

A THESIS

**THE INTERPLAY BETWEEN POLITENESS STRATEGIES AND
EDUCATIONAL BACKGROUND IN A KINSHIP DOMAIN**

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**POST GRADUATE PROGRAM OF ENGLISH LANGUAGE STUDIES
FACULTY OF CULTURAL SCIENCES
UNIVERSITAS HASANUDDIN
MAKASSAR
2023**

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Thesis

As a particular fulfillment to achieve Master Degree

Program
English Language Studies

Prepared and Submitted by

Rizki Ashariah Sarwin

To

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Truthfully states that this thesis was the result of my own work. If it is proven later that some part of entire part of this thesis is the work of others, I am willing to accept any sanctions for my dishonesty.

Makassar, 22 November 2023



Rizki Ashariah Sarwin

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillah, praise be to Allah SWT who has given blessings to the researcher in the completion of this thesis. Then, praises are also addressed to our Prophet Muhammad SAW who has guided us to the better life today. This thesis is submitted as the final requirement in accomplishing master degree at English Language Study, Hasanuddin University. In arranging this thesis, a lot of people have provided motivation, advice, and support for the researcher. Therefore, the researcher would like to express thanks and highest appreciations to all of them in the following.

1. The researcher would like to deliver her deepest gratitude to her beloved parents, **Sarwin S.Pd., M.M** and **Losi Ida S.Pd** for all the prayers, support, love and belief that kept the researcher's motivation high during this process, and this result also dedicated to her late sister **Intan Firliyan Sarwin**.
2. The researcher expresses her deep gratitude to the Dean of Faculty of Cultural Sciences Hasanuddin University, **Prof. Dr. Akin Duli, M.A.** Head of the English Language Studies department, **Prof. Dr. Harlinah Sahib, M.Hum.**
3. The researcher expresses her deep appreciation to **Prof. Dr. Abdul Hakim Yassi, Dipl. TESL. MA**, and **Dr. Sukmawaty, M.Hum** as the researcher's first and second consultant for their valuable guidance, support, encouragement, and their precious time in completing this research and writing this thesis.
4. The researcher expresses her deep appreciation to **Prof. Dr. Noer Jihad Saled, M.A.**, **Prof. Dr. Harlinah Sahib, M.Hum.**, and **Dra. Herawaty Abbas, M.Hum., M.A., Ph.D** as the researcher's examiners for offering useful feedback, suggestion, and correction

during examinations as well as their help during the process of this thesis writing.

5. The researcher also delivered the biggest thank to **all lecturers of English Language Studies, Post Graduate Program, Universitas Hasanuddin** for their ton of knowledge and all **administrative staffs** for their ministration, valuable help, and support.
6. The researcher also dedicated her special thanks to **all friends in English Language Studies** for all their supports.

Finally, the researcher also like to thank everyone who has been there for her emotionally and intellectually during this process. The researcher hopes that this thesis will be useful to students of English Language Studies as well as future research on related topics. The researcher realized that this thesis is far from ideal, thus any suggestions or criticisms for improving this work will be greatly appreciated. Thank you.

Makassar, November 2023

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ABSTRACT

RIZKI ASHARIAH SARWIN. *The Interplay Between Politeness Strategies and Educational Background in a Kinship Domain* (supervised by Abdul Hakim Yassi and Sukmawaty).

This research aims (1) to analyze the differences of politeness strategies used by Wawonii speakers compared to American in daily conversations, and (2) to explore the educational background defined politeness strategies of Wawonii speakers compared to American. The research used the quantitative research method. Wawonii data were collected from 32 respondents in North East Wawonii through questionnaire, observation, interview, and recorded dialogue form of speech. American data were taken from transcribed conversations of selected movies. The research result found that Wawonii and American speakers used four of the Politeness Strategies by Brown and Levinson. They were Bald-on-record, Positive Politeness, Negative Politeness, and Off-record. Furthermore, this research also found that the politeness systems of young and older people are almost similar, for instance, both systems showed 93,75% of speakers used deferent speech variety when talking to Parents-in-law. Meanwhile, when adding the educational background, the result showed more variations in politeness systems. Despite having age differences the older and younger family members can have conversations in mixed and casual varieties due to the influence of the educational background of speakers. For instance, the politeness systems by well-educated showed 37,5% of speakers used mixed speech variety and 56,25% of speakers used casual speech variety when talking to older cousins. Therefore, in Wawonii notably in North East Wawonii the educational background of speakers is the factor that significantly defined the choice of people's utterances compared to the variable of age. Hence, this research concluded that educational background influenced the politeness strategies of Wawonii speakers but not of American.

Keywords: politeness strategies, educational background, kinship



ABSTRAK

RIZKI ASHARIAH SARWIN. *Interaksi antara Strategi Kesopanan dan Latar Belakang Pendidikan dalam Ranah Keekerabatan* (dibimbing oleh Abdul Hakim Yassi and Sukmawaty).

Penelitian ini bertujuan (1) menganalisis perbedaan-perbedaan strategi kesopanan yang digunakan oleh penutur bahasa Wawonii dan dibandingkan dengan penutur Amerika dalam percakapan sehari-hari dan (2) mengeksplorasi latar belakang pendidikan yang menentukan strategi kesopanan penutur Wawonii dibandingkan dengan penutur Amerika. Penelitian ini menggunakan metode penelitian kuantitatif. Data dikumpulkan dari 32 responden di Wawonii Timur Laut melalui kuesioner, observasi, wawancara, dan rekaman dialog. Data Amerika diambil dari transkripsi percakapan film-film yang terpilih. Hasil penelitian menemukan bahwa penutur bahasa Wawonii dan Amerika menggunakan empat strategi kesopanan Brown dan Levinson, yakni *bald-on-record*, *positive politeness*, *negative politeness*, dan *off-record*. Selain itu, penelitian ini juga menemukan bahwa sistem kesopanan orang yang lebih muda dan orang yang lebih tua hampir sama. Misalnya, kedua sistem tersebut menunjukkan 93,75% penutur menggunakan ragam tutur yang sopan ketika berbicara dengan mertua. Sementara jika menambahkan latar belakang pendidikan, hasilnya menunjukkan lebih banyak variasi sistem kesopanan. Meskipun memiliki perbedaan usia, anggota keluarga yang lebih tua dan lebih muda dapat melakukan percakapan campuran dan santai karena pengaruh latar belakang pendidikan pembicara. Contohnya, sistem kesantunan yang dilakukan oleh penutur yang berpendidikan tinggi menunjukkan 37,5% penutur menggunakan ragam tutur campuran dan 56,25% penutur menggunakan ragam tutur santai ketika berbicara dengan sepupu yang lebih tua. Oleh karena itu, di Wawonii, khususnya Wawonii Timur Laut, latar belakang pendidikan penutur merupakan faktor yang secara signifikan menentukan pilihan ujaran masyarakat dibandingkan dengan variabel usia. Oleh karena itu, penelitian ini menyimpulkan bahwa latar belakang pendidikan memengaruhi strategi kesopanan penutur bahasa Wawonii, namun tidak memengaruhi strategi kesopanan penutur Amerika.

Kata kunci: strategi kesopanan, latar belakang pendidikan, keekerabatan



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CHAPTER I

INTRODUCTION

This chapter presents a background of the research, research questions, research objectives, significance of the research, and limitations of the research.

A. Background

Politeness modes play a vital role in guiding people in using the language to prevent conflict. As stated by Watts (2003: 9) politeness is something that must be learned and practiced rather than something that is born with humans. People have been introduced to and taught about appropriate behavior by parents, teachers, and others who are regarded as educated and informed about it since birth. In addition, people were taught to be polite in all aspects of life, whether acting or speaking. That is why education teaches not only about basic facts and job skills but also cultural norms and values.

In every place, people have their understanding of what is called polite and impolite. For instance, Indonesian and American cultures have different perspectives on politeness. In Indonesia, hierarchy in Indonesian families is important. The wife should respect and obey her husband, and children should respect and obey their parents. Younger people should defer to elder grandparents, aunts, and uncles (Piercy, et.al., 2005:333). On the other hand, American culture 'politeness' correlates reasonably well with 'friendliness' (Watts, 2003:13).

Furthermore, politeness is one of the branches of Pragmatics. According to Yule (1996:3), Pragmatics is concerned with the study of meaning as communicated by the speaker (or writer) and interpreted by a listener (or reader). In other words, the speaker and hearer as the actors of communication.

Moreover, several studies and experts have examined this in detail about the politeness phenomena. One of the most famous theories is Politeness Strategies from Brown and Levinson. Therefore, by adapting Brown and Levinson's as well as Scollon and Scollon's theory, Yassi proposed a new framework. Yassi (1996:2) added the social variables of weight into four, it is the

kinship aspect. Yassi categorized an interaction into six types of social relation patterns governing politeness strategies employed by the participants in an interaction. In addition, Yassi (2021) proposed a new framework called the 'social relation symmetry model'. This framework uses age variables, which are divided into older, the same age, and younger than the speaker.

Moreover, there has been research done on politeness in Indonesian and English languages, including the local languages of Indonesia. However, it is still rare to find research about politeness in one particular local language in South East Sulawesi called the Wawonii language. As a result, the researcher chose to conduct the research in Wawonii notably in North East Wawonii. On the other hand, as the English language also has many different varieties, the researcher chose to concentrate the research on American English.

As mentioned before, several studies have been conducted to analyze the politeness strategies in various languages. The studies typically use the variable age as the main factor that influences people to use politeness strategies. Typically, the superior has the choice to use casual or formal strategies over the inferior, while the inferior can only use formal strategies. However, based on the researcher's observation of Wawonii speakers in North East Wawonii, the researcher found some phenomena that were different from the typical research. For instance, a nephew who is younger than his uncle but has higher education can also use mixed even casual speech variety. Another example is older and younger cousins who are both categorized as well educated have the same chance in choosing formal, mixed, and casual speech variety when interacting with each other. In addition, a daughter only should use deferent or formal strategies when talking to her parents, in fact can also use mixed and casual speech variety.

Therefore, some phenomena above are influenced by the educational background of the speakers. When the speakers have higher education, the speakers have many chances to choose speech varieties despite being older or younger. Thus, this research found that in Wawonii notably in North East

Wawonii the educational background of speakers is the factor that significantly defined the choice of people's utterances compared to the variable of age. It is revealed that educational background has a greater impact than age in employing politeness strategies. Despite the age difference, family members or relatives can converse in mixed even casual speech varieties. However, this variable did not affect the politeness systems of Americans. Furthermore, this research was also conducted to find the differences between the politeness strategies of Wawonii and Americans.

B. Statement of the Problem

Based on the background of the research, the researcher finds out some problems, such as:

1. There are some politeness strategies used by Wawoniiese and American in daily conversation.
2. The educational background of speakers determined the choice of politeness strategies especially in Wawonii.

C. Research Questions

From the description in the background and statement of the problem, the researcher formulates the research question:

1. What are the differences of politeness strategies used by the speakers of Wawonii compared to American in daily conversations?
2. How do the educational backgrounds define the politeness strategies of Wawoniiese compared to American?

D. Research Objectives

Based on the research question above, the research objective of this research are:

1. To analyze the differences of Politeness Strategies used by the speakers of Wawonii compared to American in daily conversations.
2. To explore the process of educational background defined the politeness strategies of Wawoniese compared to American.

E. Significance of the Researched

The researcher expected two significances from conducting this research; those are theoretical and practical significance:

1. Theoretically, this research intends to give more information to the readers about the theory of politeness strategies, especially in the Wawonii language and American. Besides that, this research hopefully can be used as a reference in conducting similar research for other researchers.
2. Practically the result of this research can provide a better understanding of how Wawoniiese and Americans used politeness in their daily life. Thus, this research also can be a reference to the reader who is interested in researching or studying the local language, especially in Wawonii in consideration of the many aspects that have not been explored about the culture and the language itself.

F. Scope of the Researched

The research focused on the daily conversation of society in the district of North East Wawonii who has family relations and conducted the study in Noko, Baho Bubu, and Tangkombuno and the conversation will be analyzed in asymmetrical the relation of family or relative of Yassi's framework. Furthermore, because the Wawonii and American languages are from different cultures, the researcher conducts a comparison analysis.

CHAPTER II

REVIEW OF RELATED LITERATURE

This review of related literature consists of four sub chapters. They are previous studies, theoretical reviews, research roadmap, and conceptual frameworks

A. Previous Studies

Research dealing with Pragmatics study, especially politeness strategies has been researched by some researchers on various topics. These studies have revealed the profiles of politeness in different cultures and of different contexts. The interest in politeness has attracted the attention of many researchers because politeness links people to interact in a more harmonious life. Brown and Levinson's (1987) politeness theory is widely regarded in linguistic pragmatics and has had a considerable impact on politeness research.

The first research was conducted by Winiharti & Salihah (2017) entitled *How Betawinese Family Implement Politeness in Their Daily Conversation*. This research focused on the daily conversations of one family of six (father, mother, three girls, and one son). Furthermore, the research used qualitative and found that there were four strategies implied by the members of the Betawinese family, namely: bald on record, off record, positive politeness, and negative politeness. Moreover, the research also stated that there are two factors that influence the interaction of the members of the family, they are the status of family members within the family itself and the intensify of inter-speaker meetings.

The next research was conducted by Yetty (2018) with the title *Politeness Strategy on Social Interaction Used by Munanese*. This research aims to investigate the differences in politeness strategy used by the Munanese dialect Gu. The researcher conducted the study under the framework of Brown and Levinson's politeness strategies theory supported by Yassi's theory. Furthermore, by using the descriptive qualitative method researcher found the

pattern of politeness that has similarities and also differences with Yassi's theory.

Another research on politeness in local languages in Indonesia was conducted by Delima, et al. (2019) with the title *Maksim Kesantunan Berbahsa Wawonii*. This research has the purpose of analyzing types of politeness maxims by using Leech's theory. The research used the descriptive qualitative method. Furthermore, the research found seven maxims that occur in the interaction of the society of East Wawonii, the tact maxim, generosity maxim, approbation maxim, agreement maxim, sympathy maxim, and consideration maxim.

The next research also about politeness in local languages was conducted by Fatimah (2021) with the title *Ideology and Politeness Strategies used by American and Buginese with Special Reference to Bone*. The research focused on how expectation influenced politeness strategies by Buginese in Bone. By using a descriptive qualitative approach the research has the result that Buginese people tend to use negative politeness while on the other hand; Americans tend to use positive politeness.

In contrast to the previous studies, which employed qualitative research methods, this study used quantitative research methods. This research also analyzed the daily conversation of family members not just in one household, unlike the first previous study. In addition, although the third previous study also took place in Wawonii, the difference is that the research was conducted in East Wawonii, notably in Munse village. Meanwhile, the researcher's research was conducted in North East Wawonii and took Noko, Baho Bubu, and Tangkombuno villages as the sample of the research. Other differences were the research design and the theory of politeness. Furthermore, the previous studies above discuss the politeness strategies in English and local languages. However, none of them investigated more about the impact of speakers' educational backgrounds on their use of politeness strategies. Therefore, this research focused on the politeness strategy used by Wawonii and American

speakers, as well as the influence of the educational background of the speakers in defining the politeness systems.

B. Theoretical Background

1. Pragmatics

Language, as a system of communication in society, has a way of expressing different things with the same utterances. Pragmatics is one of the studies that reveal language and other factors that influence it.

Yule (1996:3) stated that Pragmatics is concerned with the study of meaning as communicated by the speaker (or writer) and interpreted by a listener (or reader). In other words, the speaker and hearer is the actor of communication. The way people use language is different from each other. How polite the utterances are also based on the interpretation of both. Besides Yule also define pragmatics as the study of speaker meaning, contextual meaning, how more gets communicated than is said, and as the expression of relative distance.

Levinson (1983:9) stated that Pragmatics is the study of just those aspects of the relationship between language and context that are relevant to the writing of grammars.

Similar to previous experts, Griffiths (2006:1) described Pragmatics as the study that is concerned with the use of these tools in meaningful communication and as a study about the interaction of semantic knowledge with our knowledge of the world, taking into account contexts of use.

On the other side, Cruse (2006:136-137) explored the definition of this study by comparing it with semantics. While semantics deals with context-independent aspects of meaning; pragmatics deals with aspects where context must be taken into account. Context is understood here in a broad sense that includes previous utterances (discourse context), participants in the speech

event, their interrelations, knowledge, and goals, and the social and physical setting of the speech event.

Thus, by making the comparison of the two studies Cruse (2006:136-137) stated the definitions have consequences in terms of what is included in pragmatics, but there is a fair measure of agreement that the following belong to pragmatics: politeness phenomena, reference, and deixis, implicatures, and speech acts. Practitioners of linguistic pragmatics have a preference for aspects of language use that are amenable to broad generalizations, which are language and culture-independent, and which can be correlated with language structures.

Thus, Pragmatics is the type of study that explores how a great deal of what is unsaid is recognized as part of what is communicated. It is related to human interaction. In interaction with others, people have to respect each other in order to have good interaction. To respect others, people have to consider politeness. Therefore, politeness becomes one of the units to be studied in pragmatics.

According to Cruse (2006:131), politeness is a matter of minimising the negative effects of what one says on the feelings of others and maximising the positive effects (known as 'negative politeness' and 'positive politeness' respectively). Politeness can also be either speaker-oriented or hearer-oriented. Speaker-oriented politeness involves not saying things about oneself that would place one in a favorable position relative to the hearer; boasting, for instance, is for this reason inherently impolite. Utterances that directly involve the hearer fall into the domain of hearer-oriented politeness.

In addition, Ide and Lakoff (2005:5) stated that Politeness is the quality achieved by education or *polish* in the social arts: it goes beyond the bare minimum required to keep a society cohesive and is seen as an adornment to a person's behavior.

Yule (1996:60) stated that politeness, within an interaction, is defined as the means employed to show awareness of another person's face. Furthermore,

he emphasizes that there is a specific type of politeness at work within interaction. To describe it, it is necessary to use the concept of face which, as a technical term, means the public self-image of person and reflect that emotional and social sense of self that each person has and expects everyone else to realize. Politeness is perceived in situations of social distance or closeness. Respect and deference are used to show awareness for another person's face when that other looks socially distant.

Lakoff (1990:34) defined politeness as "a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange".

Moreover, Brown and Levinson (1987) viewed politeness as a complex system for softening face-threatening acts. There are five parts to the strategy: bald on record, positive politeness, negative politeness, off record, and don't do the FTA. These strategies are used to save the hearer's face; thus, the speaker has a variety of strategies to choose from depending on the context.

2. Politeness Strategies

In Brown and Levinson's theory, there is a term called 'face'. This term can be defined as the public self-image that every member wants to claim for himself, consisting of two related aspects, negative face as the basic claim to territories, personal pre-serves, rights to non-distraction - i.e. to freedom of action and freedom from imposition and positive face: the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants (1987:61).

a. Bald on record

Bald-on-record strategies usually do not pursue minimizing the threat to the hearer's face, but there are ways that bald-on-record politeness can be used in trying to minimize FTA implicitly. The use of this strategy can lead to embarrassing the addressee, therefore this strategy is often employed in the situation where the speaker and hearer have a close relationship, for instance as a family or close friends.

People can say things literally or 'on record'. The actor wants to communicate content directly, to the point without any ambiguity. Brown and Levinson (1987:94-101) outline various cases in which one might use the bald on-record strategy, including:

1. Cases of non-minimization of the face threat

▪ Great urgency or desperation

Where maximum efficiency is very important, and this mutually known to both speaker and hearer, no face redress is necessary. In case of great urgency or desperation, redress would actually decrease the communicated urgency (Brown and Levinson, 1987:95-96)

▪ Use metaphorical urgency

Metaphorical urgency perhaps explains why orders and entreaties (or begging), which have inverted assumptions about the relative status of speaker and hearer, both seem to occur in many languages with the same superficial syntax namely imperatives (Brown and Levinson, 1987:96).

▪ Channel noise

Another motivation of bald on-record FTA is found in cases of channel noise, or where communication difficulties exert pressure to speak with maximum efficiency (Brown and Levinson, 1987:97). Several examples such as;

- Calling across a distance.
- Task-oriented.
- Instruction and recipes.
- Non-redress.

▪ Sympathetic advice or warnings

In doing FTA, speaker conveys that he does care about hearer (and therefore about hearer's positive face), so that no redress is required. Thus, sympathetic advice or warnings may be baldly on record (Brown and Levinson, 1987:98).

- **Granting permission**

Granting permission for something that hearer has requested may likewise be baldly on record (Brown and Levinson, 1987:98).

3. Case of FTA-oriented bald on-record usage

- **Pre-emptively inviting hearer to impinge on speaker's preserve**

For in certain circumstances it is reasonable for speaker to assume that hearer will be especially preoccupied with hearer's potential infringements of speaker's preserve. In these circumstances it is polite, in a broad sense, for speaker to alleviate hearer's anxieties by pre-emptively inviting hearer to impinge on speaker's preserve (Brown and Levinson, 1987:99). There are three areas where one would expect such pre-emptive invitations to occur in all languages.

- Welcoming (or post-greeting).
- Farewells, where speaker insists that hearer may transgress on his positive face by taking his leave.
- Offers, where speaker insists that hearer may impose on speaker.

b. Positive Politeness

Positive politeness strategy emphasizes the common ground of participants. Therefore, it is usually used in groups of friends or between people who know each other fairly well. The strategy is usually used to minimize distance by expressing friendliness and the same interest. Therefore, some strategies of positive politeness include statements of friendship, solidarity, and compliments. This strategy is not only for FTA redress, but generally as a kind of social accelerator, where S has a purpose to come closer to H. Brown and Levinson (1987:101-129) outline fifteen strategies which are indicated positive politeness strategy, namely:

Strategy 1: Notice, attend to H (his interest, wants, needs, goods)

This output suggests that S should notice aspects of H's conditions, including noticeable changes, great possessions, and anything which looks as though H wants S to notice and approve of it.

Strategy 2: Exaggerate (interests, approval, sympathy with H):

Exaggeration is a way to give notice of H's interest more highly. It is often done using exaggerated intonation, stress, and other aspects of prosodic can intensifying modifiers.

Strategy 3: Intensify interest to H

Another strategy of S is to communicate to H that when shares some of his wants it intensifies the interest. S can make a good story to engage H's interest in his story.

Strategy 4: Use in-group markers

By using any of the innumerable ways to convey in-group membership, S can implicitly claim the common ground with H. It is usually carried by the definition of the group for instance address form, language or dialect, jargon or slang, and ellipsis or contraction.

Strategy 5: Seek agreement

S uses the strategy to seek agreement between him and H. This can be done by using safe topics or repetition that allows S to stress his agreement with H and satisfy H's desire to be right or to be corroborated in his opinions.

Strategy 6: Avoid disagreement

Avoiding disagreement is another characteristic of noticing what H speaks. This can be shown in several ways, such as token agreement, pseudo-agreement, white lies, and hedging opinion.

Strategy 7: Presuppose/raise/assert common ground

This strategy included gossip or small talk as a mark of friendship, poin-of view operation to reduce distance between S's and H's point of view, and presupposition manipulations.

Strategy 8: Joke

Joke can be used to emphasize mutual shared background knowledge and value. The strategy is a basic positive politeness technique, like

putting H 'at ease" when requesting, therefore S throws a joke to minimize the FTA.

Strategy 9: Assert or presuppose S's knowledge of and concern for H's wants

Asserting or implying knowledge of H's wants and willingness to fit one's own wants in with them indicates that S and H are cooperators that potentially put pressure on H to cooperate with S.

Strategy 10: Offer, promise

To redress the potential threat of some FTA, S may choose to stress his cooperation with H in another way. Offers and promises are the outcomes of this strategy.

Strategy 11: Be optimistic

S assumes that H wants S's wants for S and will help him to obtain them. Such optimistic expressions of FTA seem to work by minimizing the size of the face by giving expressions like *a little, a bit*.

Strategy 12: Include both S and H in the activity

S uses an inclusive 'we' form when really means 'you' or 'me'. By using this expression, S can call upon the cooperative assumptions and thereby redress FTA.

Strategy 13: Give (or ask for) reasons]

S gives reasons why he wants what he wants. By including H in his practical reasoning and assuming reflexivity (H wants S's wants). H is thereby led to see the reasonableness of S's FTA (or so S hopes).

Strategy 14: Assume or assert reciprocity

The existence of cooperation between S and H may also be claimed or urged by giving evidence of reciprocal rights or obligations obtaining S and H.

Strategy 15: Give gifts to H (goods, sympathy, understanding, cooperation)

S may satisfy H's positive-face wants by actually satisfying some of H's wants. This may be done by action the of gift-giving, not only tangible gifts but also human-relations wants such as the wants to be liked, admired, cared about, understood, listened to, and so on.

c. **Negative politeness**

Negative politeness is redressive action of S to H's negative face, as an action of respect behavior to the hearer. This strategy is the desire to remain autonomous so the speaker is more apt to include an out for the listener thorough distancing, for instance like apology. Brown and Levinson (1987:129-211) outline ten strategies which are indicated positive politeness strategy, namely:

Strategy 1: Be conventionally indirect

S is faced with opposing tensions: the desire to give H an 'out' by being indirect and the desire to go on record. In this case, it is solved by compromise of conventional indirectness, the use of phrases and sentences that have contextually unambiguous meanings which are different from their literal meanings.

Strategy 2: Question, hedge

In the literature, a 'hedge' is a particle, word, or phrase that modifies the degree of membership of a predicate or a noun phrase in a set.

1. Hedges on illocutionary force. It is performative hedges in particular that are the most important linguistic means of satisfying the speaker's wants, don't assume H is able or willing to do A. Hedges on illocutionary force are divided into two: the first is strengtheners, which mainly act as an emphatic hedge, like exactly, precisely, really, for sure. The second one is weakness, those that soften or tentative what they modify, such as *perhaps*, *I guess*, *maybe*, *in fact*.
2. Hedges addressed to Grice's Maxims (quality, quantity, relevance, and manner. The speaker's want to avoid presuming may be

partially satisfied by not assuming that H wants to cooperate, or by not assuming that S's assessment of what would be a contribution to the cooperative enterprise of talking is the same as H's.

3. Prosodic and kinesic hedges. Most of the verbal hedges can be replaced by prosodic or kinesic means of indicating tentativeness or emphasis. The raised eyebrow, the earnest frown, the *umms* and *ahhs* and hesitations that indicate the S's attitude toward what he is saying, are often salient clue to the presence of an FTA.

Strategy 3: Be pessimistic

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

Strategy 4: Minimize the imposition Rx

One way of defusing the FTA is to indicate that Rx, the intrinsic seriousness of the imposition, is not in itself great, leaving only D and P as possible weighty factors. So indirectly this may pay H deference.

Strategy 5: Give deference

By conveying directly the perception of a high P differential, deference serves to defuse potential face-threatening acts by indicating that the addressee's right to relative immunity from imposition is recognized and that S is certainly not in a position to coerce H's compliance in any way. S also can use referent honorifics about something associated with H.

Strategy 6: Apologize

S indicates his reluctance to impinge on H's negative face and thereby partially redress that impingement. To do this, there are four ways to communicate regret or reluctance, they are admit the impingement, indicate reluctance, give overwhelming reason, and beg forgiveness.

Strategy 7: Impersonalize S and H

One way of indicating that S doesn't want to impinge on H is to phrase the FTA as if the agent were other than S, or at least possibly not S or not S alone, and the addressee were other than H, or only inclusive of H.

This strategy is divided into eight ways, performatives; imperatives; impersonal verbs; passive and circumstantial voices; replacement of the pronouns 'I' and 'you' by indefinites; pluralization of the 'you' and 'I' pronouns; reference terms as 'I' avoidance; and point-of-view distancing.

Strategy 8: State the FTA as a general rule

One way of dissociating S and H from the particular impositions in the FTA and hence a way of communicating that S doesn't want to impinge but is merely forced to by circumstances, is to state the FTA as an instance of some general social rule, regulation, or obligation.

Strategy 9: Nominalize

In English, degrees of negative politeness (or at least formality) run hand in hand with degrees of nouniness; that is, formality is associated with the noun end of the continuum.

Strategy 10: Go on record as incurring a debt, or as not indebting H

S can redress an FTA by explicitly claiming his indebtedness to H, or by disclaiming any indebtedness of H, employing expressions for instance in request: *I'd be eternally grateful if you would...*

d. Off record

Off record can be used if S wants to do an FTA, but wants to avoid the responsibility for doing it. S can do it off record and leave it up to the H to decide how to interpret it. Such off-record utterances are essentially indirect uses of language: to construct an off-record utterance one says something that is either more general (contains less information in the sense that it rules out fewer possible states of affairs) or different from what one means (intends to be understood). Therefore, H must make some inference to recover what was intended. Brown and Levinson (1987:211-227) outline fifteen strategies which are indicated positive politeness strategy, namely:

Strategy 1: Give hints

If S says something that is not explicitly relevant, he invites H to search for an interpretation of the possible relevance. The basic mechanism here

is a violation of the Maxim of Relevance. It is accomplished by hints that consist in raising the issue of some desired act A.

Strategy 2: Give association clues

A related kind of implicature triggered by relevance violations is provided by mentioning something associated with the act required of H, either by precedent in S-H's experience or by mutual knowledge irrespective of their interactional experience.

Strategy 3: Presuppose

An utterance of this strategy can be almost wholly relevant in context, and yet violate the Relevance Maxim just at the level of its presuppositions.

Strategy 4: Understate

Understatements are one way of generating implicature by saying less than is necessary. Typical ways of constructing understatement are to choose a point on a scalar predicate (e.g. tall, good, nice) that is well below the point that describes the state of affairs or to hedge a higher point that will implicate the lower actual state of affairs.

Strategy 5: Overstate

If S says more than is necessary and otherwise violates Quantity Maxim, S may also convey implicatures. S may do this by the inverse of the understatement principle by exaggerating or choosing a point on a scale that is higher than the actual scale of affairs. However, the implicatures often lie far beyond what is said.

Strategy 6: Use tautologies

A method of generating inferences by violations of the Quantity Maxim is to utter patent and necessary truths. By uttering a tautology, S encourages H to look for an informative interpretation of the non-informative utterances.

Strategy 7: Use contradictions

Contradictions, irony metaphor, and rhetorical questions involve violations of the Quality Maxim. This may be done by stating two things that contradict each other, S makes it appear that he cannot be telling the truth. Therefore, he encourages H to look for an interpretation that reconciles the two contradictory propositions.

Strategy 8: Be ironic

By saying the opposite of what he means, S can indirectly convey his intended meaning, if there are clues that his intended meaning is being conveyed indirectly.

Strategy 9: Use metaphors

The use of metaphor is perhaps usually on record, but there is a possibility that exactly which of the connotations of the metaphor S intends may be off record.

Strategy 10: Use rhetorical questions

This strategy can be accomplished by asking a question with no intention of obtaining an answer to break sincerity conditions of questions, that S wants H to provide him with the indicated information.

Strategy 11: Be ambiguous

Purposeful ambiguity may be achieved through metaphor since it is not always clear exactly which of the connotations of a metaphor are intended to be invoked.

Strategy 12: Be vague

S may go off record with an FTA by being vague about who the object of the FTA is, or what the offense is.

Strategy 13: Over-generalize

Rule instantiation may leave the object of the FTA vaguely off record. S can use proverbs through implicatures may be conventionalized to the extent of being on record.

Strategy 14: Displace H

S may go off record as to who the target for his FTA is, or he may pretend to address the FTA to someone whom it wouldn't threaten, and expect the real target will see that the FTA is aimed at him.

Strategy 15: Be incomplete, use ellipsis

Elliptical utterances are legitimated by the various conversational context in answers to questions. But they are also warranted in FTAs. By leaving an FTA half undone, S can leave the implicature 'hanging in the air', just as with rhetorical questions.

e. Don't do the FTA

This strategy is simply that S avoids offending H at all with this particular FTA. Hence, S also fails to achieve his desired communication because S only keeps silent and not doing anything to express his wants.

3. Yassi Symmetry Framework

Another theoretical framework of politeness that should be taken into account is Yassi (1996, 2011). As suggested by his data of Makassarese culture, Yassi (1996,2011), adapting Brown and Levinson's as well as Scollon and Scollon's framework, developed a politeness theoretical framework by introducing a new politeness system which has been empirically proven to be relatively more effective and compatible for heritage languages in Indonesia, see for instance Yassi 2011, 2012, 2016a, 2016b, and 2016c. Based on Yassi (1996:2), he add the social variables of weight into four, it is kinship aspect. Kinship refers to the relationship between speaker and hearer; it can be family, close friend, neighbor, or other connections. In this addition the theory can be found in Makassarese and Buginese culture.

Before Yassi (2018:5) categorized an interaction into six types of social relation patterns governing politeness strategies employed by the participants in an interaction, namely Deference in non kinship (-P, +D, -K); Deference in Kinship (-P, +D, +K); Intimacy in non-kinship (-P,-D,-K); Intimacy in kinship (-P,-D,+K), Hierarchy in non-kinship (+P,+D,-K); and Hierarchy in kinship (+P,-D,+K).

Furthermore, Yassi (2021) proposed new framework as the development of the previous one. Social relation symmetry model of politeness theoretical framework. This framework uses age variables, which are divided into older, the same age, and younger than the speaker. Yassi's framework can be seen in Figure 1.

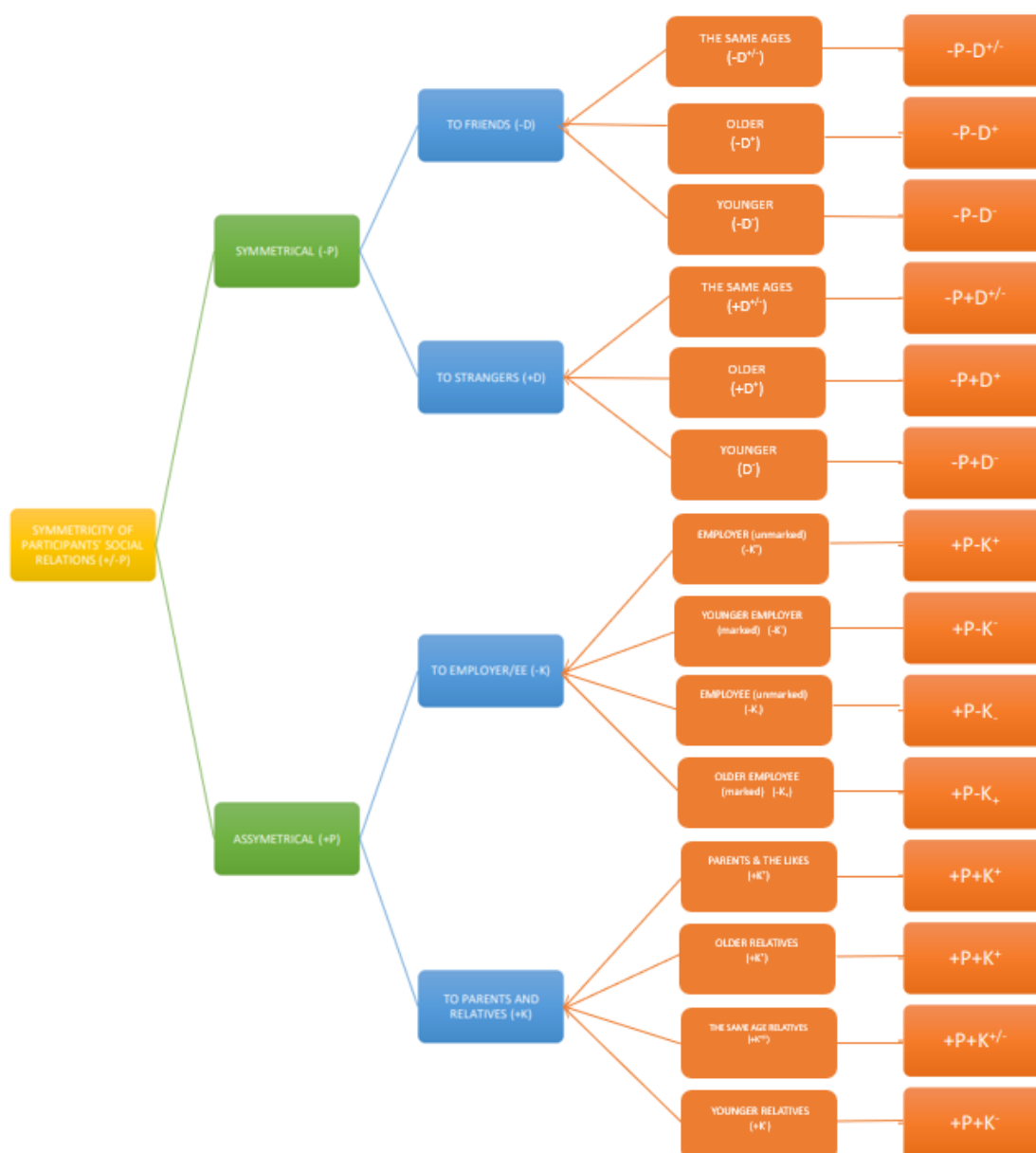


Figure 1: Yassi's Symmetry Framework

Descriptions:

P = Social Status, D = Distance, K = Kinship

In Yassi's framework, the participants social relationship is divided into Symmetricity and Asymmetricity social relations. Symmetricity social relation, denoted as [-P], is divided into two; talking to friends labeled as [-D], and talking to strangers labeled as [+D]. Talking to friends is divided into three categories, including friends of the same ages is labeled as [-D^{+/·}]; older friends labeled as [-D⁺]; and younger friends labeled as [-D[·]]. Talking to strangers labeled as [+D] is divided into three as well, including strangers of the same ages that labeled as [+D^{+/·}]; older strangers labeled as [+D⁺]; and younger strangers labeled as [+D[·]]. Meanwhile, Asymmetrical social relation, denoted as [+P], is also divided into two; talking to employers/employees labeled as [-K]; and talking to parents and relatives labeled as [+K]. Talking to employers/employees is divided into four categories, including to employers of the same ages or older – unmarked that labeled as [-K⁺]; to younger employers – marked that labeled as [-K[·]]; to employees of the same ages or younger – unmarked labeled as [-K[·]]; and to older employees – marked labeled as [-K⁺]. Talking to parents and relatives is also divided into four categories, including to parents and the likes labeled as [+K⁺]; to oldest relatives labeled as [+K⁺]; to relative of the same ages labeled as [+K^{+/·}]; and to younger relatives labeled as [+K[·]]. In this framework, [P] stands for power, [D] stands for distance, and [K] stands for Kinship. Here is the complete configuration of the framework.

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

1. A symmetrical social relation [-P]

1.1 To friends [-D]

1.1.1 Talking to friends of the same ages, labelled as [-P-D^{+/·}] 1.1.2

Talking to older friends, labelled as [-P-D⁺]

1.1.3 Talking to younger friends, labelled as [-P-D[·]]

1.2 To strangers [+D]

1.2.1 Talking to strangers of the same ages, labelled as [-P+D^{+/-}]

1.2.2 Talking to older strangers, labelled as [-P+D⁺]

1.2.3 Talking to younger strangers, labelled as [-P+D⁻]

2. An asymmetrical social relation [+P]

2.1 To employers/employees [-K]

2.1.1 Unmarked: talking to employers of the same ages or older, labelled as [+P-K⁺]

2.1.2 Marked: talking to younger employers, labelled as [+P-K⁻]

2.1.3 Unmarked: talking to employees of the same ages or younger, labelled as [+P-K⁻]

2.1.4 Marked: talking to older employees, labelled as [+P-K⁺]

2.2 To parents and relatives [+K]

2.2.1 Talking to parents and the likes, labelled as [+P+K⁺]

2.2.2 Talking to older relatives, labelled as [+P+K⁺]

2.2.3 Talking to relatives of the same ages, labelled as [+P+K^{+/-}]

2.2.4 Talking to younger relatives, labelled as [+P+K⁻]

4. Kinship

In terms of family relationships, it has a relation to the concept of kinship. According to Read (2018:1), kinship is a universal of human societies, built around systems of self-centric, reciprocal social relations. This is a relationship that links individuals through blood ties, marriage, or adoption. In addition, Crossman (2020) explained that most social scientists agree that kinship is based on two broad areas: birth and marriage; others say a third category of kinship involves social ties. Here are the further explanation of kinship types:

1. Consanguineal.

It refers to the relationships based on blood, i.e., the relationship between parents and children, and also between siblings are the most basic and universal kin relations.

2. Affinal.

It refers to the relationships formed based on marriage. The most basic relationship that results from marriage is that between husband and wife.

3. Social

Schneider argued that not all kinship derives from blood (consanguineal) or marriage (affinal). There are also social kinships, where individuals not connected by birth or marriage may still have a bond of kinship.

5. Wawoniiese and American

1. Wawoniiese

Wawonii is an island in South East Sulawesi that consists of 7 sub-districts namely, West Wawonii, Central Wawonii, South Wawonii, North Wawonii, East Wawonii, Southeast Wawonii, and North East Wawonii and has 98 villages. Furthermore, North East Wawonii consists of 1 urban village Ladianta, and 9 villages, namely Watuondo, Bangun Mekar, Noko, Baho Bubu, Tangkombuno, Patande, Dimba, Mata Dimba, and Puurau. North East Wawonii district's boundaries are as follows: north with Banda Sea, South with Waworete Mountain, East with East Wawonii, and West with North Wawonii. The languages that people use are Wawonii language and Bahasa Indonesia. Meanwhile, religion is dominated by Muslim people, and there are also Christian Protestants and Hinduism.

Moreover, the Bungku-Laki language is divided into several languages, they are Mori, Bungku, Kulisusu, Tolaki/Laiwoi, dialect Tolaki (sub-dialect Konawe, and sub-dialect Mekongga), dialect Laiwoi, Wawonii-Kulisusu: dialect Kulisusu, and dialect Wawonii (Melamba, et.al., 2017:254).

Wawonii language has many similarities with the Bungku, Tolaki, and Kulisusu languages due to the history of the origin of the Wawonii people who come from a mixture of the three ethnic groups.

In the Wawonii community, there are still social stratifications namely:

- a. Mokole (nobility) are groups of people who hold the power/head of government in society.
- b. Maradika (middle class) are intellectuals, traders, and religious/customary leaders.
- c. Ata (lower class) consists of farmers, artisans, and errand boys.

Furthermore, civilization and the influence of Islamic teachings affect the distance between social classes in society. There is a new social class that is not based on heredity but is more determined by education, economics, and status in society, but it comes to customs, especially in marriage, the previous social stratification still exists (Melamba, et.al., 2017:144-145).

Table 1: Wawoniiese Pronoun

	1st persons pronouns		2nd persons pronouns		3rd persons pronouns	
English	I	We	You (singular)	You (plural)	He, she, it (singular)	They (plural)
Wawoniiese	Ongkude	Ikami Ntade	Iko'o (casual) Ikomi (polite)	Iko'o (casual) Ikomi (polite)	Nade Iso	Ndade hako

Moreover, in terms of education, according to Melamba et al. (2018:261), the first public school in Wawonii was established in Munse village in 1927. Then in 1933, a school was opened in Munse, namely the volkschool. In 1946 a public school was opened with a study period of 3.5 years followed by 3 years. In around the 1930s, the Darul Da'wah Islam (DDI) school was opened with a study duration of 3 years. The Islamic Junior High School was established in 1965/1966 as a secondary school level school. In 1953, the Dimba Community

Business Council established Madrasah. This madrasah soon became Madrasah Ibtidaiyah under the guidance of DDI (Darul Dakwah Wal Irsyad).

Furthermore, based on the population data of society in North East Wawonii in 2021, it is found that 18,65% did not graduated or have not yet graduated from Elementary School, 23,05% graduated from Elementary School, 18,7% graduated from Junior High School, 29,56% graduated from Senior High School, 1,33% graduated from D1/D2/D3, 8,30% graduated from S1, and 0,42% graduated from S2/S3. Based on occupation, there are 76,12% of people work as a farmer, 3,19% as fishermen, 2,9% as traders, 2,53% as civil servants (PNS)/TNI/Polri, and 15,24% as others.

Furthermore, there are currently five elementary schools, one junior high school, one Islamic junior high school, and one Islamic senior high school in North East Wawonii. The graduates in North East Wawonii are dominated by people who graduated from Senior High School. Then, if people want to continue their studies, they usually enroll in a university in Kendari, South East Sulawesi.

2. American

American are the a native or citizen of the United States. American culture has been shaped by the history of the United States, its geography, and various internal and external forces and migrations. In terms of communication, Evasons (2022) explained that Americans are typically direct communicators, speaking honestly, clearly, and explicitly to arrive straight to the point. This is not meant to be impolite or disregard courtesy in communication (for example, criticism may be delivered vaguely in order to remain polite and avoid offense). Americans, on average, prefer a straightforward and direct approach to ensure that their goal and message are clearly and correctly understood. In professional settings, this honesty and authenticity is a means to productivity and efficiency. However, they may miss nuances in conversation (such as polite understatements) if their conversation partner is not being similarly direct.

Furthermore, Evason (2022) also explained that Americans are generally informal in their communication, using first names and slang with those they do not know well. However, this varies across different social contexts (e.g. professional settings). Those from rural or southern regions may be more formal, using titles such as “sir” and “ma’am”.

The characteristic of Americans that often speak directly can also be seen in their humor. American humor tends to be direct, often based on physical comedy or exaggeration (for example, farce is popular). Less use is made of subtle irony, sarcasm, or understatement. Moreover, many Americans may use swear words in casual settings. However, swearing around children or in professional settings is generally disapproved of. Swearing is censored on many television networks.

In terms of family relationships, Evason (2021) stated that the typical American family has classically been understood as a nuclear family (husband, wife, and children) with extended family living separately. While the nuclear family structure is still prevalent today, it is no longer an accurate social expectation due to the increased prevalence of divorce, remarriage, cohabitation of couples, and births outside of marriage.

Furthermore, in terms of education, the systems of the United States were explained by Course (2018) as follows. Nowadays, about 87% of students in the United States attend public schools, which begin with kindergarten when children are five years old. The public schools in the United States are divided into primary and secondary education. Elementary school begins at the age of 5 for most Americans and continues through the 5th grade until the age of 10 or 11. These grades are considered ‘primary’ schooling. Furthermore, starting at age 11 or 12, children enter middle or junior high school, which consists of grades 6th through 8th in most states. Then around the age of 14, children typically enter high school, which often includes 9th through 12th grades. Furthermore, Middle and High school are also referred to as ‘secondary schooling’. Many school districts offer alternatives to the standard high school

curriculum, sometimes known as Votech schools. Votech schools focus on teaching specific skills, like automotive repair or cosmetology, and then students leave school with certifications that help them enter the workforce right away.

Another educational option is a private school – those schools are not funded by taxpayer dollars. Meanwhile, an option for parents who don't want to send their kids to public school is homeschooling. Following that, some people may choose to keep going to school and enter post-secondary institutions, known as college or university. Unlike primary and secondary schooling, post-secondary schooling is mostly paid for by the students themselves, at least in the United States. Public state colleges and universities are joint ventures between taxpayers and students, who pay some tuition to attend. Two-year colleges, sometimes known as junior or community colleges, typically give associate degrees, technical certifications, and sometimes high-school equivalency degrees, or GEDs. The highest level of education attained by 28% of Americans over the age of 25 is attending some college or having a two-year degree. Furthermore, four-year institutions in the US can either be public universities, funded jointly by state taxes and student tuition, or private universities funded almost exclusively through tuition and private donations. Moreover, only 32,5% of Americans over the age of 25 have graduated with a bachelor's degree from a four-year university. Of these graduates, about one-third will go on to get more education, like medical school, a master's degree, or a doctorate in a discipline like linguistics. In addition, 12% of Americans over the age of 25 have some sort of advanced degree.

C. Politeness Strategies Roadmap

Politeness has played an important role in the social study of language, and it has been the topic of heated dispute in sociolinguistics and pragmatics. Many linguistic academics have conducted research on linguistic politeness in a variety of cultures. As a result, various ideas on linguistic politeness have been proposed and accepted as scientific concepts.

To start with, Lakoff (1973) found the politeness principle. On this principle, Lakoff stated three principles people usually use to interact. Those principles were: do not impose, give the receiver options, and make the receiver feel good. Lakoff said that those principles were the crucial thing people need to know in making good interactions.

Furthermore, Leech (1983) also found the politeness principle. The major purpose of Politeness Principle (PP) according to Leech is to establish and maintain feelings of comity within social group. Leech focused on some maxims that should be known in interaction namely tact, generosity, approbation, modesty, agreement, and sympathy. Moreover, Leech (2014) presented a revised version of the model, namely, generosity, tact, approbation, modesty, obligation (of S to O), obligation (of O to S), agreement, opinion reticence, sympathy, and feeling reticence.

The next theory is proposed by Brown and Levinson (1987). Brown and Levinson's theory of politeness first appeared in 1978. Their theory of politeness is certainly the most influential since it has witnessed innumerable reactions, applications, critiques, modifications, and revisions. The names of Brown and Levinson have become almost synonymous with the word politeness itself as it is impossible to talk about politeness without referring to Brown and Levinson. They proposed five strategies of politeness, namely bald-on-record, positive politeness, negative politeness, and don't do the FTA. The main idea is realizing various strategies used by various people in their interactional behavior to satisfy specific wants of face situation.

In addition, Scollon and Scollon (1995) conducted politeness, said, "...participants are considered to be equals or near equals but treat each other at a distance". This politeness included two variables. These variables determine the low value of the variable P and the high value of the variable D [-P, +D]. The low and high values affect the speakers in using strategies to communicate. If the value is high, people use a polite form, but if the value is low, they will use a simple form or combine it with a polite form. "P" means the

power of the speakers with the interlocutor. Power itself means a relative authority level between the speakers and the interlocutor. "D" means a distance between the speakers and the interlocutor. If the speakers are distant from the interlocutor, they use the polite form to communicate.

The previous theories above correlated more with western culture. In order to make politeness that suitable more with Indonesia culture, Yassi (1996, 2011) proposed a theoretical framework that adapted from Brown and Levinson as well as Scollon and Scollon. Yassi also adds the social variables of weight into four, which is the kinship aspect. Kinship refers to the relationship between the speaker and here; it can be family, close friends, or neighbors. Then found six politeness strategies used in some South Sulawesi regions with kinship non-kinship. The six politeness strategies included two kinds of politeness, namely, positive politeness and negative politeness. Positive politeness is the strategy used by the speakers in casual form, and then negative politeness is used more polite or formal form. In addition, the theory can be found in Makassarese and Buginese culture/politeness theory is the choice in employing a particular strategy depending upon the social situation in which the speech occurs. Moreover, Yassi (2021) proposed some updates to his politeness strategies framework and proposed three speech varieties namely deferent, mixed, and casual.

The other studies about politeness strategies in English and the local language of Indonesia were conducted by Winiharti & Salihah (2017) in their research entitled *How Betawinese Family Implement Politeness in Their Daily Conversation*, Yetty (2018) in her research entitled *Politeness Strategy on Social Interaction Used by Munanese*, Delima, et al. (2019) in their research entitled *Maksim Kesantunan Berbahasa Wawonii*, Fatimah (2021) with research entitled *Ideology and Politeness Strategies used by American and Buginese with Special Reference to Bone*. Most of the studies used variables such as age, setting, social class, dynasty, occupation, speech purpose, and occasion setting.

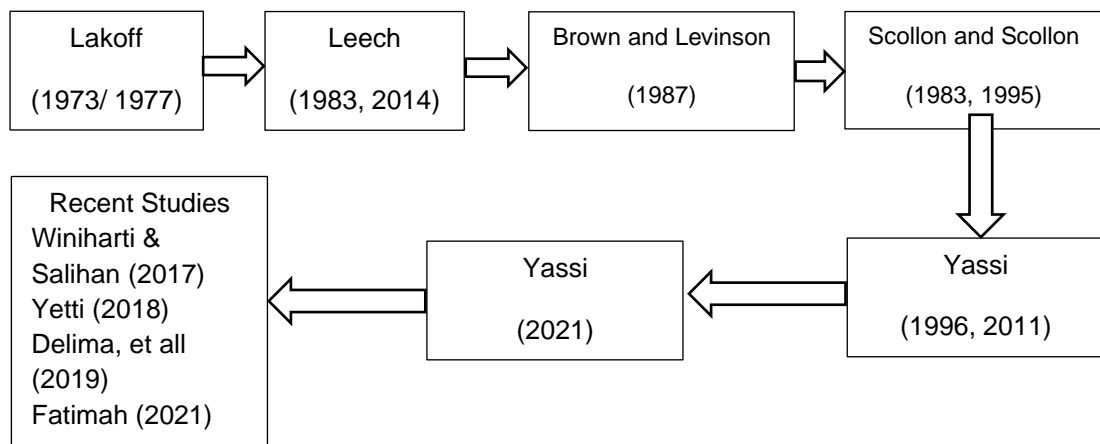


Figure 2: Politeness Strategies Roadmap

Unlike other previous studies, this research used the educational background of the speaker as the variable to determine politeness systems, especially in North East Wawonii. The educational background of the speakers is divided into Less Educated (Graduated from Elementary School, Junior High School, and Senior High School) and Well Educated (Graduated from D1, D2, D3, S1, S2, and S3). The researcher also analyzed the interactions of family members to find out the interplay between the age and educational background of speakers.

D. Conceptual Framework

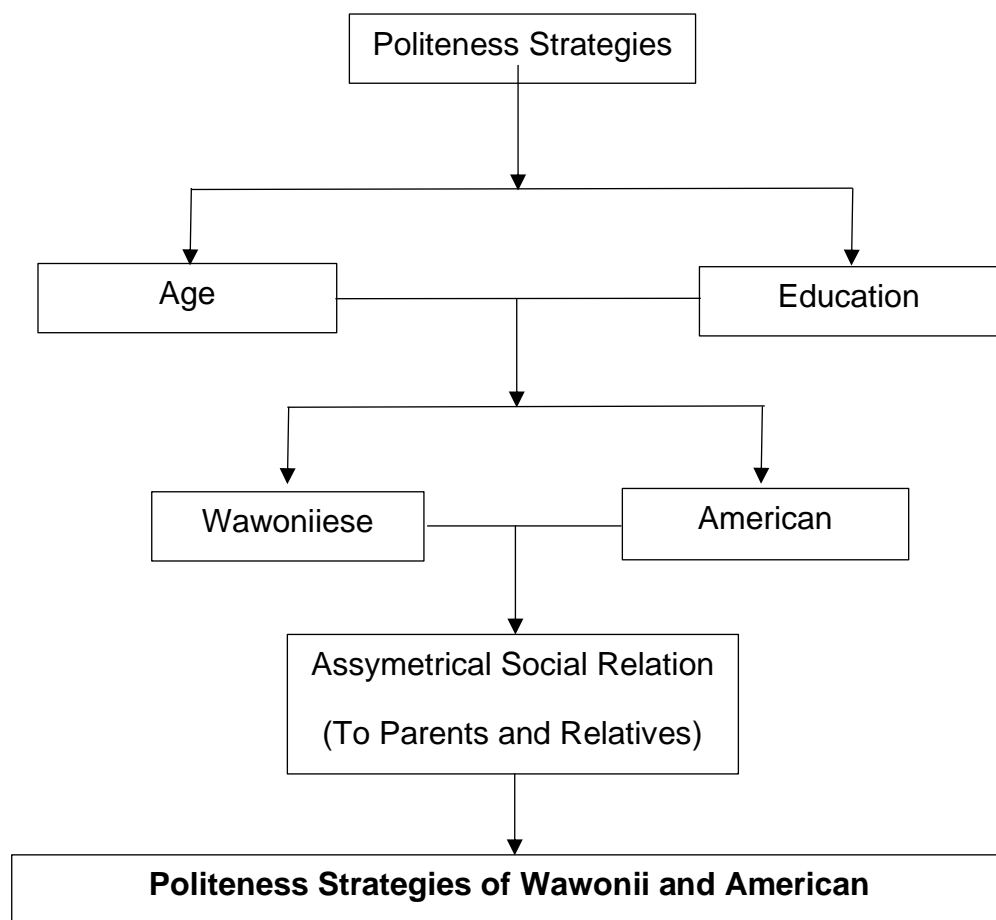


Figure 3: Conceptual Framework

This research employs Yassi's asymmetrical component framework to analyze utterances of Wawonii and American speakers. The research focused on the asymmetrical relationship between parents and relatives. Furthermore, the researcher believes that Yassi's theory may differ in North East Wawonii due to the influence of educational background. For instance, if the inferior has a higher education than the superior, they can converse casually rather than formally with each other. As a result, the educational background has a large influence on interaction in Wawonii notably in North East Wawonii.