CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the writer explains some theories that related to the study and presents two previous studies that give some references to do this research.

2.1 Theoretical Framework

The main theoretical framework of this study is Sociolinguistics. However, this study does not merely a linguistics study. The writer decided to have some theoretical frameworks from the field of Sociology that concern with generational studies. The writer anticipation of choosing those theoretical frameworks is to have a better precision about the relationships between language and society.

2.1.1 Sociolinguistics

The establishment of sociolinguistics is the language itself contributes its place in society. In sociolinguistics, particular points of relation between language and society must be discovered, and these must be related within theories that give new vision on how linguistics and social structures cooperate. Wardhaugh (2006, pg. 12-13) states that sociolinguistics is concerned with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how language functions in communication. In addition, he believes that sociolinguistics is the study of language variation and that the purpose of such study is to find out what variation tells us about language and speakers' 'knowledge' of language such as their unconscious knowledge of subtle linguistics differences.

Coulmas (1997, p. 2) gives two alternative terms regarding the study of sociolinguistics. The first one called micro-sociolinguistics where it is investigate how social patterns of use correlate with social attributes such as class, sex, and age. The second one is macro-sociolinguistics where the study is more focus on what societies do with their languages, that is, attitudes and attachments that account for the functional distribution of speech forms in society, language shift, maintenance, and replacement, the delimitation and interaction of speech communities. To comprehend both terms easily, micro-sociolinguistics is sociolinguistics itself that is the study of language in relation to society and on the other hand macro-sociolinguistics bare the same purpose of the sociology of language whereas the study of society in relation to language (Hudson 1996, p. 4). Trudgill (1978) also tried to differentiate sociolinguistics that the field is not solely concerned with sociology and linguistics but such topics as anthropological linguistics, geolinguistics, and the social psychology of language can be the insights of sociolinguistics study.

As Holmes (2001, p. 1) conveys the purpose of sociolinguistics is, in the same way as we are examining the way people use language in different social contexts, it provides a wealth of information about the way language works. As well as about the social relationship in a community along with the way people signal aspects of their social identity through their language.

2.1.2 Kinship Terms

The common knowledge of kinship is how humans are related to other humans through blood ties and through marriage. A kinship term in general is how we address each members of family, either from the nuclear family or from the extended family. However, even though kinship systems are universal, it is different from society to society (Kreidler, 2002 p. 90). Haviland (1975) believes that kinship is important because it allows individual know the exact type of his relationship to each of his relatives and how he is related to others.
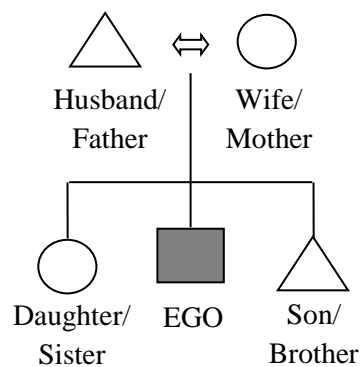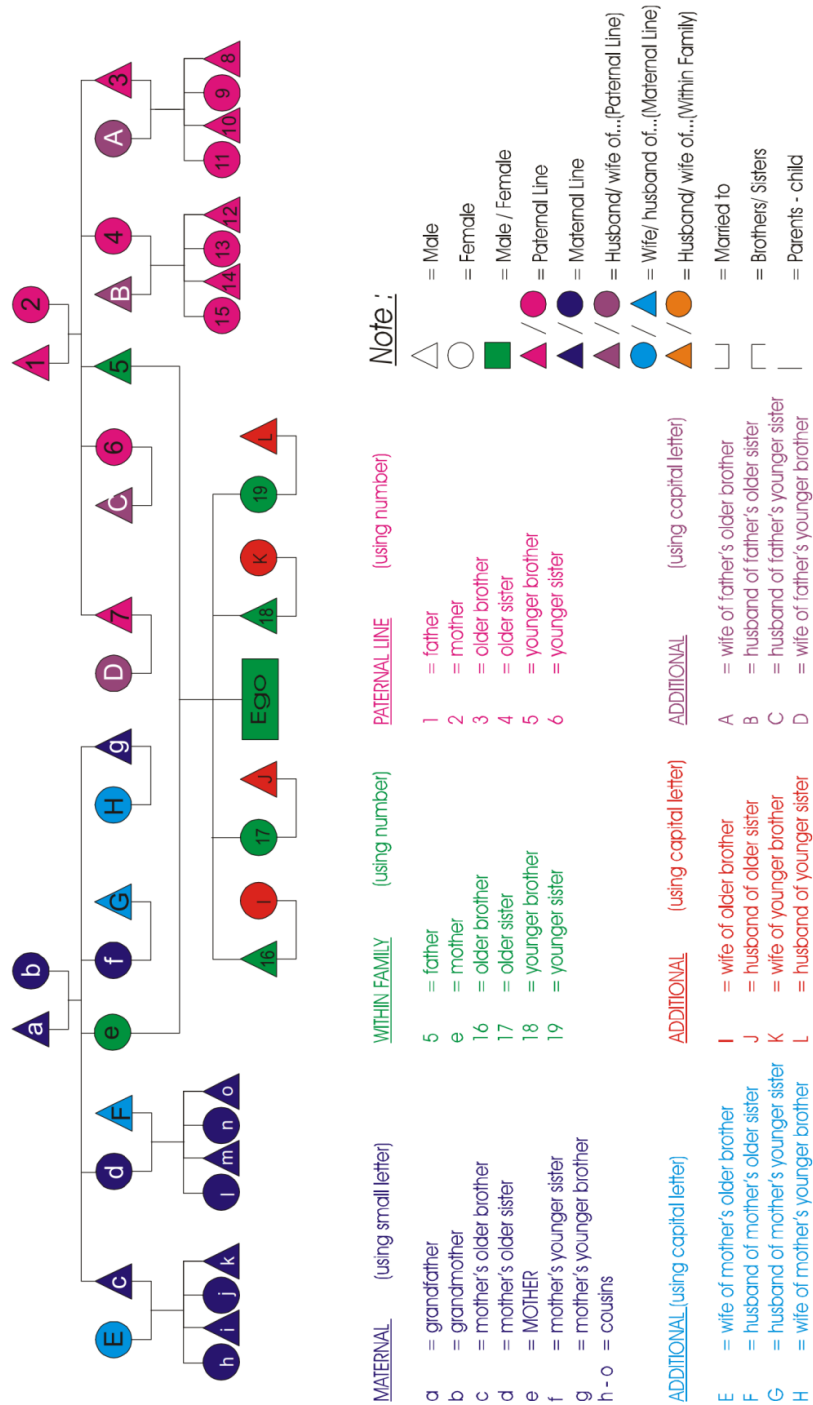

Figure 2.1 Nuclear family (Haviland 1975)

A hypothetical individual called Ego demonstrates the kinship and marital ties in Ego's immediate family. This diagram shows the relationship in a nuclear family such as is found in our own society. However, this particular relation does not distinguish how vary kinship systems in different society. Haviland (1975) encountered a diagram to distinguish extended family or unilineal descent, which divided into two descent, patrilineal descent (traced exclusively through the male line) and matrilineal descent (traced exclusively through the female line). Here is the diagram of kinship net in within family (nuclear family), paternal line, and maternal line based on Haviland (1975, p. 193-194)

Note :

△ = Male

○ = Female

■ = Male / Female

◢ / ● = Paternal Line

◢ / ● = Maternal Line

◢ / ● = Husband/ wife of...(Paternal Line)

◢ / ● = Wife/ husband of...(Maternal Line)

◢ / ● = Husband/ wife of...(Within Family)

⊐ = Married to

⊓ = Brothers/ Sisters

| = Parents - child

MATERNAL   (using small letter)

a   = grandfather
b   = grandmother
c   = mother's older brother
d   = mother's older sister
e   = MOTHER
f   = mother's younger sister
g   = mother's younger brother
h - o   = cousins

ADDITIONAL (using capital letter)

E   = wife of mother's older brother
F   = husband of mother's older sister
G   = husband of mother's younger sister
H   = wife of mother's younger brother

WITHIN FAMILY   (using number)

5   = father
e   = mother
16   = older brother
17   = older sister
18   = younger brother
19   = younger sister

ADDITIONAL   (using capital letter)

I   = wife of older brother
J   = husband of older sister
K   = wife of younger brother
L   = husband of younger sister

PATERNAL LINE   (using number)

1   = father
2   = mother
3   = older brother
4   = older sister
5   = younger brother
6   = younger sister

ADDITIONAL   (using capital letter)

A   = wife of father's older brother
B   = husband of father's older sister
C   = husband of father's younger sister
D   = wife of father's younger brother

Astutik, Ferawati (2005, pg 12)

Figure 2.2 Kinship net in within family (nuclear family), paternal line, and maternal line

2.1.3 Abbreviated Notation

According to Wallace and Atkins (1960, p.60), there are eight abbreviated notation which covered in a nuclear family. *Fa* stand for father, *Mo* stand for mother, *Br* stand for brother, *Si* stand for sister, *So* stand for son, *Da* stand for daughter, *Hu* stand for husband, and *Wi* stand for wife. However, we can combine those basic notations for representing the kinship terms for members of extended family such as *FaBr* refers to uncle, a combination between father and brother. Furthermore, younger and older categories also add to complete the primitive features such as *FaOBr* refers to father's older brother. Abbreviated notation is considered necessary and helpful for analyzing kinship terms because the function is to simplify the denotative meaning of the kinship terms.

2.1.4 Chinese-Indonesians

Chinese Indonesians were, and always had been, a heterogeneous group consisting of people that came from various regions in China, most of them are from Southern Fujian, who spoke different languages (Hakka, Hokkien, Cantonese and Teochew).

> Skinner, G. William (1963, pp. 97–117) states:
> As the first group of Chinese people to settle in large numbers, the Hokkien of southern Fujian became the dominant immigrant group until the middle of the 19th century. Their maritime-mercantile culture comes from their trade occupations whilst in Indonesia. Descendants of Hokkiens are the dominant group in eastern Indonesia, Central and East Java, and the western coast of Sumatra. Tiochius, southern neighbors of the Hokkien, are found throughout the eastern coast of Sumatra, in the Riau Archipelago, and in western Borneo.

Coppel (1983) stated the traditional groupings of Chinese Indonesians as either '*totok*' ('pure' Chinese with no mixed ancestry) or '*peranakan*' (acculturated Chinese, usually with mixed Chinese-native Indonesian ancestry). *Totok* Chinese maintained Chinese traditions, culture, and language in Indonesia unlike the *peranakan* Chinese who mostly identified with the cultures of their local regions, spoke local languages instead of Chinese, and develop their own unique hybrid culture from a mixture of Chinese and local cultural influences (Setijadi, 2016). However, Hoon in 2007 stated that scholars now generally regard the *totok-peranakan* distinction to be outdated, but Chinese-Indonesians when referring to the degrees to which their families adhere to Chinese cultural traditions still frequently use the terms.

Chinese-Indonesians have a numerous kinds of events that influenced their culture, tradition and language. One of which is when President Suharto banned Chinese cultural expressions to be practiced (from 1966-1998). However, after 32 years, the ban revoked and Chinese people are allowed to embrace their Chineseness.

2.1.5 Generational Cohorts

The fact that Chinese-Indonesians have been through a historical changing from the President Suharto "New Order" Era, it is crucial how the historical events actually affect Chinese people. Chinese people, who were born and lived through the New Order Regime, may have a different experience with those who were born after the New Order regime collapsed. Those people who live in a different generation may have a distinctive historical moment from what they

have undergo. This study, therefore, analyzes how the generation who lived through the President Surharto Era undergoes the Chinese ban that may have affected their language and how the generation who lived after the fall of New Order Regime encountered the revival of Chinese and was able to practice their Chineseness again.

As the writer would like to study between two generation as mention before, the writer uses a method that Elder, G. H. Jr (1978a-b, pp. 17-64) proposed. He uses "generational cohorts" as a device for introducing better precision into generational studies. In this method, individuals of a certain limited birth cohort are taken as the focus, with these individuals passing through their various life stages in a similar historical environment. This allows us to look at the relationships between parents and children that have both an identifiable historical locus and specifiable age characteristics.

2.1.6 Generation X and Generation Z

The use of "generation" to indicate cohort is extensive. Generation refers to the succession of people moving through the age strata, the younger replacing the older as all age together (Kertzer, 1983). Traditionally, a generation in biological definition is the average interval of time between the birth of parents and the birth of their offspring. This biological definition has placed a generation for millennia at around 20–25 years in span. However, cohorts are changing so quickly in response to new technologies, changing career and study options and shifting societal values, two decades is far too expansive a generational span (McCrindle, 2009). Thus, generations today are defined more sociologically rather than

biologically. A generation refers to a cohort of people born within a similar span of time (15 years at the upper end) who share a comparable age and life stage and who were shaped by a particular span of time (events, trends and developments). In addition, below is the federation of generation classified by Mark McCrindle in 2009.
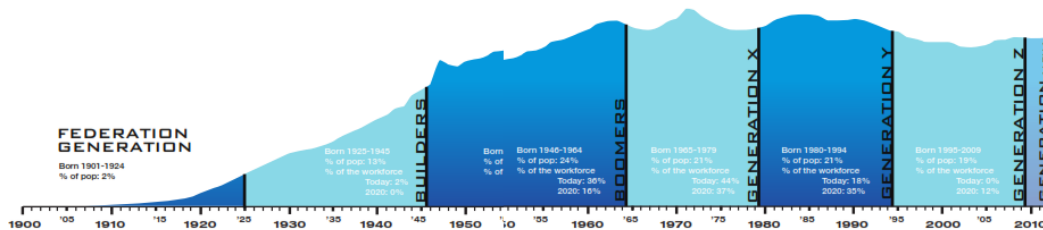

Figure 2.3 The federation of generation classified by Mark McCrindle

In this study, the writer only pick two generation into consideration for the subjects of the data. The first generation is Generation X, The Gen X-ers are demographically defined as those born between 1965 and 1979. Pew Research Center wrote that Gen-X covers people born from 1965 through 1980. The label long ago overtook the first name affixed to this generation: the Baby Bust. Xers are often depicted as savvy, entrepreneurial loners. Gen X-ers in Indonesia cover those whom born in the Suharto "New Order" era and live for 32 years experiencing the New Order Regime whereas Chinese languages and cultural expressions were banned in Indonesia. The second generation that the writer picked is Generation Z, The Gen Z-ers are demographically defined as those born between 1995 and 2009 inclusive. Pew Research Center called this generation The Millennial generation. The label refers those born after 1980 – the first generation to come of age in the new millennium. Gen Z-ers in Indonesia cover those whom

born where the May 1998 riots happened, the resignation of President Suharto and the fall of New Order government. This generation also undergoes four times President Alteration. First, B.J. Habibie, he abolished the use of the terms '*pribumi*' and '*non-pribumi*'. Second, Abdurrahman Wahid also known as Gusdur, he revoked bans against Chinese languages, religion and cultural expressions, allowing Chinese culture to be practiced in public once more. Third, Megawati Sukarnoputri, she made *Imlek* (Chinese New Year) a national holiday in 2002 as an official gesture of recognition for both Chinese-Indonesians and the Confucian (*Konghucu*) religion that was added as one of the state's six official religions (Setijadi, 2016). Lastly, the first President elected by the people of Indonesia, Susilo Bambang Yudhoyono.

2.2 Previous Studies

The writer as clearly stated before would like to analyze language feature, which is kinship terms used from two different generations. In order to conduct this research, the writer uses two previous studies to be references or to complete the data of this research.

The first previous study of this study is a thesis research entitled *Kinship Terms of Address Used by The Second Generation and The Third Generation of Mei Xien Cantonese Indonesian Family in Surabaya* written by Astutik from Petra Christian University in 2005. In this research, Astutik investigated the use of kinship terms of address by the second generations and the third generations of Mei Xien Cantonese Chinese Indonesian Family in Surabaya. In particular, she attempted to find what kinship address terms are used by both generations and

what social factors affect the use. The main theory that she used for this research is the theory of kinship term by Beals (1977). From Beal's theory, Astutik founds that kinship terminology is important because it is a term to address the various kin types or positions in a family tree in accordance to nine classifications of relatives namely, generation, lineality-collaterality, affinity-consanguinity, age, and sex of speaker, nature of connecting relative, reciprocity, and so on. She used Haviland diagram of kinship net as an instrument of her question. Later, she found that sex and age are the social factors that influenced the use of kinship address terms among the paternal line, within family and maternal line in the second generations. She stated that sex is influential because the rule of patrilineal system of Chinese naturally leads to conceptual discrimination against female. She believed that age was regard highly by the second generation because it can help them to subordinate the later generations. As with the third generation, they have already deviated from the old Chinese tradition. For example, they address one who is younger only by name. Some others mix the address terms with another system, Mandarin. The differences in age count especially when the Mei Xien Cantonese people have to address the other members in the same generation or people outside family. From Astutik's research, the writer learns that age and sex affect the usage of kinship terms of address in Chinese Tradition. The writer thinks that Astutik's research can help her further in this study of kinship terms. This study also used Haviland kinship net diagram as the instrument of the research kinship terms question however unlike Astutik's research that her classification is through age, sex of the speaker, lineality-collaterality, affinity-

consanguinity, and so on, the writer will only classified this research subjects from generational cohort.

The second previous study entitled *The Cultural Connotations and Communicative Functions of Chinese Kinship Terms* is written by Jia from State University of New York and Huang from University of Cincinnati & Raymond Walters College in 2000. In their research, they describe the meticulous system of Chinese kinship terms, investigate the cultural connotations of the system, and discuss its communicative functions in Chinese daily social interaction. The result of their research showing the meticulous system of kinship terms not only reflects certain aspects of the Chinese value, but also carries several communicative functions, namely, the linking function, the mentation function, and the regulatory function, in speech communication. They believe it deserves some attention from those who are interested in intercultural communication studies. Their paper only serves as a brief introduction of this interesting and yet almost untouched phenomenon in cross-cultural communication. Since this is the study of kinship terms of Chinese-Indonesians, the writer puts them as a preference for analyzing the data that hopefully answer the second research question.