

**GENDER AND POLITENESS STRATEGY IN AMERICAN ENGLISH AND  
BANJARESE : REVISITING BROWN AND LEVINSON'S POLITENESS  
STRATEGY**

**GENDER DAN STRATEGI KESANTUNAN PADA BAHASA  
INGGRIS DAN BAHASA BANJAR : MENINJAU KEMBALI  
STRATEGI KESANTUNAN BROWN DAN LEVINSON**



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ENGLISH AND BANJARESE : REVISITING BROWN AND  
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As one of the requirements for achieving Master degree

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Written and submitted by

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To

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2022**

THESIS

**Gender and Politeness Strategy in American English and Banjarese:  
Revisiting Brown and Levinson's Politeness Strategy**

Written and Submitted by

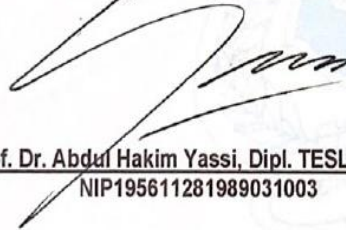
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States truthfully that this thesis was the result of my own work, and it is not the work of others. If it is proven later that either some of entire part of this thesis is the work of others, I am willing to accept any sanctions for my dishonesty.

Makassar, 20 January 2023



  
Dian Rahmawati Arief

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## ABSTRAK

DIAN RAHMAWATI ARIEF. *Gender dan Strategi Kesantunan Pada Masyarakat Amerika dan Banjar : Meninjau Kembali Strategi Kesantunan Brown dan Levinson.* (dibimbing oleh Abdul Hakim Yassi dan Harlinah Sahib)

Penelitian ini bertujuan untuk menyelidiki strategi kesantunan yang digunakan oleh masyarakat Amerika dan Banjar. Penelitian ini juga menguji perbedaan strategi kesantunan yang digunakan oleh gender yang berbeda terutama dalam hubungan kekerabatan dan menganalisis pengaruh gender dalam penggunaan strategi kesantunan antara masyarakat Amerika dan Banjar. Sumber data dari penelitian ini adalah ujaran-ujaran dari orang Amerika dan Banjar serta kuesioner yang berkaitan dengan penelitian. Penelitian ini menggunakan teori kesantunan Brown & Levinson, penelitian ini menggunakan deskriptif kualitatif dan datanya adalah transkripsi dari ujaran-ujaran masyarakat Amerika dan Banjar. Hasil penelitian menemukan bahwa masyarakat Amerika cenderung menggunakan bald on-record, positive politeness, negative politeness, dan off-record. Laki-laki Amerika sering menggunakan penanda kesopanan untuk menyapa lawan bicaranya yang lebih tua, sebaya, dan lebih muda agar lawan bicaranya merasa diterima. Selain itu, wanita Amerika cenderung membesar-besarkan ucapan mereka, membuat lawan bicara yang lebih muda dan sebaya merasa diterima dan dihargai. Sedangkan mereka lebih cenderung menggunakan ujaran tidak langsung kepada lawan bicara yang lebih tua. Sementara itu, masyarakat Banjar menggunakan strategi bald on record, positive politeness, negative politeness, dan off-record kepada kerabat mereka. Laki-laki Banjar lebih menghormati kerabatnya yang lebih tua dalam menggunakan strategi kesantunan. Akan tetapi, mereka menggunakan variasi bahasa yang kasual kepada kerabat yang sebaya dan lebih muda. Wanita Banjar berkonsentrasi untuk mengungkapkan perasaan pribadinya dan lebih baik dalam memberikan pujian kepada kerabat yang lebih tua dan sebaya. Sedangkan, mereka menggunakan ujaran langsung kepada yang lebih muda. Kajian ini dapat mendorong masyarakat untuk menerapkan kesantunan secara lebih baik sehingga tercipta keharmonisan dalam interaksi sosial.

Kata Kunci: Gender, Kesantunan, Brown dan Levinson, Kekerabatan.

## ABSTRACT

DIAN RAHMAWATI ARIEF. *Gender and Politeness Strategies in American English and Banjarese : Revisiting Brown and Levinson's Politeness Strategy.* (Supervised by Abdul Hakim Yassi and Harlinah Sahib)

This study aimed to discuss the politeness strategies used by American and Banjarese. The study also examine the differences of politeness strategy used by different gender especially in relation of kinship and analyze the influence of gender in using politeness strategies between Americans and Banjarese. The data source was utterances by American and Banjarese and questionnaire related to the study. It used politeness theory of Brown & Levinson, the study employed descriptive qualitative and the data were the transcription of utterances by American and Banjarese. The study's result found that American tend to use bald on-record, positive politeness, negative politeness, and off-record. American male often use politeness marker to address their older, same-age, and younger interlocutor to make the interlocutor feel accepted. Furthermore, American females tend to exaggerate their utterance, making the same-age and younger interlocutor feel accepted and appreciated. Yet, They tend to be indirect when deliver their utterance to their older interlocutors. In addition, Banjarese used bald on-record, positive politeness, negative politeness, and off-record to their relatives. Banjarese male paid more respect to their relatives in using politeness strategy to their older interlocutor yet they tend to more casual when deliver their idea to their same-age and younger interlocutor. Banjarese female concentrated on expressing their personal feeling and better at giving the compliment to their same-age and older relatives and tend to be direct when interacting with their younger relatives. This study can encourage the society to apply politeness in a better way, which creates harmony in the social interaction.

Keyword: Gender, Politeness, Brown and Levinson, Kinship.



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# CHAPTER I

## INTRODUCTION

### 1.1 Background of The Study

Effective communication is essential to human life because language creates and maintains human relationships. An utterance has a purpose, intention, and meaning in communication. Pragmatic is one of the branches of linguistic study that is concerned with the study of meaning by the speaker and interpreted by the listener. The factors of place, time, and the relationship between speaker and listener affect the meaning of certain utterances. Background, power, gender, age, and etc affect the way speakers convey their utterances and the meaning will differ from one another. Politeness is one of the pragmatic competencies that should be considered in communication. This strategy determines the success of communication between the participants. Politeness possesses several social functions, which create harmonious interactions, show respect, etc. It refers to social or ethical behaviour that participants must use to develop positive communication between participants. This strategy is also believed to be a compelling concept to avoid conflicts between individuals that have the potential to become conflicts on a larger scale, such as between groups or between ethnic groups (Yassi, n.d.) It is considered as significant factor in human interaction.

Face is a self-image which shown to the community which consist of two kinds; positive and negative, positive face refers to personality as well as desires that is own self-image is accepted and respected. Negative face demand the personal space and need to be independent (Brown & Levinson, 2011). According to Brown and Levinson, politeness minimizes face-threatening acts (FTA) (Sapitri et al., 2020). FTA is an act that inherently damages the face of the addressee or the speaker by acting in opposition to the wants and desires of the other. In communicating, the speaker and the interlocutor should consider the aspects of a conversation, so it does not cause interferences in interacting. Establishing good communication between the speaker and the interlocutor requires rules that regulate them. Social aspects such as social order, social rank,

age, environment, and especially gender must be involved when communicating or studying the language.

Politeness and gender role have influenced social interaction. It has been a concern for many researchers, especially in language studies and is also considered an important aspect that affects the politeness strategy used. Gender is a concept to identify the differences between men and women in socio-cultural impressions (Ambarita et al., n.d.). It is also described as the differentiation of roles, functions, and responsibilities between women and men resulting from cultural interpretation. In addition, gender significantly affects language use between men and women, such as lexical, grammatical, and pragmatic (Kuntjara, 2014). It influences the perspective in using language when participants interact.

Several studies show men and women have different ways of communication that show men and women have their way of speaking or expressing their ideas or minds to interlocutors. The experts have investigated the relationship between politeness and gender, particularly regarding gender stereotypes. They believe men and women have different language behaviour. Men generally use direct and assertive speech, while women are considered polite and deferent. The problem of politeness and gender as speech construction is still a concern of linguists for decades.

Indonesia is a country which consist of 34 provinces with several districts in each province. South Borneo is one of the provinces of Indonesia which have a several uniqueness including the language. Banjarese language has their own vocabularies and dialects which represent them.

According to the writer's pra-observation, in Banjarbaru (South Borneo), there are several cases that contradict the experts' previous claims regarding politeness. Banjarese men tend to use the casual form with their male relatives, yet men speak politely to their female relatives. This phenomenon that occurs in Banjarbaru contradicts the experts' theory. For example, Brown stated that women tend to choose polite language, while men choose a casual language in communicating (Brown & Levinson, 2011). Lakoff also admit that women are more polite than men when it comes to language use because of their frequent

use of indirectness, chiefly to flatten and preserve the conversation (Svendsen, 2019). The social phenomenon that occurs in the society of Banjarese has inspired the writer to conduct this research. The writer tries to uncover the politeness strategies used by Banjarese people to their relatives and identify the relationship and influence of gender roles on politeness strategy, especially in Banjarese society and seek the differences between American and Banjarese in using politeness strategies.

This research is conducted to find the differences between Americans and Banjarese in using politeness strategy based on their gender, which is examined based on the theory of Brown and Levinson (1982), precisely the politeness strategy used by Banjarese to their relatives which the systems of politeness strategies on social interaction result from the adaption and development of politeness theory by Brown & Levinson and Scollon & Scollon by adding Kinship (K) that proposed by Yassi (2021).

## **1.2 Scope of Problem**

In this research, the writer analyses the types of politeness strategies used by Americans and Banjarese with their relatives. It focuses on politeness strategies, including Positive Politeness, Negative Politeness, Bald on Record, Off Record, and Don't Do the FTA. This study also focuses on the differences between Americans and Banjarese in politeness strategies to their relatives and the influence of gender in using politeness strategies between Americans and Banjarese.

## **1.3 Research Question**

Based on the explanation in the background, it is essential to specify the problems that is analyzed. There are three problems in this research. The question of this research can be formulated as follows:

1. What are the types of politeness strategies used by American and Banjarese to their relatives?
2. What are the differences between American and Banjarese in using politeness strategies?
3. How does gender influence the politeness strategies between American and Banjarese?

#### **1.4 The Objective of The Study**

The research discuss the types of politeness strategies used by Banjarese, especially in Banjarbaru, based on daily communication habits and behaviour, find the differences between Americans and Banjarese in particular situations and find the influence of gender. For the specific objectives can be classified as follow :

1. To reveal the types of politeness strategies used by American and Banjarese to their relatives
2. To analyze the differences between American and Banjarese in using politeness strategies with their relatives
3. To analyze the influence of gender in using politeness strategies between American and Banjarese

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

This research is expected to contribute value theoretically and practically. Theoretically, this finding provide information about the politeness strategy in communication. In addition, it is expected to be the knowledge and references in conducting relevant studies and valuable in developing politeness strategy particularly. The last, the result of this research is dedicated to lecturers and students, especially in linguistics. The research findings are expected to reference the cultural differences between Americans and Banjarese (South Borneo).

## CHAPTER II

### LITERATURE REVIEW

This chapter consists of previous studies, theoretical background, and conceptual framework. The previous studies show the explanation of research related to this study. The theoretical background describes the definition of Pragmatics, Gender, Politeness, Banjarese. The last the conceptual framework represents the concept of this research.

#### 2.1 Previous Studies

The writer reviews some of the research related to politeness strategies. The writer found several references to help the writer conduct this research. The previous studies are as follows:

Murni Mahmud (2013). The title of the research is "The Roles of Social Status, Age, Gender, Familiarity, and Situation in Being Polite for Bugis Society". The study focused on the politeness strategy of Bugis people influenced by several aspects such as social status, gender, age, familiarity, and situation. This research has similarities in analyzing politeness strategy used Brown and Levinson's theory and focuses on the role of gender in the politeness strategy used.

However, the writer found several differences: the research object and the research design. The object of this study was Bugis society, which used ethnography. The result of this study shows the important roles of social status, age, gender, familiarity, and the situation in determining the politeness of Bugis people. In the rural area, the social status becomes the most important factor, whereas, in the urban area, gender differences can be a higher priority in applying politeness

Arapah, E., & Mu'in, F. (2017). The research title is "Politeness in Using Banjarese and American English Personal Subject Pronouns by English Department Students of Lambung Mangkurat University". It focused on the politeness strategy used among Banjarese, the English Department of Lambung Mangkurat University students, and Americans, especially in using personal subject pronouns. Several aspects of this research are situation, intimacy, social status, sex distinction, and marital status.

The differences between this study and the previous ones are that the writer chose Lambung Mangkurat University students as an object and focused on politeness in Banjarese and American English personal subject pronouns. The research method combines quantitative and qualitative methodologies to get the conclusion. The result of the study shows that Banjarese and American English Pronouns are based on singular and plural distinction. However, Banjarese does not have a gender distinction as in American English. The personal pronouns are the first, second, and third persons. English personal pronouns depend primarily on the grammatical role, while Banjarese personal pronouns can indicate social status and be categorized as polite or impolite speakers.

Daud et al. (2018). The research title is "Politeness Strategies of Negation Used By English And Buginese". This study investigated the politeness strategies Buginese and American people used in using negation expression and the influence of social and cultural relationships toward the politeness strategy by Buginese and American people when using negation expression. (Daud et al., 2018).

The research's differences were the object. The writer chose Buginese as the object of the study and focused on five aspects which are gender, social situation, social status, social distance or intimacy, and the relationship between the interlocutors. The results of the study explain that American and Buginese people use three politeness strategies in using negation: the bald on record, positive politeness, and negative politeness. The American people tend to use those strategies in a polite way to negate something by being more friendly and using casual language with other people. Meanwhile, Buginese people use formal language as a politeness strategy in negation. The Americans often used direct strategies, but the Buginese applied indirect negation.

Different with the previous study above, the writer chose American and Banjarese as the object of the research. This research investigates the types of politeness strategies by Brown and Levinson used by American and Banjarese to their relatives. It also focuses on the influence of gender in using politeness strategy. The study found that American and Banjarese employ Bald on-Record, Positive Politeness, Negative Politeness, and Off-Record to their relatives. In



addition, gender also significantly affect the use of politeness strategy which American male tend to notice the objects of the hearer and American female exaggerate their utterance which make the hearer feel accepted and appreciated. Other than that, Banjarese male paid more respect to their relatives in using politeness strategy and Banjarese female concentrated on their personal feeling and better at giving compliment.

## **2.2 Theoretical Background**

### **2.2.1 Pragmatics**

Pragmatics is a branch of linguistics that relates to language behavior or language use based on the situation, based on the situation of the speaker or the speech partner. Pragmatics also relates to how the hearer can understand the meaning conveyed by the speaker. (Yule, 1996) pragmatics is related to the study of utterances communicated by the speaker or writer and interpreted by the listener or reader. Therefore, it can be concluded that pragmatics is a study that studies meaning because it focuses on the intent and purpose of the speaker. Also, pragmatic studies about contextual meaning examine the influence of context in utterance. According to Cook (Odebunmi, 2013,) pragmatics is the study of how the meaning of discourse is created in particular sender and receiver.

Moreover, in pragmatics, one of the key things accomplished through language in interaction is the delivery of social actions (White et al., 1963). It is also the study of contextual meaning (Glaser, 2009). This study contains the interpretation of the meaning in a particular context and how the context affects the meaning. In addition, pragmatism is the study of language use determined by society's context (Mey, 2006). Based on the explanation above, it is concluded that pragmatics has a role in understanding the context contained in utterances.

Levinson (Brown & Levinson, 2011) stated pragmatics is the study of the use of language in communications or the meaning of utterances concerning the contexts, which involves how the speaker produces an utterance to deliver their intention and how the listener interprets it. According to Levinson (Herman & Pardede, 2020), there are several aspects of pragmatics, which are:

- a. Pragmatic is the study of those relations between language and context that are grammatical or encoded in language structure.
- b. Pragmatics is the study of all those aspects of meaning not captured in semantics theory
- c. Pragmatics is the study of the relation between language and context that are basic to account for language understanding
- d. Pragmatics is the study of the ability of language users to pair sentences with the contexts in which they would be appropriate
- e. Pragmatics is the study of deixis, implicature, presupposition, speech acts, and aspects of discourse structure.

### 2.2.2 Gender role

One of the crucial dimensions of language is gender. Gender is a social variable in society that affects language style. In general, gender is a difference between men and women, which can be seen in physical characteristics and behavior. Gender has been considered an essential feature in the interactions between people. It is a cultural concept that refers to the characteristic distinguishing between women's and men's behavior, mentality, and socio-cultural. In addition, Gender refers to psychosocial aspects of maleness and femaleness (Elliott, 2019). It can be concluded that gender is a psychosocial aspect of masculinity and femininity, whereas sex is biologically male and female.

In a study related to American society, Holmes (Phuc, n.d.) stated that women are inferior and subordinate to men. Hence, they should not offend and express themselves politely in verbal communication. The statement was affirmed by Holmes (Mullany, 2004) in a study of gender and politeness. She claims that women are subordinate and less powerful. Therefore, they are more polite in their verbal interactions. In English-speaking society, it has become highlighted that women are more polite than men. In addition, (Beeching & Woodfield, 2015), women have a more comprehensive range of speaking styles than men in the same social groups. In the same study, Beeching also points out that women's speech is more polite generally than men's. Women tend to avoid swearing and stigmatized expressions. In further research, Beeching found that

men usually dominate the conversations and tend to interrupt women more often than women interrupt men. It can be concluded that men are considered more impolite than women(Beeching & Woodfield, 2015)

Gender and language have long been a topic of interest among scholars. Women and men have different ways in doing communicating. Lakoff stated that women's language has another characteristic. Women tend to use 'empty adjectives' such as lovely, divined, and adorable (Svendsen, 2019). Women also use tag questions and hedges, which indicate uncertainty. Women are very concerned about using grammar and polite forms in their speech and writings. Men and women are raised differently, creating differences in the way they speak (Tannen, 1995). Women mostly speak to seek connection and intimacy, whereas men speak to show their status and independence (Phuc, n.d.). Newman found that women's language is centered around discussing people and their activities (Phuc, n.d.). In addition, women usually use words that are related to psychological processes, such as emotions (e.g., "anxious"), and social processes, for example, "talk". Men's language has been identified to focus on describing external events, objects, and processes. For example, men tend to use words related to occupation (e.g., "job") and swear words. It is similar to the statement from Cohen that men tend to use discuss an object; money, or occupational-related topics, they also likely to swear. Women use more personal pronouns, intensive adverbs (e.g., "really", "very", "so"), and emotional words and are likely to discuss family and social life. The differences were concluded as reflecting a male tendency towards the object and impersonal topics and a female tendency towards psychological and social processes. Leaper and Ayres (2007) (Phuc, n.d.) stated that men used more assertive language, which is considered a language to influence, such as imperative statements, suggestions, criticism, and disagreements. Women tend to use more affiliative language. It was defined as language affirming the speaker's relationship with the listener, including statements of support, active understanding, agreement, and acknowledgment. In this sense, men are considered more impolite than women.

1. Oh dear, you've put the peanut butter in the refrigerator again
2. Shit, you've put the peanut butter in the fridge again.

Lakoff points out that the difference between swearing and stigmatized expression such as "shit" or "damn" opposed to "oh dear", or "goodness" reflects the contrast between "stronger" and "weaker" expletives in men's and women's speech respectively. The "oh dear" in (1) reflects a "soft tone" in women's language opposed to the coarse "shit" in (2), which women often avoid. From a "social norm" point of view in terms of what constitutes politeness in our everyday language, the "oh, dear" in (2) proves that women are more polite than men in avoiding swearing and stigmatized expression. Labov (1966:288) stated that women tend to produce more careful speech and use fewer stigmatized forms than men (Phuc, n.d.).

### 2.2.3 Politeness Strategy

From the definition of 'politeness' by Lakoff, Lakoff observes that politeness is a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange (Abordonado & Maria Viotti, n.d.). Considering the minimum conflict and confrontation for all participants in interaction, Eleni found that the rules of pragmatic competence highly affected by three areas of pragmatics behavior which are the speaker's assumption about his relations with his addressee, his real-world situation as he speaks and the extent to which he wishes to change either or both or to reinforce them. It can be concluded that the addressee's concerns and needs substantiate polite manner, which the speaker always considers (Koohzad et al., 2019).

Brown and Levinson introduced the politeness theory in 1987. It focuses on others' face. They define face as "the public self-image that every member wants to claim for himself"). It contains Face Threatening Acts (FTA) and politeness strategy. Brown and Levinson define FTA as something represented by a speaker as a threat to another individual's expectation regarding self-image (Mahmud, 2013). FTA can threaten both positive face and negative faces. In addition, the example of positive FTA such as an expression of disapproval, criticism, felt disgusted, complaining, accusing, insulting, disagreeing, emotionally abusive, mentioning taboo topics, interrupting, and uncooperative. Then, negative FTA includes command, request, suggest, remind, threaten,

warn, offer, promise, express, jealousy, admiration, hate, anger, passion, etc. They claim that any rational agent will avoid these Face Threatening Acts (FTA) or apply specific strategies to minimize the threat. It can be assumed that the focus is on the hearer, their needs. Brown and Levinson (1987) offer a framework of politeness with in-depth analysis to distinguish between 'positive politeness' and 'negative politeness' (Sapitri et al., 2020).

Brown and Levinson assume that every society is concerned about their 'face', conceptualized self-image presented to others. Based on the assumption, Brown and Levinson distinguish two aspects of face and refer to two basic desires of any person in any speech situation (Che Ismail, 2018).

They propose two types of face: a negative face and a positive face. *"Negative face represents the basic claim to territories, personal preserves, and rights to non-distraction, i.e., freedom of action and imposition. Then, positive face represents the consistent positive self-image or 'personality' (crucially including the desire that this self-image is appreciated and approved of) claimed by interactants."*

Politeness strategy itself minimizes FTA (Watts:2003). According to Yule's (1996:61) theory of politeness strategies is the concept of "face." Thus, there are two types of faces: negative faces and positive faces. A negative face is an individual's desire so that his every wish is not hindered by others, while a Positive face is the desire of every speaker to be accepted or liked by others. In other words, the negative face needs to be independent and the positive face needs to be connected. Positive politeness is oriented toward the hearer's positive face. It is categorized as an expression of approval and appreciation of the hearer's personality. It makes the hearer feels part of speaker's in-group. They are treated as in-group members, such as friends, whose wants and personality traits are known and liked (Brown and Levinson 1987). This strategy aims to accommodate the hearer's positive face, to be appreciated or admired by others.

On the other hand, a negative face tends to show deference, emphasize the importance of the other's time or concerns, including an apology for the

imposition or interruption. The positive face shows solidarity and highlights the same thing and the same goal between both speakers (Dukha, n.d.). Brown and Levinson (1982:65-68) stated that the concept of face is universal. This theory is that the choices in employing a particular strategy depend on the social situation in which the speech occurs: the speaker, the hearer, the situation, the relationship, and the topic.

According to Brown and Levinson's (1987), three factors affect the politeness strategy, they are :

- a. The social distance between the speaker and the interlocutor (D)
- b. The relative power between interlocutors (P)
- c. The rank of imposition in the particular culture (R)

Social distance can be understood as differing degrees of familiarity between interlocutors (Brown and Levinson:1987). In other words, it refers to the differential relationship between interlocutors, such as close and distant relationships. The greater the social distance between the interlocutors, the more politeness is generally expected. Relative power was another factor influencing the choice of politeness strategy. Brown and Levinson 1987 state that relative power was the degree to which the hearer could impose their want, desire or face over the speaker's want. It refers to the hearer's status over the speaker and concerns the power of the hearer over the speaker. The power possessed by the hearer affected the choice of the strategy used by the speaker. In addition, if the hearer possessed more power than the speaker, the speaker would use the more polite strategy (Brown & Levinson, 2011).

On the contrary, the speaker would use a less polite strategy if the hearer had less power. The rank of imposition refers to the importance or degree of difficulty in the situation. The heavier the imposition made on the hearer, the more of their time required.

A speaker faces several choices before making an utterance against the interlocutor's negative positive face (Esfahlan & Boroumand, 2020). Politeness strategy is a strategy used to avoid or reduce the effect of self-image destruction that arises from face-threatening acts by speakers. Brown and Levinson

suggested five types of politeness strategies in their book. These five strategies are referred to as "super strategies".

### 1. Bald on record

The speaker does nothing to minimize the threat to the speaker's self-image. Instead, the speaker performs the speech act directly and clearly. According to Brown and Levinson, in using this strategy, the speaker's desire to maximize the efficiency of the speech act under any circumstances is greater than the speaker's desire to respect the speaker's self-image. For example, "bring me my wallet", the speech act, the speaker says it directly and clearly without minimizing threats and without caring about the self-image of the interlocutor. Nevertheless, this strategy is commonly used or found when the speaker and the interlocutors know or are very comfortable with each other such as family or close friends. According to Brown and Levinson, there are two kinds of bald on record such as:

#### 1.1 Non-minimization of the face threat

Non-minimization of the face threat is the common use of bald on-record usage where other demands override face concerns. The speaker and the hearer both agree the relevance of face demand may be suspended in the interest of urgency or efficiency. This strategy is often most utilized when the speaker has a close relationship with the audience.

##### 1.1.1 Maximum efficiency

According to Brown and Levinson, This strategy is known to the speaker and the hearer where face redress is not required. In case of great urgency or desperation, redress decreases the communicated urgency. For examples: 'hurry!!' and 'listen!' or in Banjarese '*lakasih!*' '*dangarakan!*'

##### 1.1.2 Metaphorical urgency for emphasis

This strategy is used when S speaks as if maximum efficiency is crucial. It will provide metaphorical urgency for emphasis. Examples: 'Here, a gift for you...' and 'Wait, he wants you to stay here'. in Banjarese '*Nah, hadiah gasan pian*' and '*tunggu, inya handak hikam mehadangi*'

### 1.1.3 Metaphorical urgency for high valuation of hearer's friendship

This strategy is based on the strategy of metaphorical urgency for emphasis, but it refers to the begging and orders which have inverted assumptions about the friendship of the speaker and the hearer. 'pardon me' or 'don't forget us'. In Banjarese '*maaf nah*' or '*jangan kada meingat aku lah*'

### 1.1.4 Channel noise

This strategy happens when the speakers have to speak with maximum efficiency. Because there are obstacles or difficulties in doing communication. For example: 'come on, come here now'. In Banjarese '*lakasih nah, sini*'. The speaker has to shout out because of the distance between the speaker and the hearer.

### 1.1.5 Task-oriented

The speaker wants the hearer to do something, but they feel that it is irrelevant to redress the hearer's face. For example: 'lend me a hand here!' or in Banjarese '*injami aku sini nah*'

### 1.1.6 Power different between S and H (S is higher)

This strategy is commonly used when there are differences between S and H, either because S is more powerful than H or S doesn't fear retribution or non-cooperation from H. S does not have to redress the expression to satisfy H's face (Brown and Levinson. 1987:97). The examples : 'absolutely, my lord' and 'send me the report, Suti' or in Banjarese '*inggih, tuan*' and '*kirimi aku laporannya, Suti*'

### 1.1.7 Sympathetic advice or warnings

This strategy is used when the speaker does FTA but cares about the hearer's face. For example : 'Watch out!, it is so dangerous', '*awas nah, bahaya banar*' the redress H's face is not required.

### 1.1.8 Permission that H has requested

Granting permission for something that H has requested may likewise be baldly on record. Example: in Banjarese, '*yuha, tulak gen*' Yes, you may go. (Brown & Levinson, 1987).



## 1.2 FTA-Oriented bald on record usage

Brown and Levinson define the use of bald on record is oriented to face. It is used where face involves mutual orientation, it can be concluded that each participant attempts to foresee what the other participant is attempting to foresee. For example : *welcoming, farewell, and offers*.

### 2. Positive politeness

In this strategy, the speaker gives a positive self-image to the interlocutor. Brown and Levinson argue that positive politeness occurs in a group or environment where participants have the same goals, desires, or background knowledge. This strategy arises because the speaker wants to show a good impression of the interlocutor and indicates that the speaker wants to strengthen his social relationship with the addressee through the same desires and views between the speaker and the interlocutor.

According to Brown and Levinson, positive politeness contains of 15 strategies, which are:

#### 2.1 Notice, attend to H (his interest, wants, needs, goods)

This strategy suggest that S should take notice of every aspect of H's condition. (noticeable, changes, remarkable possessions, anything which looks as though H would want to notice and approve of it). for example : What a beautiful picture this is! Where did you get it from?. In banjarese, *'umalah bagusnya gambarnya, dimana ikam menukar?'*

#### 2.2 Exaggerate ( interest, approval, sympathy with H)

This strategy is often done with exaggerate intonation, stress, and other aspects of prosodic, as well as intensifying modifiers ( Brown and Levinson 1987). For example : 'oh my god, you look awesome!' , in Banjarese *'ikam pina bungas banar!'*

#### 2.3 Intensify interest to H

In this strategy, S shares his/her want to intensify his/her interest to the conversation by making a good story. For example : 'you know what? I came to her bedroom and found something that I shouldn't see' (Brown and Levinson, 1987). Or in Banjarese *'pian tahulah, aku tulak wadah inya sekalinya aku ada melihat ampunnya'*

#### 2.4 Use in-group identity markers ( addressed forms, dialect, jargon or slang)

This strategy conveys in-group membership to the hearer. It keeps positive face by saying identity markers such as darling, bro, guys, dear, and baby. “hello my bro, watcha doing?” or in Banjarese ‘*kayapa habar, si bungas?*’

#### 2.5 Seek agreement

This strategy is used to save the positive face of H. The speaker seeks ways to agree with the hearer and satisfy their desire to be right. For example :

A : “ I had a headache” (*pina mauk kepalaku*)

B : “Oh god, headache!” (*mauk kepala kah*)

#### 2.6 Avoid disagreement

This strategy is used when the speaker should pretend to agree and avoid disagreement with the hearer. There are four ways to prevent disagreement as follows:

##### 2.6.1 Token agreement, S should pretend to agree with H to hide disagreement

A : ‘you hate your brother’ (*ikam kada katuju lo wan dingsanak ikam*)

B : ‘Oh, ya, mm sometime’ (*pinanya pang*)

##### 2.6.2 Pseudo-agreement then is a conclusory marker that indicates S is drawing conclusion to a line of reasoning carried out cooperatively with H. ‘we’ll be talking together then’ (*kena ai kita bepandir*)

##### 2.6.3 White lies, S has to lie to save the positive face of H

‘I like your shoes’ (actually, the S doesn’t like it) (*katuju ja pang wan sapatu ikam*)

##### 2.6.4 Hedging opinion, S chooses to be vague about his/her opinions to not be seen to disagree. The S put the expression

such as sort of, kind of, like, in a way “it’s beautiful, in a way’ (*bagusja pang, tapi tergantung*)

#### 2.7 Presuppose/raise/assert common ground”

In this strategy, S presupposes the same think to the H in the conversation. There are several ways to achieve the strategy, such as small talk, point of view operations realized by personal-center switch from the speaker to the hearer, time switch, place switch. To presuppose speaker’s and hearer’s similarity of values, to presuppose familiarity in speaker and hearer relationship and to presuppose hearer’s knowledge.

For example :

A : “Oh, my hand is hurt” (*luka tanganku*)

B : “yes, I know it is hurt terribly” (*sakitnya pinanya*)

“every people like us, john. Don’t like being underestimate like that, do we? It’s better to give a complain” (*buhan kita nih kada katuju dikaitui, bagusnya ikam takuni ja*)

#### 2.8 Joke

It is used to minimize an FTA of requesting. Jokes are based on mutual shared background knowledge and values that they redressed the FTA. For example: “How about lending me this old heap of junk?” (H’s new Cadillac) or in Banjarese ‘*umaa pinjami pang aku mobil ikam nang buruk nih*’

#### 2.9 Assert S’s knowledge of H’s wants and concern for H’s wants

This strategy asserts or implies H’s desires and willingness to fit one’s wants in with them. For example :

“I know you didn’t like the cake, but this one is going to be different. You should try it” (*ulun tauja pian kada tapi katuju, tapi cobai nah sedikit barang*)

#### 2.10 Offer, promise

It is used to redress the potential threat of some FTA. The S will cooperate and help the H to achieve their wants.

For example :

“don’t worry, I will make you a dinner tonight” (*tenang ja, kena kuulahkan makan malam*)

#### 2.11 Be optimistic

This strategy assumes that the H will cooperate with the S because they share the same interest. Such optimistic expressions of FTA seem to work by minimizing the size of the face threat by giving expressions like a little, a bit, for a second. For example :

“I’m borrowing your pen for a sec, ok?” (*pinjamlah, tumat ja*)

#### 2.12 Include both S and H in the activity

This strategy inclusively uses the ‘we’ form when S really means ‘you’ or ‘me’ by using we H to think that S will include in the activity. For example : ‘give us a break’ (*kawalah istirahat tumat kita*) actually S wants to stop the activity and make the hearer agree.

#### 2.13 Give reasons

The speaker gives or asks a reason to the hearer why he wants what he wants. For example: ‘why not stay here tonight?. I know there is no one in your home’ (*bemalamkah? Ikam sorangan ja lo*)

#### 2.14 Assume or assert reciprocity

This strategy gives evidence of reciprocal rights or obligations obtaining S and H. For example, I’ll do X for you if you do Y for me.

‘I washed the dishes yesterday, so you do that for me today’ (*ulun becucian kemarin, pian pulang hari ni*)

#### 2.15 Give gifts to H

In this strategy, the S satisfies H’s positive face by giving gifts such as goods, sympathy, understanding. For example: ‘I’m so sorry to hear that John’ or ‘have a cup of tea, Dita’ (*kasiannya lah ikam*) or (*ini teh nah, dita*)

### 3. Negative politeness

Brown and Levinson stated that negative politeness strategies are actions to prevent or minimize threats to the negative face of the interlocutor. It concerns respect behavior. In conducting this strategy, the speaker would

like to emphasize the hearer's relative power. All of the strategies' outputs are useful for keeping the social distance.

### 2.3 Be conventionally indirect

This strategy is used where the S should speak directly without rambling. In other words, the utterance is 'on record,' but the desire is 'off the record'. The strategy uses phrases and sentences with a contextually unambiguous meaning different from their literal meaning. For example :

'Can you lend me this, please!' (*pinjami aku ini pang, tolong*)

The insert of 'please' in the sentence shows the willingness to ask directly and give choices to the hearer.

### 2.4 Question, hedge

The function of a hedge is to take command and make suggestions more polite. For example:

'I was wondering, if you could help me' (*kawalah aku betakun, aku handak minta tolong*)

'In my opinion, you should break up with her' (*pinanya lah, ikam sarik ja gen*)

### 2.5 Be pessimistic

This strategy redress the H's negative face by explicitly expressing doubt that the conditions for the appropriateness of the S' speech act obtain.

For example:

'Actually, I wanted to come, but I'm afraid you would angry' (*aku tuh handak ai datang, tapi takutan ikam sarik*)

### 2.6 Minimize the imposition

This strategy is used when S wants to minimize the conversation's imposition. For example :

'I just want to ask if you could help me do the dishes' (*kawalah ikam menggani'i aku?*)

### 2.7 Give deference

There are two types of deference realization. First of all, the S humble and abases himself and another. Secondly, the speaker raises H (pays

him a positive face/ satisfies H's wants to be treated as superior). In other words, the S is giving respect. For example :

The use of 'honorifics' word like 'Sir' in the sentence " I'm sorry Sir"Or ' It is an honour to meet you, Mr President' ( Brown and Levinson , 1987)

## 2.8 Apologize

The speaker doesn't want to impose the negative face of the hearer. Hence, the S tries to apologize for doing the FTA. For example :

" I hesitate to trouble you, but.." (*aku supan nah merepoti ikam*)

"I'm so sorry, I didn't mean it' (*maaf banar, aku kada maksud*)

## 2.9 Impersonalize S and H

This strategy is avoiding the use of pronouns I and you. It indicates that S doesn't want to impinge on H. S use 'we',mam,or sir. For example: excuse me, Sir. (*maaf pak*)

## 2.10 State the FTA as a general rule

It is a way of dissociating S and H from particular imposition in the FTA. Hence a way of communicating that S doesn't want to impinge but is forced by the circumstances. For example :

'parking on the double yellow lines is illegal, I will give you a fine'

'passenger will please refrain from flushing toilets on the train'

(*kada boleh parkir disitu, ikam kena denda*)

## 2.11 Nominalize

This strategy is used by changing a word to be a noun. According to Brown and Levinson (1987), the degree of negative politeness runs hand in hand with nouniness. The more nouns are used in something, the less dangerous a FTA. For example :

"Participation in an illegal demonstration is prohibited". The expression is more formal and less imposing than "you participate illegal demonstration, it is prohibited."

## 2.12 Go on record as incurring debt, or as not indebting H

S can redress an FTA by explicitly claiming his indebtedness to H, or disclaiming any indebtedness of H. For example : “I can do it easily for you” (*gampang ja kena kuanuakan*)

### 3 Off record

Off record is described as an indirect strategy. Context and situation are essential elements in understanding this politeness strategy. If a speaker wants to do an FTA but wants to avoid the responsibility, they can do off-record and leave it up to the addressee to decide how to interpret it.

#### 3.1 Give hints

S says something that is not explicitly relevant. Generally, this strategy tends to raise the issue. The information may be a ‘demand’ or ‘request’ from the speaker to the hearer to do something. For example :

‘it is too hot here.’

*‘umaa ailah panas banar sini’*

#### 3.2 Give association clues

Brown and Levinson (1987) define ‘the speaker mentions something associated with either precedent addressee’s experience or mutual knowledge of other interpretation experiences’. In this strategy, S tries to mention a clue to the H that is well-known by H. For example :

‘Are you going to market tomorrow?’ or ‘I suppose, there’s a market tomorrow’ it means S needs a ride to a market

*‘ikam ke pasar lah isuk’* or *‘pinanya, ada pasar isuk tuh’*

#### 3.3 Presuppose

This strategy is applied through an utterance relevant in context and invites H to search for an interpretation of possible relevance just at the level of its presupposition. For example, when someone implicates a criticism on his friend's responsibility to wash the car, ‘I washed the car again’

*‘bebasuh pulang nah aku’*

#### 3.4 Understate

It is a way to generate implicatures by saying less than is required to express understatements. For example, when someone doesn’t like the new room. She says, “ya, it’s enough’

*'bungas ja pang'*

### 3.5 Overstate

The speaker exaggerates or chooses a point scale that is higher than the real situation or makes an important situation. For example, 'I tried to make a call million times, but she never pick it up' or in Banjarese *'dah kukiyau inya beratus kali kadada inya menjawab'*

### 3.6 Use tautologies

Tautology is a strategy that makes S tries to encourage H to look for an informative interpretation of the non-informative utterance. For example, 'you are a man, why don't you do something about it' or 'promise is a promise, you didn't come last night'. In Banjarese *'pian tu lakian, beapakah situ'*

### 3.7 Use contradictions

The speaker stated two contradictive things because he cannot tell the truth to the H. the S tries to encourage H to look for an interpretation. For example :

A : 'Are you mad ?'

*'sarik kah ikam?'*

B : 'well.. maybe yes, maybe not'

*'pinanya iya, pinanya kada'*

### 3.8 Be ironic

This strategy is used by saying the opposite of what he means the speaker can indirectly convey his intended meaning. For example, 'great.. you always come on time" or in Banjarese *'harat, pian kada belelambat'*. In this context, the S wants to tell the H is always come late.

### 3.9 Use metaphors

The speaker uses a word that describes a first subject as equal to a second subject. For example, 'that room is like trash can' or *'kamar tuh pina kaya sampah'* where the room is so smelly

### 3.10 Use rhetorical questions

This strategy is done by raising questions that have no intention of obtaining an answer or being implicated in FTA. For example, 'how many



times I tell you?’ or in Banjarese ‘berapa kali lagi kusambat wadah ikam’ the S has to tell the H many times, but H still doesn’t understand.

### 3.11 Be ambiguous

This strategy creates ambiguity between the literal meaning and possible implication. For example, ‘lovely neighborhood, huh?’ or in Banjarese ‘*bungasnya lah areanya,iya lo?*’. The utterances it could mean a compliment or insult.

### 3.12 Be vague

The S tries to be vague on what object he refers to and what kind of offense he addresses to the hearer. For example, ‘I’m going to you-know-where’ or ‘*aku handak tulak wadah ikam-tau-sorang?*’. The S used expression that refers to a particular place that he tried to be vague.

### 3.13 Over-generalize

The strategy is done by stating an instant rule to offend the hearer. Then H has the choice of deciding whether the general rule applies to him. For example, ‘big boy, don’t cry’ or ‘*orang ganal kada menangis?*’. In this context, mature people don’t cry easily.

### 3.14 Displace hearer

In this strategy, the S doesn’t address the FTA to the H directly but pretends to address it to someone else. Wish the actual target will see that FTA is aimed at him. ‘ray, bring me the spoon’ or ‘*ray,unjuki aku sendok?*’. It means the S pointed to his wife to bring him a spoon.

### 3.15 Be incomplete; use ellipsis

The strategy is used when S is incomplete in delivering the request or means. S got a headache and ask H to get aspirin. He just says ‘Oh sir, a headache’ or ‘*mauknya kepalaku heh..?*’

## 4 Don’t do the FTA

This strategy is S avoids offending H at all with this particular FTA. In conclusion, S fails to achieve his desired communication. The speaker does nothing and keeps silent.

According to Scollon&Scollon, the politeness system has two variables: power (P), distance (D). The politeness system are :

## 1. SYMMETRICAL

### 1.2 Deference Politeness System (-P, +D)

Scollon and Scollon stated that it refers to equal participants in terms of position, but they do not have a close relationship. For example, in the relationship between professional colleagues who do not know each other well. However, they would treat each other equally and give respect for their academic positions.

### 1.3 Solidarity Politeness System (-P,-D)

It refers to the system where the participants feel or express closeness to each other (Scollon&Scollon:2001). For example, two friends have a conversation and show a solidarity politeness system. Power (-P) or distance (-D) are not involved between them.

## 2. ASYMMETRICAL

### 2.1 Hierarchical politeness system (+P, +/-D)

In this system, the participants recognize and respect the social differences. For example, the conversation between the employer and the employee.

Yassi (1996,2011) suggested a theoretical framework of politeness, which adapts from Brown & Levinson's and Scollon & Scollon's framework. Yassi developed a politeness theoretical framework by introducing a new politeness system which have been proven to be more effective and compatible for heritage languages in Indonesia. In governing politeness strategies employed by the participants in an interaction, there are six types of social relation patterns proposed by Yassi, which assign to three contextual variables as the adaptation from Brown & Levinson and Scollon & Scollon framework, where P stands for power, D stands for distance, and K stands for kinship. The -/+ denotes the absence or the present of the given character respectively (Yassi, n.d.). The six types of politeness strategies are as follows:

### 1. SYMMETRICAL RELATIONS

#### 1.1 Deference in non-kinship (-P,+D,-K)

Power is not involved between the interlocutors, but there is social distance between them and there is no kinship relation. For example : interaction among strangers.

#### 1.2 Deference in kinship (-P,+D,+K)

Power is not involved between the interlocutors. There is social distance and kinship relationship between the participants. For example: interaction among distant relatives.

#### 1.3 Intimacy in non-kinship (-P,-D,-K)

Power and social distance are not involved between the interlocutors. There is no kinship relation between the participants. For example : interacting among friends, colleagues, and close friends.

#### 1.4 Intimacy in kinship (-P,-D,+K)

Power and social distance are not involved between the interlocutors. There is kinship relation between the participants. For example : interaction among family members.

## 2. ASYMMETRICAL RELATIONS

### 2.1 Hierarchy in non-kinship (+P,+D,-K)

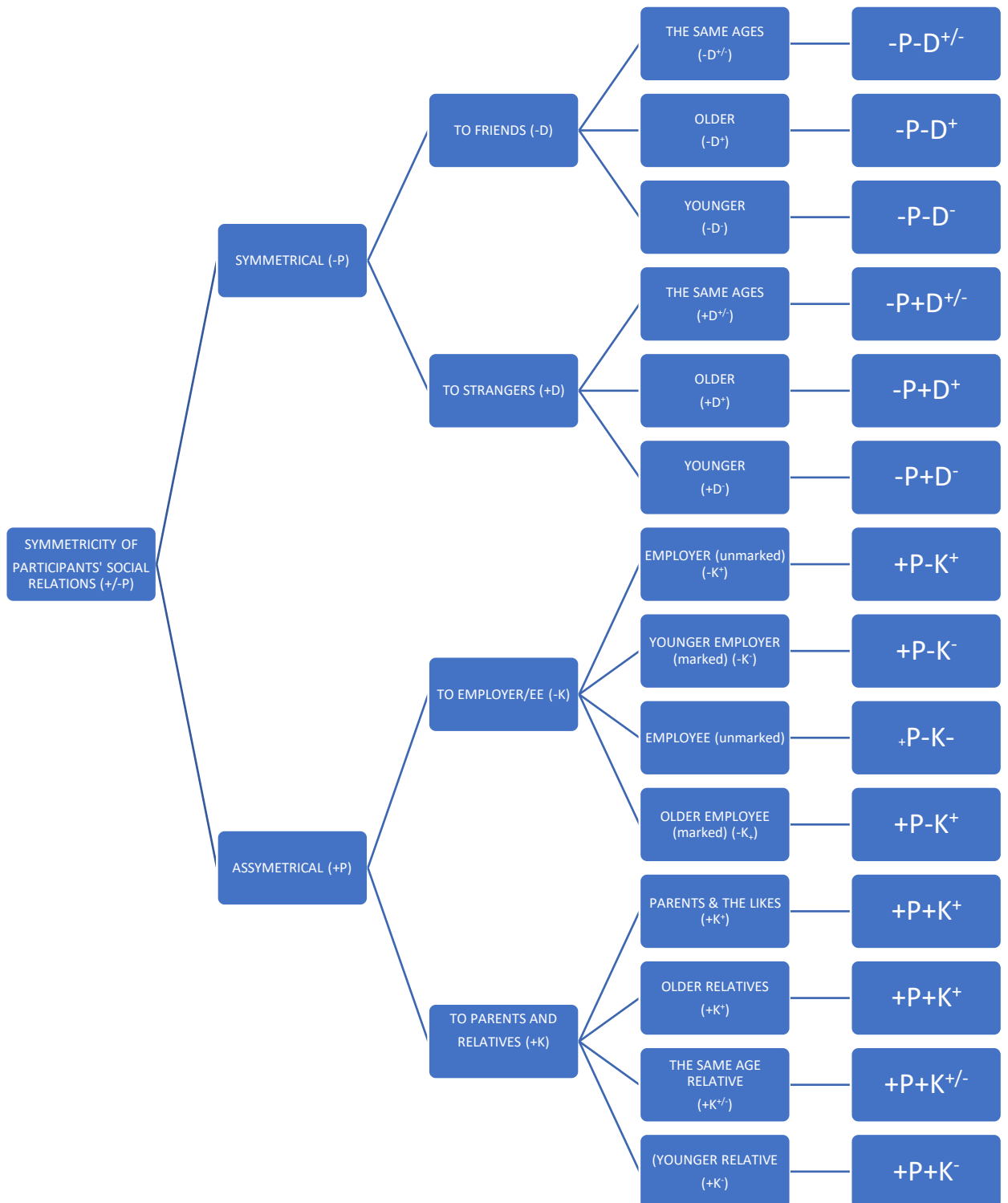
One of the participants has more power, and social distance is involved between the interlocutors. There is no kinship relation between the participants. For example: interaction between superordinate and subordinate, seniors and juniors.

### 2.2 Hierarchy in kinship (+P,-D,+K)

One of the participants has more power, and there is no social distance between the interlocutors. There is kinship relation. For example : interaction between parents and children, uncle/aunt and nephew/niece, grandparents and grandchildren, etc.

Despite the popularity of Brown and Levinson's theoretical framework, this theoretical framework has gone through various developments, especially in studies based on Asian cultures. For example, Yassi (1996,2011,2012,2016,2020,2021) suggests that European and American cultures are different from Asian cultures. European cultures emphasize distance aspects, American cultures emphasize intimacy, and Asian cultures emphasize deference aspects (Yassi, 2017). Yassi's

politeness theory framework is an adaptation of the development of Brown and Levinson's (1987) and Scollon and Scollon's (1983) politeness theories. The social relation symmetricity model of politeness theoretical framework is as follows:



Picture 1. Social Relation Symmetricity Model of Politeness Theoretical Framework

The participants' social relationship is divided into asymmetrical social relations and asymmetrical social relations. In the symmetrical social relation, which is labeled as [-P], the line goes into two; talking to friends, labeled as [-D] and talking to strangers, labeled as [+D]. Talking to friends comprises three categories; (1) friends of the same ages, labeled as [-D<sup>+/-</sup>], (2) older friends, labeled as [-D<sup>+</sup>], and (3) younger friends, labeled as [-D<sup>-</sup>]. Talking to strangers labeled as [+D] generates three categories as well; (1) strangers of the same ages, labeled as [+D<sup>+/-</sup>], (2) older strangers, labeled as [+D<sup>+</sup>], and (3) younger strangers [+D<sup>-</sup>]. In the asymmetrical social relation, which is labeled as [+P], the line goes into two; talking to employers/employees, labeled as [-K], and talking to parents and relatives, labeled as [+K]. Talking to employers/employees comprises four categories; (1) to employers of the same ages or older - unmarked, labeled as [-K<sup>+</sup>], (2) to younger employers - marked, labeled as [-K<sup>-</sup>], (3) to employees of the same ages or younger - unmarked, labeled as [-K<sup>-</sup>], and (4) to older employees – marked, labeled as [-K<sup>+</sup>]. Talking to parents and relatives falls into four categories; (1) to parents and the likes, labeled as [+K<sup>+</sup>], (2) to older relatives, labeled as [+K<sup>+</sup>], (3) to relatives of the same ages, labeled as [+K<sup>+/-</sup>], and (4) to younger relatives, labeled as [+K<sup>-</sup>], where [P] stands for power, [D] stands for distance, and [K] stands for kinship. The following is the complete configuration of the framework.

Symmetricity of participants' social relation [+/-P]:

- 1.1.1 A symmetrical social relation [-P]
- 1.1.2 To friends [-D]
- 1.1.3 Talking to friends of the same ages, labeled as [-P-D<sup>+/-</sup>]
- 1.1.4 Talking to older friends, labeled as [-P-D<sup>+</sup>]
- 1.1.5 Talking to younger friends, labeled as [-P-D<sup>-</sup>]
- 1.1.6 To strangers [+D]
- 1.1.7 Talking to strangers of the same ages, labeled as [-P+D<sup>+/-</sup>]
- 1.1.8 Talking to older strangers, labeled as [-P+D<sup>+</sup>]
- 1.1.9 Talking to younger strangers, labeled as [-P+D<sup>-</sup>]

- 1.1.10 An asymmetrical social relation [+P]
- 1.1.11 To employers/employees [-K]
- 1.1.12 Unmarked: talking to employers of the same ages or older, labeled as [+P-K<sup>+</sup>]
- 1.1.13 Marked: talking to younger employers, labeled as [+P-K<sup>-</sup>]
- 1.1.14 Unmarked: talking to employees of the same ages or younger, labeled as [+P-K]
- 1.1.15 Marked: talking to older employees, labeled as [+P-K<sub>+</sub>]
- 1.1.16 To parents and relatives [+K]
- 1.1.17 Talking to parents and the likes, labeled as [+P+K<sup>+</sup>]
- 1.1.18 Talking to older relatives, labeled as [+P+K<sup>+</sup>]
- 1.1.19 Talking to relatives of the same ages, labeled as [+P+K<sup>+/-</sup>]
- 1.1.20 Talking to younger relatives, labeled as [+P+K<sup>-</sup>]

### **2.3 American**

Americans are the citizens and nationals of the United States of America. In term of speech, there are several differences between American and British. The group of people using rhotic speech. Not only that, American have their own spelling and vocabulary differences.

### **2.4 Banjarese**

Banjar language is the native language used by the Banjarese people of South Kalimantan, Indonesia. Especially on the island of Kalimantan, Banjarese can be considered a lingua franca, as it is used widely in three of the four provinces of Kalimantan. Banjar language is divided into two major dialects; the upper river dialect (Banjar Hulu) and downriver dialect (Banjar Kuala). Banjarese has no exact standardization of its language, but Banjar Kuala is considered more prestigious than Banjar Hulu in terms of dialect. Banjar Kuala is used by people who live in Banjarmasin, Banjar, Banjarbaru and Barito Kuala regency. Banjar Hulu is used by people who live in Tapin, Hulu Sungai Selatan, Hulu Sungai Tengah, Hulu Sungai Utara, Tabalong, and Balangan. The geographical situations influence the distinction between the two kinds of the Banjarese language in Kalimantan.

#### **2.4.1 Banjarese personal pronouns**

Indonesian people is one of the society that avoid to use the direct pronoun for the second person as in *anda* or you. In using addressing form, there are several factors that influence the participants such as age, lineage, and circumstance (Burt & Wales, 1998). In addition, the social factors also play a role ; social status, sex, family relationship, occupational hierarchy, transactional status, race or degree of intimacy. The use of personal pronoun reflects the identity and the relationship. It might be used in official and unofficial situation, depends on the degrees of intimacy, social status, age, sex distinction and marital status. (Arapah & Mu'in, 2017). Banjarese also has the politeness distinction like the other province of Indonesia, there are three level of politeness on the use of personal pronouns as it is shown in Table below.

*Table 1.*

Level of politeness	1 <sup>st</sup> person pronoun		2 <sup>nd</sup> person pronoun		3 <sup>rd</sup> person pronoun	
	Singular (I)	Plural (we)	Singular (you)	Plural (you)	Singular (he, she, it)	Plural (they)
I (polite)	Ulun	Kami	Pian	Buhan pian	Sidin , nang ini/nang itu	Buhan sidin
II (neutral)	Aku	Kami	Ikam	Buhan ikam	Inya , nang ini/nang itu	Buhan inya
III (considered rude)	Unda	Kami	Nyawa	Buhan nyawa	Inya , nang ini/nang itu	Buhan inya



## 2.5 Conceptual Framework

