

# CHAPTER I

## INTRODUCTION

This chapter gives an introduction to this research by presenting the background of the study, problem statement, objective of the study, and significance of the study.

### 1.1 Background of Research

Pragmatics examines language in the context of interaction. Leech (1983:13-4) posits that pragmatics examines meaning, the correlation between utterances and certain contexts, as well as the utterances inside those contexts. Pragmatics examines the distinctions between semantic and pragmatic phenomena. Griffiths (2006:6) defines pragmatics as the examination of the meaning of an utterance. A communicator may articulate their objective using many methods relevant to environmental study. Yule (1996:4) defines pragmatics as the examination of communicative meaning articulated by a speaker or writer and subsequently comprehended by a reader or listener. Pragmatics examines the proper utilization of language and encompasses the correlation between linguistic structures and their applications. Pragmatics examines concepts and understanding of meaning across various communicative contexts. Analyzing the connection between language usage and certain contextual factors such as communicative objectives and listener knowledge facilitates understanding. Pragmatics examines how the interplay between linguistic forms and their context affects communication, highlighting the distinction between semantic and inferential meaning. Analyzing these characteristics allows pragmatics to elucidate the understanding of statements within context and their role in human interaction.

Pragmatic competence encompasses courtesy as an essential element. Brown and Levinson (1987:41) asserted that politeness predominantly manifests in face-to-face verbal interactions; hence, alternative discourse analysis methodologies utilizing diverse text formats especially narratives are less relevant. Brown and Levinson (1987:61) asserted that "face" must be acknowledged in interactions, as it can be emotionally invested, minimized, maintained, or enhanced; the aspiration for others to recognize one's self-image (positive face) contrasts with assertions regarding territory, property rights, or privacy rights, which are associated with negative face. Watts (2003:86) asserts that politeness strategies are designed to mitigate behaviors that may jeopardize face-threatening acts (FTAs). Commonly referred to as face-threatening activities (FTAs), these are remarks made by a speaker that may

undermine the self-image expectations of another individual. Face-saving acts (FSAs) assert that the speaker's remarks aim to maintain self-image (face) or mitigate potential harm. Face-saving tactics that emphasize individual strengths frequently demonstrate concord by revealing that both parties possess identical desires and objectives. Moreover, habitual disrespectful individuals attempt to alter their obnoxious conduct. Highlighting the necessity for time or attention from another individual may necessitate an apology for being assertive or for causing any disturbance.

Brown and Levinson's (1987) politeness theory, based on the idea of face, has influenced politeness academics by emphasizing speech act performance through interaction forms, hence underscoring face-threatening actions and politeness strategies. Despite several critiques of Brown and Levinson's theories on politeness, there remain shortcomings in the social, cultural, historical, and contextual perspectives. Standards of politeness can be delineated based on variances across several domains, such as socioeconomic class and gender, which are consistently reflected in human interactions. The variations in politeness norms among different societies pose challenges to the field of cross-cultural politeness studies, differentiating it from mainstream politeness research (Feng, 2017).

The sustained existence of a language as a phenomenon relies on continuous interaction among individuals. Politeness is an essential component of both personal and social interpersonal relationships. The dynamics of human interaction may be affected by the level of politeness exhibited, regardless of the awareness of this phenomenon. Human interaction will sustain linguistic phenomena. Individuals and communities will inherently be associated with civility and human engagement. Regardless of its immediate reception, politeness can modify an individual's words. Yule (1996:60) characterizes politeness in contact as a means of recognizing an individual's face. The level of politeness exhibited affects individuals' reactions and engagement.

Politeness is a universal phenomenon from multiple perspectives. This social norm can be adopted and manifested within a society. Leech (2005) asserts that politeness can be expressed through terminology characteristic of various languages or cultures; the utilization of terms such as "politeness" or "face" in civilizations with distinct attributes does not convey any inherent meaning (Leech, 2005). Leech defines politeness as "communicative altruism", indicating that politeness involves "speaking and acting in a manner that appears to provide benefits or value not solely for oneself but also for others, especially for the individual with whom one is engaging" (Leech 2014: 3).

However, even though politeness can be universal, the ways in which politeness is actually demonstrated or the ways in which different cultures represent politeness and the standards by which (impolite) behavior is judged vary across cultures. These differences arise from the original idea of politeness in a particular cultural context. Different cultures cause different perspectives of values and standards that impress a criterion of politeness and then produce diversity in various aspects (Huang, 2008) as has been done and proven by various cross-cultural researchers, although a character of politeness is universal, this phenomenon is specific to culture (for example Sifianou 1992, Reiter 1999, 2000, Leech 2005, 2014, Larina 2008, 2009, 2015, Leech & Larina 2014, Culpeper, Haugh & Kadar 2017, Haugh & Chang 2019, Locher & Larina 2019, Rhee 2019, Tzanne & Sifianou 2019, among many other researchers.) differences in social relationships and cultural values can form a specific understanding of politeness in a culture. Blum-Kulka asserts that “politeness systems can show that the interpretation of an interaction has been filtered by a culture” (Blum-Kulka 1992: 195).

Politeness is a concept that is constructed through culture. Watts (2003) claims that polite and impolite lexemes and the terms that correspond to them in a language can vary in meaning and connotation related to that language (Watts 2003: 14). The conceptualization of politeness can also vary across cultures. In England, politeness can be largely associated with consideration of others, good manners, and linguistic etiquette, which is based on maintaining distance and respecting the privacy of others, while in Greece and Russia it is more about consideration of others, for example, through kindness, warmth, and friendliness (Sifianou 1992 and Larina 2009, 2020).

The aim of this study is to reveal the complex nuances of politeness strategies applied in British and Sorowako societies, with a particular focus on how the social structures of egalitarian and hierarchical communities can influence the use of politeness in everyday interactions.

## **1.2 Scope of Problem**

To ensure that this research remained focused, it is considered important to make a limitation in this research. This research examined the phenomenon of the complexity of Brown and Levinson's politeness strategies applied in British and Sorowako societies, focusing on the influence of social structures in egalitarian and hierarchical communities on the use of politeness strategies in everyday interactions. The scope of the problem included conceptual differences in politeness in both cultures. Where the concept of self-image (face) and strategies to maintain or threaten face were analyzed in depth. Furthermore, this

research analyzed how social structures, especially the differences between egalitarian and hierarchical societies, influenced the use of politeness strategies used in everyday interactions. For example, the use of positive and negative face strategies. The differences between the two cultures interpret and apply these politeness strategies in a pragmatic context.

### **1.3 Research Question**

Based on the background and the scope of the study above, this study was designed to answer three main questions as follows:

1. What politeness strategies are prevalent in daily interactions within British and Sorowako communities?
2. How is the concept “face” applied in British and Sorowako culture?
3. In what ways do social structures, influence the use of politeness strategies in everyday interactions across British and Sorowako culture?

### **1.4 Objectives of the Study**

Based on the problem statement above, the objectives of the study are as follows:

1. To explore what politeness strategies are prevalent in daily interactions within British and Sorowako communities
2. To understand how the concept of “face” is applied in British and Sorowako culture.
3. To determine in what ways social structures, influence the use of politeness strategies in everyday interactions across British and Sorowako societies.

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

The significance of this study lies in the contribution of this study in deepening the understanding of politeness strategies in cross-cultural contexts, especially in British society and also Sorowako society. Specifically, this study has several significances, namely:

#### **1.5.1 Theoretical Significances**

This study can broaden and deepen the understanding of the theory of politeness put forward by Brown and Levinson by applying it to a different cultural context, namely Sorowako culture, which has its own characteristics compared to cultures that have been studied previously. The results of this study can also provide new insights into how social structures (egalitarian and hierarchical) can influence the selection of politeness strategies so that they can foster cross-cultural pragmatics literature. This study can also be an example of a more effective research methodology for analyzing politeness strategies in cross-cultural

contexts that can be useful for other researchers who are interested in similar topics so that they can be a reference for further research.

### **1.5.2 Practical Significances**

This study can provide a better understanding of cultural differences in communication, which can help improve the effectiveness of cross-cultural communication between the British and Sorowako communities. The findings of this study can also provide a clearer understanding of how politeness strategies are implemented in every day.

## **CHAPTER II**

### **LITERATURE REVIEW**

This chapter encompasses prior research, theoretical background, and theoretical background. The prior work offers a concise overview of numerous linguistic investigations conducted by various experts. Meanwhile, pragmatics, etiquette, civilizations, British customs, and To Weula are delineated by theoretical exposition. The conceptual framework elucidates the research question.

#### **2.1 Previous Studies**

Politeness has been a much-researched cross-cultural and interlinguistic phenomenon. Next, Khusnia (2017) investigated politeness strategies within the EFL classroom as a way to invoke positive values among students. In her 30-pupil mixed-method study, strategies for positive politeness were most frequently employed in classroom talk, followed by those for negative and then direct politeness. Providing positive reinforcement, incentives, and constructive criticism also proved fruitful in creating a culture of civility and respect among students. But this research was limited mainly to the education environment of a classroom. The manner in which these politeness strategies would function in wider social interactions beyond the classroom context within broader cultural information processes and systems pertaining to the British and Sorowako societies is left open to future investigation.

Finally, Daud (2018) examined the use of politeness strategies in negation between English speakers and Buginese speakers contrastively. Using qualitative data and questionnaire response data, she found that both groups used bald-on-record positive and negative politeness strategies. As it now turns out, though, Americans didn't communicate in the indirect and intimate terms that were usual to the formal style of Buginese speakers. Daud (1977:303) found that power and status, sex, and social distance are the factors contributing greatly to politeness strategies, revealing the hierarchical world view among the Buginese. Although Daud illustrates the overall perspective of the general Buginese community that lies within a hierarchical worldview, it is important to scrutinize and compare the Sorowako community, another unique subculture, with British English intrinsically in connection with the egalitarian-hierarchical dichotomy.

Through an analysis of requests from the perspective of Javanese speech, Sukarno (2018) addresses linguistic sites and the contextual

setting of making requests among such markers. Prior to Local (2001), the most direct, direct, indirect, and least direct layers of politeness were identified in terms of mood in a sentence and levels in speech and conditionality. Javanese speakers, Anderson noticed, tend to choose certain linguistic forms on the basis of who is older, more powerful, and more imposing. While those findings do give some definition to hierarchy in Java, we know from feminist anthropology in Sulawesi, especially Sorowako, that different cultural inflections of power and imposition have yet to be compared on more than implicitly Western terms.

Similarly, Mahmud (2019) examined politeness in the English department students' university classroom interaction in Makassar. According to her, students expressed the respect of politeness with greetings, expressions of thanks, apologies, and address terms in many cases by softening the speech with fillers or non-standard forms. These strategies also contributed to a more collaborative and interactive classroom environment. However, as with the work of Khusnia, this investigation is grounded in academic interaction. This study calls for further investigations to apply this examination to scripted cultural portrayals like movies to explore how "idealized" presentations in cultures of the United Kingdom and local Makassar-Sorowako are created outside the classroom.

Chairing down to the Buginese context, Rani (2020) conducted research with Anregurutta Pappandangan in Maros and examined the impact of family and religious values on politeness. Her findings were proven to reconfirm the models of Brown and Levinson (1978) and Yassi (1996) that politeness in Buginese assumes the proximity of status and kinship (K), distance (D), and power (P). However, Rani remained quite fixated on Islamic ideals in Maros. There is, however, a gap in investigating these variables where the latter can be drawn against the former, particularly in a specific socio-cultural setting such as Sorowako, directly compared with the ostensibly secular and egalitarian tendencies characterizing British culture.

On the other hand, in Bulukumba, Fatimah (2021) has ever conducted a comparative study oriented to the ideological effect on politeness strategies among the speakers in Bone who speak American and Buginese. She also discovered that negative politeness is predominantly used by Buginese speakers, while Americans use positive politeness. The former perceived that the disparities in ideology and worldview have a major impact over the lexicon and the usage of politeness (Jin, 2003). Even though Fatimah indicated American

English, there is a lack of investigation that uses a mixed method, both qualitative (film analysis) and quantitative (survey), to systematically evaluate the British variety and the local variety, Sorowako.

Locally, information from studies in the population from Durinese territory has also contributed important clues. Durinish speakers use a high frequency of honorifics and clitics to indicate respect during talks, whereas English speakers opt for directness (Jahuri, 2021); hence, the analysis of the Batunnoni variety. Building upon this, Hasnia (2021) extended it to the Massalle variety, arguing that politeness markers *ki*, *ta*, *iko*, *ko*, and *mu* are conditioned by social distance and power relations. While these studies are able to excellently map the varieties of Durinese and Massalle, the Sorowako dialect in terms of the specific varieties of honorific markers as well as on-the-ground politeness strategies and how it contrasts with British politeness markers has yet to be fully explored.

In a quantitative comparison, Syarifuddin (2022) also carried out a comparative study of politeness systems of English and Makassarese. He discovered that, compared to English, age and social status played a much greater role in the use of politeness strategies between speakers of Makassarese. But Syarifuddin's study is based on quantitative data. In order to achieve a more complete picture, a mixed-method design involving qualitative film analysis is needed to triangulate results and capture the contextual richness of politeness strategies as they unfold in live interaction, which our analysis did not do.

Sunnuraini and Yassi (2022) On the other hand, compared politeness strategies in Buginese Bone and British. She found that British speakers more often applied bald-on-record and positive politeness strategies than Buginese Bone speakers, who applied off-record and indirectness strategies with apology and refusal. This is really tied to the issue at hand, though, and centers more on Bone. But the particular historical and cultural circumstances of Sorowako likely to be very different from Bone based on geography and demography merit a separate study to determine whether these patterns applied in comparison to the egalitarian norms of the British.

For instance, outside of Indonesia, a number of foreign speakers and researchers studying politeness across cultures include Blum-Kulka, House, and Kasper (1989), who are thought to be the first researchers in cross-cultural pragmatics to highlight differences between languages and cultures regarding requests and apologies. Sifianou (1992) did a contrastive analysis of politeness in England and Greece that examined the interplay of social distance, solidarity, and language. In the more

recent past, Haugh and Chang (2019), with the first of its kind analyses of criticisms in intercultural interactions, found that politeness perceptions vary by culture based on sequential and contextual factors. While these international studies support the notion of politeness as culturally relative, few have explicitly sought to reconcile either of these established Western theories with the specific, localized hierarchies of Sorowako.

In short, these studies have demonstrated the relationship of politeness both nationally and cross-linguistically. Most of the research in Indonesia found that politeness is a cushion to maintain the stability of social harmony, hierarchy, and respect as part of cultural inheritance. However, despite all the attention that has been given to the culture-language relationship (see, e.g., Watts et al. Although it is now widely accepted that cultural value systems influence politeness (see e.g., Kádár 2017, 2019; Kádár, this volume; Watson 2012; cf. Grieve and Hughes 1995), relatively little attention has been paid to the role social structure, and in particular the notion of egalitarian versus hierarchical societies, may play in politeness behavior.

In addition, existing studies on the topic have been mainly qualitative or ethnographic. Building upon this perspective, this article uses qualitative (film analysis) and quantitative (questionnaire) methods to explore politeness systems in two communities, one that holds egalitarian status beliefs in the UK and another, in Indonesia (Sorowako), that holds hierarchical status beliefs. This two-way approach is designed to reach a deeper understanding of how social variables shape politeness and identity in different cultures.

## **2.2 Theoretical Background**

### **2.2.1 Pragmatics**

In the 1930s, Morris, Carnap, and Peirce defined pragmatics as a branch of linguistic studies, separate not only from syntax, the study of the formal relations of signs, but also from semantics, the study of what signs denote. More specifically, pragmatics is the study of the relationship between signs and their interpreters (Morris, 1938, as cited in Horn & Ward, 2006, p. xi). Instead of just following an abstract set of rules, according to this framework, language is a tool used by humans for functional communicative purposes. As a result, it is described as the study of language use and its context, as well as the contextual interrelations between the form and function of language (Stalnaker,

1972, p. 383).

Pragmatics is the study of language in human communication as determined by the conditions in society (or the cultural use of the language per se) although standards of class and education, rather than the law of a specific society, formalize linguistic works. A pragmatic perspective focuses on the social factors that determine if/when a specific language option is community-internally acceptable. According to Mey (2001, p. 6), pragmatics provides a wider view of the social constraints and cultural norms of communication between people. Thus, the link between language and context is the focus of the analysis of which language statements act as social acts between humans (Mey, 2001, p. 8).

In addition, pragmatics is the study of meaning as conveyed by a speaker and interpreted by a listener. Whereas semantics is concerned with literal meaning, pragmatics finds the differences between what is said and what is actually implicated (Yule, 1996: 3). In this area of study, they explore how a listener might be able to deduce what a speaker intends to mean by what is said through common ground and through the physical or social context. Pragmatics literally means, in language, the study of how people actually speak to one another in contexts that are relevant to a particular situation (Yule, 1996, p. 4).

Context is absolutely the key issue in pragmatic analysis. As Stalnaker (1972, p. 380) points out, the context of a linguistic event gives the correct coordinates for interpreting the meaning attributed by the speaker to their utterance. Context includes the physical environment, the prior communication, and the social relationship between communicators. A single utterance is nonsensical without context; placed in context, it becomes an element of social signaling. It is this dependence upon context that enables pragmatics to connect the dots between mere lingual prowess and socially nuanced competence.

According to Levinson (1983, p. 9), pragmatics is the study of those aspects of the relationship between language and contexts of use that are pertinent to the systematic description of language. This is also inclusive of the kind of impact societal-type variables, namely reliance, separation, and level of forcing effect, have on one's grammatical decisions. Examining these variables, researchers can better reveal the underlying patterns of communication that native speakers take for granted when interacting with other native speakers but that are required for any success at cross-cultural understanding (Levinson, 1983, p. 24).

Pragmatics is the necessary groundwork for viewing human interaction as a continuous process of meaning construction. It recognizes language is a social practice dependent on both the identity of a speaker and the interpretation of a listener (Griffiths, 2006, p. 6). Setting pragmatics as the core perspective, this research is supportive in answering how the speakers from different cultural communities engage in negotiating social structure in their everyday life language use, specifically in the British context and in the Sorowako context.

### **2.2.2 Politeness**

The theory of politeness gave us the idea of politeness, created by Brown and Levinson in 1987. Politeness theory is based on the assumption that we all have an identity when we interact socially (Brown and Levinson in Cutting (2002:45)). This perception is what we call "face". Speakers across cultures are aware of listeners expect from them in the way of social status, perform face acts, and minimize FTAs. Brown and Levinson created a model that will help explain phenomena related to politeness in both spoken and unspoken communication. FTAs, or face-threatening acts, are communicative actions that constitute threats to an individual's self-esteem and include both verbal and nonverbal behaviors. As such, the instantiation of politeness goes beyond lexicon to pertain to prosodic and kinesic modes. Verbal cues, sometimes called "prosody," relate to how we vocalize things, like during a statement, ending in an upward tone which decreases the certitude of an utterance, making it more of a question. Kinesics (as defined in non-verbal communication, Wikipedia) body language such as non-abusive hand movements, the level of eye contact, and even the lightly raised lip (smile). Such daubs are described by the linguist Herbert Paul Grice as 'hedges' that lessen the impact of the speech act. Brown and Levinson (1987) discuss these non-verbal elements in relation to the enhancement of civility. People behave in the public as they do because of the way they want to be represented. According to Brown and Levinson (1987), pragmatic politeness consists of both face-threatening acts and face-saving acts that relate to preserving face. Face has two components that are closely linked, according to politeness theory: a positive face and a negative face. A positive face is only defined as 'self-image', while a negative face signifies a desire for independence.

Yule (1996) defines politeness as the demonstration of awareness regarding another person's face. It refers to the speaker's ability to

convey courteous expressions to the audience without imposing on them. Utilizing politeness enables the speaker to cultivate positive relationships and enhance social interactions with others. Yule (1996) also asserts that politeness can be defined as the strategies employed to demonstrate awareness of another individual's face. On the other hand, politeness can manifest itself in situations of social distance or intimacy. In pragmatics, politeness is a fundamental term. It may constitute a "courteous social practice" within a specific culture (Yule, 1998). Furthermore, Brown and Levinson, as cited in Watts (2003:86), assert that the objective of politeness strategies is to mitigate face-threatening acts (FTAs). Each individual possesses two types of personas: positive and negative. Positive face refers to an individual's need for respect and acceptance in social interactions, whereas negative face pertains to the individual's demand for autonomy and freedom from imposition. Brown and Levinson (1987) presented four politeness tactics to demonstrate individuals' awareness of others' faces. These include bald on record, negative politeness, positive politeness, and off-record strategies.

Politeness theory states that the decision to choose a specific method is influenced by the social environment in which the speech happens. These social settings pertain to who is speaking, who is listening, what context exists, what the relationship is, and what the issue is.

#### **2.2.2.1 Concept of Face**

Face means respect and self-image in the community. Brown and Levinson say that society is governed by two desires: positive and negative.

##### **- Positive Face**

The positive face is the universal want of individuals to be liked, accepted, and respected by others (Brown & Levinson, 1987: 62-63). It is a want to belong, to be like others, and to have our ideals and desires noticed and accepted. Strategies of positive politeness seek to fulfill this want by displaying attentiveness, agreement with, and sympathy with the other person in what he holds dear. A friend's response to news of a workplace promotion, an example of positive politeness, is "Wow, congratulations!" Your effort has paid off at last; I am pleased to hear this! Finally, your efforts have paid off, and I'm happy to hear that! Complimentary achievements and avowals of pride are constructed to make the friend pleased and to make him feel welcome and appreciated for his effort.

##### **- Negative Face**

Every single person has a basic desire for a negative face, or independence of behavior, free of other people's requirements or expectancies (Brown & Levinson, 1987: 63). It expresses a want to have some room, independence, and a right to say no without stigma. Negative politeness strategies function to show respect for this want by avoiding intrusion, providing people with a choice, and minimizing the risk of intruding on the interlocutor's independence. For example, if a friend wants to borrow another friend's lecture notes, someone who esteems the friend's displeasure would say, "I apologize for the trouble." Can I have a temporary loan of your lecture notes to photocopy, or do I not need them just now? However, if you prefer to use them immediately, that's perfectly acceptable. The use of the phrase "if you don't mind" and the inclusion of the alternative "if you'd like to use them now, that's fine" shows sensitivity to potential intrusion and respect for the friend's right to say no without a suggestion of obligation. This approach caters to the interlocutor's negative expectations.

#### **2.2.2.2 Face-Threatening Acts and Face-Saving Acts**

Face-threatening behaviors (FTAs) are both nonverbal and verbal communicative actions that implicitly threaten to harm a person's public self-image (face) (Brown & Levinson, 1987: 65). Threats are issued against two basic self-desires: positive face, representing the desire for respect and affection, and negative face, representative of the desire for autonomy and protection against imposition. The intensity of a Face-Threatening Act (FTA) is assessed relative to a wide set of contextual factors, such as the power relationship between interlocutors and the sensitivity of the matter at stake. A face-threatening act (FTA) is any action likely to make an individual feel imposed upon, demeaned, or embarrassed.

Face-saving actions (FSAs) are the speaker's purposeful efforts to eliminate or reduce the possible face threat created by a face-threatening act (FTA) (Brown & Levinson, 1987: 69). There are different ways to be polite that help with face-saving actions; these ways are usually divided into positive politeness (which focuses on making the listener feel comfortable by showing closeness and common ground) and negative politeness (which focuses on respecting the listener's need for space by being gentle and offering choices). The selection of an appropriate FSA is a response to anticipated risks of FTA and serves to maintain relational harmony and positive social relationships.

#### **2.2.2.3 Politeness Strategies by Brown and Levinson**

Brown and Levinson (1987) equate politeness strategies with a set

of communicative strategies to moderate the threat to the hearer's face that is involved in Face Threatening Acts (FTAs). In a sense, the strategies are organized under four categories. "Bald on record" describes the immediate accomplishment of the FTA, typically used in emergencies or with people who are well-known to the speaker, prioritizing efficiency over politeness and lacking mitigation. "Help!" is a call that indicates an immediate need for help. Positive politeness is prone to favoring treating the hearer's positive face wanting to be liked and appreciated by doing something like showing interest, asking for agreement, and using in-group markers. Example: "That is a brilliant painting!" You have excellent talent. You have excellent talent. Third, negative politeness is aimed at preserving the hearer's negative face wants, namely the want to be free and not to be imposed upon, by doing something like the use of indirectness, the provision of alternatives, and the use of hedges. "Pardon me, do you happen to know the time?" Fourth, off-record (indirect) is to perform the FTA by error, with the effect of the message conveyed ambiguously, with room therefore for plausible deniability. "It's a bit cold in this room" could be interpreted as a suggestion to open the window. Contextual variables like distance, power, and degree of FTA enforcement have a considerable effect upon the means selection.

#### **2.2.2.4 Bald on Record**

The on-record strategy nakedly entails an FTA done baldly, publicly, and forcefully, without any face-mitigating device to soften the threat to the hearer's face (Brown & Levinson, 1987: 69). In contexts where face-to-face concerns are minimal, e.g., emergency contexts, task-oriented conversations with explicit power dynamics, or between intimate personal acquaintances with a high degree of familiarity and mutual trust, efficiency and matter-of-factness take precedence over civility. Lack of polite markers can be interpreted sometimes in a rude or brusque sense if they are inappropriate for the situation. For example, a man in a life-threatening situation might shout, "Evacuate immediately!" The command prioritizes expediency over civility. With intimate family members, a bald command such as "Give me the remote" is usual and not considered impolite due to the high degree of familiarity and mutual understanding.

#### **A. Cases of non-minimization of the face threat**

There are some cases where speakers will not want to reduce the face threat in the uttering of a face-threatening act (Brown & Levinson, 1987: 95-96). This condition usually occurs whenever the speaker is

trying to be assertively dominant and to demonstrate explicit power, or where the intention is to convey haste or desperation. And whenever the hearer has grossly broken expectations or norms in society, a speaker will make a bold, on-the-record, face-threatening act of uttering explicit disapproval or penalty without face-threat mitigation. A strict boss will tell a subordinate who made a grievous error, "You will correct the mistake immediately!" Such a command disregards the stress experienced by the subordinate, concentrating instead on the superior and the matter at hand by leaving out polite framing. A parent might instruct a compliant child, "Please stop these actions right away," to promptly address the erring behavior.

#### **B. Case of FTA-oriented bald on-record usage**

Unlike minimizing based on power or urgency, using FTA-oriented bare-on-record means directly stating the FTA, as this is considered beneficial for the listener, even though it may still threaten their face (Brown & Levinson, 1987: 96-97). Albeit intrusive or critical, such behavior is nonetheless usual when issuing warnings or advice that are actually felt to be in the listener's optimal interests. The speaker adopts a position of superior knowledge of the listener's optimal interests. Example A friend tells you to quit smoking. Your health is actually damaged by this. Although such behavior invades a personal habit directly and could be rude, the speaker will, in all likelihood, be motivated to be helpful and to be concerned with the friend's health. In a similar vein, someone offers unwanted advice and tells a person that they should invest in that stock. Although this invades the listener's finances, issuing unwanted advice like, "You should invest in that stock," is problematic. They will probably appreciate it, since they believe that they are providing useful information.

#### **2.2.2.5 Positive Politeness**

Positive politeness, Brown and Levinson (1987: 101-227) argue, is a strategy to meet the positive face of the hearer, that is, their desire to be liked, appreciated, approved of, and included. The speaker indicates interest in the hearer's interests and requirements, emphasizes similarity, and stresses unity. The prime object is to make the hearer like them in connection with their interests and belongings and thereby reduce the face-threatening quality of an action by demonstrating the speaker appreciates and wishes to be in harmony with the hearer. Positive politeness strategies are usually ones that appreciate shared interest, are warmer towards the listener, and meet specific wants of the listener. To be able to use a car, a positive politeness strategy would be to say, "Your

car seems to be in tip-top condition!" instead of asking outright, "Borrow your car." I asked if you would be coming my way later. I have to collect things at various places around town; doing this with you would be a huge help. The strategy begins with complimenting, emphasizing positive aspects, and framing the request in terms of outstanding aims, thus affirming solidarity and minimizing the perception of obligation.

**A. Strategy 1: Notice and attend to H (his interests, wants, needs, and goods).**

Strategy 1 of positive politeness, "Notice, attend to H (his interests, desires, needs, and goods)," as Brown and Levinson (1987: 103-104) put it, entails the speaker indicating awareness of and interest in the hearer's positive face needs. This entails attending to some detail of the listener's circumstances, for instance, their health, their possessions, their good fortune, or their stated desires, and indicating this awareness by verbal or nonverbal means. The speaker is recommended to show appreciation for the listener and his/her hobbies by bringing up some beloved facet and showing appreciation or concern, thereby creating a feeling of rapport and goodwill, which can soften the effect of any following Face Threatening Act (FTA). For instance, a friend who has just bought a new motorcycle. Rather than ignoring the comment or being dry, such a person would say, "Wow, great new bike!" I've seen you eyeing one of those for years. What's the make, and have you had a chance to go out for a long ride yet? This response acknowledges the listener's smiling face by validating their purchase and enthusiasm; it highlights the new acquisition, acknowledges the listener's past desires, and invites them to share their experience.

**B. Strategy 2: Exaggerate (interest, approval, sympathy with H)**

According to Brown and Levinson (1987: 103-106), Strategy 2 of positive politeness, "Exaggerate (interest, approval, sympathy with H)," is where the speaker overstates their interest in the hearer, appraisal of the topic, or sympathy for the hearer. It is usually done by hyperbolic intonation, emphasis, and amplified modifiers. The overall goal is to provide the listener with more esteem and feelings in common and thus build more solidarity and goodwill in the relationship. The speaker aims to provide the hearer with more positive face and counter threatened face by displaying more enthusiasm or concern than appropriate. Similar to suppose a friend is displaying a photo she took. Instead of a curt "That's nice," a person doing this strategy would say with zealous enthusiasm, "Wow, that is totally fantastic! The picture composition is excellent, and the colors are spectacular. Your photographer's eye is just brilliant!" The

hyperbolic praise and interest in the friend's appearance and photography are done to sincerely approve their talent and sense of beauty, thereby increasing their positive reputation

### **C. Strategy 3: Intensify interest in H**

Strategy 3 of positive politeness, "Intensify interest to H" by Brown and Levinson (1987: 106-107), entails the speaker animating their account, producing an interesting story, and actively involving the hearer in the story and thus becoming more engaged with the exchange. Vivid adjectives, direct speech, reported speech, and extension of narrative devices make the listener more involved and show the assessment of the audience by the speaker concerning their interests. The purpose is to get the listener to feel that he or she has a shared experience and to give more dynamism and interest to the exchange to the listener and thus to affirm their positive self-image. Rather than saying, "There was a considerable crowd at the market today," a speaker trying to use this strategy would say, "You won't believe that there is a massive crowd at the market this morning!" The noise was tremendous, people were shoulder to shoulder, and the place was extremely crowded. This was much worse than usual on a Saturday. It is this more intense account that seeks to involve the listener by framing the event in a more exciting and relevant way to their market experience

### **D. Strategy 4: Use in-group identity markers.**

Strategy 4 of positive politeness, 'Use in-group identity markers,' in Brown and Levinson (1987: 107-112) is where the speaker makes use of linguistic devices that signal shared membership with the hearer in some category or group. This involves the use of group-characteristic address terms, the use of in-group language or in-group dialect, the use of group-characteristic slang or jargon, and the use of contractions and ellipsis typical of informal in-group talk. The aim is to establish togetherness, closeness, and mutual knowledge and thus reduce social distance and signal shared social identity, and this reduces the face-threatening potential of an act. Suppose two people are members of the same university alumni network. One can say to the other, "Hello, fellow alumnus." A graduate! Did you hear Professor Smith lecture last night? It was like the good old days, wasn't it? The phrase "fellow alumnus" and reference to shared experience with a specific professor are in-group identity markers and thus signal camaraderie and shared history between interlocutors.

#### **- Address forms**

Specific addressing forms are a useful mode of indicating mutual

group membership and promoting togetherness (Brown & Levinson, 1987: 107). Speaking with shared or group-normed language assists speakers in achieving a sense of affiliation at a very immediate level and reducing social distance. In a closely knit group or kin group, the use of nicknames, terms of affection, or kinship terms (real or not) can function as in- group markers of identity. In a specific online gaming community, the use of common screen names or group-special honorifics at once constitutes mutual affiliation and identification within such a virtual group.

- **Use of in-group language or dialect**

The use of language or dialect peculiar to a group or locality is a very accurate measure of group membership (Brown & Levinson, 1987: 108). Group-specific dialect or linguistic feature use immediately announces the group membership of speakers and builds mutual knowledge and shared information that outsiders lack. For example, if two individuals are residents of a small town with a strongly localized dialect, use of the dialect to speak will immediately identify them with their homeland and build a rapport that goes above common language use. The employment of jargon or specialist terms that are associated with a specific profession, practice, age, or social group facilitates communication between members and at the same time reinforces their in- group identity (Brown & Levinson, 1987: 108-109).

- **Use of jargon or slang**

Specialist vocabulary (jargon or slang) can facilitate group communication and function, too, as a kind of shorthand language to identify with and to signal shared experience or interest. Examples: Members of a certain subculture, e.g., skateboarders, can have specialist jargon to label tricks and equipment that are immediately known and meaningful to members of their group but perhaps fuzzy to outsiders, thus signaling their in-group identity.

- **Contraction and ellipsis**

Chatty talk within close-knit groups will tend to be full of ellipsis and contractions, i.e., omission of words or sentences that are obvious in the context (Brown & Levinson, 1987: 109). The informal strategies that signal closeness and mutual understanding between participants facilitate casualness and talk economy. Examples: Phrases like "Gonna head out now" (contraction) or "Seen it" (ellipsis, answer to the question "Have you seen that movie?") signal a level of closeness and mutual knowledge in talk by and between close friends and facilitate the use of shortcuts and informal talk to reinforce mutual in-group membership.

**E. Strategy 5: Seek agreement**

The fifth politeness strategy of seeking agreement is where a speaker seeks areas of commonality or areas where commonality is likely to be found, Brown and Levinson (1987: 112-115) say. It is to place emphasis upon the commonality, the same beliefs, or the common point of understanding to make them both feel a sense of togetherness and to render the exchange more friendly and collaborative. The speaker seeks to meet the hearer's desire to be complimented and attended to by emphasizing areas of commonality.

- **Safe topics**

Raising issues that are neutral and least likely to be contentious is one way of achieving a consensus (Brown & Levinson, 1987: 113). Examples are usually general interest topics or remarks concerning the immediate surroundings that are guaranteed to result in a wide-based consensus. Begin with a safe anchor so that the speaker can establish a positive rapport and set a tone before potentially touching upon more contentious issues. Example: "Isn't today's weather very pleasant?" Whatever personal orientations or backgrounds people have, there will be agreement with this universal observation, and thus a safe point to talk will be established. Repetition: Repeating some or all of the recent listener utterance is another technique of the "seek agreement" strategy (Brown & Levinson, 1987: 114).

- **Repetition**

It is an indication that the speaker has listened and that there is at least agreement or understanding with what the listener has just uttered. The speaker is confirming and showing a shared point of view by repeating the listener's utterance. Listener: "The traffic this week has been very slow." It has been really terrible this week. I spent a long time stuck in traffic driving to where I needed to be going. The repetition indicates agreement with the listener's observation and includes an appropriate personal experience.

**F. Strategy 6: Avoid disagreement.**

Strategy 6 of positive politeness, "Avoid disagreement," involves a set of strategies used by the speaker to minimize or hide possible conflict with the hearer, as presented by Brown and Levinson (1987: 115-120). Avoiding explicit contradiction or opposition to the opinions or utterances of the listener is a way of preserving social harmony and saving their positive face. Speakers may convey disagreement or entirely avoid areas of disagreement through various indirect approaches.

- **Token agreement**

Token agreement is a strategy of "avoiding disagreement" in which

the speaker gives surface or minimal agreement to the interlocutor's utterance, which is typically accompanied by a subtle change in orientation to mark the lack of complete agreement (Brown & Levinson, 1987: 116). Token agreement is used here as a diplomatic strategy to reduce the face threat of open conflict. For example, the interlocutor might say, "This new policy will certainly make the entire process more efficient." The speaker responds, "Yes, this is a change. and we shall see its implementation." Though the second clause expresses some doubt, the words "Yes, this is a change" in this response agree politely with the interlocutor.

- **Pseudo-agreement**

One variant of the strategy known as "avoiding disagreement" is pseudo-agreement, where the speaker seems to agree on the interlocutor's utterance but in fact constructs a different understanding or diverts the attention to a neighboring but different topic (Brown & Levinson, 1987: 117). In this strategy, it allows the speaker to avoid a disagreement but not necessarily to commit himself fully to the interlocutor's view. For example, the interlocutor says, "The weather is nice today; we ought to go for a picnic." The speaker responds, "Yes, good weather is best. It makes us do things outdoors." The speaker agrees with the nice weather but disagrees with the picnic, shifting the focus to the overall necessity of doing things outdoors.

- **White lies**

White lies are an "avoidance of disagreement" strategy, used to prevent disagreement by issuing statements that are untrue or half-true, hence maintaining harmony or protecting the interlocutor's face (Brown & Levinson, 1987: 117-118). This strategy is often used where the truth would endanger the interlocutor's face. For example, when the interlocutor asks, "What is your opinion of the presentation I delivered?" The speaker replies, "Yes, it was quite profound," expressing fatigue with the interlocutor's discourse. Despite appearing unclear, the speaker uses positive language to mitigate unfavorable judgment, conveying a "white lie" to exhibit kindness towards the interlocutor.

- **Hedging opinions**

Hedging of opinions forms the fourth type of strategy referred to as "avoiding disagreement," wherein the opinion of the speakers is expressed in a tentative, vague, or indirect way. It typically entails the use of modal verbs like "may," "might," or "could," possibility adverbs like "perhaps" or "it seems," and tag questions (Brown & Levinson, 1987: 118-120). These verbal choices moderate the assertiveness of the

speaker's utterances, thereby precluding the possibility of direct contradiction.

### **G. Strategy 7: Presuppose/raise/assert common ground**

As Brown and Levinson (1987: 120-124) think, Strategy 7 is a speaker's intentional discursive action to invoke, enlarge, or validate an existence of some shared basis of facts, attitudes, beliefs, or experiences for both the listener and speaker. The strategy is basically trying to express a sense of solidarity, engage in intersubjective alignment, and thereby reduce the risks of face-to-face threats (FTA). To deal with shared interests, speakers may use gossip or small talk, the utilization of perspective to convey empathy, and the manipulation of presuppositions to imply shared knowledge or beliefs in using this tactic. For example, in a general conversation, a speaker might say, "We all know that a cup of hot coffee in the morning is really great, right?" The speaker's statement implicitly presumes a shared experience or taste for coffee by others, thereby establishing social bonds between the speaker and the listener. This strategy applies shared knowledge and experience to form bonds and enhance positive outcomes.

#### **- Gossip, small talk**

The discussion sub-unit involves the application of conversational and gossipy language in enhancing or maintaining closeness between the speaker (S) and the hearer (H). The speaker uses light-hearted and non-controversial topics to show interest in the listener's life or environment. In this case, speaker S assumes that the hearer has the same interests or is ready to engage in the conversation. For example, the speaker can say, "Hey, did you hear? My neighbor's place was so jam-packed yesterday; it seemed like a family reunion all night." Here, the speaker relays information to H, who can respond, share experiences, or feign interest. The assumption is that H either knows the neighbor or finds the neighborhood's social life interesting. Brown and Levinson (1987: 103) argue that the use of these friendly and caring topics hints at "togetherness and shared interests," fostering a sense of closeness.

#### **- Point of view operations**

In this case, S assumes H's perspective or shows a deep understanding of H's perspective. This understanding is often realized by using "we" or expressing empathy. By doing this, S assumes that S and H have similar experiences, or S can imagine what H is feeling. For example, when H says that it is hard to do something, then S can say, "Wow, it must be so stressful to be chased by deadlines. We often feel

the same stress when the deadline for a project is coming. By saying “we,” S implies that S and H have a similar experience and that S knows how H is feeling. Also, by expressing empathy like “I can imagine how frustrating it must have been for you,” S shows that S is trying to see the situation from others’ perspectives. Brown and Levinson (1987: 107) note that by showing that they have a similar view and expressing empathy, S can “create a sense of solidarity and shared understanding.”

- **Personal-center switch: S to H**

This phrase is a use of conversation to speak. It can be a case where a speaker gives an example of what he has been doing in the past. And then, in the same process, he moves to ask questions of the one to whom the pronoun “he” refers. He gives the example to show that the person he’s directing the questions to has had a past almost similar to what he has experienced. For example, he would say, “I have always been nervous when driving through town.” The speaker would then ask the hearer, “And how was your first experience?” This would imply that the speaker has an interest in knowing how the hearer has been doing things in his life. The speaker is interested in the past life of the hearer. Brown and Levinson (1987: 110) explain that this is an expression of speech that depicts “attention and interest in H’s personal world, which is the most effective strategy for building and maintaining rapport.”

- **Time switch**

The subunit applies time markers that imply the presence of shared past experiences or knowledge as well as mutual expectations for the future. Words like “remember when,” “back then,” “that time,” and “later when...” can invoke collective memories or shared expectations of the future between S and H. For example, S might say, “Remember when we both went to that soft skills training at the office last year? That module on communication really stayed with me.” In this question, S and H not only think of the past occurrence but also assume that H was present and had a similar reaction. So, S is linking with H through a shared memory. Another example of the future expectation is, “Once this project is over, we must surely meet up once again at our usual cafe.” This statement is based on the assumption that the future activity is a regular one and thus can be shared by both of them. Brown and Levinson (1987: 112) present that “references to a shared past can strengthen social bonds,” and references to a mutually anticipated future seem to have the same function.

- **Place switch**

Like the time switch, this sub-unit involves references to locations or

places that are presumed to be mutually known by both S and H. Mentioning a place that holds collective memories or associations can bring about a kind of nostalgia or recognition that emphasizes the feeling of togetherness. For instance, S might say, "Do you still go to that tea shop near the university building? We used to spend so many nights there studying." In this question, S is asking if H is still visiting a location and mentioning it because it holds collective memories for the pair. It is assumed that H has similar memories related to that location. Another example: "Wow, the traffic on Narriman Point must be terrible right now. Do you remember when we used to drive to work that way? It was jammed at this hour." Mentioning the driving route and a previous history with it serves as a point of reference. Brown and Levinson (1987: 113) mention that "shared physical space can serve as an anchor for shared social identity." This is because places are often the background for so many interactions and events in our lives.

- **Avoidance of adjustment of reports to H's points of view**

This mechanism applies when S discloses an event, information, or narrative to H, assuming that H possesses an understanding comparable to that of S. The H need not be informed about the particular event or narrative that S is conveying. For example, in a finance-related conversation, if S says, "Government bond yields rose again yesterday after the monetary policy announcement," without explaining what bond yields and monetary policy are because S assumes that H already knows about these entities from the context. In another scenario, if S talks about a particular personal situation to her close friend without providing much background information, it demonstrates that S assumes that H already knows about the context in which the situation occurs. Brown and Levinson (1987: 115) state that it implies that H shares the relevant knowledge system with S.

- **Presupposition manipulations**

The usage of presuppositions in the utterances of S is a strategy employed in this subunit to presuppose the existence of common understanding or belief. Presuppositions are the block of information that is presumed to be true by the speaker at the moment of making a statement. By using presuppositions, S can more evasively ask H to view some idea or a piece of information as if they have previously agreed on it. For example, in the sentence "Why didn't you tell me sooner that you're a big fan of Christopher Nolan's movies, too?" there are two presuppositions: the listener's personal information that they like Nolan's movies and also that the speaker knew nothing about it.

Hence, the speaker does not need to say anything about the greatness of Nolan's movies and the similarity of tastes; it is subconsciously understood. Another example of presupposition: "Of course you got an A+" on that test; you are a very hardworking student." This statement presupposes that the listener is hard-working, and it is why they got an "A+" on their test. Brown and Levinson (1987: 117) describe the possibility of presupposition to "convey assumptions about shared knowledge and interests," as well as to bond and strengthen mutual beliefs.

- **Presuppose knowledge of H's Wants and attitude**

S signs an assumption on the fact that he has an attitude, or likes or regards something in a particular way to be the case, and it is this assumption that is the focus for performing the utterance. This course of action is a mark of the fact that S feels very close to and understands H well enough to predict the latter's choices or views. For example, "I know you will love this new restaurant; the décor is so unique it is so you!" In addition to recommending the restaurant, S also assumes that H has a preference for this type of place and expects a particular type of atmosphere or style. This assumption is drawn from S's knowledge of H's taste and preferences. Alternatively, "You must think that yesterday's event was very badly organized, right?" S assumes that H draws a negative opinion on the quality of the event, maybe because of their personal experiences or values that S thinks they would have in common. According to Brown and Levinson (1987: 119), this action "reflects s's beliefs about what h values," indicating the level of s's familiarity with h.

- **Presuppose H's values are the same as S's value**

This sub-unit involves the assumption that H has moral, ethical, or belief values or principles that are in line with those held by S. This assumption underlies how S expresses opinions, makes judgments, or invites H to agree with a view. For example, S could say, "Deceitful actions in business are absolutely unacceptable; we as people who uphold honesty certainly agree with that." In those utterances, S states his view on cheating and explicitly assumes that H has the same value in upholding honesty. The use of "we" and the phrase "as people who uphold honesty" directly emphasizes the similarity of these values. Another example is, "We should be more concerned about environmental issues; future generations will definitely feel the impact if we do not act now." S assumes that H also has concerns about the environment and the future. Brown and Levinson (1987: 121) explain

that this "builds solidarity based on shared fundamental values," which is a powerful way to strengthen relationships and achieve shared understanding.

- **Presuppose familiarity in S-H relationship**

This sub-unit appears when S talks to H as though they had a closer and more intimate relationship than may really be the case. Informal greetings, relaxed body language (in face-to-face contacts), or the choice of more personal or intimate conversation subjects all indicate this mindset. For instance, someone who has only met another person a few times might use words like "bro" or "sis" and inquire about personal issues often only shared with close friends. Another illustration: Online communication can also suggest an idea of familiarity by using emojis or casual acronyms usually reserved for close friends. This behavior tries to generate or claim a degree of intimacy that may not yet be completely formed. Though it can be seen as rude if the assumption doesn't fit H's view of their relationship, Brown and Levinson (1987: 123) say this gesture "tries to create or assert intimacy."

- **Presuppose H's knowledge**

Under the assumption that H already has the pertinent knowledge on the subject, this sub-unit happens when S communicates information or makes references without offering thorough justifications or background knowledge. Conversations between professionals in the same sector or between individuals with shared interests or experiences often involve this kind of communication. For instance, in a conversation between two app developers, S might remark, "Right? After yesterday's refactoring, the API performance is so much more responsive. Assuming H knows these words, S employs technical jargon such as "refactoring" and "API" without definitions. In a discussion among passionate band fans, S might remark, "In my opinion, their B-sides from the 2000s period are so underappreciated." S believes H is aware of the band's B-sides and the time frame being alluded to. Brown and Levinson (1987: 125) say that this "relies on H's background knowledge for communication efficiency" and also suggest that S views H as part of an in-group with shared knowledge.

**H. Strategy 8: Joke**

Jokes or humor constitute the eighth politeness technique. According to Brown and Levinson (1987: 126), joking has various benefits as a constructive approach. First, humor can ease tension or possible confrontation in a conversation. A well-timed joke may lighten

the mood and bring harmony back when a situation begins to feel awkward or stressful. Second, humor can help the speaker (S) and the audience (H) feel more united and connected. Laughter between S and H fosters an emotional connection and reveals their shared sense of humor or ability to appreciate one another's points of view. Third, humor can be utilized to express sometimes face-threatening criticism or requests in a more indirect and more acceptable manner. Framing FTAs as jokes helps S to lower H's possible embarrassment or belittlement. The social setting, the relationship between S and H, and the prevalent cultural knowledge all have a great impact on how well the joking approach works. A joke that is deemed humorous and fosters familiarity in one context could be unsuitable or perhaps offensive in another. So, S must be quite socially aware to apply this technique well. Imagine two friends, Andi and Budi, organizing a holiday together. While Budi likes the calm alpine environment to unwind, Andi is rather excited about visiting the beach and participating in a lot of water sports. Andi, who understands this variation in taste, could grin and say, "Bud, you're like a turtle; all you want to do is hide in the mountain shell, not wanting to see the beautiful waves and the fun of playing banana boats!".

In this case, Andi lightly and indirectly expresses his preferences with a joke "like a turtle." He doesn't make Budi like the beach; rather, he utilizes comedy to draw attention to their differing tastes. The humor also helps to create familiarity ("we're close friends, so I can joke like this") and to calm any conflicts resulting from differing viewpoints. The joke's premise is that Budi will not be insulted and will grasp Andi's intention as such. Should Budi laugh or make a joke, this approach has worked to create common ground and lower the likelihood of confrontation. On the other hand, if Andi presents his preference in a serious and powerful tone, for example, "We have to go to the beach! You're so strange; you want to spend your vacation on a deserted mountain.

### **Convey that S and H are cooperators**

#### **I. Strategy 9: Assert or Presuppose S's knowledge of and concern for H's wants.**

This approach emphasizes the speaker's (S) effort to demonstrate to the hearer (H) that S knows what H wants or needs and, more significantly, that S is concerned about satisfying those wishes. Explicit utterances allow one to claim S's awareness of H's wants; implicit presupposition results from S's speech. S directly claims to know what

H wants when he proclaims his knowledge. S acts as if this knowledge is shared or obvious to both of them when he makes assumptions. These activities in both situations are meant to enhance S's self-image as a person who is kind, empathic, and receptive to the needs of others, therefore improving the connection and reducing possible face threats.

Imagine, for instance, that H is somewhat stressed and has just completed a fairly exhausting presentation. S, seeing the scenario and understanding that H often values gratitude for his effort, goes to H and says in a serious tone, "You must be very relieved that the presentation went so well and everything you said was so informative. You clearly prepared the subject quite well. In this example, S not only admits that H's presentation was good but also indirectly presupposes knowledge of H's hard work in preparing the presentation ("I can see that you put significant effort into this"). S also expresses worry for H's emotions: "You must be so relieved." The mix of appreciation of H's labor and focus on his feelings suggests that S not only hears but also understands and cares about what H is going through and desires (i.e., acknowledgment of hard work and achievement). Brown and Levinson (1987: 127) say that this approach "communicates that S is paying attention to H and is aware of his desires," so improving S's favorable image as a caring person and reinforcing the relationship between S and H.

**J. Strategy 10: Offer, promise.**

The speaker (S) either promises to carry out an action S thinks will help the hearer (H) in the future or willingly offers what S thinks H wants or needs. Offering and promising are naturally excellent since they show S's goodwill, generosity, and desire to support H's welfare. S's offer gives H the chance to get something that might be entertaining or beneficial right now. When S pledges, he or she is demonstrating a will to assist or support H and is generating good expectations for H in the future. H, for instance, appears rather annoyed and is discussing struggling to locate appropriate references for a college project. S, who owns a number of pertinent books and wants to assist H, replies honestly, "Wow, sometimes it's a pain to get references. I really have some books on that subject at home. Should you like, I will bring you some to borrow tomorrow; perhaps some of them will be useful for you. Here, S particularly provides help pertinent to H's lately voiced need. Offering to lend the book not only indicates S's readiness to share resources but also suggests S's awareness of H's challenges and a wish to reduce the load. Promising to deliver the book tomorrow also demonstrates S's dedication and tangible action. According to Brown and Levinson (1987:

128), "by offering or promising, S indicates that he is willing to fulfill H's wishes," which enhances positive interactions and fosters mutual confidence.

**K. Strategy 11: Be optimistic.**

The speaker's (S) action in this approach is to express the statement in a positive and hopeful tone on the future, particularly in respect to the interests or wishes of the listener (H). S hopes to inspire, lower worry, and foster a good mood in the interaction by being positive. S's optimism can take the shape of faith in favorable outcomes, a favorable assessment of H's skills, or hope for H's future wish satisfaction. Imagine, for instance, H is waiting for the announcement of the results with conflicting emotions of optimism and worry following participation in a very competitive scholarship selection. S, who understands H's potential and hard work during the selection process, tries to provide spiritual support by saying, "I am absolutely sure that you will surely pass this scholarship! You have met all the criteria exactly and have really properly prepared yourself. Just wait for the wonderful news; there will surely be an interesting announcement shortly. In this case, S expresses great confidence in H's skills and the favorable outcomes to come rather than just wishing him "good luck". This hopeful attitude seeks to genuinely inspire H, boost his self-confidence, and lower his worry. According to Brown and Levinson (1987: 129), "optimism shows that S thinks H will obtain what he wants," which could boost H's self-confidence and hope as well as help to build the connection by emotional support

**L. Strategy 12: include both S and H in the Activity.**

The speaker (S) uses terms like "we" or other first-person plural expressions that obviously include both S and the listener H in this approach. It implies that both suit the same strategy, objective, or task. When S participates in H-related events or conversations, it implies they are on the same team sharing experiences, duties, or maybe just their emotions about something. This reduces any social distance between S and H and encourages relationship development. Imagine, for example, H is under pressure from several group projects. Part of the group as well, S answers respectfully, "Yeah, this task is rather significant, and the deadline is fast approaching." It's fine; let's manage it together. You take care of this portion; I'll assist with that one. Should anything become difficult, we can discuss it and promptly handle it. S here uses "we" to indicate they will confront the difficulty side by side and are both in this together. He feels more driven to manage the strain and less alone when he offers to talk candidly about issues and divide the labor. Including H in

such events, say Brown and Levinson (1987: 130), stresses their cooperation and demonstrates solidarity, hence enhancing social relationships and helping one another.

**M. Strategy 13: give (or ask for) reasons.**

This approach emphasizes the speaker's (S) behavior to justify or clarify his/her wishes or acts, or on the contrary, to request the listener's (H) justifications for his/her opinions or actions. Reasons help S to make his or her requests or actions appear more reasonable, comprehensible, and less forceful or arbitrary, therefore lowering the possibility of face threat. Requesting H for justifications reveals S's respect for H's ideas, desire to grasp his/her perspective, and readiness to consider that perspective. H, for instance, asks S to see a movie at the cinema this evening; S must decline since he/she has pressing work that cannot be left behind. Regretfully, S responds, "Oh, I'm so sorry I can't go to the movie tonight. You see, this afternoon I unexpectedly learned from the office that there would be a surprise inspection tomorrow morning, so tonight I have to get all the papers ready to prevent any issues. In this case, S offers a precise and obvious justification for rejecting H's invitation. This logical justification clarifies S's position for H and lessens the likelihood of H feeling insulted. Brown and Levinson (1987: 131) say that "giving reasons shows S acknowledges that H has a right to know why S acted in a certain way," thereby ensuring healthy connections and higher acceptability of the conduct.

**N. Strategy 14: Assume or assert reciprocity**

The speaker (S) either assumes or openly declares the notion of reciprocity or give- and-take in the interaction between S and H in this approach. Emphasizing reciprocity allows S to justify his present demand by either suggesting an expectation of future assistance or favors or by pointing to past assistance or favors H has granted him. This approach creates a feeling of fairness and balance in the interaction whereby S's present conduct is viewed as part of a mutually advantageous or at least mutually recognized exchange. For instance, S invests a lot of time and work to assist H repair his malfunctioning computer. A few weeks later, S has to H's assistance relocating some large furnishings when relocating house. S then requests H a favor by stating, "Hey, recall that time I assisted you late at night fix your computer?" I'm moving currently, and several really big cabinets are around. Could you assist me in raising them for a time? Consider it as reciprocation. S in this case clearly tells H to use the assistance he has provided her in the past as a basis or explanation for his present demand.

The expression "consider it a favor" plainly confirms the expected reciprocity in their connection. Brown and Levinson (1987: 132) claim that "by affirming reciprocity, S can justify the FTA by showing that H is indebted or will receive benefits in the future," which makes his request appear more sensible and less burdensome.

**Fulfil H's want for some X**

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

Brown and Levinson's (1987: 133) final politeness technique stresses the speaker's (S) act of giving the hearer (H) a "gift," whereby this "gift" consists of non-material gifts like sympathy, understanding, and cooperation in addition to material or physical goods. The essence of this strategy is S's act of showing attention, support, or a gift to H meant to create a positive atmosphere and strengthen their relationship. By giving H something, either concretely or abstractly, that is valued, S tries to improve H's affection for S and foster a good self-image. Picture H seems quite busy and under a very tight work deadline, so he lacks time for lunch, which is a particular illustration of providing goods. Knowing H's situation and worried about his well-being, S hurries over with a box of H's favorite meal and shouts, "Hey, I know you must be quite busy. I brought your favorite chicken soup; perhaps it will improve your mood. S's "gift" of food not only meets H's physical needs but also shows awareness and understanding of H's tastes, so surpassing only offering verbal support by doing concrete action. Imagine H has just told a story of suffering in the context of expressing sympathy. S pays attention and then responds with sincere, sympathetic remarks such as, "I am so sorry for what happened to you. Handling it surely must be rather difficult. Should you need someone to talk to or if there is anything else I could help you with, please don't hesitate to contact me. You are not alone. The "gift" given here is sympathy and emotional support, suggesting S is willing to assist H since he shares H's feelings.

One example of providing understanding is when H is late to a meeting and provides a rather weak justification. Rather than becoming furious or scolding, S responds, "Oh, so the car had a mechanical issue?" That's okay; the main thing is that you are now here. Maybe next time we can look forward to it once more. By not judging H's justifications and trying to understand his situation, S here provides the "gift" of knowledge. Finally, one can see collaboration when H is working on a project requiring significant support. Busy, S offers to help, saying, "This project looks rather challenging." Should there be anything I could help with,

please let me know. We can divide the labor to hasten its progress. The "gift" given is the willingness to cooperate with H and actively help him attain his goals. By means of these several kinds of "gifts," Strategy 15 develops into a useful tool for fostering and sustaining good connections, expressing care and support, and directly satisfying H's wants, hence helping to generate courteous and harmonious encounters. Brown and Levinson (1987: 133) find this approach to be quite successful since it directly satisfies H's wants and is thus a very efficient positive politeness too.

#### **2.2.2.6 Negative Politeness**

According to Brown and Levinson (1987: 129), negative politeness is a corrective action meant to fulfill the listener's (H) desire to have his attention undisturbed and his freedom of action unshackled. The essence of negative politeness is the speaker's (S) recognition and respect for H's "negative face," or H's desire for autonomy, freedom from coercion, and the right not to be disturbed. Negative politeness strategies try to reduce possible threats to H's negative face by providing choices, showing reluctance to persuade, and maintaining appropriate social distance. Brown and Levinson (1987) identify several significant negative politeness strategies, all intended to let H room to move and avoid the impression that S is loading or dictating to H.

#### **Be direct**

##### **A. Strategy 1: be conventionally indirect**

The first and most basic politeness method in negative politeness is being usually indirect. Brown and Levinson (1987: 131) claim that using words or phrases often regarded to have a particular meaning beyond their literal meaning helps the speaker (S) to show his or her goal without saying it directly. S lets the listener (H) know S's goal and lets H respond indirectly, therefore allowing H to feel free in his/her action. This is a more subtle and polite way to convey Face-Threatening Acts (FTA).

##### **- Politeness and the universality of indirect speech acts**

Brown and Levinson (1987: 132) claim that indirect speech acts, one of the main ways to show politeness, are a universal linguistic phenomenon found in many different languages and cultures. Indirectness gives H room for flexible interpretation and reaction, therefore allowing S to express requests, orders, criticisms, or rejections more politely. This universality suggests that a fundamental characteristic of human communication is the desire to preserve face and avoid conflict in social interactions. But various cultures have varying views on how much and how politely one should be indirect.

S could use a customary indirect form like "Is the door open?" instead of stating directly, "Close the door, it's cold in here," which is a direct and possibly face-threatening command to H (as if H doesn't notice or care), or "Isn't it a bit cold in here?" The first question simply inquires about the state of the door; the second comment only mentions the temperature. Though, in a particular context, both are usually regarded as requests to close the door. He can either disregard it or respond to this implied need without actually feeling ordered. The universality of this method is demonstrated by the existence of similar structures in several languages used to convey indirect requests.

- **Degrees of politeness in the expression of indirect speech acts**

Brown and Levinson (1987: 132-135) suggest, too, that the degree of politeness in indirect speech acts could vary depending on how far the utterance departs from its literal meaning and how clearly the true intention is expressed. An utterance's degree of politeness determines how indirect it is and how much effort H must put forth to grasp the true intention. High indirectness indicates S's reluctance to push or control H, therefore enabling H more freedom in reaction.

For example, some alternative ways to ask H to lend me money: Give me a hundred thousand rupiah. Least polite in most situations usually indirect: "Could I borrow a hundred thousand rupiah for a time?" Asking is a way to ask.

Usually Indirect with Hedge (More Polite): "If you don't mind, could I borrow a hundred thousand rupiah from you for a moment?" Including the hedge "if you don't mind" helps to lower the pressure.

"Oh, I forgot my wallet, and I have to pay for this." Very Indirect. What should I do?

He is left to understand and help by saying the problem without a defined request.

Here, the more indirect the remark, the more perceived politeness. The rather indirect remark gives H the most option to help or not without feeling directly asked. Brown and Levinson (1987) claim that the choice of this degree of indirectness is influenced by relative power (power), social distance (distance), and intrinsic degree of FTA (rank of imposition). The higher the P, D, and R, the more need to use more indirect politeness strategies.

**Don't presume/assume**

**B. Strategy 2: Question and Hedge**

Asking questions and utilizing hedges is the second negative politeness technique. According to Brown and Levinson (1987: 145), this

approach is less forceful and gives the listener (H) the opportunity to disagree or not carry out the request without guilt since it reduces the strength and certainty of the utterance by means of questions or hedge words/phrases. Usually, a hedge is a language device used to show ambiguity, caution, or unwillingness to express something directly or forcefully. While hedging softens the remark or request, the use of questions usually encourages a response and allows H to engage in the discussion.

- **Hedges on illocutionary force**

Hedges altering the illocutionary force or real aim of the utterance are used in this subunit. This hedge suggests that the speaker (S) is unsure of what he or she is saying or does not wish to force a certain interpretation on H. For instance, rather than claiming "You are wrong," which is a forceful comment and maybe insulting to H, S could say, "I believe you might be wrong on this point." "Guess" is a hedge that reduces the certainty of S's assertion, therefore implying more of an opinion or guess than an absolute fact. Brown and Levinson (1987: 147) provide an illustration of the English usage of "I think" for a comparable goal.

- **Hedge encoded in particles**

Certain languages include unique particles meant to express hedging. Often challenging to translate directly, these particles help to soften assertions, suggest uncertainty, or seek confirmation. Depending on the situation, for instance, Japanese particles like "ne" or "yo" can act as hedges. "Sou desu ne," for instance, can suggest thought or uncertainty prior to providing a more certain response. Brown and Levinson (1987: 148-150) cover multiple languages' different particles with a hedging purpose. Though particular Indonesian instances might not always be single particles, the usage of phrases like "kan?" at the conclusion of a sentence generally performs a similar role by requesting verification and weakening the force of the argument. "He's smart, right?" is less harsh than "He's smart."

- **Adverbial-clause hedges**

Adverbial clauses are used in this sub-unit to qualify or restrict the primary assertion, hence rendering it more indirect and interpretable. For instance, S might say, "If you have time, be on time" rather than "You have to be on time." "If you have time" is an adverbial clause that qualifies the need to be on time, suggesting S knows H's possible limitations. Brown and Levinson (1987: 152) provide instances of the use of clauses like "if you don't mind" in English.

- **Hedges addressed to Grice's Maxims**

This kind of hedge either openly or tacitly suggests that S might breach one of Grice's Conversational Maxims Quantity, Quality, Relevance, or Manner for the sake of politeness. For instance, regarding the maxim of quantity (offering as much information as required), S could remark, "I don't know much about this, but it seems..." suggesting S knows his or her knowledge could be lacking. Regarding the maxim of quality (saying honestly), S could respond, "I'm not sure, but I think..." suggesting doubt about the veracity of the assertion. Regarding the maxim of relevance, S could respond, "This might not be relevant, but..." admitting the possible unimportance of the data. Many instances of hedges that break Grice's maxims are found in Brown and Levinson (1987: 153-165).

- **Hedges addressed to politeness strategies**

Often by alluding to possible annoyance or inconvenience to H, S's effort to stay nice directly ties to this kind of hedging. Before asking, maybe inconveniently, S could remark, "I hope you don't mind me asking..." or "I'm sorry to bother you, but could you please do me a favor?" This hedge clearly shows S's knowledge of the possible face threat and tries to reduce it. Brown and Levinson (1987: 165-168) offer "I don't want to bother you" as a case of hedges.

- **Prosodic and kinesics hedges**

Apart from verbal hedges, voice intonation (prosody) and body language (kinesics) can also show politeness. Ending a statement with a rising tone of voice can cause it to sound like a question, therefore lowering assurance. Non-verbal hedges can also be body movements like non-forceful hand gestures, less intense eye contact, or a small smile. Expressing the phrase "Are you sure?" with a rising intonation at the end of the word "sure" can suggest uncertainty or a request for confirmation more nicely than expressing it in a flat tone as a statement. Similarly, a request made with a grin and a respectful physical distance can reduce its possible coercive effect. Brown and Levinson (1987: 168-170) explore how these non-verbal components may enhance civility.

**C. Don't coerce H**

Usually, this approach stresses the speaker's (S) activities to prevent forcing or coercing the listener (H) to satisfy S's needs. This approach aims to provide H a choice and prevent the perception that S is restricting or robbing H's freedom of action. Apart from the numerous other ways to do so, several additional negative politeness techniques such as asking, employing hedges, and being negative also help to not compel H. Instead of telling H, "You have to come to my birthday party tomorrow night," which

gives H no option, S may say, "I'm having a birthday party tomorrow night, and I would love it if you could come," which is less strong. The words from the example "if you can come" allow H to skip S's function without guilt or concern of letting down. This implies that S values H's autonomy and does not see H's presence as a duty. The basis of Brown and Levinson's (1987: 170) avoidance of coercion, which aims to provide H some leeway, is negative politeness.

#### **D. Strategy 3: Be pessimistic**

The third negative politeness technique is to be doubtful about H's ability to satisfy S's request. S implies H's possible objections or reluctance by expressing uncertainty or low expectations, so indicating that S is not too expectant or aggressive. This negative outlook helps to reduce H's possible opposition and helps him to feel more valued should he finally accept S's proposal. For instance, S might reply, "You probably won't have time to photocopy your notes for me, but if you have a little free time..." if S wishes to borrow H's extremely tidy and thorough lecture notes. "Probably won't have time" indicates S knows H's hectic schedule and doesn't want to bother him. S implicitly offers H an easy "way out" to decline without guilt by being negative about the probability of his request being met. Should H then propose to photocopy his notes, the action will seem more like a generosity than a fulfillment of expectation. According to Brown and Levinson (1987: 171), pessimism allows H to decline without guilt and makes satisfying the request seem like a present.

#### **E. Strategy 4: Minimize the imposition, R**

The fourth negative politeness technique is to attempt to minimize or lessen the RS's request or conduct, maybe violating H. This burden could be inconvenience, resource utilization, energy use, or extra time. Reducing the load allows S respect H's requirements and constraints; so, S makes the request appear more sensible and less burdensome. For instance, if S wants H to drive him to a location very far, S can remark, "I just need a quick ride; it's not too far and probably in your direction." Though the journey could take a while, S emphasizes the distance is not far and could not be relevant for H, so trying to downplay it. S might also remark, "I'll pay for the gas later," therefore reducing the expense. By reducing the load, Brown and Levinson (1987: 176) say S demonstrates respect for H's time, energy, and resources, therefore rendering the request more reasonable.

#### **F. Strategy 5: Give Deference**

The fifth negative politeness technique is to defer to H. Respect and recognition of H's social standing, age, authority, or other pertinent traits

helps one to do this. Respectful words, titles, more formal language, or avoidance of behaviors deemed too familiar or condescending can all help to demonstrate deference. Giving deference shows that S respects H's position and recognizes the disparity in rank or power. One illustration of this could be Should S wish to inquire about a course project, S could start with, "Professor [professor's last name], good morning/afternoon. Apologies for the interruption of your time. May I pose you many queries on the assignment [course name]? Using the address "Professor" followed by the last name indicates respect for H's academic title and standing. Furthermore, the expression "Sorry to disturb your time" indicates S's knowledge of H's hectic schedule and effort to refrain from becoming too familiar or condescending to H's professor status. According to Brown and Levinson (1987: 188), offering respect acknowledges distinctions in social status and shows that S respects H's position, therefore lowering the possibility of face threats that could result from requests from a lower level to a higher status.

#### **Communicate S's want to nod impinge on H**

##### **G. Strategy 6: Apologize**

Apologizing is the sixth negative politeness technique. According to Brown and Levinson (1987: 193), apologizing allows the speaker (S) to express sorrow for the possible inconvenience or load the Face-Threatening Act (FTA) about to be performed or now being performed on the listener (H) causes. S's apology indicates that his behavior might infringe on H's need for his autonomy to be honored and not disturbed, so he attempts to minimize the possibility of H's discomfort or rejection. Apologies are usually accompanied by other negative politeness techniques and can be stated directly or indirectly to enhance their impact.

##### **- Admit the impingement**

This sub-strategy advises S to recognize H's probable irritation or load from their request or action. This open disclosure shows S's knowledge of the possible bad effect on H's negative face. Imagine S needing to reach H, a busy coworker, for assistance on a time-consuming project just before H is about to depart for the day. S could say, "I'm really sorry to bother you at this late hour, but I wondered whether you could quickly review this report before you go." "Bother you at this late hour" directly addresses S's knowledge of possibly encroaching on H's time and wish to leave work, so reducing the request. Brown and Levinson (1987: 195) underline the use of statements such "I'm sorry to trouble you" as obvious intrusions.

- **Indicate reluctance**

S here says they either can't or don't want to apply the FTA but are doing so under specific conditions or out of need. This suggests that S would want to spare H any trouble and would want to avoid doing so should it be feasible. Think about, for example, the following situation: Even if S knows H lives in the opposite direction, suppose S must ask H for a ride home. I hate to ask, but my car won't start, and I was wondering whether you happen to be traveling anywhere near my house, considering this is most likely out of your route. "I really hate to ask" suggests S's hesitance to interfere with H's travel plans and time, therefore implying it's not a simple question. "I wouldn't ask you if it weren't an emergency" is one example Brown and Levinson (1987: 196) use to gauge hesitance.

- **Give overwhelming reasons**

This sub-strategy has S offering logical, sensible justifications for applying the FTA. The robust rationale seeks to render the FTA unavoidable and required, therefore rendering it more tolerable to H. Imagine a situation where H's dinner reservation has to be cancelled unexpectedly. S might say, "I am so incredibly sorry to cancel our dinner tonight, but I just got a call that my child has a high fever, and I need to rush home right away." The sick child is the clear and pressing cause for the cancellation, which reduces any conceivable offense to H. H. Brown. Brown and Levinson (1987: 197) underline the need of real and important motivations.

- **Beg forgiveness**

This is a straightforward and obvious ask for H's pardon for the FTA either already committed or about to be committed. It suggests, for instance, S's wish to keep a good relationship with H. S could genuinely shout, "Oh my gosh, I am so, so sorry!" after unintentionally spilling a drink on H's lovely clothes. I feel awful. Would you ever pardon me, please? Allow me to bring it to the dry cleaners for you. The express plea for pardon underlines S's remorse. S says H's pardon is desired and begs, "Please, can you ever forgive me?" Among other words used following an interruption to ask pardon for a minor infraction, Brown and Levinson (1987: 198) mention "Excuse me."

**H. Strategy 7: Impersonalize S and H**

Strategy seven of negative politeness involves the speaker (S) distancing themselves and the hearer (H) from the Face-Threatening Act (FTA). Brown and Levinson (1987: 202) explain that this strategy aims to avoid direct reference to S and H as agents or recipients of the FTA,

making the act seem more objective or a result of circumstances rather than personal will. By impersonalizing, S attempts to minimize the imposition on H's negative face.

- **Performative**

This sub-strategy uses third-person or passive-voice performative verbs to avoid direct reference to S as the actor. For example, instead of saying, "I advise you to reconsider this decision," which directly involves S, S might say, "It might be advisable for this decision to be reconsidered." The passive voice "to be reconsidered" removes the explicit agent of the advice, making it sound more objective and less imposing. Brown and Levinson (1987: 203) provide the example "It is required that..."

- **Imperative**

While imperatives are typically direct, using subjectless or third-person imperatives can impersonalize a command. For example, instead of "You have to fill out this form now," S might place the form on H's desk and say, "This form needs to be filled out." The omission of "you" makes the command seem more general. Brown and Levinson (1987: 204) give the example "Passengers will please refrain from..."

- **Impersonal verbs**

Using impersonal verbs that don't refer to a specific human subject can impersonalize the action. For example, instead of "I think you're wrong," S might say, "It appears there might be a slight misunderstanding here." The verb "appears" is impersonal and doesn't directly attribute the thought to S or the error to H. Brown and Levinson (1987: 204) provide "It seems that..."

- **Passive and circumstantial voices**

Using passive voice and circumstantial constructions (emphasizing the situation rather than the actor) can distance S and H from the action. For example, instead of "I haven't cleaned your desk," S might say, "This desk hasn't been cleaned yet." The passive voice "hasn't been cleaned" omits the agent. Circumstantial constructions often use "there is/are," e.g., "There seems to be a small error in this report," rather than "I found a small error in your report." Brown and Levinson (1987: 206) discuss the use of the passive.

- **Replacement of the pronouns 'I' and 'you' by indefinites**

Replacing 'I' and 'you' with indefinite pronouns like 'one' or 'someone' or subjectless constructions can impersonalize utterances. For example, instead of "I wanted to ask you about this project," S might say, "Someone was wondering about the details of this project." Using "someone"

replaces 'I' and avoids directly addressing H. Brown and Levinson (1987: 207) give "One might think that..."

- **Pluralization of the 'you' and 'I' pronouns'**

Using the plural 'we' or 'you all' instead of the singular 'I' and 'you' can impersonalize and reduce focus on individuals. For example, Instead of "I think you need to revise this," S might say, "We need to take another look at this section." Using 'we' includes H in the action and lessens the directness of the criticism. Brown and Levinson (1987: 209) provide "We think that..."

- **Address terms as 'you' avoidance**

Using titles or names instead of 'you' can create distance and formality, a form of personalization. For example, instead of "You need to send this report immediately," S might say, "Mr./Ms. [Name or Title], this report is expected to be submitted promptly." Using the title avoids the direct 'you.' Brown and Levinson (1987: 210) discuss the use of titles and names.

- **Reference terms as 'I' avoidance**

Using one's own name or role instead of 'I' can impersonalize S's actions. For example, instead of "I will contact you tomorrow," S might say, "[S's Name] will be in touch with you tomorrow." Using the name distances the action from the personal 'I.' Brown and Levinson (1987: 211) give "The present writer believes that..."

- **Point of view distancing**

Expressing views or actions as belonging to others or an unspecified source can impersonalize. For example, instead of "I disagree with your idea," S might say, "There seem to be some concerns regarding this approach." The phrase "there seem to be some concerns" doesn't directly attribute the disagreement to S. Brown and Levinson (1987: 212), who discuss constructions like "It is thought that..."

**I. Strategy 8: As a general guideline, state the FTA.**

As noted, before, the complete strategy is likely Strategy 8: State the FTA. This strategy is the absence of politeness, where S delivers the FTA directly, clearly, and without any attempt to soften the potential face threat to H. This is typically used only when S has absolute power over H, in emergencies, or when efficiency is paramount. For example, when a military commander (S) to a subordinate (H) in a critical situation might say, "Attack that building now!" This command is direct and without politeness because immediate action and obedience are the priority. Brown and Levinson (1987: 69) explain this strategy involves "maximum efficiency" without concern for H's face.

## **J. Strategy 9: Nominalize**

Nominalization is strategy nine. According to Brown and Levinson (1987: 213), nominalization is the conversion of phrases or verbs into nouns. Often, using nouns makes the statement more formal, abstract, and less personal, which could lessen the direct effect of an FTA. Such as: "You have to decide now," S would say instead of telling H, "An immediate decision is required." The passive-like form and the use of the noun "decision" instead of the verb "decide" help to avoid directly confronting H as the actor. Instead of "You failed to return the book...", Brown and Levinson (1987: 214) offer the phrase "Your failure to return the book..."

### **Redress other wants of H's**

## **K. Strategy 10: Go on record as incurring a debt, or as not indebted H**

Strategy eleven is S clearly saying they owe H for a favor or assistance, or alternatively, claiming S's actions are not putting H under any responsibility. The goal is to control the balance of duty and lower possible FTA-related discomfort.

Go on record as incurring a debt: After H goes above and beyond to assist S, S could remark, "I really appreciate your help with this. I owe you one. This clearly points up S's obligation to H. Brown and Levinson (1987: 217), who say "I'll never be able to repay you."

Not indebted H: When providing major assistance, S could remark, "I was glad to help; don't worry about paying me back." This tries to stop H from feeling driven to return the favor. Brown and Levinson (1987: 218) provide "Don't worry, I'll pay you back later," suggesting no urgent debt.

### **2.2.2.7 Off Record**

According to Brown and Levinson (1987: 211), off-record politeness is executing a Face-Threatening Act (FTA) indirectly so that it is not clearly acknowledged. The speaker (S) leaves the hearer (H) to understand the intended meaning. H has more freedom to disregard or not act on the FTA since the intended meaning is just inferred, hence making it a very polite approach. On the other hand, it runs the danger of H misunderstanding or misreading S's intended message.

### **Invite conversational implicature**

## **A. Strategy 1: Drop clues**

This approach has S suggesting their preferred result without directly saying so. S offers subtle hints that H may notice should they be willing and able to do so. Such as: Picture S feeling chilly and asking H to shut

the window. Rather than openly requesting, S could remark, "It's a bit chilly in here, isn't it?" This remark hints at S's unease with the temperature. H can decide whether or not to act on his conclusion that S could prefer the window shut. Brown and Levinson (1987: 212) address how saying linked relevance implicates the speaker's intention.

#### **B. Strategy 2: Provide association hints**

This approach is related to leaving hints but depends on forming connections guiding H to the desired interpretation. S expresses something connected to their wish, hence expecting H to link. Such as: Imagine S asking H to transfer their suitcase from a seat. S could remark, "Oh, that's a nice bag. Is it new?" Is it fresh? This remark on the bag relates to the bag sitting on the seat. H might conclude that S will shift the bag appropriately should S desire the seat. Brown and Levinson (1987: 213) say that bringing up something linked to the intended action could encourage H to carry it out.

#### **C. Strategy 3: Assume**

This approach has S hoping H will change reality to match the assumption, as it has S operating as though a condition for their preferred result is already in place. For instance, S could say, "Thanks, I'll just borrow this for a second," while grabbing for H's pen if S wishes H to lend them a pen. S presumes H will cooperate and lend the pen by saying "Thanks" and behaving as though they now have permission. Brown and Levinson (1987: 214) characterize this as presupposing the intended action will be performed.

#### **D. Strategy 4: Understate**

This approach has S stating less than what is really intended. S wants to make the FTA seem less threatening by underplaying its strength. For instance, S might remark, "Could you just take a quick look at this report?" if H has to do a considerable lot of labor. "Just take a quick look" underplays the real effort required, therefore minimizing the request's seeming severity. Brown and Levinson (1987: 215) say that underplaying can reduce the seeming burden.

#### **E. Strategy 5: Exaggerate**

On the other hand, this approach has S stating more than what is really intended, usually with hyperbole. Through irony, this might make a request seem less serious or indicate excitement. For instance, S could humorously say with a strained voice, "Could you just lend me your Herculean strength for a moment with this featherweight?" if S wants H to assist them with an extremely hefty box. The exaggeration "Herculean strength," "featherweight" can make the demand seem more like a

shared joke than a burden, so cushioning the FTA. Brown and Levinson (1987: 217) explore how irony might be achieved via hyperbole.

#### **F. Strategy 6: Use tautologies**

The speaker (S) either repeats information previously clear or makes a logically true statement. Tautologies in off-record politeness are not intended to provide fresh information but rather to suggest something without actually saying it. The hearer (H) is supposed to search for an implied meaning behind the apparently uninformative remark. Such as: Picture S seeing H at a buffet grabbing a big plate of food. S could say, "Well, you eat when you're hungry." This comment is actually a tautology: hungry people eat. But S might be implying a quiet criticism of the quantity of food H is consuming without actually stating so. He is supposed to notice this suggestion and perhaps feel a little awkward or change his conduct. According to Brown and Levinson (1987: 218), tautologies encourage H to look for a pertinent meaning.

#### **G. Strategy 7: Make use of inconsistencies**

This approach has S making what seems to be conflicting or inconsistent statement. This contradiction compels H to seek a logical reading, and that reading usually includes S's true intended meaning, which is not directly expressed. Such as: S borrows a book from H and gives it back broken. Seeing the damage, S could remark in confusion, "Oh, how did that happen?" When I borrowed it, it was absolutely OK. This comment is contradictory since it seems the damage didn't happen when S owned the book. H could read this discrepancy as S attempting to shirk responsibility or perhaps implying H themselves harmed the book. According to Brown and Levinson (1987: 219), contradictions drive H to rebuild S's intended communication.

#### **H. Strategy 8: Iron**

Irony is when S states the contrary of what they really mean. H is supposed to see the gap between S's words and reality; hence the politeness effect results from H inferring S's genuine purpose. Often, irony is used to express criticism or disapproval in a more subtle manner, therefore enabling H to "pretend not to get it." H, for instance, errs greatly and suffers as a result. S, with a bland tone and no indication of anger, could add, "Well, that was just fantastic stuff you did there. Really great result. The compliment is obviously at odds with the bad outcome, which makes it ironic. H is supposed to realize S is really quite unhappy and condemning H's behavior. According to Brown and Levinson (1987: 220), irony lets S do the FTA off-record by means of the flouting of the maxim of quality (say what you think to be false).

### **I. Strategy 9: Make use of metaphors**

Metaphors imply a comparison between two distinct items. Metaphors in off-record politeness can express S's intended meaning indirectly by linking it to something else possibly simpler for H to grasp or accept. Such as S wishes H to cease meddling in their private matters. Every time I try to grow a flower in my container, there's always some 'wind' trying to knock it over, S might say. 'Wind' as a metaphor alludes to H's intrusive behavior. H is supposed to get the analogy and see that S wishes them to remain out of their affairs. According to Brown and Levinson (1987: 221), metaphors let S speak indirectly using figurative language.

### **J. Strategy 10: Use rhetorical questions**

Rhetorical inquiries are those that neither call for nor demand a response. In off-record politeness, they suggest a statement or a request without openly expressing it. He should grasp S's intended meaning buried inside the question. Such as S observes H littering in a location with obvious "No Littering" sign. S could wonder, "Is the trash can only for decoration around here?" This question is more rhetorical than real; it criticizes H's behavior and suggests they should utilize the garbage can rather than inquiring about its purpose. According to Brown and Levinson (1987: 222), rhetorical inquiries push H to arrive at the desired notion.

**Be Vague or ambiguous: violate the Manner Maxim**

### **K. Strategy 11: Be vague**

This approach has the speaker (S) purposefully ambiguous or imprecise in their statement. Being imprecise helps S to avoid a direct FTA and lets H read the meaning, maybe in a less face-threatening manner. The vagueness lets H not completely recognize the FTA. Imagine, for instance, S wants H to exit a room since they wish to have a private chat. Rather than stating, "You have to go now," S could vaguely remark, "I need to talk to someone in private for a moment." The request is less clear and maybe less offensive as "someone" and "for a moment" are ambiguous and do not directly reference H or indicate how long they should go. According to Brown and Levinson (1987: 222), ambiguity might detune the imposition.

### **L. Strategy 12: Be ambiguous**

Like being vague, this approach has S making their statement subject to several readings. S avoids committing to a single, unambiguous FTA by being ambiguous, so enabling H to select an interpretation that is least face-threatening or perhaps disregard the

perhaps problematic one entirely. Suppose, for instance, S wishes to gently condemn H's untidy desk. "Your desk is a mess," S may say while pointing to the desk, "It's definitely... something" instead. "Something" is ambiguous and lets one read it differently, from a neutral observation to a critical remark. He can decide to read it as a neutral comment on the contents of the desk or as less important. Brown and Levinson (1987: 223) explore how ambiguity might act as a hedge on the illocutionary power of the statement.

**M. Strategy 13: Exaggerate**

Although exaggeration was mentioned under Strategy 5, Brown and Levinson (1987) may mean a somewhat different connotation here, maybe emphasizing exaggeration to generate an urgency or need that implicitly asks assistance without a verbal order. For example, if S requires H's immediate help with a problem, S would respond, "This is a complete disaster! Everything is crumbling! The dramatization of the circumstances "total catastrophe," "everything falling apart" implicitly suggests S's need for assistance without explicitly requesting, "Help me now!" He is supposed to deduce the need and provide help. Brown and Levinson (1987: 217) mention how overstatement could suggest the speaker's wants.

**N. Strategy 14: Displacement**

Though H is the intended target, this approach has S doing the FTA as if it is aimed at someone or something else. Talking to a third-party present or perhaps an inanimate object can help one to accomplish this. For instance, S could tell a third person or perhaps the room in general, "It's getting quite noisy in here, isn't it?" rather of saying, "You're being too loud," if S wants H to be quieter. S reduces the directness and face-threatening quality of the criticism to H by pointing the remark away from H particularly. Brown and Levinson (1987: 224) define displacement as appearing to address the FTA to another person.

**O. Strategy 15: Be vague and employ ellipsis**

This approach adds vagueness to ellipsis the omission of words or phrases thereby making the intended FTA even less obvious and more dependent on H's interpretation. The absent components call for H to fill in the blanks and maybe lessen the effect of the inferred FTA. For instance, S could say, with a pointed glance at their watch, "Well, look at the time..." if H wants H to know they are late without explicitly stating, "You're late." "Look at the time" is unclear; when combined with the ellipsis suggesting H is late, it lets H come to their own conclusion. A direct charge may be less courteous than this indirectness. Brown and

Levinson (1987: 225) address how elliptical statements could make the FTA unclear.

#### **2.2.2.8 Do not Do FTA**

The basic super-strategy in Brown and Levinson's (1987) politeness theory, "Don't do the FTA," shows the speaker's (S) decision to totally forgo the performance of a Face- Threatening Act (FTA) to the hearer (H). Although it prevents any conceivable imposition or offense and so protects H's face wants, this choice implies S must forgo their communicative goal related to that FTA. For instance, if S observes socially unacceptable behavior by H, deciding "Don't do the FTA" would mean remaining silent and not addressing the behavior at all, so preserving H's face but also letting the behavior go uncorrected. This strategy stresses the ultimate significance of face preservation over direct communication in circumstances regarded as perhaps too hazardous or face-damaging. Imagine S believes H would look better with a different style after seeing H's really unappealing new haircut. Should S want to voice this opinion, the FTA would be the maybe negative evaluation of H's appearance. Choosing the "Don't do the FTA" strategy would mean S would totally disregard the haircut. They would abstain from commenting, good or bad, on H's hair to prevent any potential face threat. Although it weakens the needs of the speaker, Brown and Levinson (1987: 215) quietly acknowledge this as the optimal way to avoid face loss.

### **2.2.3 Culture**

Oswell (2006:5) defines culture as the environment conducive to the emergence and growth of bees, oysters, fish, silk, or bacteria, encompassing both the growing process and the care, training, and development of organisms, plants, and animals. He also asserts (2006:5) that culture might denote a robust correlation between development and governance; in other words, parents can impact the rearing of their offspring. Consequently, culture is cultivated and evolved within a society or environment, thereafter, emulated by individuals over generations until it becomes habitual for all inhabitants of that locale. Culture encompasses the diverse norms for perceiving, evaluating, believing, and acting that individuals ascribe to others based on their observations of those individuals' behaviors and counsel. When an individual perceives the necessity to establish distinct standards for various groups, he regards these groupings as possessing unique

cultures. Ward Goodenough (1981)

According Gerard Delanty (2018:15) contends that culture ought to be perceived as a communication arena in which the significances of life can be formulated, exchanged, and contested. He underscores that the dialogic essence of culture and its influence on the formation of collective identity and solidarity within the social realm can foster varied groups. Delanty contends that in a progressively globalized world, culture ought to serve as a vital resource for reconciling differences and fostering mutual understanding, despite its potential to become a locus of conflict and exclusion.

Rob Shields (2006:17) asserts that culture is fundamentally connected to space and location, influencing and being influenced by the urban environment. He contends that cities are pivotal sites for the production and consumption of culture, recognizing that urban culture necessitates focused consideration of the material, social, and symbolic aspects of urban existence. Culture, in this environment, is dynamic, fragmented, and will be perpetually redefined by interactions among diverse social groupings within the metropolis.

#### **2.2.3.1 British**

Norbury (2015:17) defines "British" as encompassing all individuals from the United Kingdom of Great Britain and Northern Ireland, including native English, Scots, Irish, and Welsh, as well as individuals from former colonies and others who have adopted Britain as their homeland. Norbury (2015:17) elucidates that, in addition to indigenous cultures, Britain harbors "Empire" cultures due to its diverse cultural heritage, primarily shaped by indigenous influences from the Indian subcontinent (5.5 percent), Africa, and the Caribbean (2.9 percent).

The English value nature and creativity, order and harmony, language and comedy, yet they disdain pomposity, having largely forsaken any traditional culture of reverence. They possess inherent curiosity, tolerance, fairness, humility, practicality, resilience, and self-sufficiency. They favor contentious discourse over deliberation and cultivate fervent allegiances, exemplified by tribal support for local football clubs. They cherish their individuality ('my house is my castle') and indulge in folly, eccentricity, and the arcane (Norbury, 2015: 64-65).

According to Fox (2014), one of the basic cornerstones of British culture is the characteristic of individuality. She asserted that, based on the conviction that all of one's issues are one's own concern, he said the British tend to attach very high value to privacy and personal liberty. There is a saying in British culture, "My home is my castle," which

emphasizes how vital personal space is as a place of shelter and freedom for a person from external influence. This individualistic trait is also shown in the desire to solve problems alone and the hesitance to seek assistance. Fox (2014) posits that individualism in British culture signifies not social isolation, but an emphasis on independence, personal responsibility, and respect for individual sovereignty in managing one's own life.

Paxman (1998), in his portrait of the English people, whom he sees as a very important integral part of British culture, highlights some of their very basic characteristics. He observed a strong attachment to land and landscape as part of identity. In addition, there is a suspicion of intellectualism and abstract theories, with a stronger preference for pragmatism and common sense. Paxman (1998) also notes a respect for tradition, though often mixed with a practical approach to change. One interesting aspect he points out is the awkwardness or discomfort in openly expressing patriotism. According to Paxman (1998), the history of empire and industrialization has contributed significantly to the formation of this British character.

Colls (2002), in his analysis of British identity in the context of history and place, explains that the culture of Great Britain is built on the foundations of a complex and often contradictory British identity. This identity is shaped by island geography, a deep class system, and powerful historical narratives. Colls (2002) emphasizes that "place" or region plays an important role in shaping the sense of Britishness, with different regions of the British contributing their distinctive features to the wider national identity. Nonetheless, Colls (2002) also notes that British identity is sometimes dominant in the context of Great Britain, but at other times can be subsumed under the umbrella of "British" identity. The experiences of industrialization and empire have also left significant imprints on British self- understanding.

Colley (1992), in his work on the formation of the nation of Great Britain, focuses on the emergence of a "British" national identity that bound the various groups in the islands. He argues that this identity was primarily forged through a shared Protestant religion, involvement in common wars (especially against France), and participation in the imperial project. Although his main focus is on Britishness, Colley (1992) implicitly highlights that English culture, along with Scottish and Welsh culture, is an important component of this larger identity. The formation of a "British" identity often occurs through comparison and contrast with "others" outside of Great Britain.

### **2.2.3.2 Sorowako**

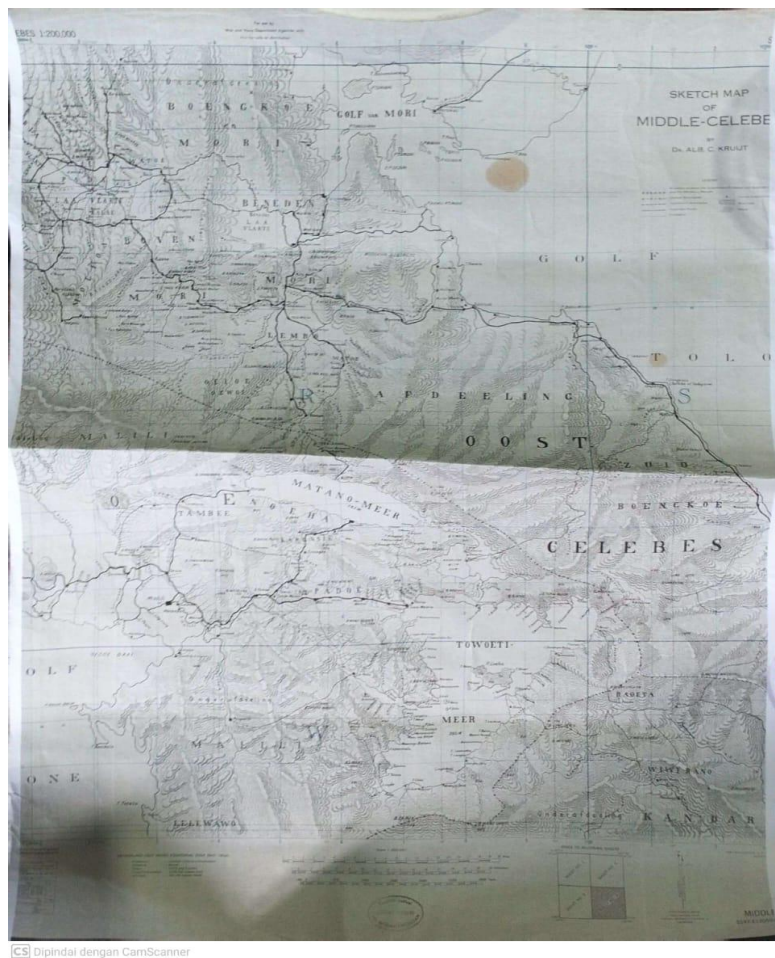
Nuha District was previously part of the Luwu Kingdom. The plateau sits at an elevation of 362 meters above sea level. It encompasses three lakes: Lake Matano, Lake Mahalona, and Lake Towuti. The region's topography has undulating terrain and thick woodlands, along with meadows and marshes bordering Lakes Mahalona and Towuti.

The To Weula tribe primarily inhabits the eastern sector of the District of Nuha, with a particular concentration in area of Nikkel Village. In the past, individuals from Kendari, Asera, and Sanggona would gather with the Weula people at Otuno to engage in iron smelting. Moreover, the Mori people journeyed to Otuno to partake in the trade of processed iron ore into ingots, subsequently utilized for crafting machetes, weapons, and various other tools.

According to the Weula tribe's narratives, they previously interacted with the Routa tribe, who also resided in the same region. Nevertheless, due to the notorious belligerence and aggressive disposition of the Routa people, they would lethally assault and engage in acts of violence against individuals engaged in fishing activities in the lakes, employing their swords as weapons. The regional monarch, Mokole Matano, received a report about this behavior and subsequently exiled the Routa people by force, causing them to relocate to the area around Lake Towuti. Following the departure of the Routa, the region became tranquil, with just a tiny community of Weula individuals residing in the settlement of Helai, situated in close proximity to Otuno or the iron ore mining locations.

Later, additional tribes, including the Karonsi'e, Kondre, Taipa, Tambe'e, and Padoe, migrated to the area. The Weula tribe was perturbed by the arrival of these new settlers, as they were renowned for their aggressive disposition and refusal to share the land. As a result, Mokole Matano, the region's king, partitioned the territory and established borders in order to avoid wars. The Weula tribe possessed the largest and most expansive chunk of territory in comparison to the other newly formed tribes in this division of land.

The Weula people, also known as To Weula, mostly engage in agricultural activities for their livelihood. They possess gardens where they raise a diverse range of crops, including grain, tubers, vegetables, and fruits.



**Figure 2.1: Sketch Map of Middle-Celebes by Dr. Alb. C. Kruyt**

## 2.2.4 Social Structure

Social structure is the basic framework of human interaction that groups individuals into clusters, roles, and niches. This is essentially the way social governance manifests at the essential level of frameworks, whether it is family units, corporates or even entire communities and nations the distribution of power and authority. The social order is based on a vertical hierarchy where one person or group of people maintains power over others, literally from the top down, and status is usually defined by seniority, bloodline, or formal rank. On the other hand, an

egalitarian model focuses on horizontal relationships and collective governance, where social rank is more fluid and the overarching principle is equality. These structural differences give context to how varying cultures pattern interactions and communication rules.

An important analytical model is Hofstede's (1980) Theory of Cultural Dimensions, whereby differences in practice and values of people of a society automatically imply differences in the underlying social institutions. Specifically, the Power Distance Index (PDI) delineates how well cultures accept and anticipate unequal power distribution (Hofstede, 1980, p. 45). Hofstede (1980, pp. 92): Societies in which less powerful members of institutions and organizations accept and expect that power is distributed unequally. The PDI is high when inequality is accepted and vice versa. Just like with the IDV every society becomes high or low PDI through its way of cultural transitions. E.g. low PDI societies tend to be hierarchical while high PDI societies tend to challenge and take power very few times. Hofstede (1980, p.98) suggested that low PDI cultures are always leaning toward egalitarian systems and that the ideal organizes society on the equality of individuals and in such populations, power should be resting in the short term on accepted dependents only. This means that the PDI brilliantly determines in which way in culture norms influence social governance and individual relationships in culture.

Similar perspectives on hierarchy-egalitarianism in organizations in the society are offered by other scholars. Trompenaars and Hampden-Turner (1997) consider orientation to hierarchy and egalitarianism as their model of cultural dimensions (p. 7). These cross-cultural interactive differences, among most of the world, must be accounted for as how a power and status is perceived, of a culture, greatly impacts organizational & interpersonal dynamics (Trompenaars & Hampden-Turner, 1997, p. 105) particularly in business. This is also the "Hierarchy vs. Egalitarianism" value dimension identified by Shalom Schwartz (1994) (pp. 853-868). It distinguishes between cultures that favor preservation of the societal hierarchy and respect for authorities, and those cultures that favor equality of all and the welfare of everyone (Schwartz, 1994, p.855). In every nation, variances in social systems are consistently related to materialistic or spiritual cultural orientations in respect to hierarchy or egalitarianism Schwartz has verified (Schwartz 1992; Schwartz et al., 2009). Although Hofstede's methods have been criticized (Kirkman et al. 2006, pp 285–305), his underlying ideas, like power distance, continue to provide a valid model of how global society

is organized with respect to this dimension (Schwartz, 1994; Trompenaars & Hampden-Turner, 1997).

### **2.1 Egalitarian Community**

In what has become a rather famous but little-tested hypothesis, Judge and Livingston (2008, p. 949) introduced a new kind of family type, specifically, the Egalitarian Community hypothesis. This household is a model with equal divisional roles of family members, which intentionally transgresses the naturalized female–male roles. This provides for a division of labor according to each person's ability and willingness, not determined by sexual stereotypes. This framework also breaks out from the confines of stringent traditionally ascribed gender roles to be able to create a more malleable and responsive home front, where instead of being tied to roles, every person is valued on the basis of his/her individual contribution on merit and need.

It is obvious that this way is in symmetry with the "Partnership" model described by Riane Eisler (1987, p. xvii) when societies thrive in those based on "linking" and not "ranking." 3. The partnership model encourages interdependency rather than hierarchical relations based on domination. An important aspect in such families is what is called role negotiation, whereby partners communicate and discuss until they come to some sort of agreement on how to divide chores and decision-making in the household. Thus, international civility often leads to greater domestic peace and lower levels of conflict: it is a pattern that can almost always be seen in modern Western contexts, such as middle-class British homes, where both language and social interaction reflect negotiation rather than the royal edicts of generations past.

But if it is going to actually be egalitarian—to be fully so—then there are structural criteria that must be satisfied beyond mere cooperation. This requires symmetrical power—every voice has equal weight, and access to resources is equal. Heidi Hartmann (1981, p. 15) Sounds: the unequal distribution of financial assets between males and females usually determines who calls the shots. Given that access to & control over the conditions of life are ensured through access to & control over economic resources, any meaningful solution to overcome inequality must include economic independence. Nordic countries, such as Sweden and Norway, have social-democratic models that institutionalize economic independence of both genders and thus satisfy these structural prerequisites.

True egalitarianism also needs an open opportunity structure, as well as the absence of institutionalized coercion. As Janet Saltzman

Chafetz (1991, p. 78) states it, for a system to be equal in status and resources, the opportunity structure must be open to all members so that any one individual or group will not be able to monopolize a position of authority or decision-making power. Even well-meaning groups may tend toward hierarchical concentration without these protections. Thus, an actually egalitarian community must strive to interrupt the ultimate capture of all power by putting fully transparent and open routes to power within everyone's reach, no matter their socio-economic background.

Third, the modern egalitarianism could also be regarded as a self-aware strategy of survival rather than a social choice. Christopher Boehm (1999, p. 73), for example, suggests that something like a reverse dominance hierarchy was central to human survival. Citing hunter-gatherer societies like the Kung San of the Kalahari or the Hadza of Tanzania, Boehm contests that "equality was not a happy accident"; rather, it was a group effort to "suppress private power ambitions" (p. 105). These societies use leveling mechanisms like criticism, ridicule, and shunning to keep the scales in check. Such concerted pressure prevents any one person from being able, all on their own, to roll back what has become the formal equality of the group, and it acts to turn away the specter of autocracy through a purposeful use of collaboration.

## **2.2 Hierarchical Community**

The Hierarchical Community (Becvar and Becvar, 2009, p. 23) framework views the family as a systemic structure made up of assigned roles and responsibilities for members—vertical in terms of dermatological order. In this paradigm, parents or caregivers are the "executive" branch, establishing the laws and commanding when necessary to keep order and stability. As with any system, the hierarchy of autonomy is dynamic: children, at first a low impression in the hierarchy to protect their safe space as they learn to be themselves, might have the "permeability of boundaries" change as they develop to have more independence, while the basic structure remains (to grow as children, one needs structure!). Perhaps the most cliché and homogeneous example of this is the common societal model of the patriarchal family, in which the one in authority over the household is the decision-maker and allocator of roles in the family.

A community as hierarchical must satisfy multiple non-trivial structural conditions. Such as inequitable power hierarchies, in which a single individual or subgroup has the final call, and centralized ownership of the means of production, where the people at the top call the shots on the stream of assets. In addition to hierarchy is functional

differentiation, but because that means different roles, different than the rank, are specialized, not interchangeable. This is demonstrated by feudal systems of the past, where lords and barons owned all land and resources, and modern-day corporate pyramids, where power is held at the top of the corporate chart and doled out through inflexible managerial hierarchies.

Talcott Parsons's (1951, p. 107) structural-functional theory differentiated such positions within this "pecking order" in terms of their relative contribution to the maintenance of social systems. It needs "a differential of reward" to encourage those with drive to undertake "essential tasks." Hierarchies treated this way are an efficient mechanism for resource allocation and for making sure that the most vital societal functions get performed by the proper rank. At one global institutional extreme, a military organization, rank closely correlates to degrees of responsibility, technical specialization, and a corresponding authority and reward structure.

In his study of social organization, Émile Durkheim (1893, p. 113) maintained that the hierarchical nature of things frequently leads one to assume that a more developed division of labor is always, almost, ineluctably, involved. The more elaborate the social arrangements, the greater the differences in function and function, which these structures must produce. The irony is that Durkheim believes these variations promote social unity through the form of social integration he terms "organic solidarity." Within such a state, each stratum of the hierarchy serves a certain specialized function that complements the others. As a result, hierarchy becomes something that resembles "social glue," in which the ranks rely on each other like the specialized organs of a living body, which must once again work together in order to maintain life.

Lastly, Max Weber (1922, p. 927) noted that hierarchy is a type of power structured unequally by class, status, and party. Stratification, Weber saw, is a fact of social order, but in "traditional" vs. "legal-rational" forms, the justification of its legitimacy is diverse (bottom left). This difference is apparent in formal organizations, where the authority associated with a traditional monarchy, based on long-standing custom and lineage, differs from the authority in a modern democratic government or a multinational corporation, where authority is based on legal-rational rules, official titles, and prescribed law. In the end, hierarchy offers an easy power dynamic, which shows us that power travels through the blood vessels of economic class and not through random acts of violence.



### 2.3 Conceptual Framework

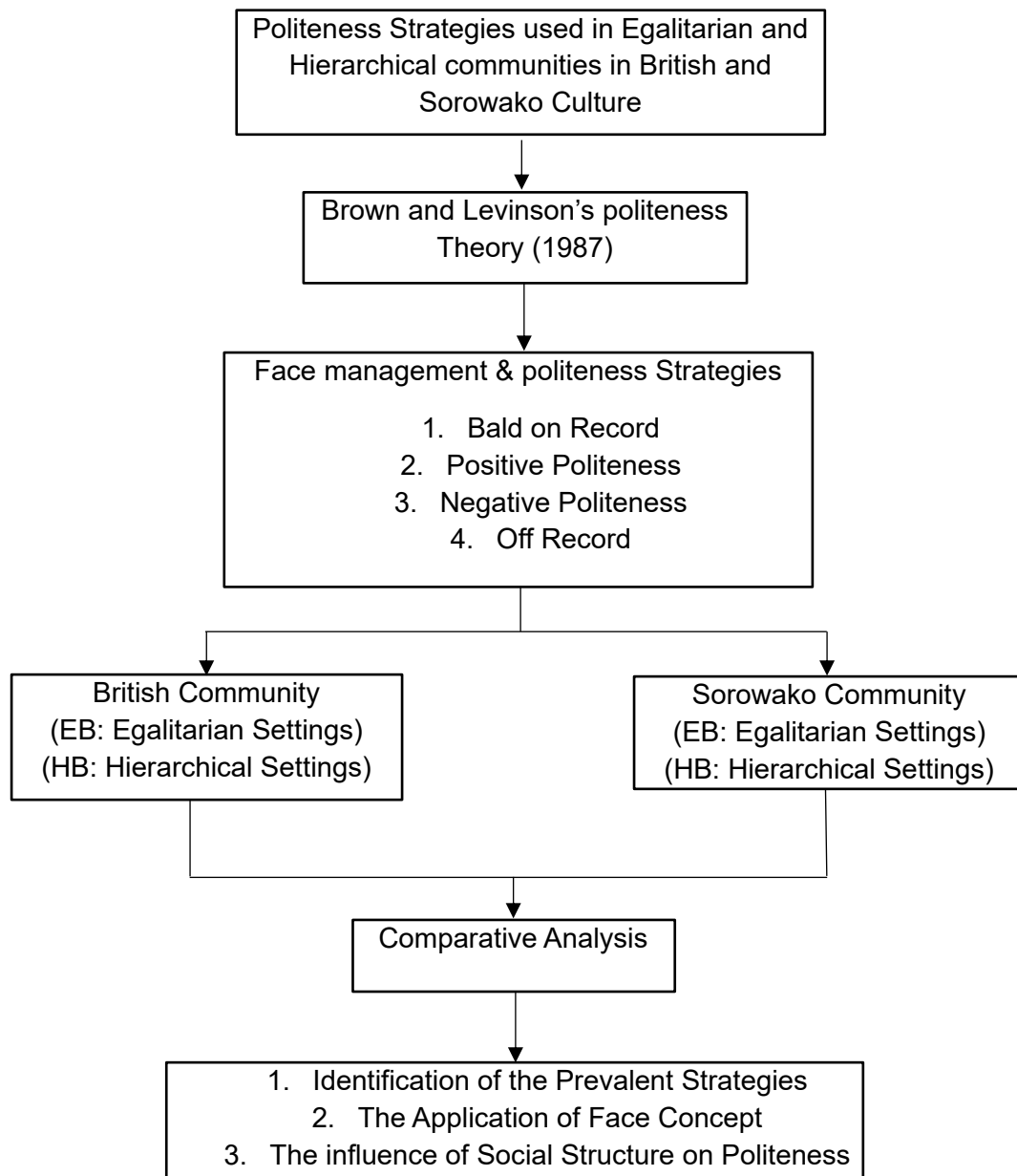


Figure 1. Conceptual Framework

## 2.4 Operational Definition

To ensure operationally define the following terms as they are used in this study to maintain clarity and consistency in the analysis.

### 1. Politeness Strategies

Politeness strategies is the linguistic choices and communicative acts made by speakers in the British and Sorowako community to avoid behaviors that threaten and expose "face" of the interlocutor. This study identified these strategies and classified them according to Brown and Levinson's (1987) model as such:

- **Bald on Record:** Unambiguous direct speech with no mitigation (for e.g. "Give me the book")
- **Positive Politeness:** Strategies that focus on working together and overlapping desires (e.g., "Mate, hope you could...").
- **Negative politeness:** Strategies that indicate respectfulness and avoidance of imposition (e.g., "I apologies for bothering you, but'..").
- **Off-the-Record:** Speech that is indirect or vague (like saying, "It's a little cold in here" to mean, "close the window").

### 2. The Concept of "Face"

In social interaction, "face" is a public self-image that every member of the community wants to claim for himself or herself.

- **Positive Face:** The wish to be wanted, liked, and approved of by others.
- **Negative Face:** The wish to have freedom of action, and not to be imposed on.
- **Facework:** The communicative strategies used by members to either Save/Face or Threaten the face of speakers, depending on the language choices made.

### 3. Social Structure (Egalitarian vs. Hierarchical)

Social structure is concerned with the systemic organisation of social roles and relations of power across the community contexts:

Equality on Context: Interaction questions in which the Power (P) distance between actors seems low or absent (e.g. start to stare, shut buddies). **EB** (Egalitarian British) and **ES** (Egalitarian Sorowako) are employed in this study to represent those who assimilate to an egalitarian ideal.

By hierarchical type setting: Hierarchical interactions are divided into vertical order on the basis of authority, seniority, traditional status parent-child, boss-employee, etc. They are denoted as **HB** (Hierarchical British) and **HS** (Hierarchical Sorowako) respectively.

#### **4. Sociolinguistic Variables (P, D, R)**

The "weightiness"(**W**) of an FTA is calculated based on three factors:

$$W = D(S, H) + P(H, S) + R$$

**Relative Power (P):** The capability of the hearer to implement their agenda and self-assessment at the sacrifice of the speaker's agenda and self-assessment.

**Social Distance (D):** The extent of knowledge and social proximity among the participants respective to one another.

**Rank of Imposition (R):** For the Imposition, how heavy the "burden" of the imposition will be felt for specific culture (e.g. asking for a big favor vs. small request).

#### **5. Comparative Analysis**

Comparative analysis, a cross-culture variation of the Comparability methodology, examines how similar and different language use is amongst British and Sorowako communities with regard to the subtheme of social structure (the degree of formality between pairings) by comparing the linguistic data from the two communities and seeking out Similarities (shared patterns of politeness) and Differences (culture-specific variations)