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A Comparative Analysis Pragmatics of Social Deixis in Chinese and Indonesian

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Abstract

The main purpose of the research is to compare the social deixis of Chinese and Indonesian and their pragmatics and application. To explain the uses and types of Indonesian social indicators. Finally, to compare the pragmatics of social deixis in Chinese and Indonesian, and find out the differences in the usage of social deixis in the two languages, so that the communication can proceed smoothly, especially for Indonesian students learning Chinese.

Keywords: Chinese; Indonesian; Social Deixis; Comparative analysis.

1. Introduction

In language research, deixis is one of the most important elements of pragmatics and the key content of linguistics. Levinson (1983) believes that reference refers to the relationship between language and context, which is reflected in the structure of language itself, and reference is the most obvious way. Therefore, instructions in language studies have their own complexity, because they rely heavily on the speaker's context and the information in the dialogue. In addition, He Zhaoxiong in [5] puts forward the close relationship between language and the context in which the language is used. In language activities, they must be linked to certain elements of context (communication time, space, etc.), and if they are absent, there is no way to determine the content of the information in a specific communicative context. Levinson in [8] divides deixis into five categories: personal deixis, place deixis, time deixis, text demonstratives and social deixis. Social demonstratives are one of the classifications of demonstrative words, a very important type, which refers to words and grammatical categories that can reflect the identity and relative social status of the speaker in the process of talking between people, reflects the relationship between the speaker and the listener, and the relationship between the speaker and the listener. However, [8] restricts social deixis to the social identity and social relationship of the communicator. In addition, there are also grammatical morphological systems of honorifics in many languages. From this, it can be seen that the content of social deixis includes honorifics and can reflect the relative social status of communication participants, speakers and people participating in the conversation.

Social instruction plays an important role, and its main pragmatic function is to convey social instruction information. From the address terms used by both parties, the social power, close relationship, identity and other aspects of the other party can be judged. This study found that there are similarities and differences of social indicators in the addressing terms of Chinese and Indonesian. There are similarities and differences of social indicators in the addressing terms of Chinese and Indonesian. For example, in kinship terms, Chinese and Indonesian cultures have more complicated kinship terms, such as: 叔叔 (shūshu), 伯伯 (bóbo), 舅舅 (jiùjiu), 姨夫 (yífu), etc. The following are the benchmark pronouns of social deixis in Chinese.

Table 1. Kinship terms of Chinese.

Indonesian pronouns	Chinese pronouns
Kakek	爷爷, 外公, 公公
Nenek	奶奶, 外婆, 婆婆
Paman	叔叔, 舅舅
Tante	阿姨, 姑姑

In Chinese kinship terms paying special attention to the order of elder and child, and Indonesian has similar situations. There are more or less certain differences in different countries, different societies and different cultures. Therefore, comparing the social directives of the two countries is a topic worthy of research.

2. Literature Review

Social deixis is a common linguistic phenomenon in interpersonal communication. When we communicate with classmates, friends, colleagues, or people of the same age, we basically do not encounter any obstacles and do not have to struggle with communication because we have equal emotions. However, when we communicate with language users in the form of unequal social relations and social status, what we usually call social deixis often encounter some difficulties, even lose the politeness in communication and produce misunderstanding. Therefore, social deixis is an important part of language communication.

There have been many studies on Chinese social deixis, and a lot of research results have been put forward. After a brief review of previous studies, this paper summarizes the social deixis in Chinese.

As for the definition of social deixis, He Tianran in [3] thinks that social deixis is the mutual relationship reflected in the discourse of both sides of the conversation according to the different needs of the social scene. He also puts forward the types of social deixis: relational deixis and appellation deixis. There are four aspects in relation to deixis, which are:

- a. The relationship between the speaker and the object;
- b. The relationship between the speaker and the hearer;
- c. The relationship between speaker and listener;
- d. The relationship between speaker and social occasion.

The first and the third are related to people's social status and politeness, while the fourth is related to the social situation. The appellation deixis refers to some independent directive information, which is specially used for some people. For example, ancient Chinese emperors called "联"(*lián*), the same thing in Indonesian as the emperor is called "Baginda".

He Zhaoxiong in [5] proposes that social deixis can reflect three situations: 1) the social features of the participants in language activities; 2) the relative social status between the speaker and the hearer; 3) the relative social status between the speaker and the speaker. In addition, the basic difference of the singular form of the second person in Chinese is also mentioned: for those who have higher social status and need to show respect for them, they should use the equivalent form of "您"(*nín*) in Chinese, and for people with lower social status, they should use the same form as "你"(*nǐ*) in Chinese. Some languages, such as French, German, Italian and Indonesian, also have this concept., but in English, the social deixis "您" and "你" have disappeared.

Lu Mingchen in [10] puts forward that Chinese appellation mainly reflects three relationships in terms of "appellation viewpoint" and "Social deixis"; 1) kinship appellation. Kinship appellation is based on blood relationship; 2) social appellation. The social appellation is divided on the basis of human social relations, such as teachers and students, colleagues, superiors, subordinates and so on. 3) "Person" appellation. This is formed by human beings in verbal communication activities. The most benchmark pronoun systems of the first person, the second person and the third person all bear certain social significance. In this article, we also put forward the change of social deixis, which can be divided into normal transfer and abnormal transfer. With the change of social context, the appellation system changes from one system to another, or the specific appellation changes with the change of people's identity. For example, he was a friend before and became the husband of her sister. The other is abnormal transfer, which refers to the departure from the norms of the normal appellation system. The so-called abnormal transfer has two forms: 1) involving the transfer of two appellation systems; 2) Involving the transfer of two appellation systems, the A appellation system should be used in a certain social context, but the B appellation system that does not conform to this social context. For example, husband and wife do not take nicknames, but called "X同志"(*tóngzhì*) to the general social name; a seller call a customer "哥哥"(*gēge*) which means "Brother", "姐姐"(*jiějie*) which means "Sister" and "叔叔"(*shūshu*) which means "Uncle", it does not follow the appellation relationship of "seller and customer" in business, but chooses kinship appellation system. This also exists in Indonesian, that is when a seller wants to call his customer, they do not follow the appellation relationship of "seller and customer" in business but chooses the kinship appellation system, for example, such as "Mas", "Mbak", "Ibu", "Bapak", etc.

The transfer of specific appellation in the same appellation system is that it is suitable for a certain social context, the speaker does not adopt an appellation based on the speaker, but chooses a specific appellation that does not conform to the provisions of the system. For example, in an article, it often appears, "我们认为....." "我们觉得....." ("wǒmen rènwéi.....", "wǒ juéde....."), in fact, the author is a single person. The use of "我们"(*wǒmen*) which means "We" in this way is equivalent to "我"(*wǒ*), means "I". The author's appellation viewpoint is changed from singular to plural in order to show a kind of social indication of self-modesty.

Li Dongqin in [9] proposes social deixis in Chinese personal variable usage. Variable usage refers to the flexible use of the singular for the plural or the plural for the singular. First of all, let's look at the phenomenon of using the singular as the plural. In Chinese, "I" is sometimes used in the plural to represent the speaker's side, such as "our Ministry of foreign affairs", "our

spokesman", etc. This usage is common in more formal occasions. The phenomenon of plural being used as a singular has obvious social indicating functions. In Chinese, "We" is often used in the singular meaning, borrowing "I", such as the host used in a program, "We" actually refers to the host himself, which is equal to "I", rather than the anaphora relationship. However, "We" has the function of empathic social deixis, which can shorten the social distance between the speaker and the audience in the current context or improve the social relationship, thus contributing to the promotion of verbal communication. Similarly, Chen Ying in [2] proposes that the first person plural pronouns in Chinese can be divided into inclusive and exclusive forms, and says that in order to express modesty, the first person plural is often used instead of the first person singular. This phenomenon makes the subject with more power in verbal communication move down their own status to shorten the psychological distance between the two sides, which makes the listeners with relatively weak social power show a tone of the discussion, which can increase the acceptability of their exposition content.

Lai Hongling in [6] also proposed that the speech deictic function of social deixis to address in a specific context can be used to reflect the interpersonal relationship and emotional change process in different cultural backgrounds. For example, a mother's address when she is angry and not angry with her child will be different. The mother asks her daughter to come out to help, but the daughter does not want to come out. The mother will cry from the intimate address to the full name: Liz Elizabeth Elizabeth Anne Elizabeth Anne Warner! Which reflects the changing process of the mother's feelings. In addition, social deixis can also be used to reflect the changes in the relationship between the two sides of the conversation, from a close relationship to a cold one, and the address used will be different. In addition, Wang Changchun and Yong Yan in [11] propose two basic functions of social deixis:

- a. The transmission of social deixis information, such as: reflecting the relative status of both sides of the society, the degree of social intimacy and the social intention of the speaker. Adjusting one's own behavior will help to choose one's own speech form and to get the desired purpose.
- b. It can be used as a means of pragmatic strategy; it can increase or decrease the effect of the other party's face and maintain the politeness of communication. In addition, it can also shorten or push the social distance between the two sides.

According to the definition of linguists, the three most common types of social deixis are the first person social deixis, the second person social deixis and the third person social deixis.

Zhou Fangzhu in [13] thinks that personal pronoun is a very common and familiar linguistic phenomenon in social deixis. It is often used in verbal communications, but it is complex. Because the information obtained should be changed according to the social situation, the relationship between the two sides of the conversation and other contextual changes. Therefore, it is necessary to have a deep understanding of the personal social deixis in the two languages, so as to avoid the misuse and misunderstanding of cultural language.

Social deixis is a common phenomenon in every language, and it has its own complexity. Social deixis can reflect a person's relationship, status, identity and so on according to the different situations of the social scene, such as the usage of "you" and "you" in Chinese. The most basic social deixis in Chinese can reflect kinship appellation, social appellation and personal appellation. Person refers to the first person, the second person and the third person personal pronouns. With the change in society and social context, social deixis will also change. For example, with the change of a person's identity, appellation will transfer as well, including normal and abnormal transfer. The abnormal transfer may involve the transfer of two appellation systems and the transfer of specific appellation within the same appellation system. The transfer of specific appellation in the same appellation system is equivalent to the variable of personal pronouns, which means that the singular number of a person is used flexibly as the plural number or the plural number is used as the singular number.

Social deixis in Chinese has the following functions:

- a. The inclusion and exclusion of the first person plural pronouns in Chinese can express modesty and powerful subjects. At the same time, they can shorten the psychological distance between the two sides and have a deliberative and euphemistic tone, so that the information can be easily accepted.
- b. Social deixis can be used to reflect the process of interpersonal relationship and emotional change, as well as the change of the relationship between the two sides of the conversation. From being in a good mood to being unhappy, from having a close relationship to being indifferent can affect the social instructions given to each other.
- c. In addition, to reflect the different social status and social relations between the two sides of the communication, social deixis can also reflect the communicative intention to achieve a certain goal.
- d. Social deixis can be used to increase or reduce the face of the addressee, shorten or push the social distance between the speaker and the addressee.

3. Methodology

The method and approach used in this study is qualitative descriptive. According to Lambert and Lambert in [7], descriptive

analysis studying a case in its natural state based on the empirical facts to the extent to which it is acceptable within the research field. Thus, no variables manipulation is allowed. The data were collected and analyzed simultaneously using the theory put forward by [8] regarding the form of social deixis and the theory put forward by [2] regarding the function of social deixis.

4. Findings and Discussion

The result of this discussion is the similarities and differences between Chinese and Indonesian social deixis. Indonesians have done a lot of research on deixis and put forward a lot of research findings. According to the deictic words in the "Indonesian Dictionary" (5th Edition), The Indonesians Wijana in [12] and Cahyono in [1] believe that deixis has some reference words, and the content information can be determined by the context of the speaker, which depends on the situation of the speaker and the hearer. The definition and the types of Indonesian deixis are defined and classified according to [8]. When two people communicate with each other, the language and terminology they use can reflect the social features of the participants in language activities and the relative social status between people. In Indonesian, social factors such as gender, age, social status, education, work and so on will affect social deixis. In addition, social deixis in Indonesian can also reflect a person's cultural ethnicity, such as Javanese. "Eat" in Indonesian is "Makan", but Javanese use "NEDO" and "dahar" to refer to "eat". "NEDO" and "dahar" indicate a person's social status and age. "NEDO" is for younger or older people, while "dahar" is for people we respect or older. Social deixis in Javanese is a little more complicated. It can be divided into four levels: "ngoko", "madyo", "kromo" and "kromo inggil", which are also polite expressions in Javanese.

4.1. Benchmark pronouns of social deixis in Indonesian.

The following are the benchmark pronouns of social deixis in Indonesian.

Table 2. Benchmark pronouns of social deixis in Indonesian.

Types of personal pronouns	Indonesian pronouns
First person singular pronouns	Aku, daku, saya (我)
First person plural inclusion	Kita (咱们)
First person plural exclusion	Kami (我们)
Second person singular pronouns	Kamu, kau, engkau (你)
	Anda (您)
Second person plural pronoun	Kalian (你们)
Third person singular pronouns	Ia, dia, beliau (他们, 他人)
Third person plural pronouns	Mereka (他们)

The first person singular pronoun in Indonesian is "Aku" is used in informal occasions, such as among friends, people of the same age and the equal social status, while "saya" is used in formal occasions, such as in the communication activities between teachers and students in school, which has a polite and euphemistic tone. The usage of "daku" is often used in novels or articles. It also has a polite and euphemistic tone. In addition to using "Aku", "daku", "saya", Indonesians often use their own names directly.

Both Chinese and Indonesian have the inclusion and exclusion of the first person plural, "Kita" (咱们) (*zánmen*) and "Kami" (我们) (*wǒmen*). In terms of usage, there are also personal variables in Indonesian. The conversion of singular pronouns into plural ones indicates a kind of modest and polite social instruction.

The second person singular pronoun "Kamu" is equivalent to "你" in Chinese, which is used in formal and informal occasions, while "Kau" and "Engkau" are often used in informal situations. "Kamu", "Kau", "engkau" all follow people below our age and social status. The use of "Anda" is used in formal occasions and sometimes contains dissatisfaction or unhappiness in certain situations. In contrast, relatives can be used to refer to people who are older than us in social statuses, such as "Bapak" (爸爸、先生、老师), "Ibu" (妈妈、女士、老师), "Kakak" (姐姐) and "Abang" (哥哥). From then on, we can see that the usage of relative personal pronouns in Indonesian is relatively wide. In addition, "Bapak", "Ibu", "Kakak" and "Abang" are also used in school settings. "Bapak" (or Pak), "Ibu" (or BU) are used to address male and female teachers (usually with their names, for example, Bapak Ali refers to Ali 老师), while "Kakak" and "Abang" are used to address elder students. "Bapak" and "Ibu" refer to "先生" and "女士" in different social occasions such as work. For example, Bapak Ali (Ali先生) and Ibu Meri (Meri女士), while in the family setting, "Bapak" and "Ibu" refer to parents. In Indonesia, there are also rich appellations for parents, such as "Mama", "Ibu", "Umi", "Emak", "Bunda", "Mami", etc. For the father's address "Papa", "Ayah", "Abah" and other addresses.

4.2. The appellation of Indonesian social deixis in different occasions

As we all know, in our life, the scope of social interaction is not only family but also schools and workplaces. Different occasions will have their own social deixis. At home, there must be different kinship terms for parents, the elders and the younger generation. Chinese and Indonesian have similar divisions, such as in Chinese uncle and aunt have a variety of addresses.

In the workplace, take the University as an example, different status certainly has different appellations. In addition to using “X 先生” (xiānsheng) or “Y 女士(nǚshì)” to show respect, they can also use their status appellations, such as “Bapak Rektor” (校长) (xiàozhǎng), “Ibu Dekan” (院长) (yuànzhǎng), etc. “Ibu Bapak Dosen” (老师) (lǎoshī), “Professor” or “Bapak Professor” (教授 or X教授) (jiàoshòu) and “Doctor”(教授) (jiàoshòu) are often used in education. When we use the title of work position, on the one hand, it can show respect and politeness, and on the other hand, it will show that the relationship between two people is far away, as if they have greater social status.

5. Conclusion

The types of social deixis that should be paid attention to in communication activities. Under normal circumstances, social deixis can reflect social status, status and relative social relations, and also can indicate a person's level difference, nationality, politeness and so on. In addition, we can see its several functions, such as shortening the psychological distance between the two sides and euphemism. Social deixis can increase or reduce the face of the addressee and shorten or push the social distance between the speaker and the addressee.

There are similarities and differences between Chinese and Indonesian social deixis. The inclusion and exclusion forms of the first person plural pronouns in Chinese and Indonesian can express modest and powerful subjects. The similarities and differences among them lie in the wide usage of social deixis kinship terms in Indonesian, which can be used in different language occasions with different meanings and emotions.

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