

CHAPTER II

LITERATURE REVIEW

2.1. Theoretical Framework

2.1.1 Language and Identity

According to Groebner (2004), identity has become a buzz-word in many areas in cultural studies, useful precisely because of its definitional nuance. Identity refers to an individual's own subjective sense of self, to personal classification 'markers' that appear as important, both to oneself and to others, and also to those markers that delineate group membership(s). Groebner points out that identity is now a very handy word to use in connection with conference proceedings, with applications for research support, with social and political mobilization of various stripes. We could easily expand his little list to discussions, both within and without academia, of societal dynamics, of multicultural adaptations, of the rights and claims of minority groups, of ethnonational allegiances, and so on.

Personal identity -or personality- is essentially the summary statement of all our individual traits, characteristics, and dispositions; it defines the uniqueness of each human being. But it is important to realize that individuality does not arise through the possession of psychological components not to be found in anyone else. Our personal identity can be constructed. Thus, individual identities will be both components and reflections of particular social (or cultural) ones, and the latter will

always be, to some extent at least, stereotypic in nature because of their necessary generality across the individual components (Edwards, 2009).

Language can certainly be considered as a 'marker' at the individual level. An individual language is as an identity of a group. The assumption here, of course, is that those who know your language are also members of your group and this is clearly assumption that is often incorrect; 'outsiders' can learn your language; or they may gain access to what it contains through translation (Edwards, 2009).

According to Joseph (2006), one's self-representation of identity is the organizing and shaping centre of one's representations of the world. Similarly, in communication, our interpretation of what is said and written to us is shaped by and organized around our reading of the identity of those with whom we are communicating.

Cylne as cited in Coulmas (1998) also stated that our various examples show two ways of how language creates people's identities. On one hand, the language someone speaks functions as a behavioral attribute by any of its elements; on the other hand, language supplies the terms by which identities are expressed. From here, Cylne shows that language can be the tool of people to behave and it is become their part of identity, and on the other hand language can be the term of people who use that language. Thus, the relation between language and the interlocutor is really interesting to study. It means that the study of the language use also relates to the identity of people. If a family wants to use their first language at home with their children, it means that they want to maintain their identity.

2.1.2 Bataknese and Batak Language

Batak is actually a term which is used to identify a number of ethnic groups predominantly found in North Sumatra, Indonesia. This term used to include Toba, Karo, Pakpak, Simalungun, Angkola and Mandailing. All of them are in fact related groups which have different habit, customs, and language. Occasionally, this term also used to include the Alas people of Central/Southern Aceh, but usually they are related because of language groups. In North Sumatra, Toba people typically assert their identity as 'Batak', while other 'Bataks' may explicitly reject that label, preferring instead to identify themselves as specifically 'Simalungun', 'Karo', etc. The people of this tribe are called Bataknese (Suryadinata; Arifin; and Ananta, 2003).

The lands of Batak consist of North Sumatra province, excluding Nias Island, and if seen historically, Malay kingdoms of the East coast are also included as Batak. In addition, part of the Karo lands extend into modern-day East Aceh Regency in Aceh province, while parts of the Mandailing lands lie in Rokan Hulu Regency in Riau. Significant numbers of Batak have migrated in recent years to prosperous neighboring Riau province (Suryadinata; Arifin; and Ananta, 2003).

The principle of pattern of the relation of Bataknese kinship is arranged by custom bound which is called *dalihan na tolu* (the main of three). Bataknese are divided into three groups of kinship, in which every group has to look for their partner for life from outside the group (marriage arrangement). People in one group is called *sabutuha* (to have brothers and sisters) by one another. A group which gives the girl is called as *boru*. In order to make this principle pattern works, there are at

least three kinship groups. The role of a group as *hula-hula or boru* to each other cannot be changed. The function of this kinship principle looks prominent in all Bataknese custom ceremony, such as the building of a new house, birth, death, marriage, the cleaning of the ancestor's bones, etc. The biggest kinship group of Bataknese is called *marga* by Toba people. And it is called *merga* by Karo people. These all mean "family" (Hidayah, 1997).

According to Simanjuntak (2006), Bataknese tribe is still divided into some subtribes. Joustra divides Bataknese into six subtribes which have different dialects among each sub tribe. These are Batak Karo in the north of Toba Lake, Batak Pakpak or Dairi in the west side of Tapanuli, Batak Simalungun or East Batak in west side of Toba Lake, Batak Toba in the center of Batak land in the north of Padang Lawas, Batak Angkola in Angkola, Sipirok, Centre of Padang Lawas and the south of Sibolga, Batak Mandailing in Mandailing and south of Sibolga. Meanwhile, according to a Batak author Harahap (in Simanjuntak, 2006), Batak living in Tapanuli is divided into five groups: Toba, Pakpak, Dairi, Mandailing, and Angkola.

Main livelihood of Bataknese in their territory is farming, such as paddy fielding, cultivating, gardening and breeding. The land division is based on "marga". Some of them specialize themselves to other livelihood, such as selling, crafting, working in offices, daily working in paddy field, etc. Animal husbandry is also one of Batak tribe livelihood such as buffalo farms, cows, pigs, goats, chickens, and ducks. Catching fish is done by most of the population around Lake Toba. Crafts sector is

also growing. For example weaving, woven rattan, wood carving, pottery and other things related to tourism (Junus, 1971). The arrival of Western people in colonial era brought big change in their way of thinking, moving from symbolic traditional thoughts to critical rational. Education development encourages the Batakese to pursue the higher status. Thus, local and regional migration significantly increased due to this purpose (Hidayah, 1997).

Batakese speak a variety of closely related language, all of which are the members of the Austronesian language family. The language is divided into two major dialects: the first is a northern dialect comprising the Pakpak-Dairi, Alas-Kluet and Karo that are similar to each other, and the second is the southern dialects comprising three mutually intelligible dialects: Toba, Angkola and Mandailing (Adelaar and Himmelmann, 2005).

2.1.3 Language Maintenance

Language maintenance and language shift are like two sides of a coin. A language shifts another language or a language which is not shifted by another language. Language which is shifted is a language which cannot maintain itself. These two conditions are the consequence from language choice in long time period (minimally three generations) and collectively (by all members of community) (Sumarsono, 2009).

According to Chaer (2004), language shift is related to the speaker mobility; this is the consequence of the speaker mobility. Or in other words, the speaker can cause language shift. It is like when a speaker who uses mother tongue at first finally does not use it anymore. On the other hand, language maintenance is more relate to attitude problem or value to a language, to use this language constantly in the middle of other languages.

Mother tongue of migration ethnic to other ethnic's territory usually will be maintained through generations. Although they learn new language in that territory, they still find many ways to speak and teach the first language. According to Holmes (1992), when the language is seen as an important symbol of ethnic identity, it is generally maintained longer.

Fishman (1991) describes the role of various institutions in language maintenance within an ethnolinguistic community, such as language schools, libraries, print and broadcast media, religious congregations, social clubs and ethnic restaurants and shops. If language maintenance does not occur, there can be several results. One is language death; speakers become bilingual, younger speakers become dominant in another language, and the language is said to die (Schiffman, 1998).

2.1.4 Language Socialization

The writer uses language socialization theory from Elinor Ochs and Bambi Schieffelin (1986) as the main theory to analyze the process of language socialization of Batakese family in Mojokerto. The writer chooses Ochs and Schieffelin' theory,

because they provide a theoretical perspective on those phenomena and other circumstances in which language acquisition is closely tied to social identity. They considered social identity as a cover term for a range of social personae, including social statuses, roles, positions, relationships and institutional and other relevant community identities one may attempt to claim or assign in the course of social life (Ochs, 1993). The important thing is they also explain the transformation of the language from the caregivers to the children and also the each role of them.

The child is not a passive recipient of socio-cultural knowledge but rather they are active contributor to the meaning and outcome of interactions with other members of a social group. According to Schieffelin and Ochs (1986), the first theory contributes the idea that reality, including concepts of self and social roles, is constructed through social interaction. Further, individuals (including young children) are viewed not as automatically internalizing others' views, but as selective and active participants in the process of constructing social worlds.

Children learn and use language in interpersonal and societal contexts. They also learn it in a cultural context. The study of how children acquire the communicative competence necessary to be appropriate members of their society and culture was termed language socialization by Schieffelin and Ochs (in Crago, 2008). According to Schieffelin and Ochs (1986), the study of language socialization has as its goal the understanding of how persons become competent members of social groups and the role of language in this process. Language in socializing contexts can be examined from two perspectives. We can investigate how language is a medium or tool in the

socialization process. In addition, we can investigate acquisition of the appropriate uses of language as part of acquiring social competence.

Language socialization begins at the moment of social contact in their life of a human being (Schieffelin and Ochs, 1986). From the extensive literature in sociolinguistics and the ethnography of communication we know that vocal and verbal activities are generally socially organized and embedded in cultural systems of meaning. Those vocal and verbal activities involving infants and young children are no exception. From this perspective the verbal interactions between infants and mothers observed by developmental psychologists can be interpreted as cultural phenomena, embedded in systems of ideas, knowledge, and the social order of the particular group into which the infant is being socialized.

The language socialization paradigm maintains that children are socialized through language as they are socialized to use language (Ochs, 2001). This theory may not be simple to do for immigrant people. Immigrant people used to be related with the children's social identities, including shift's in their relationship to their parents as well as transformations of family values that often accompany children adoption of another language (Ochs, 1993).

During early socialization activities, parents and caregivers often make explicit for children's benefit cultural rules and knowledge that are usually implicit. With its focus on everyday interactions between children and adults, this approach facilitates the study of how cultural and linguistic practices and values are transmitted, transformed, or abandoned in a social group, including processes of

language maintenance, shift, and change (Paugh, 2004). The forms of socialization are like using Batak language within the home, telling story in Batak language and singing Batak language

2.1.5 Language Transmission

Language transmission/transfer is a series of factors that underlies and shapes parents' language practices with their children. Very few detailed ethnographic studies have been conducted into early minority language transmission (Kulic, in Jones and Morris 2005).

Language Transmission within the family in indigenous or minority language situations is increasingly being recognized as one of the key issues which need to be explored if minority languages are to survive. Families in indigenous or minority language situations need advice and guidance on how to raise their children as balanced bilinguals especially if only one parent speaks the indigenous or minority language.

Language Transmission has become more recognized within the family in indigenous or minority language situations. Families speaking indigenous language actually need guidance in transferring their language to the children. Because there is no guidance in transmitting the language, most of indigenous language families who live in other area tend not to transmit their language to the children.

However, Fishman (1991) stated that one important factor in the process of maintaining the indigenous language is to ensure the continuity of the

intergenerational transmission of a language. The home and family—informal domains which are at the centre of mother tongue transmission—are really important part in the process of transmitting the language for the next generation. The stage of daily, informal, oral interaction between grandparents, parents and children is very crucial to the maintenance of a language. Therefore, the family is the building block of the language transmission.

Despite, the extensive research carried out on language shift and language transmission/transfer, relatively little is known about the complex factors that shape parents' language practices with the children (Kulic, in Jones and Morris, 2005). This is because some parents of indigenous language (in this case, Batak language), based on economic, employment, and educational advantaged tend to teach their children to speak the majority language (in this case, Indonesian). Another reason for the family to teach majority language is that because it is a prestigious language, while the indigenous language is not. The lack of language transmission from parents to children will cause the language shift. Even, an indigenous language can die within two or three generation unless it is used, at least bilingually, in everyday conversation.

2.1.6 The Relation between Language and Identity, Language Maintenance and Language Socialization

Parents implement language socialization of Batak language to their children in order to make them as competent members of the society of Bataknese. Through

the language socialization, parents maintain the Batak language within family by transmitting the language towards their children. This language maintenance is influenced by the high value of the Batakese family regarding the importance of transmitting the language to the next generation.

According to Edwards (2009), our personal characteristics derive from our socialization within the group (or, rather groups,) to which we belong; one's particular social context defines part of the community from which a personal identity can be constructed. Thus, individual identities will be both components and reflections of particular social (or cultural) ones, and the latter will always be, to some extent at least, stereotypic in nature because of their necessary generality across the individual components.

Linguistic constructions at all levels of grammar and discourse are crucial indicators of social identity for members as they regularly interact with one another; complementary, social identity is a crucial dimension of the social meaning of particular linguistic constructions (Ochs, 1993).

The relation of language to social identity is not direct, but rather mediated by the interlocutors' understandings of conventions for doing particular social acts and stances and the interlocutors' understanding of how acts and stances are resources for structuring particular social identities (Ochs, 1988). Membership in social group, whether it is a distinct language community or a distinct social group within a language community, depends on members' knowledge of local conventions for building social identities through act and stance displays (Ochs, 1993).

It makes good sense to understand social identity as a social construct that is both inferred and interactionally achieved through displays and ratifications of acts and stances, from the point of view of an infant or small child coming to understand social order (Ochs, 1993). And from birth on, infants come to know objects in the world, including themselves and others, through their own actions and interactions with those objects (Piaget and Inhelder, 1969). The sensory-motor identities are some of the first identities that a child constructs in life, and they are derivative of actions in the world (Ochs, 1993).

Bell (1961) assumed that there is something very important that in certain circumstances, every community still tends to maintain its language. In reality, a language seems to have a tendency to continue to be spoken or chosen under circumstances and situations. Maintaining to use the first language used to be done by an ethnic who stays outside their own territory. They have many ways to maintain their mother tongue. The parents of this ethnic usually teach the language to their children. The socialization of the language to the children is used to be shaped and has its own pattern. The aim of this language socialization is to maintain their first language as the children's mother tongue to build the identity from the early age of the next generation.

2.2 Related Studies

The writer used four related studies that used language socialization theory. The first is Kathryn Jones and Delyth Morris in their study entitled "Welsh Language

Socialization within the Family” (2005). The research was funded by the Economic and Social Research Council Research Grant R000220611 and was a collaborative project between the University of Wales, Bangor and Cwmni. This study is about the using of Welsh, starting at young age children in Wales. It is according to their Welsh speaking parents. It shows minority language socialization by demonstrating that a child’s minority language socialization is a complex process to involve. Welsh will be socialized in their children’s daily life. They become bilingual because of ‘language decision maker’ which is chosen by their parents.

The second is Sandra R. Schechter in her study entitled Language Socialization “Practices and Cultural Identity: Case Studies of Mexican-Descent Families in California and Texas” (1997). In her study, she explored the relationship between language and cultural identity as manifested in the language socialization practices of four Mexican-descent families; two in northern California and two in south Texas. The analysis considered both the patterns of meaning suggested by the use of Spanish and English in the speech and literacy performances of four focal children as well as family and dominant societal ideologies concerning the symbolic importance of the two languages, the way learning occurs, and the role of schooling.

The third is the Amy L. Paugh from James Madison University in her study entitled “Acting Adult: Language Socialization, Shift, and Ideologies in Dominica, West Indies” (2005). She argued in her studies that there are no longer significant differences in language use patterns between school and home, whereby teachers

were previously the primary or only source of English for children, villagers are force against the implementation of *Patwa* revitalization programs in their own communities. They express concern that the English they have fought so hard to “bring in” would be lost if *Patwa* were to be encouraged at school or at home.

The fourth is Layli Hamida from English Department Arlangga University in her study entitled “Family Values in The Maintenance of Local/Home Language” (2011). In her study, she wrote that some parents in Surabaya argued that socializing Javanese to their children is important because it shows their identity. It needs to be transmitted from generation to generation. She argued that parents’ values are determined by linguistic and professional experiences and also supported by government policy to preserve local language.

In this research, the writer focuses on the process of language socialization in Bataknese family. As the immigrant community in Java Island, they have to bequeath their mother tongue to the next generation. They transmit the first language to their children at home. In this way, the writer wants to know how the parents socialize their first language to their children and what the reason of it.