

## **The Chronicle of Phatic Language in Everyday Life**

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**Abstract** In globalization era today, English language on dualism of language is passively used as center of formal communication but actively marginalizes local and national languages. Formal conditions reject flexibilities in greetings or even bad languages in sociability of everyday language that are culturally lived by people. The flexibilities are stated in phatic language which are ignored by formal linguistic. Phatic language is actually beyond small talk or referential use of communication but those enable subjects to have dialogue with others. Phatic language are located in spoken communion locus of everyday life which contains various language lived by people. People could not just ignore phatic conditions and easily change it to formal ones because everyday life enables people to have freedom of heterogeneity in language without easily undermining one from another. The question is how could phatic language in everyday life interact with English language today? By asserting qualitative method, analysis on language will be examined through synchronic and diachronic language by Saussure, phatic conditions by Jakobson, and heterologies of everyday life by de Certeau. The analyses will be explained through how duality between everyday and formal language is chosen in everyday life. Language may be structured theoretically in synchronic concept but diversity of choices makes them diachronic. In phatic communion, language produces narrations rather than merely linguistic descriptions. Understanding of diversities in narrations used in everyday life then shows that duality of formal and everyday language is heteronomic conditions that apply language towards others rather than just own self. In conclusion, phatic expressions matter in everyday life beside formal ones. Everyday lives contain various languages as seen in phatic conditions. English may be seen as formal one but to bring it as one wishes in everyday language will easily ruin the heteronomic condition of everyday life. To learn phatic conditions is to understand how language are used in everyday life.

**Keywords** everyday life, heterogeneity, language, phatic

It is widely known that today is quite borderless due to globalization. Progress of information, communication, and technology shows that it may be impossible to run away from today's era. Acceleration among things have made people leave the past and compete to the future. Moreover, globalization is not just as such tool for people to move from a place to another but also as condition which enables any possibility to happen (Arfani, 2004:2). Actors do move and so does language that reflects cultural aspect of people. It is not just national and local aspects that come to global arena but also in reverse. In Indonesia, globalization indeed brings in English language widely and makes people understand it in order to compete in global arena. Problems then arise when global aspects intervene local and national ones. While people massively use English language as tool of communication, Western culture internationally as well as liberally comes together with it (Erlina, 2011:106). National and local values indeed were contested by foreign culture. While globalization gets in various ideas, national and local values should not be ignored. Many Indonesian people may speak English language fluently but to conform their lives with English language and its culture is out of sense.

English language actually is studied in class formally. It may be learned too in everyday life but in reverse is not just merely about that language. There is such invasion of English language from formal aspects to everyday ones which has changed language behaviors (Setyawati, 2014:270). Justifications about globalized language and inevitable condition of it shape thoughts that English should be used widely and borderlessly. As a result, everyday language is considered good when using English language. English language which at first comes in formal aspects has spread to everyday aspects which are actually rich of local values. Foreign language determines what is good by applying linguistic structures which apparently negates, defines, limits, and excludes everyday life from what people previously well understand.

The condition above reflects dualism of English language towards local one especially through many English-naming process recently (Setyawati, 2014:273). Dualism shows two sides but one of them gets over another. Globalization conditions English language to overcome everyday life by leaving no other choices beside obeying what is needed in life today. There is no such condition or even situation in Indonesia to have better life beside learning English language. English language which at first comes as minority in Indonesia has been majority now.

Meanwhile, is it true that there is no other option for people to cope with beside merely English language? Are national and local values completely vanished by globalization

and English language invasions? What do national and local values reflect in everyday language that enable them to interact with or even to counter invasion of English language? This article answers those questions above by proposing what is called with phatic language. This language is actually so rich in everyday life beyond what are defined in linguistic. It also examines what is widely known in national and local aspects such as politeness, friendly talks, or even bad languages. Phatic language ultimately relates to condition of dialogues among people. While linguistic understandings relate phatic language to small talks, chit-chat, and non-informational inferences, this language truly contains meanings of interactions. Phatic language actually reflects heteronomics of language in its cultural side which is not just merely tool of communication but what is well understood by people in realities of their everyday lives. As a condition, phatic language enables persons to choose different language in various structures. It does not force people to just use one language for every communication but it facilitates language in its flexibility to be used in interactive and intersubjective dialogues with others. This side shows that phatic language prefers condition of duality which appreciates both sides to dualism that one always try to overcome another.

This article contains several analyses and explanations. First, language structures from modern to globalization era will be examined to show varying degrees of causes and consequences of them. Some formal and flexible aspects of globalized language are listed too. Second, duality of language is explained in order to differentiate formal and everyday language from its structures. This part also consists of argumentations which try to overcome dominance of dualism of language nowadays. Third, phatic aspects of language are exposed to show choices in social interactions beside merely linguistic structure. Those choices are others and its otherness in flexible dialogues. Fourth, heterogeneity of language is outlined to understand freedom in everyday life which phatic language reflects. Language is about cultural thing which is not just about opening mouth but also strategies and tactics in saying many things. Fifth, conclusion on relationships between phatic language and everyday life are acknowledged through flexibility of Indonesian and English language. Some analyses on intersubjective interactions between Indonesian and English language in globalization era also be shown here to show how phatic language could bridge and connect them without overcoming one to another.

### **Language Structures and Agents in Globalization**

Passages on globalization are understood in various ways especially in how people interact each other by eliminating geographical borders and building such coexistence

onwards (Arfani, 2004:3). Those aspects indeed affect structures of languages including Indonesia as national one and English as foreign one. How those aspects affect both of them indicate that there are at least three sides on the process. Aspects of globalization is first as itself and second as tool for people. As itself, globalization is an effect which comes after progress of communication, information, and technology. Globalization seems to be such inevitable idea to be borne in order to support the progress (Setyawati, 2014:268). How this side affects language is by that progress too. Spreading information by technology brings in foreign language to specific borders while at the same time take national one out to global arena. This inevitable aspect indicate that globalization is a structure in today's world which is equal for everyone. As a tool for people, globalization is seen as opportunity which needs actor to cope and transform with it (Erlina, 2011:104). Globalization is already there but it will be meaningless if people do not do something about it. In other word, globalization is what people makes of it. People are agents which could shape themselves in globalization by asserting language too. Using English language and bringing Indonesian language to outside borders could be such important capital for people to compete in globalization. Language in this side matters to fulfill what globalization has had before for people.

The third aspect does not really fall into globalization as trends of structure or agent. This side is actually cultural which shows that globalization is never neutral at all but is signed by value identifications (Ahadiat, 2015:2). There is no such zero start in the process of globalization. Globalization could both build better or even worse condition including for language. For Indonesian language, its existence may be shifted with English language as effect of globalization. Many kind of oral and written aspects are in English language and people could not do anything about it but following it blindly. Perceptions of global justifications are started to be usual norms everywhere. Meanwhile, English language could also be seen only as guests which will never put out host in his own home. As a host, Indonesian people will never wholly use English language and easily forget their mother tongues. Traditional cultural studies understand this issue as language which is related and located only in specific space and time. Meanwhile, that definition is not enough to examine how local and national language could counter incoming foreign language. Today's cultural studies on language prefers habitual aspect of people to contest tendencies between structures and agents. While those tendencies see either structures or agents could affect whole conditions in globalization, habitual aspect sees globalization as enabler for everyone and everything as well. The massive use of English language by Indonesian people does not always automatically omit local and national ones. People could still do some progress

without leaving own culture (Setyawati, 2014:271). This condition will not totally omit structural dominance, free people's behavior, or make equal situation at all but it shows how structure and agent interacts each other. Habitual language is not just how it is known but also how it is practiced (Alam, 1998:4). By practicing language, Indonesian people choose foreign, national, or both language towards others. There is a simultaneous process between people who appropriate language and structure of language which is adopted by subjects. Therefore, it is not about 'because of structures' or 'as actors and agents' which shapes people to practice language but to whom it may spoken to. It is otherness as whom language may spoken to. Otherness is not rigid but flexible as it is not seen in formal but everyday condition. Trends in structure and agent aspects are only formal-related language while everyday language is wider in practicing and understanding.

Everyday language never totally leaves roles of structures and agents in affecting language but it also never wholly fall to them. That language is about what is open and meaningful through symbolic concept understandings (Alam, 1998:5). This openness is presupposition of condition on globalization which could both supports and negates other structures and agents. Due to its openness, language is asserted as liquid, flexible, unique, dynamic, and temporary. For instance, modern Indonesians will feel good in speaking English fluently due to prestige that they may get today (Setyawati, 2014:272). It is because people are open to other possibilities including foreign language. This means that Indonesian people as agents could put aside Indonesian language while applying English language. Meanwhile, speaking English at every occasion is also strange in this land. Indonesian people should speak Indonesian language. English as foreign language may be seen as a threat for national culture. As structure, Indonesian language also requires agents to practice it eventhough people could choose among many languages. Globalization then could enable structures and agents to value and to evaluate others by how others practice such language. Beside just merely practicing language, meanings of language is also important in everyday language. While linguistic analyzes structure of language, everyday condition requires what is needed or not in dialogues. It does not really matter whether a sentence is gramatically correct or not as long as interactive dialogue could be done. Speech is more considered in saying language. Structures of language are meaningless if people never consider conditions of dialogue. It is not also about how information is delivered but how language could enable understanding among those who speak to each other. Indeed, everyday language is contextual both to conform and to shape such dialogues. People actually are not robots or machines

which could just understand specific operative language but they are like polyglots who could practice as well as understand languages based on conditions that they may face.

### **Dualism and Duality in Languages**

Since language never totally leaves or stays on structures or agents, separating elements of language is meaningless. It is true that elements of language could always be analyzed or understood separately but indeed it will eliminate richness of others (Syuropati, 2011:14). People may say that speakers of language of language is the most important while others may choose information or the process of communication. However, when it becomes a major concept rather than another, dualism arises by indicating hegemonic and superior relations among elements of language (Santoso, 2014:6). In dualism, more and less aspects are important to be examined. States of one to another are understood to be the main discussion as long as differences are included. Meanwhile, language also relates with duality. This concept indicates plurality rather than domination of one to another. It does appreciate differences on many core values but by not excluding others (Erlina, 2011:111). Differences are measured similarly with sameness so that accentuation of an element does not undermine others. Otherwise than dualism, duality exposes interactions among elements as how those may affect others too. It indeed does not reject dominations situated among elements but does not also totally surrender to dualism.

Both dualism and duality, language relates to its synchronic and diachronic aspects based on Ferdinand de Saussure's analyses (Smith and Riley, 2009:94). Dualism relates to synchronic aspect which comes to be *langue* as mapped language system in its structure. By having a structure, fixed approach is needed to define whether one is language definition or not. Dualism refers to this side by indicating what is better than another. Not only to be better, details of dualism are given moments of historical products in identity concepts which has coped with specific time and place before. Duality relates to diachronic which follows as *parole* in speech aspect of language. This *parole* is so particular that can only be understood in contexts out of any clarity stated by *langue* (Syuropati, 2011:51). Out of deep structure, diachronic ideas are such discourses on language. It indeed appreciate differences by understanding every temporary condition in people's interactions. Every sign in duality understanding is not totally related to its signifier. Somehow, people could just say it like phatic language in specific condition because of its flexibility in meanings. Both *langue* and *parole* indeed comes to be opposition to each other but not so controversial enough to be taken out. While dualism relates definitions as language phenomena, duality takes side on

signifying association which may always change due to variations and combinations in language (Smith and Riley, 2009:103).

On dualism and duality, this article asserts formal language which has invaded as well as intervened everyday language especially in the context of globalization. Modern people who could speak foreign language keep themselves in modern way by applying English language regularly while it may not really suit to Indonesian conditions. The formal aspect of foreign language has come to flexible aspect of everyday life. It is not to tell people that foreign language is bad and national language is always good but to speak how language move between them is considerably needed. It is surely enough to relate language in particularities rather than to state homogen condition in globalization.

In formal language, structure is important to say whether something is right or wrong. This aspect is so linguistic that it just consists of definitions and descriptions. Definitions are how things come clearly and easily to use. There are rules that should be obeyed in shaping definitions so that it may not confuse people. Those also should not have double meanings to show rightness of phrases. Descriptions are contents of definitions which shows details of expression. What are needed to described are intrinsically and extrinsically included in apriori and aposteriori of the descriptions. Descriptions should also contain universal and common senses eventhough the terms may be new to people. For example, definition of language is a complex systems of human ability to do communication. That definition can not be other description but only as it is. As long as communication occurs, language follows in human speaking. Both description and definition are closely related each other so fixed meanings could come to be understood by people.

Both definitions and descriptions above are stated in identities. In definition of language above, human has abilities on communication through language. Identities may change but its rules may stay the same. It is formal language that examines what are given to people in realizing interactive communication. Identified aspects on definitions and descriptions are already there through contented meanings without questions. As those who speak, people use formal language in a way that is already homogen for understanding. Those homogen things are not just about language, but also tastes, preferences, and lifestyles especially in Western kind (Smith and Riley, 2009:225). In practice, formal language is used in proper way to clearly state something. Its rigidness makes people to leave any questions behind them. People just need to shape sentences and phrases to show what they mean in formal language. Concepts are available and indeed ready to use. Meanwhile, formal language lacks chances for people to use it in many ways outside formal conditions. Its

rigidness in definitions and descriptions are not just ready to use but also immune to differences. Formal language could only be used in fixed ways and this automatically excludes other languages beside formal one. Today, reality of Indonesian people speaking English language is reflections of formal language use. In concept, formal language is about stiff things on language but it also means condition where everything is too rigid but understood as normal. Formal language marginalizes other sides which will indeed see differences but through dualism so that it does not really come to appreciation of others (Santoso, 2014:5).

Otherwise, everyday language is different from formal one. This side prefers narration to description. Narration lives among stories of people from how they are socially constructed until how they could affect society. In definition of language above, language in everyday life is not just about human ability to communicate but also how people live every concept, symbol, and meaning everytime beside merely speaking or listening. It is so flexible that meanings are stated contextually through what are understood by people. Everyday language is not given at all because it appreciates differences and uniqueness as well. It does not automatically omit the system or structure of language but it enriches the structure by asserting various elements inside. In other word, everyday language is seen not through formal aspect but through everydayness itself. Everydayness means how events in daily life are flexibly shaped through cultural structures, agents, and also understandings between them. It contains freedom of and for people to choose by accentuating one without excluding others. In practice, everyday language is in contrary to formal language. Everyday language shows how conditions and structures enable each other so that proper language could be done. While modern way shows that using foreign language is totally important, everyday condition considers language use in poetic ways. Everyday condition does not forbid people to speak foreign language but that action could not be done in every place where people stay. People still needs to consider other cultural aspects beside just use a language for every occasion. It is otherness to be considered in everyday language.

### **Phatic Condition on Language**

How everyday language is applied related to phatic condition of language. More than just structured language, phatic language shows a condition where people choose to apply a language than other language (de Certeau, 1984:99). This condition emphasizes social interactions beside merely definitions. Everydayness reflects how people understand things beside just using language as tool of communication. People think, move, and live in



languages. Languages could not be taken away from people's lives. Those are not just linguistics in how structures affect people as agents but how meanings connect each other.

The word of phatic comes from Greek word *phanai* means to speak. This concept then is understood by speech in human language by Roman Jakobson (Syuropati, 2011:16). The main idea is opening mouth and say something to other people but it then develops to wider area in language. There are many various concepts shaped on phatic things; phatic communion, language, communication, and condition and this article uses those concept alternately without eradicating such definitions or meanings. Every concept may contain different thing from one to another but all of them are the same which are talking about act of speaking (Syuropati, 2011:15). Phatic communion by Branislaw Malinowski was introduced to explain language as complex speech situation which requires understanding of situation (Senft, 2009:227). It was indicated as free and aimless social intercourse which contains social expression beside intellectual reflection. Bonding function of language is emphasized here to establish harmonious interpersonal dialogues. Phatic communion may be just about greetings, speakings about each other's health, weather conditions, or political situation, but it indeed allows both participants to feel such consensus of interaction (Varis and Blommaert, 2014:3). It is not saying non sense things because the speakings absolutely contains something which is understood by each other. By saying something, phatic communion reveals other's perceptions socially. While formal linguistic asserts phatic communion as primitive communication which is only used to open meaningful conversation, phatic communion originally open interpretations on each other's condition by wide seeing on *Gestalt* (Syuropati, 2011:19). It may not use complicated phrases or sentences but it definitely open future encounters by managing interpersonal relationships. If people who meets and speaks is new to each other, it could open a good understanding about what should be spoken next. It indeed shows politeness and caring on how to speak to other people (Senft, 2009:229). If those people are friends, it indeed shows intimacy which has been built in previous meetings. They may say phrases that only they could understand but this phatic communion has opened further interpretations to communicative behavior.

From communion, phatic aspect also spread to language, communication, and condition. Those other three are intrinsically contained in the communion. Phatic language shows greetings and light conversation to initiate, maintain, or interrupt contacts (de Certeau, 1984:99) such as "Apa Kabar?", "Selamat Pagi", "Assalamualaikum Wr. Wb.", and "Salam Sejahtera" in Indonesian language and "How are you?", "How do you do?", "Nice to meet you", and "Long time no see" in english language. In formal communication, greetings may

be so usual as needed expressions. The needed aspect is actually important too because it is to open nice conversation afterwards, saying "peace to you" in religious language, and reminding previous meetings. While language may just mean compositions of ordered words or phrases, phatic language shows deep meanings on communion rather than communication or speech which strengthen and intensify interpersonal relationship (Coupland, Coupland, and Robinson, 1992:210).

In phatic communication, contextual situation is emphasized to show humanly aspects of speaking people. Appreciations of other's existence is done in phatic communication as it is development of the communion said above. There are values of people in meetings especially through their social statuses and identities. Phatic communication which reflects the communion does not use only one kind of language for everyone but it should conform with people who talk and situation where they stay as the relative exchange of language. This communication also relates to wider aspect in phatic condition. This condition is vast in concept especially because it contains openness, flexibility, and yet meaningful language spoken in conversations. It is not just about people who speak or language which is used but also include internal and external surrounding aspects of the communication which continues to further communication rather than just merely greetings (Coupland, Coupland, and Robinson, 1992:212). For example, in a formal meeting, people may speak in formal language, but when someone sees his friend then friendly talks happen. There is never been a language for the rest of all (Smith and Riley, 2009:225). In other example, people in modern cities like to be together in cafe, speak each other in their own accent and language, even taking selfies happily. Those examples shows that phatic condition is not formal but how surroundings are interpreted and understood by people contextually. Dialogue is the main concept here rather than communication because it prefers interpersonal choices of language to formal language in fixed meanings.

Phatic language is seen in linguistic as only small talk or meaningless chit-chat (Varis and Blommaert, 2014:4). Meanwhile, it shows choices that construct and are constructed by people in everyday life. In an aspect, people could not leave from structures of available, normal, and usual language that they usually use. If there is change, it does not totally leave its place. The structure of communication used is also the same among others. In other aspect, the structure indeed provide choices for people to speak languages. It is never totally same from one to another. Language is not just conceptual but also contextual by establishing conjunctive and disjunctive articulation of places (de Certeau, 1984:99). While formal language emphasizes and dictates what is best for people, everyday language in its phatic

conditions comes together with people to choose what is conformed with their surroundings. While formal language sorts what are good and bad languages through moral judgment, everyday language goes beyond that by letting unique or even worst language come to surface. While formal language sees what is fixed and suitable for everything, everyday language understands flexible contexts of language in various conditions. To choose among choices actually is not just about a normal activity but contextual considerations between oneself and otherselves (Alam, 1998:6).

The condition above is not about concepts of subjects and objects where a side usually undermine another. In phatic condition, process always starts and finishes again simultaneously. That is why the condition underlines social interactions because dialogue is the main idea rather than just sending and receiving information as stated in communication. While communication shows a linear language spoken from subject to object, everyday life in phatic condition states object as the main focus. It is not to presume object as material of things but it is other humans who interactively understand languages. Through otherness of other humans, phatic conditions relates understanding through what is being talked (Zegarac and Clark, 1999:9). It does not omit subject but how subject speaks can not ignore what others think of her speaking. Indeed it is also contextual since how people understand something may be different from others. It is really important to appreciate such differences without ever trying to dictate such language to others. Therefore, those are not specialized technical definitions but actually meanings that come with this condition (Highmore, 2016:1). Somehow language is not just about how to talk universally but also intimately. This intimate aspect is chronicle of everyday life in its phatic condition. In a time, people may have to speak formally but friendly language will be needed if the talking would like to be more intimate among known people. This condition is called "what happens linguistically" which is beyond linguistic but still have roots in it (Zegarac and Clark, 1999:12). Intimacy somehow does not talk about moral judgment because it may include bad or taboo talks (de Certeau, 1984:99). The talks are supposed to disclose description into narration which are needed to open identities which may still be there but everyday life requires more than just stiffness of languages.

### **Freedom in Heterogeneity of Language**

Heterogeneity of language in everyday life is about critic to modern assumptions which exposes subjects and objects on language arbitrarily. This concept is appraised by Michel de Certeau. Subjects mean to overcome reality of the world by making others only as

object for spoken language. This modern thought has built linguistic culture which may just contain of fixed aspects and undermine meanings contained inside (Highmore, 2016:8). Linguistic is provided in language for people to be used but it has eradicated understanding of language. In the context of globalization, using English language is reflection of modernity and was obeyed by people blindly. English language domination has made globalization to be a tool for world homogenization. To speak globally and modernly, people have to be clear in their interactions by using foreign language. This side has eliminated particularities of the world especially in national and local language among people. No one wants to be unique because globalization has made to be so. It has become a belief to follow the trends rather than to defer fixed meanings to dig further understanding.

By insisting heterogeneity of language, freedom to choose language in everyday life is emphasized here. It is such reflexive examples of sabotage, irony, and resistance from modern lifestyles (Smith and Riley, 2009:155). It may be true that people could no longer escape from globalization but it does not totally tell people to use foreign language everytime. Local and national differences on cultural aspects could always be defended by extensive broader scales (Smith and Riley, 2009:224). More than just language, globalization tells people to use modern technology too. People do not have to follow modern dictations because they still have many choices beside modernity (de Certeau, 1984:93). Speaking national and local languages does not automatically made people to be primitive and out of civilization. Meanings are still there and awating to be understood in everyday life. Rather than following modernity, everyday life contains singularity which reflects certain understanding of contextual meanings (de Certeau, 1984:146). This singularity comes beyond universal finality of language. In homogeneity, people are told only to consume foreign language without interpreting it furthermore. In heterogeneity, people actually interpret language beside merely use it bluntly. This interpretation is so simultaneous that does not easily cage people in gglobalized era. This is the freedom of language which precedes everyday life. People live in their cultural frame rather than what is totally said by globalization. Language is unfinished system which pulls people to use, to interpret, and to understand it.

Freedom in heterogeneity of language is seen in the practice of the language itself. Globalization requires people to speak foreign language as a strategy to face borderless world. This strategy enable people to find better lives by obeying the structured system today. Strategy emphasizes people as subjects who can define themselves. It is in interior aspect of people which tries to conform with today universal world. Meanwhile, being heterogen is not

about ourselves but others (Highmore, 2002:149). It is about tactic rather than strategy. By underlining tactics, people become flexible in facing this world. World is meant to be partial and dialectic in everyday life (de Certeau, 1984:93). Structured system does not totally limit people because people is not monolithic at all. People could always do resistance in showing that they still have freedom to choose what is best for them. This freedom is poetic aspect of everyday life (Highmore, 2002:146). Besides speaking English language all the time, people could always choose to speak their own local and national language to their friends. It actually depends on people whom people talk to. This is how otherness become important especially when language is spoken because of their backgrounds.

## **Conclusion**

Relationships between phatic language and everyday life are acknowledged through flexibility of Indonesian and English language. Globalization may require people to say yes to dualism of English language and say no to duality of local and national people. However, relations among languages are actually choices for people to choose among them. It is local and national language in its duality concept as option for people to cope with beside merely English language. It is because language is not just about tool for communication but everyday life itself. It is possible to use English language in specific formal communication but to use it everytime does not make sense in Indonesian land. Moreover, national and local values are not completely vanished by globalization and English language invasions. By choosing what is best for every conversation, people automatically assert local and national aspects. Conceptually, it may be true that English language has shifted local and national language in Indonesia but not in practice. In practice, contextual aspect is more insisted to have interactions with other people. Meanings come to be important aspects on otherness which national and local values reflect in everyday language that enable them to interact with or even to counter invasion of English language. Those meanings are not about definitions and descriptions but narrations of cultural lives. Narrations are stories which are understood in everyday life. Through phatic language, communication is done by telling simultaneous stories beside merely delivering specific information.

More than just communications, language then is stated on intersubjective interactions among people. Interactions never ignore others but always consider them as other appreciated subjects. This is also the same in relations between Indonesian and English language in globalization era. On a side, English language is required to compete in wider arena today. On other side, local and national language contains richness on dialogues which could

reflects intimacy and friendly relations. Phatic condition comes between them and enable any choices made in language. While formal language comes in English language applied by Indonesian people, everyday language relates life to use local and national language. Formal aspect could always be understood in everyday life so that choices are not easily eliminated with it. Phatic condition permits globalization to come inside but not to totally control everything. This condition actually is chronicle which could bridge and connect languages without overcoming one to another.

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