

CHAPTER II

LITERATURE REVIEW

This chapter was aimed to present what experts said in relation to the object of this study. It involves, Politeness Strategies, the Face Concept and Face Threatening Acts (FTA), and Social Factors Impacting Politeness Employment.

2.1 Politeness

Politeness is a ‘pragmatic mechanism’ that has a structural variation which works together according to the speaker’s intention of reaching smooth communication (Trosborg 1995: 24). Politeness, as one of social norms, is reflected in human interaction. In interaction, people know and realize politeness as an element that should be included. Hernandez (1999) says that interest in politeness has been something important in the last three decades of the 20th century as evidenced by the number of theoretical and article papers about politeness, as a pragmatic phenomenon, has been published, such as, theory which is developed by Brown and Levinson (1978, 1987), Lakoff (1973, 1975), Leech (1983), Fraser & Nolen (1990), and Yueguo Gu (1990) (cited in Eelen). According to Eelen (2001: 3), Lakoff (1973, 1975), Brown

and Levinson (1978, 1987), and Leech (1983) are linguists who are known as founders of modern politeness research.

The field of politeness is an interdisciplinary field of study, drawing scholars from linguistics, sociology, social psychology and anthropology. Traditionally, though, it is seen as a sub-field of pragmatics (the study of meanings in interaction), specifically a subfield of socio-pragmatics. It has developed rapidly over the last 30 years, and now has its own dedicated journal, the *Journal of Politeness research*. The scientific examination of politeness largely began as research on ‘face’ and ‘facework’. After some early anthropological and ethno-methodological studies on ‘face’, such as Hu (1944), the first groundbreaking studies on interactional ‘facework’ were done by Goffman (see e.g., Goffman 1955 and 1967). Goffman (1967: 213) defined ‘face’ as “the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact”, and ‘facework’ is communicative action that orientates to the speaker’s and/or the addressee’s face. The sociopragmatic enquiry into ‘politeness’ began in the 1970s, notably with Robin T. Lakoff’s groundbreaking papers (see Lakoff 1973, 1977). In the 1980s, two key works were published, one written by Penelope Brown and Stephen C. Levinson (1978, 1987) and the other by Geoffrey Leech (1983). In particular, Brown and Levinson’s monograph proved to be highly influential, and the ‘Brown and Levinsonian’ concepts dominated politeness research for approximately two decades. Since 2001,

notably after the publication of Gino Eelen's (2001) *A Critique of Politeness Theories*, many of these concepts have been thoroughly criticised and a new 'school' has been formed within politeness re-search: the so-called 'postmodern' or 'discursive' approach (e.g. Eelen 2001; Locher/Watts 2005; Mills 2003; Watts 2003). Brown/Levinson's framework has not been rejected out of hand in today's scholarship – indeed, to do so would ignore that fact that there is much of value in it – but it is increasingly difficult to adopt it uncritically, without acknowledgement of its limitations or an attempt to rectify them. For this, we have the postmodern/discursive approach to thank. Along with the aforementioned research aiming to provide a model or approach for politeness, many studies have been devoted to the examination of politeness within intracultural and intercultural settings. The most important intracultural studies are those that test the validity of politeness theories on linguistic data that was understudied at their time of writing, such as Chinese (Gu 1990) and Japanese (Ide 1989). Intercultural studies usually examine differences in politeness behaviour across 'cultures', and have resulted in a large literature, including such focussed works as Sifianou (1992) on politeness in England and Greece, as well as Lakoff/ Ide (2005) on a wider variety of cultures. Besides cultural studies, politeness research has also appeared in other related fields, such as gender research (e.g. Holmes 1995 and Mills 2003).

Despite the fact that politeness research is an alive and kicking research area, there is remarkably little research on historical (im)politeness. As far as we are aware, apart from two monographs on politeness and impoliteness in historical Japan and China (Wetzel 2004 and Kádár 2007a, Wetzel's study being partly synchronic though), no book-sized publication has been devoted to historical (im)politeness (as a scientific study). Even though some historical sociolinguistic 'classics' such as Hughes' *Swearing* (1998) touch upon (im)politeness, these books are not engaged in theoretically-informed (im)politeness research. A similar lack can be observed in research journals: such publications are small in number, although there are a few papers devoted to this topic (see, for example, the papers of Watts 1999 and Held 1999, published in the Special Issue of *Pragmatics*, 9/1, the studies of Ehlich 2005 and Sell 2005, as well as Skewis 2003). Furthermore, none of the classic politeness frameworks devised by Lakoff, Brown and Levinson or Leech address historical issues, nor does the voluminous work on intercultural politeness research engage in historical enquiries. Within historical studies, even with the advent of historical pragmatics this tendency of neglect is only beginning to change to some extent, under the influence of works such as Brown/ Gilman (1989).

Politeness can be defined as the means employed to show awareness of another person's face. In this sense, politeness can be accomplished in situations of social distance or closeness. Showing awareness for another

person's face when the other seems socially distant is often described in terms of respect of difference. Showing the equivalence awareness when the other is socially close is often described in terms of friendliness, camaraderie, or solidarity (Yule, 1996: 60).

People use politeness as communication strategy to maintain and develop relationship. Politeness is an aspect of pragmatics in that its use in language is determined by an external context. Polite person makes others feel comfortable. Being linguistically polite involves speaking to people appropriately in their relationship to others. According to Gumperz in Brown and Levinson (1967) that politeness phenomena by their very nature are reflected in language, people might know whether one is being polite or impolite through the way he or she speaks. Besides, someone can be considered as a polite person depending on how, to whom, and when he or she applies those politeness manners.

According to linguistics phenomena, it often seems to have built into them very complex system of politeness. It is nearly impossible to say anything without indicating the social relationships between the speaker and the hearer in terms of status and familiarity (Gerritz, 1960).

Meanwhile, Holmes (1995: 5) defines politeness as behavior which actively express positive concern for others, as well as no-imposing distancing behavior. A participant who is polite through language shows that give

attention in having conversation for others. Linguistically, being polite involves speaking to participants in order to build up their relationship.

Politeness is behavior to show the positive concern and attention to people in order to get a good conversation and build harmony with the society, whether showing the positive face or negative face. Politeness is described as conversational maxim based on Lakoff (1973, 1975) and Leech (1983). Politeness is seen as a system of interpersonal relations which is designed for facilitating interaction by minimizing the possibility for conflict and confrontation inherent in all human interchange (Lakoff 1990, cited in Eelen 2001: 2) it can be inferred that Lakoff considers politeness as avoidance of friction happening in personal interactions. Furthermore, she proposes three Politeness Principle to avoid an offence in communication, namely: “Don’t impose, give options, and make a feel good, be friendly” (Lakoff (1973, cited in Eelen 2001: 3). In developing her Politeness Principle, Lakoff connects this principle with Grice’s Cooperative Principle. The difference is Cooperative Principle is geared to the information content of communication while Politeness Principle by Lakoff attends to social issues (Eelen 2001: 3).

Another concept of politeness is developed by Leech. He proposes a Politeness Principle which is adopted from Grice’s Framework (Paltridge: 2000). Although Leech’s theory about Politeness Principle looks similar to Lakoff’s theory, Leech’s definition of politeness is different from Lakoff’s theory. Leech paraphrases Politeness Principle as “Minimize the expression of

impolite beliefs”, while Lakoff paraphrases Politeness Principle as “Maximize the expression of polite beliefs” (Eelen 2001: 8). Politeness Principle which is proposed by Leech is described as a set of maxims, as follows:

1. Tact Maxim: minimize cost to other. Maximize benefit to other.
2. Generosity Maxim: minimize benefit to self. Maximize cost to self.
3. Approbation Maxim: minimize dispraise of other. Maximize praise of other.
4. Modesty Maxim: minimize praise of self. Maximize dispraise of self.
5. Agreement Maxim: minimize disagreement between self and other. Maximize agreement between self and other.
6. Sympathy Maxim: minimize antipathy between self and other. Maximize sympathy between self and other.

While Lakoff (1973, 1975) and Leech (1983) perceive politeness as conversational maxim, Kasper (1990) says that Fraser and Nolen see politeness as ‘conversational-contract view’. The interpretation of ‘contract’ is dynamic. It can be revised in the course of time or because of change in the context. According to Eelen (2001) Fraser and Nolen state that every participant, which involves in conversation, brings to that encounter a set of rights and obligations that determine what participants can expect from each other. This rights and obligations from each participant – the terms of the contract – are establish on various dimensions, that is:

- *Conventional* (applying in to all form interaction),
- *Institutional* (concerning rights and duties imposed by social institutions),
- *Situational* (involving factors such as the mutual assessment of the relative role, status and power of speaker and hearer),
- *Historical* (the fact that social contract crucially depends on previous interactions between specific speakers and hearers).

Another linguist who develops politeness theory is Gueguo Gu (Eelen 2001). According to Eelen (2001) Gu's theory is based on the Chinese concept of politeness. Basically, Gu's theory is based on Leech's theory about Politeness Principle, but with a revision of the status of Politeness Principle and its associated maxims. When describing the Chinese concept of politeness, Gu stresses the fact that it is essentially morally prescriptive in nature, and that the rules or maxims which it subsumes are moral, socially sanctionable precepts. Moreover Gu (1990) discusses four maxim, *Self-denigration, Address, Tact* and *Generosity*.

According to Brown and Levinson (1987:1) politeness means acting so as to take account of the feelings of others and includes both with positive face (the wish to be approved) and negative face (the wish to be unimpeded, free from imposition of left alone. (Brown and Levinson, 1987) formulated the strategy of being polite which is called politeness strategy. Politeness strategy is a way to convey the utterances as polite as possible Politeness strategy is very important in social communication. Firstly, politeness strategy

avoids or minimizes the FTA (Face Threatening Act) that a speaker makes. An FTA means act that threatens the positive and negative face of hearer. Using the insult term is the example of threatening the hearer's positive face which wants to be accepted, even liked or appreciated by others, to be treated as a member of the same group, and to know that his or her wants are shared by others or need to be connected. Moreover, the examples of negative face which wants to be independent, to have freedom of action, and not to be imposed on by others.

Secondly, politeness strategy makes relaxed and comfortable with one another. This politeness makes all the parties relaxed and comfortable in their communication. It can minimize conflict. The speakers have to know the rule of social communication. When the speaker do as the rule and use the politeness strategy, they will feel relax and comfortable in their communication. Politeness does not apply into a certain person or occasion but someone must be polite and the comfortable situation will occur. Thirdly, politeness strategy shows respect or deference to others. Everyone wants to be respected. We can respect others by our utterances. Politeness strategy is a way to express our deference. The hearer will be respected when we talk politely to them. In an interaction, the speaker should be aware that showing respect or deference will make close relationship and avoid the distance between speaker and hearer.

Furthermore, Yule (1996: 60) states politeness is an interaction, can then be defined as the means employed to show awareness of another person's face. In this sense, politeness can be accomplished in situations of social distance or closeness. Showing awareness for another person's face when that other seems socially distant is often described in terms of respect or defense. Showing the equivalent awareness when the other is socially close is often described in terms of friendliness, camaraderie, or solidarity. It means the distance and closeness are the two important factors in politeness. He concluded that in interaction, politeness strategy is defined as the means used to show the awareness of person's face. Politeness strategy can be used where it is close or far socially. In other hand, politeness strategy is used to save the face threatening act by showing deference and closeness.

Wardhaugh (1986) states that politeness itself is socially prescribed. Although it is important to be polite to a certain person or occasion, it does not mean it becomes impolite to others on another occasion. Thus if someone say something politely, at the same time comfortable situation occurred. Politeness strategy is expressed by the utterances or sentences. In other words, it is expressed by language. The social rules of behavior do not enough to express it. The utterances or sentences selection is very important to show the politeness way. In life society, we have to build the enjoyable or comfortable interaction through the suitable sentence or utterance.

In addition, Cutting notes (2002:44 original emphases), politeness does not refer to the social rules of behavior such as letting people go first through the door, or wiping your mouth on the serviette rather than on the back of your hand". In this case, politeness becomes the main factor in selecting utterances or sentences appropriately in life of society. One definition of politeness strategy is related to manner and etiquette. Where politeness is defined as having or showing good manners, consideration for others, and or corrects social behaviour. It is culturally defined phenomenon and what is considered polite in one culture can often be quite rude or simply strange in another. Politeness is primarily conceptualized as a means of avoiding conflict in interaction (Bayraktaroglu and Sifianou, 2001). Furthermore, Raatma (2002) stated that politeness means showing concern for others. Being polite means you treat others with kindness and respect. Politeness is showing others you care about them, their feelings, and their needs. You can be polite in both your words and actions. You are polite when you say "please" and "thank you".

In brief, although Brown and Levinson's (1992) theory of politeness has been considered as universal in language usage, this section has indicated that there is no single politeness theory that universally handles politeness phenomena. The arguments in the studies presented here indicate that the cultural relativity of normative levels of politeness requires the approaches implemented to be modified or adapted based on a particular culture and

language. Hence, there is no cultural standard to claim that one is better or more polite than the others.

In addition, the goal of politeness is to make all the parties relaxed and comfortable with one another, these culturally defined standards at times may be manipulated to inflict shame on designated party.

According to Lakoff (1990:34) is the system of interpersonal relationship designed for facilitating the interaction. This way is used to avoid the conflict. It is accepted by Zimmermann in Held (2005:132) that politeness is the discovery of everyday attitude to avoid the conflict in interaction. Politeness is used to make the interaction running well. It seems that this point of view is related to the goal of politeness in avoiding the conflict and creating the comfortable situation.

Brown and Levinson (1987) describe politeness as “a concentration on the amount of verbal ‘work’ which individual speakers have to perform in their utterances to counteract the force of potential threats to the ‘face’. ‘face’ here refers to describe the self-image which the speaker or the hearer would like to see maintained in the interaction (Goffman, 1967). ‘Face’ is something that is emotionally invested, and it can be lost, maintained or enhanced, and must be constantly attended to in interaction (Brown and Levinson, 1987: 66).

Politeness as one such ideology is seen as such a fixed and shared system. Furthermore, as both politeness and ideologies are associated with cultures. Cultures become groups of basically like-minded people (The

ideology of culture). Politeness is the term used to describe the extent to which actions, such the way we say something. According to Brown and Levinson (1987 : 1) politeness means acting so as to take account of the feelings of others and includes both with positive face (the wish to be approved) and negative face (the wish to be unimpeded, free from imposition of left alone. A further assumption, Brown and Levinson's theory (1987) is that face is constantly at risk, since any kind of linguistic action termed a face threatening acts need to be counterbalanced by appropriate doses of politeness. In this case politeness can be understood as a basis to the production of social order and recondition of interaction. And it is the most influential theory of linguistics politeness "face saving theory".

2.2 The "Face" Concept

Brown and Levinson (1987) state the notion of "face" is derived from that Goffman (1967) and English people which is related to the idea of being embarrassed, humiliated, or losing face. Thus face is something that is emotionally invested, and that can be lost, maintained, and enhanced. In general, a person has to pay attention to his/her interlocutor's face. In other words, the speaker and the hearer must cooperate in maintaining each other's face in interaction based on the mutual vulnerability of face.

There are two kinds of face as divided by Brown and Levinson that everyone possesses. They are positive and negative face positive face is

defined as the desire of every member that his/ her self-image, wants, and opinion be liked and approved. Take for example, a woman who spends most of her time gardening and takes care of her roses. She is proud of her expects people admires her. Second, negative face is defined as the desire of every member that has Freedom of Actions as well as Freedom of Imposition. For example is a teacher who is in the middle of giving advice to her students do not cheat to final exam (Freedom of Imposition).

In general, using the positive face can give convenient feeling to the hearer and may be give bad impress to the surrounding. According to George Yule (1987), it is possible to treat politeness as a fixed concept, as in the idea of polite social behavior, or etiquette, within a culture. It is also possible to specify a number of different general principles for being polite in social interaction within a particular culture. Some of these might include being tactful, generous, modest, and sympathetic toward others. Within an interaction, however, there is a more narrowly specified type of politeness at work. In order to describe it, we need the concept of face. As a technical term, face means the public self image of a person. It refers to that emotional and social sense of self that everyone has and expects everyone else recognize. Politeness, in an interaction can then be defined as the means employed to show awareness of another person's face. In this sense, politeness can be accomplished in situations of social distance or closeness. Showing awareness for another person's face what that order seems socially distant is often

described in terms respect or deference. Showing the equivalent awareness when the other is socially close is often described in term friendliness or solidarity.

2.2.1 The Face Threatening Acts (FTA) Concept

In our society, sometimes we find acts that are not friendly and not satisfied with us, such as the ‘face’ of the speaker and the hearer. Brown and Levinson (1978: 66) states, “Face Threatening Acts (FTA) is such that threats generally require a mitigating statement or some verbal repair (politeness), otherwise breakdown of communication will ensure. In other word, Face Threatening Act is action that threatened by other face, and it does not make satisfied or not run a well in communication.

Table 2.2 Examples of FTA proposed by Brown and Levinson

	Negative Face	Positive Face
Affecting Hearer	Orders/requests	Disapproval/criticism/contempt/ridicule/
	Suggestions/advice	Complaints/reprimands/accusations/insults
	Reminders	Contradictions/disagreements/challenges
	Threats/warnings/dares	Violent emotions
	Offers	Irreverence/taboo
	Promises	Bad news/boasting
	Compliments/envy/admiration	Emotional/divisive subject matter
	Strong negative emotions	Non-co-operation
		Inappropriate terms of address

Affecting Speaker	Negative Face	Positive Face
	Acceptance of thanks/apology	Acceptance of compliment
	Excuses	Breakdown of physical control
	Acceptance of offers	Self-humiliation/deprecation
	Responses to hearer's faux pas	Confessions/admissions of guilt
	Unwilling/reluctant promises/offers	Emotional leakage/non-control of laughter/tears

(Brown & Levinson, 1987:65-68)

2.3 Brown and Levinson Politeness Strategies

Politeness strategies are strategies which adopted by the speaker and the hearer to avoid and minimizing the FTA that occurred in communication. They analyzed four broad strategies: bald on record, positive politeness, negative politeness, and off-record. Politeness is viewed as a form of strategic behavior which the speaker engages in, weighing up the potential threat to the hearer, the degree of familiarity with the hearer, the power relationship between them, and modifying the utterance accordingly (Brown and Levinson, 1987: 75).

Applying the politeness strategies depend on the weightiness of FTA, which is determined by three social factors. They are the imposition of the act itself, relative power of the hearer over the speaker and social distance between the speaker and the hearer (Brown and Levinson, (1987: 68-74). The more politeness strategy will be gotten when the speaker or the hearer's social

condition in more acts threatens conditions. For the politeness strategies will be illustrated in Figure 1.

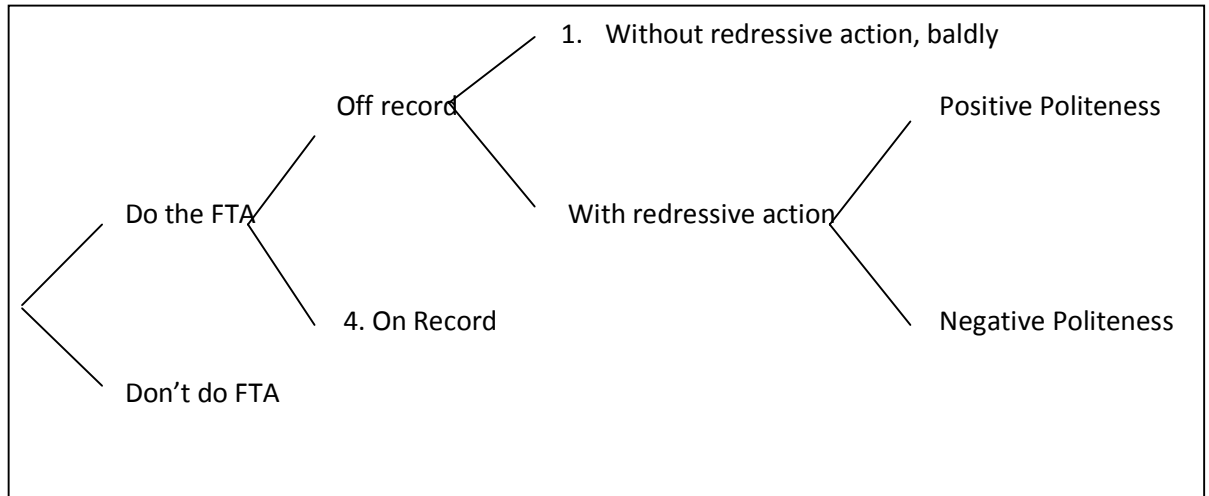


Figure 1. *Politeness Strategies* (adopted from Brown and Levinson, (1987: 60).

The speaker goes on record in doing an act A if it is clear to participants what communicative intention led the speaker to do A. In contrast off record in doing A, then there is more than one unambiguously attributable intention so that the speaker cannot be held to have committed him/herself to one particular intent.

Doing act baldly, without redress, involves doing it in the most direct, clear, unambiguous and concise way possible. By redressive action, mean action that ‘gives face’ to the addressee, that is, that attempt to counteract the potential face damage of the FTA, by doing it in such a way, or with such modifications or additions, that indicate clearly that no such face threat is

intended or desired, and that S general recognizes H's face wants and him/herself wants them to be achieved.

Positive politeness is oriented toward the positive face of H, the positive self-image that he/she claims for him/herself. Negative politeness, on the other hand, is oriented mainly toward partially satisfying (redressing) H's negative face his/her basic want to maintain claims of territory and self determination.

2.3.1 Social Factors Impacting Politeness Strategies Use

Brown and Levinson (1987) identifies the three elements to be considered in doing this face threatening acts, the social distance (D) of the speaker and addressee, the relative power (P) between them and the absolute ranking of imposition (R) in particular culture.

There are three social variables that shape how people choose which politeness strategies they will use. Their attention to others' positive and negative face wants will be determined by the relative power and social distance of the interactants, and by the social cost of the imposition. As a number of people working within this framework have noted, the three factors are by no means independent. You are often not very close to someone. (Miriam Meyerhoff) Brown and Levinson (1987: 76) propose a specific formula for assessing the weightiness (W) of a face-threatening act, which involves three essential components: power (P), social distance (D) and the

rating of impositions to the extent that they interfere with an individual's face wants within a particular culture/ society (R):

$$W_x = D(S, H) + P(H, S) + R_x(S = \text{speaker}, H = \text{hearer}).$$

Brown and Levinson maintained that the three dimensions (D, P, R) contribute to the seriousness of a face-threatening act (FTA), and thus to a determination of the level of politeness with which, other things being equal, an FTA will be communicated (Brown and Levinson 1987: 76). Thus the greater the social distance and the power hierarchy between speaker and hearer the more weight becomes attached to a face-threatening act, particularly one which also involves a relatively high level of imposition (for example, many requests, accusations, some offers, and so on). Brown and Levinson further argue that these dimensions subsume all other relevant factors in any particular context and, importantly, that their formula thus predicts further that individual will choose a higher level of linguistic mitigation as the weightiness of an FTA increases proportionately.

Each one of those factors interacts and relates differently to the politeness of a communicative act. When learning to be pragmatically appropriate, it is important to learn which social factors are most applicable and important to the context in which you are interacting.

According to Brown and Levinson (1987), the assessment of the weightiness of an FTA involves three factors:

2.3.1.1 Power

Power refers to the power relationship between two interactants. The relative 'power' (P) of S and H (an asymmetric relation), indicating the degree to which S can impose will on H. In B&L's view, power (P) is a complex social variable that is composed of various socially and individually determined factors. Power determines what kind of redressive action the speaker might take with FTA. We generally put more effort into being polite to people who are in positions of greater social power than we are. For instance, I am more polite to the government official processing my passport application than I am to the telemarketer who rings me during dinner. That is because I want the official in the passport office to do me a favor and speed up my application, but when the telemarketer rings me I am the one with the power and they need something from me.

Brown and Levinson (1987: 77) conceptualize power (P) primarily as an individual attribute, vested in the hearer: it is the hearer's power relative to his/her own which the speaker must take into account when uttering a potentially face-threatening act. The formula would seem to apply most obviously to requests (nearly all Brown and Levinson's own examples of its application involve requests), predicting that the greater the power (and distance) between speaker and hearer the more redressive strategies will be used by the less powerful interactant, particularly when making a weighty request of a more powerful one.

2.3.1.2 Social Distance

Social distance refers to the relationship between interactants. If two people are very close, they would have a low degree of social distance. Two strangers would typically have a high degree of social distance. The 'social distance' (D) of S and H indicates the degree of familiarity and solidarity shared by S and H.

B&L described social distance (D) in terms of similarity and frequency of exchange of goods of services. This is a reciprocal social measure, where the two participants should be mutually aware of their social distance. B&L claimed a direct relationship between D and politeness. The more distance between the two speakers, the more polite one is expected to be. In addition, Leech (2007, p. 189) stated that, "when horizontal distance is reduced (e.g., in communication with familiars or intimates) the need for politeness is also reduced - until we move into the zone of non politeness or impoliteness." B&L discussed the example of asking a stranger or a friend for the time.

- (2) Excuse me, would you by any chance have the time?
- (3) Got the time, mate?

In (2) and (3), (2) is seen as the more polite question where B&L said their intuitions are that (2) would be used when D is high and (3) when D is low.

2.3.1.3 Rank of Imposition

Rank of imposition refers to the importance or degree of difficulty in the situation. For example, in requests, a large rank of imposition would occur if you were asking for a big favor, whereas a small rank of imposition would exist when the request is small. In Spanish, high ranks of imposition tend to require more formal and complex language structures.

Rank of imposition is the degree of threat associated with a particular FTA in the relevant culture. B&L gave examples of intrinsic FTAs that show S's lack of care about H's positive face. Included in those FTAs are, "mention (of) taboo topics, including those differences that are inappropriate to the context," and "raising of dangerously emotional or divisive topics, e.g., politics, race, religion, women's liberation" (B&L 1987, p. 67). Brown and Levinson believed was important in order to understand the different politeness strategies people use was how big the social infraction is. This was what they meant by the rank of the imposition. Asking someone for the time is generally considered a minor imposition. As a consequence, you can ask complete strangers for the time and the politeness strategies we use pay relatively little attention to face wants. For example, "Sorry, do you have the time?" or even just "What's the time?" However, asking for money is generally considered a greater imposition, and usually you would only do this with someone you are fairly close to.

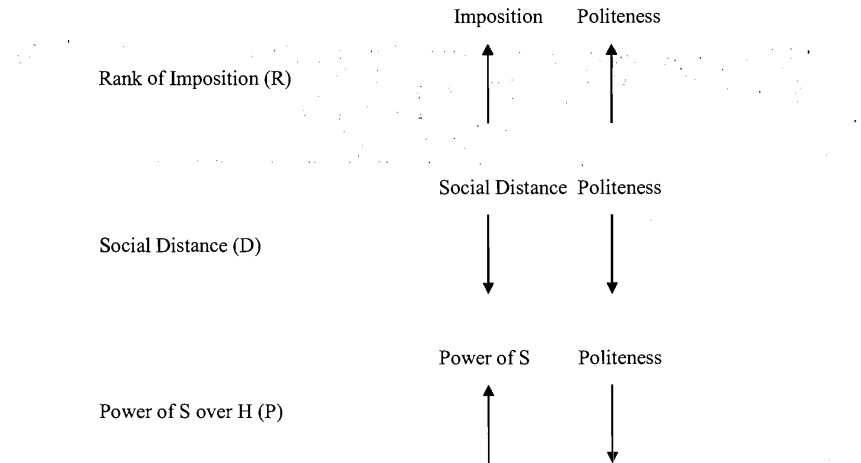


Figure 2: Three contributing factors to politeness

2.3.2 Bald on Record

According to Brown and Levinson (1987: 95), whenever the speaker wants to do the FTAs with maximum efficiency more than he/she wants to satisfy the hearer's face, H will choose strategy of 'bald on record'. Doing an act baldly, involves doing it in the most direct, clear, ambiguous and concise way. Normally, the FTAs will be done in this way only if the speaker (S) does not fear retribution from the addressee or hearer (H), for instance in circumstances where (a) S and H both are in efficient situation, (b) the threaten to H's very small, (c) S holds a high relative authority to H (Brown and Levinson, 1987: 69).

The bald-on-record strategy is speaking in conformity with Grice's Maxims (Grice, 1975). These maxims are intuitive characterization of conversational principles that would constitute guidelines for achieving maximally efficient communication. These maxims are:

- a. Maxim of Quality that speak the truth and sincere
- b. Maxims of Quantity that speak informative
- c. Maxim of Relevance that speak relevant
- d. Maxim of Manner that speak avoid ambiguity

According to Goody (1986: 100), maxims define for us the basic set of assumption underlying every talk exchange, but this does not imply that utterances in general, or even reasonably frequently, must meet these conditions, as critics of Grice have sometimes thought.

Furthermore, Brown and Levinson (1978) have categorized bald-on-record usage in different circumstances into two classes, they are:

1. Cases of non minimization of the face threat

The first type of bald-on-record is used where maxims efficiency is very important, and this is mutually known to both S and H, no face redress is necessary. In other words, the "face" threat is not minimized, ignored or irrelevant. According to Brown and Levinson (1978: 95), the situation of that case will be presented as follows:

- a. In case of great urgency or desperation, redress would actually decrease the communicated urgency.

- e.g. "Help!" compare with non-urgent in "May I ask your help."
- b. In case of channel noise or where communication difficulties exert pressure to speak with maximum efficiency.
e.g. "Come here right now!"
- c. Task-oriented, this kind of interaction "face" redress may be irrelevant.
e.g. "Lend me a hand here."
"Open other end."
- d. S wants to satisfy H's "face" is small, either because S is powerful and does not fear retaliation or non-cooperation from H.
e.g. "In future, you must add the soda after the whisky."
- e. S wants to be rude without risk of offending, therefore S does not care about maintaining "face" in example of socially acceptable rudeness in teasing or joking.
e.g. "Cry. Get angry." (When teasing a baby)
- f. Sympathetic advice or warning
In doing the FTA, S shows that he/she does care about H.
e.g. "Be careful! The question is full of trap."
- g. Granting permission for something that H has requested
e.g. "Yes you may go."

2. Cases of FTA-oriented bald-on-record usage

The second type of bald-on-record is oriented to “face”. The usage of “face” here involves mutual orientation, therefore for each participant attempts to foresee what the other participant is attempting to foresee. This strategy occurs in (1) Welcoming or post greeting, where S insist that H may impose on his/her negative face, in (2) Farewell, where S insist that H may transgress on his/her positive face by taking his/her leave, in (3) Offer, where S insist that H may impose on S’s negative face (Brown and Levinson, 1978: 98-99).

e.g. “Come in, do not hesitate, I am not busy.”
 “Enter.”

2.3.3 Positive Politeness

Positive politeness is claimed to enjoy the positive face of H by showing or involving him as a friend or partner an in-group. A speaker shows positive politeness to apply an impression that S wants what H’s wants (e.g. by threatening him as a partner an in-group, a friend a person whose wants and personality traits are known and liked) or S at least doing what of H’s wants in order to minimize the FTA (Brown and Levinson, 1987: 70). In addition, Brown and Levinson (in Sara Mill, 2003: 75) also state that positive politeness is stressing the extent to which the speaker and hearer similar interest and are part of an in-group.

Positive politeness is redress directed to the addressee's positive face, his/her perennial desire that his/her wants (or the action/acquisitions/values resulting from them) should be thought as desirable (Brown and Levinson, 1987: 101). Positive politeness techniques are usable not only for FTA redress, but in general as a kind of social accelerator, where S, in using them, indicates that he/she wants to 'come closer' to H.

a. Claims common ground

The first type of positive politeness strategies involve S claiming 'common ground' with H, by indicating that S and H both belong to some set of persons who share specific wants, goals and values. There are three ways of making this claim; these are (Brown and Levinson, 1978: 103):

1. S may convey that some wants (goal or desire object) of H's is admirable or interesting to S too. The method of this positive politeness strategies are:

a. **Notice**; attend to H (his/her interest, wants, needs, goods).

Commonly, this output suggests that S should take notice of aspects of H's condition. For example, "Goodness, you cut your hair!... by the way, I come to borrow some floor", and "You must be hungry, it's a long time since breakfast. How about some lunch?"

b. Exaggerate (interest, approval, sympathy with H). this is often done with exaggerate intonation or stress, for example, “How absolutely marvelous/extraordinary/devastating/incredible.

c. Intensify interest to H. another way for S to communicate to H that he/she shares some of his/her wants is to intensify the interest of

his/her own (S’s) contribution to the conversation by making a good story. For example, “I come down the stairs, and what do you think I see? A huge mess all over the place, the phone’s off the hook and clothes are scattered all over...”

2. S may claim in-group membership with H. this method emphasizes to S and H belongs to some set of persons who share some wants. This method of positive politeness strategy is used in-group identity markers. Therefore, the strategies included in this method are in-group usage of address forms of language or dialect of jargon or slang and of ellipsis. This address forms used to conveys such group membership include generic names and terms of address, such as noble, dear, lord, man, woman, etc. the use in-group language or dialect includes the phenomenon of code-switching which involve any switch from one language or dialect to the others in communities (Brown and Levinson, 1978: 107).
3. S obtains to claim perspective with H without necessarily referring to in-group membership. The positive politeness strategies of this method are:

a. Seek agreement

Agreement obtains be stressed by repeating part or all of what the preceding speaker has said in a conversation (Brown and Levinson, 1978: 112).

X: John went to London this weekend!

Y: to London!

b. Avoid disagreement

The strategies of avoiding disagreement are:

- (i) Taken agreement, means the desire or appear to agree with H leads also to mechanism for pretending to agree. For instance, the speaker responds to preceding utterances with “Yes, but...” rather than with “No...” to appear the agreement or to hide the disagreement. The rule of agreement yields examples like the following (where B is a response to A, in each case):

A: That’s where you live, Florida?

B: That’s where I was born

A: Can you hear me?

B: Barely.

A: So it this permanent?

B: yeah. It is permanent until I get married again.

- (ii) White lies, means the positive politeness strategy used by the speaker to avoid disagreement, where S, when confronted with

the necessity to state an opinion, wants to lie rather than damage H's positive face (Brown and Levinson, 1978: 115). For example, "Yes I do like your new hat!"

(iii) Presuppose/raise/assert common ground

This strategy can be done by gossip or small talk. The value of S's spending time and effort on being with H, as mark friendship or interest in him. S can thereby stresses his/her general interest in H, and indicate that he/she has not come to see H simply do the FTA, even though his/her intention to do it may be made obvious by his/her having brought a gift. Or may be S gives raise the strategy of redressing the FTA by talking a while about unrelated topics (Brown and Levinson, 1978: 117). The point of view operations strategy is nearly all sentences in natural languages encode point of view by means of deixis. However, sometimes the speaker uses the tag questioning his/her conversation by falling intonation, "I had really hard time learning to drive, didn't I?"

(iv) Joke

Joking is basic positive politeness technique used to minimize the FTA. For example, "Ok, if I tackle those cookies know?" and "How about lending me old heap of junk?" (H's new Cadillac).

4. Convey that S and H are cooperators

The second major class of positive politeness strategies is derived from the want to convey that the speaker and the hearer are cooperatively involved in the relevant activity and they get goals in domain (Brown and Levinson, 1978: 125).

The strategies may be derived from this major class positive politeness' are:

(i) Assert or presuppose S knowledge and concern from H's wants

One way indicating that S and H are cooperators is to assert or imply knowledge of H's wants and willingness to fit one's own wants with them. For example, "Look, I know you want the car back by 5.00, so should (n't) go to the town now?"

(ii) Offer and promise

Offer and promise are able to indicate that S and H are cooperators. S may choose to stress his cooperation with H by claiming that whatever H wants, S wants to him and will help him to obtain. For example, "Do you need some help?"

(iii) Be optimistic

Optimistic expressions of FTA are one outcome of this strategy (and constitute perhaps the most dramatic difference between positive and negative politeness ways of doing FTA). For example:

- You will lend me your lawnmower for the weekend, I hope.
- Look, I'm sure you won't mind if I borrow your typewriter.

(iv) Include both S and H in the activity

In order to focus the cooperativeness between S and H, an inclusive "we" form can be used. For example:

S: Let's have a cookie, then.

H: Let's get on with dinner, eh?

S: Let's stop for a bite. (S wants a bite, so S says "Let's stop")

Give us break.

(v) Give (or ask for) reasons

Another way of including that S and H are cooperators is by including H in the activity, for S to give reasons as to why he/she wants. For example, "Why not lend me your cottage for the weekend?" "Why don't we go to mall?" "Why don't I help you with the suitcase?"

(vi) Assume or assert reciprocity

The cooperativeness between S and H can be focused by giving reciprocal right or obligations obtaining between S and H. for example, "I'll do X for you, do Y for me."

(vii) Giving gifts to H (goods, sympathy, understanding, cooperation)

(viii) These types are directly involves S decision for redress H's face by fulfilling the H's wants for indicating that S wants H's want to H. it is focused by using gift-giving to H (goods, sympathy, understanding, cooperation). For example, "Upon my knees, what doth your speech import? I understand a furry in your words. But not the words."

2.3.4 Negative Politeness

The last kind of politeness strategies is negative politeness. Negative politeness used when S wants to show if he/she cares and respect to H's negative face (Brown and Levinson, 1978: 129). In this method, S trusts if he/she does not bother H's freedom of action by not showing off, being formal and restraining him. If S did or will do an FTA, he/she will minimize the threat by using apology, deference, hedges, and the other strategies. It considered as follow:

Negative politeness strategies consist in assurances that the speaker recognizes and respects the addressee's negative-face wants and will not (or will only minimally) interfere with the addressee freedom of action. Hence, negative politeness is characterized by self-effacement, formality and restraint, with attention to very restricted aspects of H's self image, centering in his/her want to be unimpeded FTA's are redressed with apologies for

interfering or transgressing, with linguistics deference, with hedges on the illocutionary face of act, with impersonalizing mechanism (such as passives) that distance S and H from the act, and with other softening mechanism (Brown and Levinson, 1987: 70). Based on Brown and Levinson (Goody, 1996: 137) there are some strategies that included in negative politeness, they are:

a. Be direct

In the formal situation, sometimes the directness is needed to minimize the imposition by saying the point and avoiding the further imposition of prolixity and ambiguity as mentioned by Lakoff (in Goody, 1996). Luckily, in frequently, this strategy is used in negative politeness because it is more relevant to be used in bald-on-record strategy. For example, “Help me to pick up these boxes!”

b. Do not assume about H’s wants

This strategy tries to avoid by maintaining that everything in FTA is desired or believed by H. it is focused by hedging such assumptions in the form of word and phrase that modify the degree of predicate membership. For example, “A swing is a sort of a toy”, or “You quite right.”

c. Do not coerce H

By avoiding coercing H’s response means that S gives H the option not to do a certain act and S minimizes the threat by clarifying S view of the P, D and R values. For example:

- “I don’t suppose I could possibly ask you for a cup of sugar, could I?”
- “I wonder if you could help me out.”
- “Could you jump over that five-foot fence?”
- “Could I borrow your pen just for minute?”
- “Excuse me, Sir, could you show me the way to the bank?”

According to Brown and Levinson (1978: 187), there are two basic ways to communicate the FTA, such as:

1. Apologize

By using apologize for doing FTA, the speaker can indicate his/her reluctance to impinge on H’s negative face and thereby redress the impingement partially. It is one way to partially satisfy H’s negative face demand by indicating that S is aware of them and taking them into account in his/her decision to communicate regret or reluctant to do the FTA. For example, “I know this is a bore, but please listen to it once more”, “I do not want to bother you, but please tell her to call me tonight”, “Can you possibly help me with this, because I simply can’t manage it”, “I am sorry to bother you...”, etc.

2. Disassociate S and H from the particular imposition

This type provides S implicitly conveys that he/she is reluctant to impinge H. For example, “Ok class, please pay attention to this picture”, “I am

sorry, but late comers can't be seated till the next interval", I am surprised that you failed to replay", "I'll never be able to pray you if you..." etc.

2.3.5 Off Record Strategy

Off record strategy has the main purpose of taking some pressure of the hearer. In this case, the speaker shows an action a vague manner that could be interpreted by the hearer as some other acts. Such an off record utterances commonly uses indirect language that constructs more utterances or actually different from what one mean (Brown and Levinson, 1987: 211). Therefore, the interpretation of the utterance greatly depends on the existence of context that frames up the utterance.

According to Brown and Levinson (1987) there are some classes that lie on off record strategy as follows:

1. Invite Conversational Implicatures

If the speaker doing the FTA directly, he has to give some hopes that H picks up and interprets what S really means to say. In doing conversational implicature, context is mostly needed to interpret the real meaning of off record utterances (Brown and Levinson, 1987: 213). This class includes some strategies, such as:

1. Violate relevance maxim (breaking the maxim of relevance or be relevant), it is focused by some strategies below:
 - a. Give hint

If S says something that is not explicitly relevant, so he/she invites H to search for interpretation of the possible relevance, this considers as a violation of relevance maxim. Giving hints mean going up the issue of act A by stating reasons for doing act A. for example, “This soup is a bit Bland.”

b. Give association clues

This strategy provides by mentioning something associated with the act required of H, precedent is S-H’s experience and mutual knowledge irrespective of their interactional experience (Brown and Levinson, 1987: 215). Euphemism for taboo is also derived from this kind of implicature. For instance, “Are you going to market tomorrow? There’s a market tomorrow, I suppose.”

c. Presuppose

This strategy provides that utterance might be almost relevant in the context (Brown and Levinson, 1987: 217). For example, “I washed the car again today.”

2. Violate quantity maxim (breaking the maxim of quantity or be informative), it is focused by some strategies as follows:

a. Understate

Understatement means the way of generating implicature by saying not informatively. Commonly it uses predicate that describes the lower actual state of affair. For instance, “It’s not half bad.”

b. Overstate

Overstatement is the opposite of understatement. It usually uses predicate that describes the higher actual state of affair. In this case, the implicature often lies far beyond what is said. For example, “I tried to call a hundred times, but there was never any answer.”

c. Use tautologies

Using tautologies (patent and necessary truth) means that S encourage H to look for an informative interpretation of non-informative utterance. For example, “If I won’t give it, I won’t.”

3. Violate quality maxim (breaking the maxim of quality or be sincere), it is focused by some strategies below:

a. Use contradiction

By stating two things that contradicts each other, S makes it appear that he/she cannot be telling the truth, so he/she encourages H to look for an interpretation that reconciles the two contradictions (Brown and Levinson, 1987:221). For instance, when drunken person says on the phone, “Well, Jim is here and he is not here.”

b. Be ironic

Irony is commonly marked by particle that conveys S true feelings indicate the contrary to the fact. For example, “He’s a real genius (after he has done ten stupid things).”

c. Use metaphors

Commonly, metaphor is on record, but there is possibility that the connotation of the metaphor is off record. For instance, “John is a real fish” (He drinks/swims/etc like a fish).

d. Use rhetorical question

By using rhetorical question, S wants to provide him with the indicated information in purpose of leaving the answer hanging in the air. For instance, “How many times do I have to tell you” (means many times).

2. Be vague or ambiguous

S may be going off record by being vague that makes his/her communication ill-defined. Furthermore, Brown and Levinson have described the off record usage of such violation of manner maxim violation in off record strategy (Brown and Levinson, 1987: 225), such as:

a. Be ambiguous

Ambiguity involves the literal meaning of the utterances and its possible implicature. A purposeful ambiguity can be attained by using metaphor since it does not have exactly clear connotation. For example, “Jean is a hot cheek.”

b. Be vague

S may get off record by being vague about the object of the FTA. For instance, “Perhaps someone did something naughty.”

c. Over generalize

When S make generalization of what is said has the choice of deciding whether the general rule is fit or not to him. For instance, “Mature people sometimes help do the dishes.”

d. Displace

S may pretend to address the FTA for someone would not threaten and expect the real target with realize it. For example, “Oh God, I forget that I have run out of cash.”

e. Be incomplete

Elliptical utterance is legitimated by various conversational contexts that use the half undone FTA. Therefore, S can leave the implicature hanging in the air. For example, “Oh Mom, a headache...” (means that asking the aspirin).

2.4 The Late Night Show with Jimmy Fallon

The Late Night Show with Jimmy Fallon is “the most enjoyable late-night show” by the New York Times in 2011. The show is produced by Universal Television and Broadway Video and show’s music of house band, The Roots, has been universally praised.

In the most U.S markets the show airs on weeknights at 12:35 am Eastern/ 11:35 pm Central on NBC in the United States. In March of 2009 Fallon took over the Late Night legacy begun by David Letterman and Conan

O'Brien and premiered "Late Night with Jimmy Fallon." The show immediately garnered attention for viral videos, audience games, and A-list guests. In 2009, the website won a Webby Award and Fallon himself received the "Webby Person of the Year" Award. Fallon is nominated for a Teen Choice Award this summer for "Choice Comedian." On August 29, Fallon hosted the NBC telecast of "The 62nd Primetime Emmy Awards," live coast-to-coast, from the Nokia Theater in Los Angeles.

The episode of *The Late Night Show with Jimmy Fallon* that is used as the data is taken from episode 1 season 658. The episode aired on April 24, 2012 is chosen because the guest featuring the show that night is Barack Obama. Barack Obama's status as a politician and the first person in the United States draws the writer attention to analyze his utterance and his addressee's utterance, Jimmy Fallon, in the show.

2.5 Theoretical Framework

This study analyzed on how the host and the guest save their face (public image) and each other face in a talk show through the application of politeness strategies and the social factors influencing the choice of politeness use that they uttered. Based on the previous literature review, the writer chose the politeness theory proposed by Penelope Brown and Steven C. Levinson in 1978 (revised in 1987) in analyzing the utterances containing face threatening

acts. Thus, the writer applied the theory of sociological factors influencing the use politeness proposed by Brown and Levinson (1987).

The Late Night Show with Jimmy Fallon is chosen because this talk show has become the go-to destination for comedy, music and A-list talent, and inviting various guests. The writer chooses the latest season which aired on April 24, 2012 on NBC and the episode chosen is the one featuring Barack Obama as the guest. The selection of the episode considers Obama's status as a politician and the president of the US.