

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Language and politeness are closely related to the society and culture and as the results, numerous studies of language and politeness have grown into an important line of inquiry. The publication of numerous pertinent books, journals and articles related to the study of politeness and related issues. The politeness is always reflected in society and culture. As Chen (1989) stated that politeness refers to socio-cultural matter and is crucially reflected in language. It is meant that politeness is an essential feature of social life.

Previously, some models of language and politeness have been developed by some scholars, for instance: Brown and Levinson (1987), conveying the utterances as polite as possible is the goal of politeness theory and more specifically focus into twenty-five politeness strategies which are classified into two categories; positive and negative politeness. Lakoff (1973), discussing the logic of politeness. Leech (1983), Leech's theories of proposing several maxims related to politeness. Yule (1996), elaboration of politeness and awareness of another person's face. Mills (2003), with the concept of politeness and face. But for non-western cases, new approaches are suggested to develop linguistic politeness specifically for the cross-cultural studies (Sifianou, 1992). Numerous of

case studies and research projects in linguistic politeness have shown us what have been achieved within current models and what still remains to be done, in particular with reference to cross-cultural studies in politeness and differences between a Western and a non-Western approach to the subject, across different cultures and gender. As Ika Agustina (2012:82) suggests to the lectures of sociolinguistics should give attention not only to foreign cultures but also to the cultures of vernacular, especially Javanese culture, to compare Javanese with other regional cultures. The cross-cultural studies in politeness of non-Western approach is highly needed to be developed as the dynamic in language research.

Discussing about politeness, politeness and gender must be considered as remarkable research studies. The way that previous research on politeness has assumed a stereotypical correlation between masculinity and impoliteness and femininity and politeness. Furthermore, politeness research by Lakoff (1973) that introduces a 'women's language' as classified by linguistic trends in women's speech. This approach created a dichotomy between women's language and men's language. This triggered criticism to the approach in that highlighting issues in women's language treated men's language as the standard. As such, women's language was considered to have something inherently 'wrong' with it. Jennifer Coates (1988), a discussion of women's oral discourse patterns focuses on the uses made of minimal responses, hedges, and tag questions. Tannen (1993), compares gender differences in language to cultural differences. Comparing conversational goals, she argues that men tend to use a "report style," aiming to communicate

factual information, whereas women more often use a "rapport style," which is more concerned with building and maintaining relationships. The needs of politeness research study then develop into the wider communities of practice, rather than individuals, arbitrate over whether speech acts are considered polite or impolite. Stereotypes of gender may play a role in the decisions that such communities make about politeness, but, nevertheless, individuals within these communities may use such stereotypes strategically to their own advantage. Since that, language and politeness needs to be analysed not only from a discourse level or rather than at the sentence or phrase level, but gender needs to be analysed in a way which moves it away from a focus on the sex of individuals to a form of analysis which focuses on such issues as the gendering of strategies, modes of talk and domains. How gender affects communication patterns in different ways in cultures around the world.

Politeness and language are in series of culture and gender matters. According to Reiter (2000), "politeness is not something human beings are born with but something which is acquired through a process of socialization". Thus, politeness is not derived innately, but is constructed through social and historical processes.

An example of non-communicative politeness is the simple act of a younger person offering an elderly person his own seat. An example in the Javanese culture is a younger person should bow slightly when walking in front of the elders and when the elder is giving advice, the younger person should not look directly at elder's face as this is interpreted as the younger's challenging the elder which is considered impolite in Javanese culture. Indonesia is a multicultural

country. There are 1.128 ethnics in Indonesia from *Sabang* to *Merauke*. The largest ethnic group in Indonesia is the Javanese who make up 40% of the total population (Kuntjara, 2001). The Javanese not only concentrated on the island of Java but also some of Javanese have migrated to the other islands throughout the archipelago. Some of Javanese migrated to North Sumatera then well-known as Pujakesuma (Putera Jawa kelahiran Sumatera). Javanese is most politically dominant ethnic group which has strong culture. According to Pudjosoedarmo (1979), “in their daily lives, Javanese people are greatly influenced by some concepts which are well rooted in the Javanese culture, namely *Tata krama*, *andap-ashor*, and *tanggap ing sasmita* (the language style, humbling oneself while exalting others, and being able to catch the hidden meaning)”. The phrase *tata krama* culturally means a good conduct or etiquette. The term *andhap-ashor* in Javanese means humbling oneself while exalting the others. This concept dictates the Javanese to be low profile. Finally, as a good Javanese, one should also have a sense of *tanggap ing sasmita* which can be translated as the ability to read between the lines. It means that the speaker may express his/her idea indirectly to the speaker. It is considered less polite or it may hurt the addressee’s feelings if it is delivered directly.

Javanese speech levels are divided into three levels, Poedjodoedarmo (1979), “there are basically three speech levels in Javanese”. These levels are; (1) *Ngoko* (or even spelled as *Ngaka*) is informal speech, used between friends and close relatives. (2) *Madya* is the intermediary form between *Ngoko* and *Krama*. *Madya* is an interaction between strangers on the street, where one wants to be neither too

formal nor too informal. (3) *Krama* is the polite and formal style. It is used between person of the same status who do not wish to be informal.

Chusnihadiati (2011), conveys that Javanese women are still considered as a subordinate group. Women must avoid offending men-and they must speak carefully and politely. There are many subordinate groups which have their own set of communication rules, apart from the universal rules. There are different levels of required politeness and different ways of being polite, but all people have the need to be appreciated and protected, which Brown and Levinson call face needs. This study is found as interesting features in the way the subjects manipulate and manage their interactions in order to get their intended message across employed six positive and seven negative politeness strategies.

The interaction between male and female are also available in Javanese. The communication between them are very well although in social life, the female in Javanese tend to speak less, lower and indirect to the male. Indirectness of the Javanese can be found as in the principles of *Rukun* and *hormat*. The First principle of *rukun* (harmony) refers to the Javanese's attitude of living with other different ethnic groups in a society. The second principle is *hormat* (respect). This principle plays an important role in maintaining a good relationship with others in a society.

Most Javanese tend to use indirect utterances in Javanese culture. According to Geertz (1976:24), indirectness or 'indirection' is a major theme of Javanese behaviour. Thus, indirect speech is considered as politeness and common used in daily habit. Suseno (1984) in his book entitle Javanese etiquette explains indirect

speech is one of the Javanese politeness features. Both Suseno and Hildred Geertz agree that there are two principles which motivate Javanese people to avoid being direct. Those principles are *rukun* (harmony) and *hormat* (respect). Javanese use indirectness and pretence as strategies of showing negative politeness. Another research done by Sukarno (2010) asserts that Javanese use positive politeness dominantly in daily conversations. Based on those researches, it shows that most Javanese use positive politeness dominantly in their daily conversation. Furthermore The link between indirectness and politeness is further supported by Searle's observation that "politeness is the most prominent motivation for indirectness in requests, and certain forms tend to become the conventionally polite ways of making indirect requests" (1975: 76). According to Searle, in indirect speech acts "the speaker communicates to the hearer more than he actually says by way of relying on their mutually shared background information, both linguistic and non-linguistic, together with the rational powers of rationality and inference on the part of the hearer" (1975: 60-61). Thus, in order to minimize the threat and to avoid the risk of losing face, there is a preference for indirectness on the part of the speaker issuing the request to smooth the conversational interaction.

In this modern era, business and technology have flatted the terms of politeness in language. People are preferable to communicate effectively and efficiently rather than go to the formal language or popularly called as language practicality. In English, the use of surnames now even looks demeaning. George Bush liked using them—but when in July 2006 he was caught addressing the

British prime minister as “Yo Blair” many thought it epitomised Britain’s servile role in the transatlantic relationship. The intimate use of the surname has almost disappeared. Javanese is claimed as the most polite tribes in Indonesia which prior the positive politeness strategy in their daily communication, Javanese also apply indirectness and pretence as strategies of showing negative politeness. The main reason why the researcher want to investigate politeness strategies and gender differences used in Javanese indirect speech acts is because she wants to prove the possibilities of using different politeness strategies by different genders towards Javanese’s unique culture etiquette, it is indirect speech as one of the Javanese politeness features.

1.2 Problems of The Study

The problems of the study are formulated as in the following:

1. What are the types of politeness strategies used by male and female in Javanese?
2. How are the politeness strategies differently used by male and female in Javanese?
3. Why do those politeness strategies imply in the culture of indirectness?

1.3 Objectives of The Study

In relation to the problems of the study, the objectives of the study are:

1. To describe the types politeness strategies used by male and female in Javanese
2. To explain the patterns of the politeness strategies differently used by male and female in Javanese

3. To elaborate the reasons of those politeness strategies imply in the culture of indirectness.

1.4. Scope of the Study

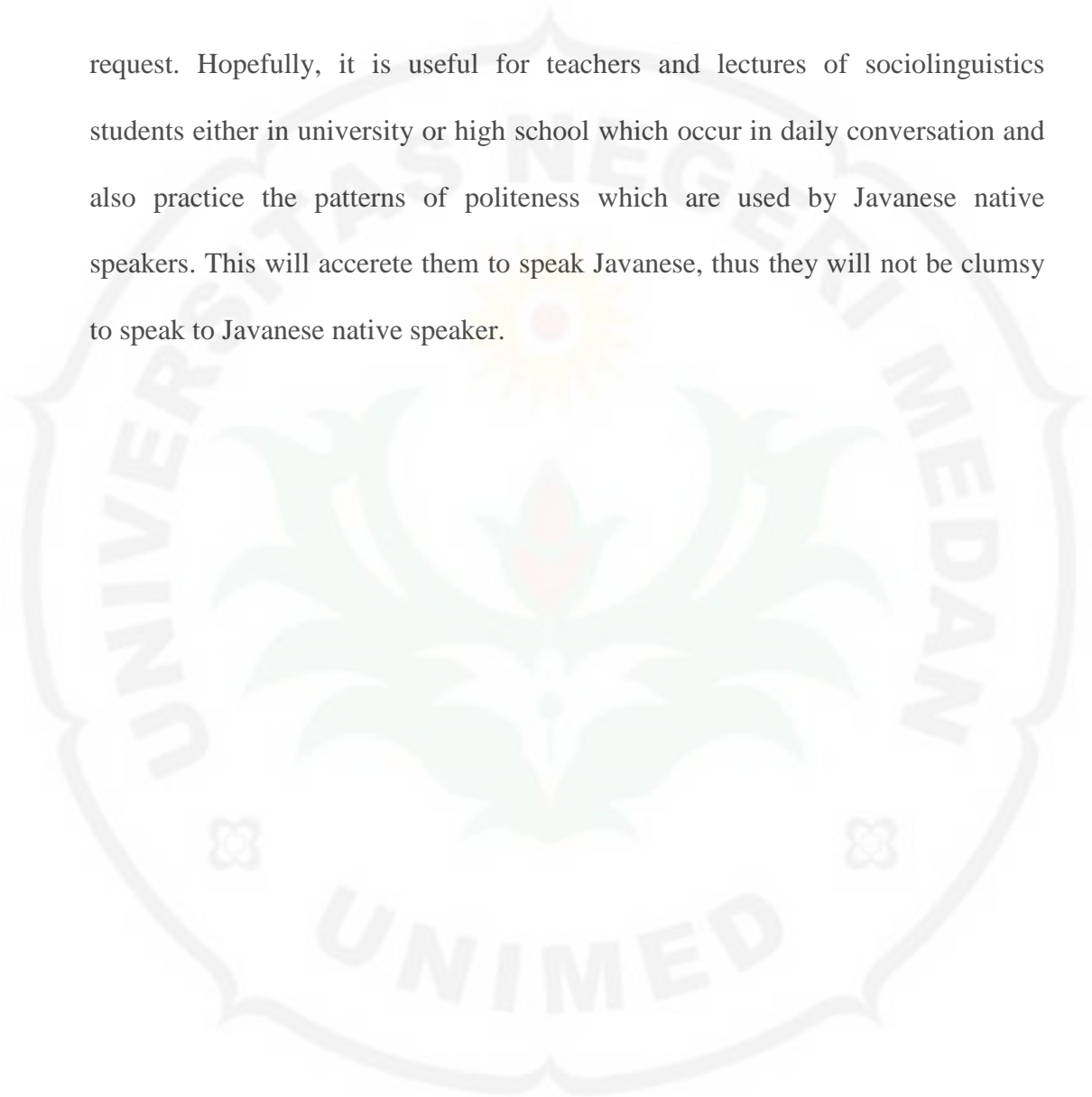
This study is attempted to investigate the politeness strategies used by Javanese male buyers and Javanese female buyers in Javanese' social life, specially utterances of request uttered by the buyers toward the seller in traditional business transaction in traditional market. The main aspects to be observed is the politeness strategies of Javanese male buyers and female buyers in uttering requests to the seller, whether they tend to use: positive politeness, negative politeness, bald-on record, off-record strategy in expressing the acts which can threaten face such as request.

1.5. Significances of the Study

Findings of this study are expected to be significantly relevant theoretical and practical aspects. Theoretically, the research findings are expected to enrich the theories of linguistic politeness strategies, as suggested by (Sifianou, 1992) "new approaches are suggested to develop linguistic politeness specifically for the cross-cultural studies". The spoken language in spoken medium by certain community in certain event, mainly in a traditional market with special community in it, needs a real effort to be enriched with some new linguistic politeness theory.

Practically, since this research focuses on Javanese native speakers in expressing politeness in expressing the acts which can threaten face such as

request. Hopefully, it is useful for teachers and lectures of sociolinguistics students either in university or high school which occur in daily conversation and also practice the patterns of politeness which are used by Javanese native speakers. This will accerete them to speak Javanese, thus they will not be clumsy to speak to Javanese native speaker.



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