

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Language is a means of communication. People use language in social interaction to contact with family members, friends, or strangers-everyone that people meet in the course of a day. One interesting way in which people use language in daily living is to refer to various kinds of kin. It is not surprising; therefore, that there is a considerable literature on kinship terminology, describing how people in various parts of the world refer to brothers, sisters, uncles, aunts, cousins, and so on. Therefore, each language has its own kinship terms. Kinship terms are the terms used to name one's relatives. Some language have "richer" kinship terms than some others, for example the kinship terms of Chinese language.

Chinese people has settled in Java since the 14th century (Skinner, 1958:1), but the Chinese came as traders before the Sriwijaya Kingdom of Palembang (Mackie and Coppel 1976). The Chinese people have always been an urban population because of economic and legal

factors. They came as traders and have remained merchants and traders because their travel, and place of residence were restricted to the cities by the Dutch.

As people know, Chinese consists of many ethnic groups: Foochow, Hinghwa, Hokkien, Teochew, Hakka, Cantonese, Hainanese and Mandarin (Chang Yu-hung., 1979:191). Each ethnic group has its own dialect; therefore, it will also have its own kinship terms which is different from one another. In English, for example, to address one's relatives one simply uses for example "uncle" for his parents' brothers and brothers-in-law and "aunt" for his parents' sisters and sisters-in-law. In Mandarin dialect; however, there are several kinship terms, which are complicated and different from other Chinese dialects, used to address one's family and relatives. For example, one addresses his father's older brother "a-pek" and "su-suk" for his father's younger brother. But he addresses all his mother's brothers by using one term "ciu-ciu".

In this thesis, the writer is curious and very interested in studying the Chinese kinship terms, especially the kinship terms in Mandarin dialect used by the third generation of Chinese Indonesians in Surabaya. The reasons are, first of all, because Mandarin dialect is uncommon for some people in

Indonesia because of the special characteristics which are different from other Chinese dialects. The second one is because it is one of the six biggest languages of the world (Chinese, English, Hindi-Urdu, Spanish, Russian, and German) (West, Fred., 1975:42). Mandarin or Putonghua (common language) is the oldest continuously used language in the world today. It also has more speakers than any other language in the world. The third reason is because Mandarin has been promoted as the common spoken language for all Chinese (Afendras, Evangelos., 1979:268). The choice fell on Mandarin because the capital of China has been located several millenia in a Mandarin-speaking region and since the Sung Dynasty it has been located in Peking. The last reason is because nowadays many young generations of Chinese Indonesians do not keep the old Chinese tradition tightly anymore in using the proper terms to address their family members and relatives. For example: many of young generations today address their older sisters or brothers by using names. They may have reasons for doing that, however, whatever the reasons are, it is inappropriate according to the old Chinese tradition.

1.2 Statements of the Problems

The statements of the problems under discussion are formulated as follows:

1. What are the kinship terms in Mandarin dialect used by the third generation of Chinese Indonesians in Surabaya to address their family members and relatives up to three generations ?
2. Is there any change of the kinship terms used by the third generation with the standard form in the Chinese dictionary ?

1.3 Objectives of the Study

This study is intended to find out what kinship terms in Mandarin dialect used by the third generation of Chinese Indonesians in Surabaya are, to address their family members and relatives up to three generations and to find out whether there is a change of the kinship terms used by the third generation with the standard form in the Chinese dictionary or not.

1.4 Significance of the Study

The findings of this study is expected to give some contribution to the field of Sociolinguistics. Moreover,

the writer also hopes that it gives some helpful information to Mandarin Chinese Indonesians in particular. Through the findings, they will be able to know the proper kinship terms in Mandarin dialect clearly. Besides that, she hopes that it gives a clear picture to the other ethnic groups of Chinese Indonesians and Non-Chinese too about the proper kinship terms. Hopefully, they will not be confused when they want to address their friends' families who belong to Mandarin ethnic group.

1.5 Scope and Limitation of the Study

Being aware of how broad the discussion of this study would be, the writer finds it is necessary to limit it. The writer discusses the kinship terms in Mandarin dialect since Mandarin dialect is the common spoken language for Chinese and considered as the Supreme Language, language which is used in the larger society defined by national and political boundaries. The writer chooses the third generation of Chinese Indonesians as the subject because many of them tend not to use or do not know the appropriate kinship terms anymore. The writer also limits the setting, that is in Surabaya, since Surabaya is a big city where the amount

of Chinese Indonesians is considered many.

1.6 Research Methodology

In doing this study, the writer used the Sociolinguistics research.

1.7 Theoretical Frameworks

This study is based on the theories of Sociolinguistics, Language and Dialect, Sociocultural Variables in Chinese Tradition, Mandarin Dialect and Kinship Terms.

Chaika (1982:2) states "Sociolinguistics is the study of the ways people use language in social interaction."

Language is a conventional system of habitual vocal behavior by which members of a community communicate with one another (Yuen Ren Chao, 1968:1).

A dialect is a variety of a language associated with a particular group of speakers and mutually intelligible with other varieties (Wardhaugh, Ronald., 1972:22)

Concerning Sociocultural Variables in Chinese Tradition, the writer chooses lineage, regional organizations, and authority as the most fundamental

considerations (Chang;1979:221)..

Mandarin dialect is a variety of Chinese dialects which exists in Indonesia. It is by far the most important as the native speech of the majority of Chinese and the recognized vehicle of oral communication between all Chinese officials (Encyclopedia Britannica,1768:567).

Kinship terms, according to Greenberg (1966:541-542) are the terms used to name one's relatives. It is reasonable to distinguish between relatives who belong to the nuclear family and who don't (Kottak,1991:203). All languages distinguish at least three characteristics in relatives: generation, blood relationship, and sex.

1.8 Definition of Key Terms

To avoid misunderstanding, there are several key terms used in this thesis to define before further discussion is proceeded.

1. kinship: Encyclopedias Britannica (1947,vol.13,p.403) defines kinship as birth, suckling, and the tender cares bestowed by the parents on their offspring establish bonds of union between the members of a family, both in human and in animal society.

2. term: a word or phrase by which something fixed and definite is expressed (The Webster Reference Dictionary Of The English Language, 1983:1217).
3. address: to greet directly using a prescribed form either in speech or in writing (Webster's Third New International Dictionary Of The English Language, 1986:24).
4. dialect: a variety of a language associated with a particular group of speakers and mutually intelligible with other varieties (Introduction To Linguistics, 1972:221).
5. Mandarin dialect: is a variety of Chinese dialects which exists in Indonesia. It is the variety that has been chosen for some reasons, perhaps political, social, or economic, or some combination of reasons, to serve as either the model or the norm for other varieties. As a result, the standard is often not called a dialect at all, but is regarded as the language itself. One consequence is that all other varieties become related to that standard in some way and may be regarded as dialects of that standard (Wardhaugh, Ronald., 1986:36).
6. the first generation of Mandarin Chinese Indonesians: are those Mandarin Chinese Indonesians who were born in Indonesia but their parents were born in China.

7. the second generation of Mandarin Chinese Indonesians: are those Mandarin Chinese Indonesians who were born in Indonesia and their parents were also born in Indonesia, but their grandparents were born in China.
8. the third generation of Mandarin Chinese Indonesians: are those Mandarin Chinese Indonesians who were born in Indonesia and their parents and grandparents were also born in Indonesia.

1.9 Organization of the Thesis

This thesis consists of five chapters. The first chapter is Introduction which explains about Background of the Study, Statements of the Problems, Objectives of the study, Significance of the Study, Scope and Limitation of the Study, Research Methodology, Theoretical Frameworks, Definition of Key Terms, Organization of the Thesis. The second chapter deals with The Review of the Related Literature and Some Earlier Studies of Kinship Terms. The third chapter discusses The Research Methodology. The fourth chapter is Data Analysis and the last chapter is Conclusion and Suggestion.