

## CHAPTER I

### INTRODUCTION

#### 1.1 The Background of the Study

Language is a tool of communication which can deliver some information between the speaker and the hearer. There is a rule should be followed in doing communication between the speaker and the hearer so that harmonization and understanding can be created in one environment. It is called politeness. Politeness is a very important norm or rule in communicating between the speaker and the hearer. Successful communication requires knowledge of grammar and text organization as well as pragmatic aspects of the target language.

The explanation above shows how important is the politeness in communication between the speaker and the hearer which can create an appreciation or respect between each other. It makes a comfortable and interesting communication.

The politeness in communication, particularly in requesting can be found in Moi – Yan Hakka language which can be used differently based on social factors such as social distance, relative power and ranking of imposition. For example between seller and buyer (social distance factor), “*ngi em moi hak hi, man man khon ngai ten e tung si*” (Don’t be shy (no need in a hurry) take a look at our product slowly). In this case, the seller acts as polite as he/she can, because he/she is not close enough to the buyer.

Other example is between the manager and the employee (relative power factor), “*sung chi ka fo hi hak cai e wuk ten ha*” (send our product to customer’s house later). In this case, the manager gives direct instruction to the employee. The example for ranking of imposition between friends can be seen as follow, “*khoi chung mun iha*” (open the window). Therefore among friends it is fine to use direct request.

In the case of the hearer has an intention to do the request some request strategies is needed.

Blum-Kulka and Olshtain (1984) proposes a classification of request strategies i.e. direct strategies, conventionally indirect strategies, and non-conventionally indirect strategies. Direct strategies marked explicitly as a request, such as imperatives, for example *clean up the kitchen*. Conventionally indirect strategies is referring to contextual preconditions necessary for its performance as conventionalized in the language, for example *could you clean up the kitchen, please?* Non-conventionally indirect strategies (hints) is partially referring to the object depending on contextual clues, for example *you have left the kitchen in a right mess*, this sentence is requesting for the cleaning of the kitchen. These three levels major of request strategies are classified into nine distinct sub-levels which are meant to yield the relative degree of directness preferred in making requests in any given language, as compared to another in the same situation.

According to Blum-Kulka, request is a face threatening to both the speaker and the hearer, because request has the potential to be intrusive and demanding. There is a need for the speaker to minimize the imposition involved in the request.

Request was described as potentially Face-Threatening Acts (FTAs) in Brown and Levinson (1987), since a speaker was imposing her/his will on the hearer. For the above reason some strategies is needed to minimize some threatening acts in the interaction between the speaker and the hearer. Brown and Levinson (1987) formulated four types of politeness strategies, namely bald on-record, positive politeness, negative politeness and off-record.

Rue and Zhang (2008) defines request as asking someone to do / not to do something or to express the need or desire for something.

Zhao (2009) who used the theory of Blum-Kulka and Olshtain in “*Do the Modern Chinese Request Strategies Fit into CCSARP (Cross-Cultural Speech Act Realization Patterns)?*” found that most frequently used strategies were direct strategies, in particular mood derivable. The second, the direct and politeness were not totally antonyms. The most direct strategies are not impolite because it employs a large number of mitigation devices. Most of the modern chinese used “*mìng lìng*” (order), “*ràng*” (let), “*jiào*” (call), “*yāo qiú*” (ask), “*qǐng qiú*” (beg) in requesting as a politeness. Hakkanese in Mandarin language is known as 客家人 *Kèjiā rén*, “family guest” in English, *Hak-kâ-nyin* in Hakka language and *Khek chinese* in Indonesian language which is a part of Han tribe (Han Chinese) which spread in Guangdong, Fujian and Guangxi province in China.

There were seven main dialect groups that were traditionally recognized in the Chinese language i.e. Mandarin, Wu, Xiang, Cantonese/Yue, Min, Hakka and Gan (Yuan et al., 2001). The dialects are mutually unintelligible in general across dialect groups. This research will use one of Hakka languages, namely Moi – yan

Hakka which is one of the dialects of northeast Guangdong in China, which has been taken as the standard of hakka language.

There are some lexical terms in *Moi – yan hakka* language that used in this writing. *Moi – yan hakka fa* means *moi – yan hakka language*, in hakka language ‘*fa*’ means ‘*language*’. *Moi – yan hakka nyin* means *moi – yan hakka person*. ‘*nyin*’ in hakka language means *person*.

The Hakka people have a long history of migration. Hakka history states that their ancestors were originated from Shāndōng (山东) or Shānxī (山西) provinces in Northern China. They began their first wave of migration between the 4th and 9th centuries, traveling from Hénán (河南) and the adjoining Northern provinces into Ānhuī (安徽) and its vicinity.

A second wave of migration took place between the 9th and 12th centuries, when the Hakka migrated along the mountains and foothills of Eastern Jiāngxī (江西) into south Jiāngxī and inland Fùjiàn (福建).

A final wave of migration took place between the 12th and 17th centuries, as Hakka moved into northeast Guǎngdōng (广东) province.

Hakkanese (*Hak-kâ-nyin*) is wellknown as hard worker, very kind and survival ethnic. It is because they were nomadic since they decided to move from China. There is no gender difference between female and male in doing their daily duty, they can appreciate and respect each other. In this case, male and female whether wife or husband, daughter or son has equal right in doing or gaining

something without giving the first priority. Normally, son should be in priority for everything than daughter such as formal education, new clothes, comfortable bed room, and delicious food, but it is not allowed in Hakkanese culture, everyone should get equal right and everyone should do their duty well. Eventhough they have equal right they should be polite (*li mao*) in daily interaction to others; to the elders, to friends and to the youngers in every situation. For example when an elder brother wants to borrow his young sister's toy, he should ask her politely, "*kho yi cia ngi e kau phin mo?*" (can I borrow your toy?). Then if the younger asks something to the elder, the younger should ask it more polite, such as; "*ma fan ngi iha, ngai hen cia ngi e cha mo?*" (Do you mind if I borrow your car?). From those two sentences we can know that the speaker talks to the hearer by using direct request.

Eventhough most people understand how to use the request strategies in Hakka language, there are some who still do not understand, especially the young generation. Because nowadays the culture in the world is unlimited anymore. Every one can absorb the other culture easily and become their lifestyle. Other reason is the influence of native language in one place to the Hakka people who live in the same place as well. Some Hakka people can understand the request strategies well and used those properly but others used them without consideration with the relative power, social distance and ranking of imposition. It can be seen in the following example, when a child says something to parent (Mom or Dad) "*ngi ing koi em moi lim ciu*" (you shouldn't drink beer). In this sentence, the speaker uses direct request in obligation statements. Actually the child should said

like this, “*pa, lim ciu siau co fai chi ka e sen thi, em moi lim thek ko fun siau mo, Pa?*” (Father, drink too much beer is bad for our health, could you not drink too much?).

Regarding to the above explanation the writer wants to investigate the strategies of request in Chinese especially in *moi-yan hak-ka-fa* (*moi-yan* Hakka language). The aim of this investigation is to find which type of strategies of request is used and considered as polite in *moi-yan* Hakka whether direct, conventionally indirect or non-conventionally indirect. The factors are then used as the main consideration for politeness in *moi-yan* Hakka language, and to find the reason why that type of strategies of request is considered as polite in *moi-yan* Hakka language.

## 1.2 The Problems of the study

The problems of the study are formulated as the following.

1. What types of strategies of request are used by *moi-yan* Hakkanese?
2. Which type of strategies of request is considered as polite by *moi-yan* Hakkanese?
3. What social factors are used as the main consideration for politeness in *moi-yan* Hakkanese?
4. Why is the type of strategies considered as polite by *moi-yan* Hakkanese?

## 1.3 The Objectives of the Study

In relation to the research problem above. Here are the objectives of the

study:

1. To describe strategies of request used by *moi-yan* Hakkanese.
2. To explain the type of strategies of request which considered as polite by *moi-yan* Hakkanese.
3. To explain the social factors that are used as the main consideration for politeness in *moi-yan* Hakkanese
4. To explain the reason why that type of strategies were considered as polite by *moi-yan* Hakkanese.

#### **1.4 The Scope of the Study**

The scope of this study is to investigate the strategies of request used by Hakkanese in the *moi-yan hak-kâ-fa* (*moi-yan* Hakka language) when they express their speech acts of request in daily life context of situation whether they tend to use direct strategies, the conventionally indirect strategies, or non-conventionally indirect strategies. Then the social factors that are used as the main consideration for politeness in *moi-yan* Hakka language, and the reason why that type of strategies of request is considered as polite in *moi-yan* Hakka language.

#### **1.5 The Significance of the Study**

The writer assumes that the research findings of the study will be useful theoretically and practically.

1. Theoretically, the research findings are expected to enrich the theories of linguistics strategies of request, particularly the spoken language in

certain community, mainly the Hakkanese society. This study is considered to be useful initially to provide the information of what strategies of request used by Hakkanese native speakers when they express the speech acts of request in everyday context of situation. Consequently, it will give better understanding and new insight on how strategies of request is related to the aspect of pragmatic study. This contribution will in turn give tentative framework for a comprehensive analysis of politeness.

2. Practically, since the research focuses on Hakkanese native speakers in expressing speech acts of request, hopefully it will be useful for teachers and lecturers of sociolinguistics to apply the strategies of request to the sociolinguistics students either in university or high school which occur in daily conversation and also to practice the patterns of strategies of request that are used by Hakkanese native speakers. This will accelerate them to speak Hakka language, thus they will not be clumsy in having communication with the Hakkanese native speakers.