The Core Contradictions Elements in the *Mob* of Papua:
A Dialectical Ecolinguistics Analysis

[1]Maryanti E. Mokoagouw, Papua University
[2]Aron Meko Mbete, aron_meko@yahoo.com, Udayana University
[3]Ida Bagus Putra Yadnya, putrayadnya@yahoo.com, Udayana University
[4]Made Sri Satyawati, srisatyawati@gmail.com, Udayana University

*Corresponding Author: mokoagouwyanti@gmail.com

Abstract -- Quite a lot of approaches have been utilized to study humor texts; yet, none has been from an ecolinguistics' perspective. This article specifically intends to scrutinize a particular humor text from Papua called *mob* on the ground of dialectical ecolinguistics as developed by Bang, Door, et al. (1993). The main purpose of this article is to describe the elements of core contradictions (i.e. race, age, sex, class, authority, ideology, town-country, private-public, and culture-nature) found in *mob*. The result of the analysis shows that all the nine elements of the core contradictions in *mob* are found in the bio-logics dimension indicating that the bio-logics dimension is the most dominant dimension in the world of the *mob* owners (i.e. the people of Papua).

*Keywords***:** *Core Contradictions, Mob of Papua, Dialectical Ecolinguistics*

1. Introduction

Mob is a typical humor discourse from Papua. At first, *mob* was a part of oral traditions, meaning that it was spread through the words of mouth. However, technological advance helps delivering *mob* into bigger audiences. Nowadays, *mob* can be found in various media: either electronic media (such as local television and local radio) or short message services and internet. In other words, *mob* can now be referred to as not only an oral text but also a written text.

Even though *mob* can be categorized as humor text, there is a different focus of discussion about humor in this article from previous studies on other humor texts. Previous studies on humor texts mostly focused the discussion on contributing factors to humorous aspects in the texts; while the main focus of discussion here is rather on how humor text is viewed from an ecolinguistics' perspective. Ecolinguistics in this article refers mainly to Dialectical Ecolinguistics (DE) as developed by Bang and Door (1993). The article will specifically address the elements of the core contradictions in *mob*.

2. Theoretical Framework

This particular section will cover about important concepts used in the article and the theories applied for the analysis.

2.1 Concepts: *Mob* and Triple Dimensions of Environment

2.1.1 *Mob*

The concepts of *mob* here are: (1) "its owner's (i.e. Papuan folks) knowledge of their world, community, faith, culture and tradition, which is informally learned and creatively expressed through words as well as interactively and dynamically created and communicated to its audiences in order to make them laugh when reading or listening to it"; and (2) "secondary folklore", it is because *mob* is prone to changes and development. The dynamics of *mob* nowadays make it more known, documented, and developed, thanks to printing media, mobile phones, and the internet.
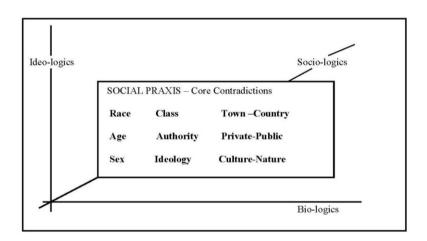
2.1.2 Triple Dimensions of Environment

The concept of triple dimensions of environment here refer to the three main points of the Odense Mashab's concept of environment: (1) ideological environment (mental order, also known as ideo-logics dimension); (2) biological environmemt (physical order, also known as bio-logics dimension); and (3) sociological environment (sosial order, also known as sosio-logics dimension) and the dialectical relation among the triple dimensions.

2.2 Theoretical Framework

The theory applied here is the theory of Dialectical Ecolinguistics, using the Model of Core Contradictions. Applying the Core Contradictions Model from the DE theory as theoretical framework means that the analysis focuses on the nine elements of core contradictions of social praxis and their triple dimensions. These nine elements are race, age, sex, class, authority, ideology, town-country, private-public, and culture-nature; while the triple dimensions are bio-logics, socio-logics, and ideo-logics dimensions.

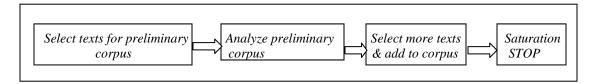The following picture presents the Core Contradictions Model.

Picture 1: Core Contradictions of the Social Praxis (Source: Bang and Door, 1993)
The nine elements of the core contradictions deal with the following aspects.
1) Race: referring to differences in colors, culture, and ethnicity, or conflicts between issues of integration vs apartheid.
2) Age: referring to old-young dichotomy or things related to life-cycle phases, from childhood to adulthood, or to parents, grandfather/grandmother, etc.
3) Sex: referring to male-female dichotomy, fertile-infertile; as well as heterosexual-homosexual.
4) Class: referring to conflicts of positions, rights, and compentencies within a social order system.
5) Authority: referring to position conflicts in relation to authority relations, such as teacher-student relation, doctor-patient relation, or parents-children relation.
6) Ideology: referring to various philosophical points of view, religions, values, yudicial laws and ethics, or paradigms of true knowledge and sciences.
7) Town-Country: referring to different lifestyles and life settings as well as to different production and consumption styles of foods and goods. It also refers to different ecology.
8) Private-Public: referring to various domains in social order related to different yudicial and economic condition among individuals or communities.
9) Culture-Nature: referring to different lifestyles related to the complexity of media and other artificial products.

3. Research Methods

The research is qualitative in nature and it is based on the philosophy of phenomenology. The research data include a total of 176 Papuan *mob* texts, all are written.

On the ground of Titscher et al (in Mautner, 2008:35) the research data can be categorized as "universe of possible texts". Data collection process in this research can be referred to as "cyclical process" as pointed out by Bauer and Aarts (in Mautner, 2008: 35). The process can be presented in the following picture.

Select texts for preliminary corpus	→	Analyze preliminary corpus	→	Select more texts & add to corpus	→	Saturation STOP

Picture 2: *Cyclical corpus-building* (Source: Bauer and Aarts in Mautner, 2008:35)

This research employed documentation as its data collection method as proposed by Danandjaja (1997:191). The documentation method is the first stage of the data collection, intended to archive or document. Besides, the research adopted the documentation method from Sarwono (2006) and Bungin (2008) which stated that this method may refer to both document study method or online data search. Document study method employed in the research referred to searching of written data sources on *mob*; while online data search method referred to information searching on *mob* by utilizing internet.

This research employed triangulation technique to check on the data validity. According to Moleong (2002:178), triangulation referred to data validity checking technique which made use of other components beyond the data themselves. Those components functioned both as background check and as comparison to the data. Triangulation consisted of four types, which are triangulation of sources, methods, examiners, and theory. This research utilized the triangulation of sources (see Sugiyono 2009:83). The triangulation of sources here meant the research data were obtained from different sources using the same technique.

The analysis method applied for this research can be categorized within the group of the text and language analysis as well as the group of the cultural-theme analysis. From the text and language analysis, the research applied both Discourse Analysis/Textual Analysis and Critical Discourse Analysis. From the cultural-theme analysis, the research applied the analysis techniques which contained Domain Analysis, Taxonomic Analysis, and Componential Analysis. Besides, the use of the cultural-theme analysis for the research related to the fact that this research viewed the research object (*mob*) as part of Papuan culture in a form of folklore.

4. Discussion

As previously mentioned, the core contradictions consist of nine elements: race, age, sex, class, authority, ideology, town-country, private-public, and culture-nature. Those nine elements are found within the triple dimensions of environment in *mob*, which are, *bio-logics* dimension, *sosio-logics* dimension, and *ideo-logics* dimension. All the nine elements of core contradictions are found at the bio-logics dimension in *mob*; while only three elements of core contradictions (sex, class, authority) are present at the socio-logics dimension, and one element (authority) at the ideo-logics dimension.

The following table summarizes the lexicons found in *mob* referring to each core contradiction element.

No	*Core Contradictions Elements*	*Lexicons*
1	Race	"komin", "Amungme", "Akud", "Napi", "Wamena", "Serui", "Ompay""amber", "Jawa", "Buton", "orang timur", "orang India", "bule", "Amerika", "Jepang", "Dimara", "Wambrau", "Woisiri"
2	Age	"kaka" , "ade", "mangga", "nangka", "anak balita", "anak kecil", "anak-anak kecil", "anana muda", "cewe ABG", "anana", "cewe-cewe", "anak kecil", serta "perem SMA", "ibu-ibu", "bapa", "nene", "tete"
3	Sex	"Margaretha", "Lesni", "Juferlin", "Penina", "Merry", "Mina", "Mince", "Tina", "Meri", "Beti", "Maria", "Dorkas", "Yakomina", "Salomina", "Kartini", "Obet", "Petrus", "Yakobus", "Yakonias", "Yudas", "Yohanis", "Yakob", "Joshua", "Oktapianus", "Lukas", "Tinus", "Marten", "Agus", "Enos", "Markus", "Matius", "Obaja", "Yusuf", "Tius", "Isak", "Pilatus", "Simon", "Joni", "Maikel", "Martinus", "Akbar Tanjung", "Melkianus", "Didimus", "Musa", "Budi", "Iwan", "Julius", "Einstein", "Otis", "Coky", "Kaleb", "Marthen Luther", "polwan", **"bidan"**, "suster", "syamas", "suami", "laki" "paitua", "ayah", "bapa", "anak laki-laki", "kaka laki-laki", "tete", "opa", "om", "istri", "mace", "maitua", "mama", "anak perem", "nene", "mamatua", "ompai", "akud", "napi"
4	Class	"bos", "pemimpin", "menteri", "bupati", "kades", "sekdes" "karyawan" "dokter", "bidan", "suster", "guru", "dosen", "penyuluh"
5	Authority	"*nene* Ina", "*ibu* Mega", "*bapa* Otis Woisiri", "*pak* SBY", "*kaka* Pinus Sitokmabin", "*Pdt*. Yohanis", "*pak* polisi", "*om* polisi", "*pa* guru", "*bu* guru", "*pa*pen", "*pa* bos", "*bapak* mentri", "*bapa* bupati", "anak", "bapa", "mama","om", "mas", "mbak", "ibu", "mister" , "sodara", "pendeta", "majelis", "syamas", "Tuhan"

6	Ideology	"Yesus", "Roh Kudus"," dosa","altar" , "kayu salib", "patung bunda Maria"
7	Town – Country	"gunung", "hutan", "sungai", "muara sungai", "gua", "lembah", "kali", "terumbu karang", "sawah", "kampung", "pedalaman", "kota", "daerah", "Jayapura", "Sentani", "Entrop", "Ambroben", "Pegunungan Jayawijaya", "Makasar", "Teluk Wondama", "Remu", "Sorong", "Anggi", "Enarotali", "Nabire", "bangunan-bangunan", "klas", "markas", "kantor", "rumah", "gubuk", "pondok", "rumah berlabuh", "sumur", "kandang", "panggung", "kuburan", "SD YPPK", "skolah SMP", "kampus", "UNCEN", "museum", "kebun binatang", "Kantor Bupati Enarotali", "Kantor Gubernur", 'kantor polisi", "PLN", "Kantor Pelni", "Polres Teluk Wondama", "Kantor Pos", "Perum Pertamina", "Pertamina", "Polda", "Dinas Sosial", "RRI" "rumah sakit", "apotik", "laboratorium Nabire" "Bank Mandiri", "WC Umum", "terminal", "Terminal Sentani", "pasar", "pasar kaget", "pasar inpres", "Pasar Remu", "zebra cross", "jembatan", "lapangan", "pelabuhan" "mesjid", "gereja" "KFC", "café", "warkop", "warung", "restoran" "diskotik", "kebun binatang", "hotel" "Lapangan Hockey Sorong", "Lapangan Mandala"
8	Private – Public	"SD YPPK", "UNCEN", "Kantor Bupati Enarotali"," Kantor Gubernur", "Kantor polisi", "PLN", "Kantor Pelni", "Polres Teluk Wondama"," Kantor Pos", "Polda", "Dinas Sosial", "RRI "diskotik" "KFC", "café", "warkop", "warung", "restoran"
9	Culture – Nature	"tanah", "gunung", "hutan", "sungai", "muara sungai", "langit", "gua", "angin", "hujan", "mentari", "pelangi", "lembah", "kali", "laut(an)", "bulan", "padang pasir", "batu", "terumbu karang", "bintang", "pantai", "batubara", "kebun", "kolam ikan", "sawah" ,"bahasa", "bahasa kampung", "bahasa Inggris", "bahasa Indonesia", "bahasa India", "bahasa Belanda", "layang-layang", "kelereng" "FB" "lagu", "pantun", "syair", "kata mutiara" "acara peresmian", "ultah", "*valentine*", "kado", "piala dunia"

1) Race: The Race Element is identified to be existing within the living things groups. The element is present in the environment of human beings under the aspects of "race/ethnicity" and "family names.

2) The Age Element is identified to be existing in the living things groups for the environment of human beings. It is present under the aspects of "terms of address", "nicknames', and "ages".

3) The Sex Element is found at the living thing group, in the environment of human beings. It is present under the aspects of "personal names", "occupation", "kinship", "sex", "race/ethnicity", "nicknames", "terms of address", and "Bible figures".

4) The Class Element is found at the living thing group, in the environment of human beings. It is present under the aspects of "occupation". The element is also found at non-living thing group at material/matter environment and spiritual/supernatural environment.

5) The Authority Element is identified at both the living thing and the non-living thing groups. In the living thing group, the element is found in the environment of human beings under the aspects of "personal names with respect attribute", "occupation", "kinship", and "terms of address". In the non-living thing group, the element can be found at three kinds of environments. The first one is in the environment of the universe under the aspects of "territorials"; in the material/matter environment under the aspects of "general facilities"; and the the spiritual/supernatural environment.

6) The Ideology Element is identified in the environment of non-living thing. It is present at the spiritual-supernatural environment (at liturgical aspects/Christianity with regard to the dogma/concept, worship services attributes, and symbols), and at the cognitive-creative environment (at the aspects of citizenship/ideology/law).

7) The Town-Country Element is identified in the non-living thing group. The element is found within two types of environments: a. the environment of the universe; which includes the aspects of "nature and climate" as well as "teritorials"; and the environment of the material/matter under the aspects of "housings" and "general facilities".

8) The Private-Public Element is found in the non-living thing group. The element is present at the environment of material/matter under the aspects of "general facilities" and "transportation".

9) The ninth element, the Culture-Nature Elemet is found in the environment of the non-living thing. It presents in three types of environments: a. the environtment of the universe, at the aspect of "the universe/climate"; the environment of material/matter at the aspects of "foods", "drinks", "cooking spices", "housings", "home appliances", "clothing and jewelry", "stationary", "tools/(edged) weapons", "general facilities", "industry", "transportation facilities", "electronic devices", "basic items/staple", "furniture", "cellular world", "money", "solid matter", "chemical substance", "infrastructure"; and c. the cognitive-creative environment.

Berger and Luckman (1990:27-28) states that everyday lives present themselves as reality as interpreted by humans and possess subjective meanings to them as a coherent world. Everyday lives are basically a world made of thoughts and actions and therefore, maintained as "real" by those thoughts and actions. The basics of knowledge in the everyday lives are what is so called "objectivation". Objectivation itself refers to the process of objectifying subjective meanings and it is this process which in the end leads to intersubjectivity. Thus, it can be said that what is presented in *mob* may convey the world of thoughts and actions of its owner.

The world is objectified through language use in everyday lives. Language, through its lexicons, remarks the coordinates of its speakers' community lives. In other words, it can be

assumed that the bio-logics dimension is the most dominant dimension in the world of the *mob* owners (i.e. the people of Papua). This is so since all the nine elements of the core contradictions as mentioned in the table above are found in the bio-logics dimension. Then, it is understandable why physical environments (here: nature, land, and all their riches) are invaluable treasures to the people of Papua. The result of this research, indeed, confirms that this physical environment (*bio-logics* dimension) is not merely an element of core contradiction namely Culture-Nature, but it is a realization of all the core contradiction elements in the lives of the people of Papua.

5. Novelty

Novelty aspect of this research refers to its empirical finding with regard to the elements of core contradictions. The nine elements of core contradictions in *mob* are found in the environments of both living and non-living things. In the Dialectical Ecolinguistics' perpective, the environment is usually addressed as the triple dimensions of environment, consisting of three dimensions, namely *bio-logics* dimension, *socio-logics* dimension, and *ideo-logics* dimension. The environments of both living and non-living things are parts of *bio-logics* dimension.

6. Conclusion and Recommendation

6.1 Conclusion

Based on the discussion on the core contradictions in *mob*, it can be concluded that the nine elements of core contradictions (i.e. race, age, sex, class, authority, ideology, town-country, private-public, and culture-nature) are all found in the bio-logics dimension of the environment, both in the group of living things and in the group of non-living things.

6.2 Recommendation

This article only presents the elements of core contradictions as shown by the lexicons found in the texts of *mob*. Core Contradictions Model is actually one of the four models of analysis offered by the Dialectical Ecolinguistics (DE) theory. Therefore, it might be interesting to see how these elements are tackled using other models of approaches available in the DE (i.e. Dialogue, Triple References, Semantic Matrix).

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