published by Atma Jaya Catholic University, Jakarta, Indonesia), and three conference papers. The first was presented as “Building Community: Identity, Interdiscursivity and Language Choice in Everyday Narrative” at the first International Symposium on the Languages of Java, held at Hotel Graha Santika, Semarang, Indonesia on the 15<sup>th</sup> and 16<sup>th</sup> of August 2007. The second was presented as “Constructing the Stranger: Ideology, Alternation and Difference in an Indonesian Neighborhood” at the American Anthropological Association’s 106th Annual Meeting at the Marriott Wardman Park Hotel, Washington DC on the 28<sup>th</sup> of November until the 2<sup>nd</sup> of December 2007. The final was presented as “Enregisterment, Alternation and Difference: Insiders and Outsiders in an Indonesian Neighbourhood” at the Global Centre of Excellence Conference *Texts, Identity and Everyday Life* held at Nagoya University, Japan on the 9<sup>th</sup> and 10<sup>th</sup> of February 2008. The paper has benefited from the generous questions, comments, and encouragement offered by the audiences and panel members in all of these forums, including (but not limited to) Stuart Robson, Yacinta Kurniasih, Michael Ewing, Antonia Oriente, Shlomy Kattan, Jim Stanford, Michael Silverstein, Salikoko Mufwene, Lawrence Michael O’Toole, Kay O’Halloran, Cyndi Dunn, Debra Occhi, Tetyana Sayenko, Kuniyoshi Kataoka, Akira Satoh and Masachiyo Amano. Of course all errors, misinterpretations and omissions remain my sole responsibility.

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