

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

In the purpose of finding politeness strategies used by English Department students at STAIN Kediri, the researcher uses theory of politeness strategy proposed by Penelope Brown and Stephen C. Levinson (1987).

#### **A. Sociolinguistics**

Sociolinguistics is a study how language is served based on the social culture and the use of the language. Two of them influence in a context of language performance. It is interesting to use sociolinguistics context to identify and to describe the way of communication because human speaks differently in different context.

Sociolinguistics also studies how language varieties differ between groups related to the social variable like religion, status, gender, education, and age. For example of sociolinguistics context in communication is students probably will not speak same to the lecturer in campus as to their friend, or to a stranger as you would do toward your family, or the differentiation in communication between men and women and people of the same age or from the same social class or same ethnic use similar language.

There are four social dimensions for analysis of language in performance which relate to the social context. According to Holmes, the four social dimensions are:<sup>8</sup>

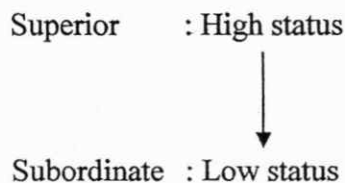
a. Solidarity/ Social Distance

The social distance between individuals is influenced by different culture. It relates to speaker and hearer about how well they know each other. For examples: as close relatives by marriage, as close personal friends, as neighbors on the same street, etc.. People use speech style to show solidarity in their utterance uniquely. The solidarity/social distance scale is as follows:<sup>9</sup>



b. Status/ Power

In social system, status/ power is conceptualized as control over critical resources. It is formed by society as a culture. There is also as a control group, which is not given specific qualities. The status/power scale is as follows:<sup>10</sup>



<sup>8</sup>Natalia Dany Parastika, *An Analysis of Phatic Communion Employed by the Characters in the Movie Entitled Juno (Based on A Sociopragmatics Approach)*, (Thesis MA, Universitas Sebelas Maret, Surakarta, 2009), 21.

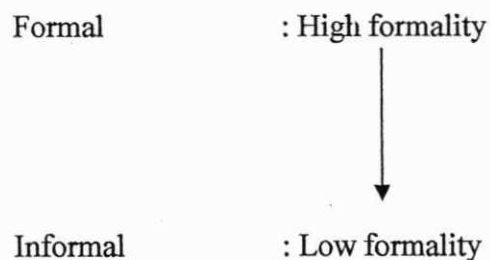
<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

The social system of status/ power differs among education, age, culture, social status; etc. It has widely differentiated between native speaker and non-native speaker of English in the style. For example of the native speaker style to use language to maintain communication: ... speakers who see themselves as lower status in English-speaking context tend to mark social distance between themselves and higher status speakers by using address forms that include a title and a last name, but not the first name for example, Mrs. Clinton, Mr. Adams, Dr. Dang. It is similar to Indonesian culture when the young people call the older should call Mas or Mbak, if someone wants to maintain relationship with powerful people, s/he has to pay special attention to the role of status like student and the rector, security and the boss, etc.

c. Formality

According to Parastika, "formality dimension accounts for speech variation in different setting or contexts".<sup>11</sup> It is an established procedure or set of specific behavior and utterance concerned social setting in formality or informality of the interaction. The formality scale is as follows:

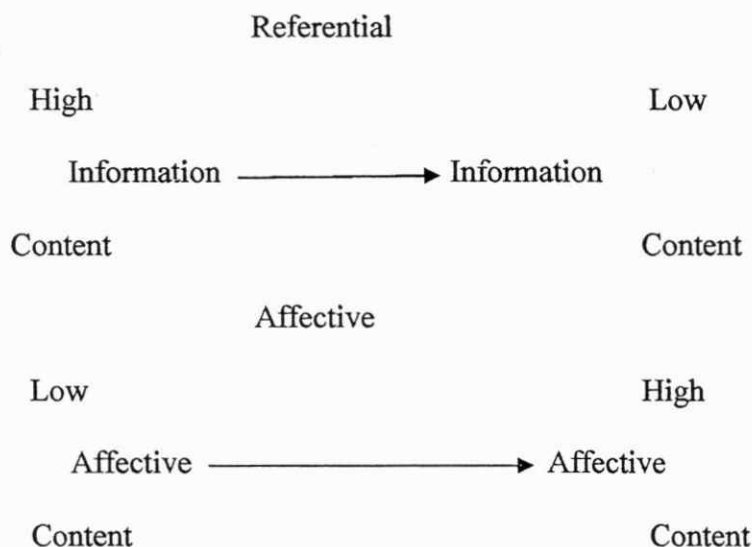



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<sup>11</sup>Ibid.

d. Function- Affective and Referential

The function of interaction is to communicate in exchanging idea. As has been stated by Parastika in her thesis said that the basic functions of language in all communities are referential and affective (or social) meaning.<sup>12</sup> Referential in interaction occurs when two speakers exchange information, making act of reference. Affective function in interaction refers to the process through which people express feeling about society, like feeling about things, places, events, etc. The referential and affective function scales are as follows:<sup>13</sup>



## B. Pragmatic of Language Performance

Pragmatic studies about language based on the context. The sentence of the utterance is concerned in the meaning that is desired by a speaker or writer in the context of communication. It means that pragmatic is to study of

<sup>12</sup> Ibid., 22

<sup>13</sup> Ibid.

speaker's meaning.<sup>14</sup> When someone wants to communicate with other people, s/he should know the form and the function of the language itself because different people will be different sentence or utterance to express idea.

In the field of pragmatic, people should know how they comprehend and produce a conversation related to the situation politely. As has been said by George Yule "in order to make sense of what is said in an interaction, we have to look at various factors which relate to social distance and closeness".<sup>15</sup> The factors are established prior and hence in communication. Established prior of communication has a function when the person is in interaction, whereas hence is external factor that influences the communication. The study of language mainly focused on pragmatic. This pragmatic perspective takes into account linguistic use in communication contexts and raises, at a different level, questions that deal with the structure and the evolution of the codes in contract.<sup>16</sup>

### C. Language function

Language functions refer to the purposes of the language used to communicate. Language that is performed by people typically used to express the idea. It is used to express request, to express apologize, to express wish, etc. Each purpose can be known as a language function.

- Asking question

<sup>14</sup>George Yule, *Pragmatic*, (Oxford University Press, 1996), 3.

<sup>15</sup>*Ibid.*, 59

<sup>16</sup>Joan A. Argente and Lluís Payrató, *Towards a Pragmatic Approach*, 465.



- Agreeing or disagreeing
- Greeting people/introduction
- Persuasion
- Giving instructions
- Introducing ourselves
- Expressing like and dislike
- Etc.

According to Holmes in *An Introduction to Sociolinguistics*, there are numbers of ways of categorizing the functions of speech, these are:<sup>17</sup>

1. Expressive utterances express the speaker's feeling, e.g. I'm feeling great today.
2. Directive utterances attempt to get someone to do something, e.g. Clear the table!
3. Referential utterances provide information, e.g. At the third stroke it will be three o'clock precisely.
4. Metalinguistic utterances comment on language itself, e.g. 'Hegemony' is not a common word.
5. Poetic utterances focus on aesthetic features of language, e.g. a poem, an ear catching motto, a rhyme: Peter Piper picked a peck of pickled peppers.
6. Phatic utterances express solidarity and empathy with others, e.g. Hi, how are you, lovely day isn't it!

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<sup>17</sup>Parastika, *An Analysis of Phatic Communion*, 29.

#### D. Phatic communion

As Reynolds told in his article that Bronislaw Malinowski (1923), who is inspired by his observations of the "primitive" people in the Trobriand Island (off SE New Guinea) is convinced that people talk not only to convey reflected thoughts and ideas but also to create ties of union between speaker and hearer that is afterwards called phatic communion.<sup>18</sup> Phatic communion studies about language used more for the purpose of establishing an atmosphere or maintaining social contact than for exchanging information or idea. The example that usually talked is: "*Hello, how are you?*". From the utterance actually is not assured that speaker really wants to know the condition of the addressee but it is ought to as a small talk to maintain relationship between speaker and hearer.

Phatic communion or usually called small talk is the non-referential use of language to share feelings or establish a mood of sociability rather than to communicate information idea. It is verbal or non-verbal communication that has a social function, such as to start a conversation, to greet someone, or to say goodbye, rather than an informative function. It usually functions to start, to keep, and to end conversations, to ensure that the communication is still going on, and to attract the listeners so that always pay attention to speaker.

As Malinowski said that the main principal function of the talk is not to convey meaning but to fulfill a social function and to reflect social intelligent

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<sup>18</sup>Katsue Akiba Reynolds, *Argument Culture and Harmony Culture: A Study of Phatic Communion in Japanese*, (University of Hawaii at Manoa. Prepared for the Pacific and Asian Communication Association Convention. Honolulu, Hawaii, August 10-11, 2000), 1.

of speaker in communication, and once again it does not function as a means of transmission of thought.<sup>19</sup> As quoted by Prastika in her thesis, there are some forms of phatic communion based on Jean Aitchison.<sup>20</sup>

### 1. Ritual words that are exchanged when people meet

Ritual words that are exchanged when people meet or it is commonly called by 'greeting'. Ritual words are usually cycling through daily familiar conversation that can appear a normality and permanence of social relationship. As quoted by Prastika that Goffman in Hudson suggests that "a greeting is needed to show that the relation who existed in the end of the last encounter is still unchanged, in spite of the separation".<sup>21</sup>

Greeting is closely related to politeness values in society because it will serve as a gentle introduction before engaging in more functional topics in the conversation.<sup>22</sup> To illustrate the use of ritual word, here is conversation between Uncle and Dara when Dara is coming to the uncle's house. As in the following conversation where the underlined words shows greeting as a ritual word in daily life:

Uncle : hi, Dara. How are you today?

Dara : I'm fine.

Uncle : let's to eat together.

Dara : oh thanks. I must go to campus early.

<sup>19</sup>Bronislaw Malinowski, *The problem of meaning in primitive languages*, In CK. Ogden & I.A. Richards, *The meaning of meaning*, (1923), Supplement I: 296-336. Kegan Paul, 1936, 315

<sup>20</sup>Parastika, *An Analysis of Phatic Communion*, 31.

<sup>21</sup>Ibid.

<sup>22</sup>Ibid., 32.



## 2. Standard topic of conversation

Standard topic of conversation is topic of conversation that has function to open a social channel which can make the conversation continue to the topic or other topics. It involves interaction between participants of conversation. It contains a topic that is familiar to people and comes from everyday life or experience.<sup>23</sup> It is able to use by people when they do not know each other to show friendly intention and desire some sort of positive interaction. For example when two students meet they will talk about their assignments each other or two strangers will talk about weather or address although they actually do not want to know clearly about it. It is just to maintain relationship between them. To illustrate the use of standard topic of conversation, here is conversation between Mr. Jamal and his child's friend as a stranger. As in the following conversation where the underlined words shows standard topic of conversation:

<i>Mr. Jamal</i>	<i>: <u>so boy, how about the condition of your village?</u></i>
<i>Stranger</i>	<i>: <u>oh the condition of my village</u> likes a city now. There are many factories and there is nothing field again.</i>

## 3. Supportive chat

According to Prastika "supportive chat is conversation between participant that does not deliver any new information but full of empathy

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<sup>23</sup> Ibid.

and solidarity".<sup>24</sup> It is usually used by people who have closed relationship between speaker and hearer because this utterance has function to keep conversation so the interaction is not being off. As in the following conversation where the underlined word shows supportive chat:

Nurse : ***Would you like to meet your son?***  
*(Pull back to reveal she's speaking to Vanessa, who stands, paralyzed, several feet away)*  
 Vanessa: ***I have a son?***  
 Nurse : *(amused)* ***You are the adoptive mother?***  
 Vanessa: ***I have a son.***  
 Nurse : ***Healthy kid, too. Didn't waste any time getting out.***  
 (JUNO movie)<sup>25</sup>

#### 4. Meaningless words or misunderstood words

Meaningless words or even misunderstood words are only a false idea in conversation but it has function to keep the relation of the conversation. It is categorized as utterance that has no importance or value. Here an illustration that shows the use of meaningless words or misunderstood word between Bleeker and his mother.

Bleeker's mom : ***Paul? Are you coming downstairs to eat?***  
 Bleeker : *I don't think so.*  
 Bleeker's mom : ***You ran eight miles today, Puppy.***  
 Bleeker : *I'm not hungry, oddly.*  
 Bleeker's mom: ***But it's breakfast for supper. Your favorite, Paulie. I made French toast and sausage. Patties, not linkies, just like you like it.***  
*(Bleeker places his hand silently on his stomach).*  
 (JUNO movie)<sup>26</sup>

<sup>24</sup>Ibid., 33.

<sup>25</sup>Ibid., 34.

<sup>26</sup>Ibid.

### E. Politeness theory

Each society has a set of social norm that prescribes certain type of behavior in certain context. As a social norm, politeness has important role as a good manners or social etiquette in communication. The linguistic politeness has been defined in various ways. As has been quoted by Janochova one of the proposed by Marquez Reiter who says that "politeness is not something that is born by human but it is acquired through a process of socialization".<sup>27</sup> While Brown and Levinson define politeness is minimization of face risk.<sup>28</sup> Face risk in that case is about situation that will be faced by people. It is about social etiquette and manner in communication.

According to Janochova as quoted in her thesis that the Oxford English Dictionary gives the following definitions of the word "polite":<sup>29</sup>

1. Of language, the arts, or other intellectual pursuits: refined, elegant, scholarly; exhibiting good or restrained taste.
2. Of a person, social group, etc.: refined; cultured, cultivated; (also) well regulated.
3. Courteous, behaving in a manner that is respectful or considerate of others; well-mannered.

Politeness is social phenomenon that is usually applied by people whether they realize or not. For example when you meet someone in street

<sup>27</sup>Lenka Janochová, *Indirect Requests in Politeness Theories*, (Thesis MA, Masaryk University Faculty of Arts: Department of English and American Studies, 2013), 10.

<sup>28</sup>Ibid., 24.

<sup>29</sup>Ibid., 9.

and you know them, you should greet them. If you do not do it, it is impolite because it would be caused the person lost of his/her face.

Politeness strategy is used to formulate messages in order to save the hearer's face when face-threatening acts are inevitable or desired. Brown and Levinson divide four main types of politeness strategies: bald on record, positive politeness, negative politeness, and off record.<sup>30</sup>

#### **a. Bald on-record**

As quoted by Nevalainen, according to Brown and Levinson "bald on record strategy is a direct way of saying things, without any minimization to the imposition, in a direct, clear, unambiguous and concise way", for example: "Do X!".<sup>31</sup> This strategy is used to make simply sentence so that the hearer can understand the meaning of the utterance easily. It happens when the speaker choose to do FTA (face threatening act) baldly without any redress action, in case speaker's need to be efficient or urgent is greater than speaker's need (want) to maintain hearer's face.<sup>32</sup>

Bald on record usually used when speaker has close relationship with hearer/ addressee such as family or close friend. It essentially shows that speaker wants to hearer doing something directly. This strategy does not attempt to minimize the hearer's face. It can make shock or embarrass addressee/ hearer.

<sup>30</sup>Nevalainen, 'At Your Convenience', 15

<sup>31</sup>Ibid., 17.

<sup>32</sup>Niragaki Inago, *Linguistic politeness beyond modernity: A Critical Consideration of Politeness Theories*, (Thesis MA, London: The University of London, 2007), 77.



It is also used in emergency situation to stranger or someone who has a power than speaker.<sup>33</sup> For example when we are in a bus and there is really hot but the window besides you is closed. We may say “*please, open the window sir!*”. It is actually less of politeness when we say to stranger because would cause of losing the people’s face.

#### **b. Positive politeness**

Positive politeness strategy is attended to avoid giving offense to hearer by highlighting friendliness. In this situation to be expected, speaker has a desire to be respect to the hearer. It also confirms that the relationship is friendly and expresses reciprocity. It is expressed by people in kernel, joking, or familiar situation.<sup>34</sup> It is a strategy that is employed to minimize the threat to hearer’s positive face and entails utterance which expresses interestfor the hearer’s needs and wants, contain in-group identity markers, optimism, humors and avoidance of disagreement.<sup>35</sup>

For example when you are in traditional store and you cannot get something that you want because beside you there is someone who is stranger, you may say “*May I ask you to take it one for me?*”. It is polite expression because you give some choices of the

<sup>33</sup>Endang Fauziati, *Linguistic Politeness Theory*, ([efauziati@yahoo.com](mailto:efauziati@yahoo.com)), 93.

<sup>34</sup>Nevalainen, ‘*At Your Convenience*’, 19.

<sup>35</sup>Ana Kedves, *Face Threatening Act and Politeness Strategies in Summer School in Application Calls*, Scientific Article: Accepted for publication on 13.11. 2013 at JosipJurajStrossmayer University Osijek, 436.

addressee's action that would be done by the addressee. You give a redress action by saying "*May I*" in the utterance.

**c. Negative politeness**

Negative politeness strategy is attended to avoid giving offense to hearer by highlighting deference. Brown and Levinson define negative politeness as a repressive to the addressee's negative face: addressees want to have addressee's freedom of action unhindered and addressee's attention unimpeded.<sup>36</sup> It is usually showed by people in formal communication where the speaker and the hearer have distance relation. These strategies presume that the speaker will be imposing on the speaker and there is a higher potential for awkwardness or embarrassment for the hearer/ addressee.

In negative politeness, speaker does not give some choices to addressee with redressing action. As has been stated by Fauziati it is typically expresses via questions, even questions that seem to ask for permission to ask question.<sup>37</sup> For example when you are in a bus, there is really hot because it is full of passengers you decide to try making communication with other person beside you. You borrow a fan of her/him with saying "*Could you lend me a fan?*". It expresses politeness of negative strategy because you force the addressee to borrow her/ his fan in which if the addressee refuses to borrow her/ his fan, you will be embarrassed.

<sup>36</sup>Nevalainen, '*At Your Convenience*', 19.

<sup>37</sup>Fauziati, *Linguistic Politeness*, 94.

#### d. Off-record

Brown and Levinson define off record strategy as a communicative act which is done in such a way that it is not possible to attribute one clear communicative intention to the act.<sup>38</sup> It will produce some particular meaning for the hearer. It is essentially indirect language of utterance. The hearer must make some inference to recover what is in fact intended.

Off record is strategy of politeness that utters no word but give hint.<sup>39</sup> It is more politeness strategy than bald on record strategy. For example is speaker using off record strategy when s/he feels cold in a room and s/he might merely say "*wow, it's getting cold in here*". It is insinuates that it would be nice if the listener would get up and turn up the thermostat without directly asking the listener to do so.

#### F. Choice of Strategy

Politeness plays in an important part in communication. It is well known that politeness is some circumstances to save hearer's face in available range of verbal or non verbal politeness strategy in communication. Each person faces other people uniquely based on the background of society. The greater potential for loss of face requires greater redressing action. If the potential for loss of face is too great, the speaker may make the decision to abandon the face-threatening acts

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<sup>38</sup>Inagaki, *Linguistic politeness*, 18.

<sup>39</sup>Fauziati, *Linguistic Politeness*, 93.

completely. Face threatening act is an act that can threaten speaker or hearer so speaker should apply politeness strategy during communication.

As has been quoted by Shohibussirri in his thesis, Brown and Levinson explain that there are three factors influencing the choice of strategy in politeness and it is called sociological variables.<sup>40</sup>

- a. Social distance of speaker and hearer.
- b. Relative power of speaker and hearer.
- c. Absolute ranking of impositions in the particular culture of speaker and hearer.

Based on the perspective, politeness theory has a solid foundation in the field of communication and will certainly contribute positively to the assimilation of language and civility between speaker and hearer/ addressee. For example of the social distance factor will distinguish between friend and stranger when you are in communicating. It likes we may useless to elaborate positive strategies rather than negative politeness when speaking with family because we are sure that they feel enjoy although we do the face threatening act to them.

On the other hand, Leech also proposes five scales to measure politeness strategy of speaker and hearer in communication:<sup>41</sup>

- a. Cost-Benefit scale.

It represents the cost or benefit of an act to speaker/ hearer.

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<sup>40</sup>Muh.Shohibussirri, *An Analysis of Politeness Strategy in Putra Nababan's Interview With Barack Obama*, (Thesis MA, State Islamic University SyarifHidayatullah Jakarta, Jakarta, 2011),34.

<sup>41</sup>Ibid.



b. Optionally scale.

It indicates the degree of choice permitted to speaker/ hearer by specific act.

c. Indirectness scale.

It indicates the amounts of inference required of the hearer in order to establish the intended speaker meaning.

d. Authority scale.

It represents the status of power relationship between speaker and hearer.

e. Social distance scale.

It indicates the degree of familiarity between speaker and hearer.

Although there is different choice of strategy between Brown and Levinson and Leech, but mainly choice of strategy in politeness is based on the relation between speaker and hearer. As long as the relation between speaker and hearer are closed, it is unhindered to do face threatening act and vice versa.