CHAPTER II

REVIEW OF RELATED LITERATURE

A. Pragmatics

Pragmatics is the language study to found what is mean by speaker or writer to the hearer or reader. It is due to study about what is mind by speakers when he / she speak or convey anything. Yule (1996:3) stated pragmatics is concerned with the study of meaning as communicated by speaker or writer and interpreted by a listener or reader. Consequently, it is more to do with the analysis of what mean by their utterances might mean by themselves. This study necessarily involves the interpretation of what people mean in a particular context and how the context influences what is said. It requires a consideration of how speakers organize what they want to say in accordance with whom they are talking to, where, when and under circumstances, so pragmatics is also the study of contextual meaning in accordance with whom the speakers are talking to, where, when and under circumstances.

Therefore, this approach also necessarily explores how listeners can make inferences about what is said in order to arrive at an interpretation of the speaker's intended meaning. It is explores how a great deal of what is unsaid is recognized as part of what is communicated. It is mine that pragmatics also the study of how more gets communicated than is said, then pragmatics also be defined as the study of the expression of relative distance.

There are many aspects that will be analyzed in studying pragmatics such as deixis, reference and inference, presupposition, cooperation and implicature, speech acts and event, politeness and interaction, conversation and preference structure, and discourse and culture. But here the researcher wants to focus on studying politeness and what exists inside.

B. Politeness

Politeness is a part of linguistics that make an adresse feel convinience. Wikipedia (2015) explain that politeness is an attempt to phrase things and as to show respect and esteem for the face of others throughout social interchange. For example, when someone speaks to listener, and the listener respects to the speaker, it is kind of politeness.

Wardhaugh (1986) asserts 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 another occasion. Thus if someone say something politely, at the same time comfortable situation occurred.

Yule (1996:61) explains that politeness can be defined as the means employed to show awareness of another person face. In this sense, politeness can be accomplished in situations as 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 deference. Showing the equivalent awareness when the other is socially close is often described in terms of friendliness, camaraderie, or solidarity. The first type might be found in a student's question to his teacher, shown above :

a. Excuse me, Mr. Buckingham, but can I talk to you for a minute ?

b. Hey, Bucky, got a minute ?

It follows from this type of approach that there will be different kinds of politeness associated (and marked linguistically) with the assumption of relative social distance or closeness. In most English-speaking context, the participants in an interaction often have to determine, as they speak, the relative social distance between them.

Wardaugh (2006:276) we can show our feelings toward others – solidarity, power, distance, respect, intimacy, and so on – and our awareness of social customs. Such awareness is also shown through the general politeness with which we use language. Politeness itself is

socially prescribed. This does not mean, of course, that we must always be polite, for we may be quite impolite to others on occasion. However, we could not be so if there were no rules of politeness to be broken. Impoliteness depends on the existence of standards, or norms, of politeness. The concept of 'politeness' owes a great deal to Goffman's original work (1955, 1967) on 'face.' In social interaction we present a face to others and to others' faces.

To protect both our own face and the faces of others to the extent that each time we interact with others we play out a kind of mini-drama, a kind of ritual in which each party is required to recognize the identity that the other claims for himself or herself.

The consequence is, as Scollon (2001) stated one of the most important ways in which we reduce the ambiguity of communication is by making assumptions about the people we are talking to. Any communication is a risk to face; it is a risk to one's own face, at the same time it is a risk to the other person's. We have to carefully project a face for ourselves and to respect the face rights and claims of other participants. There is no faceless communication, in discussing 'politeness, the concept of interest to them,

Brown & Levinson (1987:62) explain that politeness is one important issue in speech acts because it is regarded as a universal phenomenon in language use. 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.

Holmes (1986) asserts that being linguistically polite is often a matter of selecting linguistic forms which expressed the appropriate degree of social distance or which recognize relevant status or power differences.

C. Face

Face in lingustics, exactly in pragmatics is public self-image. This is the emotional and and social sense of self that everyone has and expects everyone else to recognize according to Yule (2005:119).

Yule (1996:61) also stated if a speaker says something that represents a threat to another individual expectations regarding self-image, it is described as face threatening act. Alternatively, given the possibility that some action might be interpreted as a threat to another's face, the speaker can say something to lessen the possibility threat, it is called face saving act. Imagine a late night scene, where a young neighbor is playing his music very loud and an older couple are trying to sleep. One of them proposes a face threatening act and the other suggests a face saving act, such as this example above :

Him   : I'm going to tell him to stop that awful noise right now!

Her   : Perhaps you just ask him if he is going to stop soon because it's getting a bit
            late and people need to get to sleep.

Because it is generally expected that each person will attempt to respect the face wants of others, there are many different ways of performing face saving act.

Yule also stated (2005:120) there are two kinds of face, negative and positive face. Positive face is the need to be connected, to belong, to be a member of the group, it will show solidarity and draw attention to a common goal, for example (let's do this together.....). in other hand negative face is the need to be independent and free from imposition, it will show concern about imposition, fro example (i'm sorry to bother you...).

Brown and Levinson (1987 : 61) define *face* as 'the public self-image that every member wants to claim for himself.

Wardaugh (2006 : 277) states between positive face and negative face. *Positive face* is the desire to gain the approval of others, 'the positive consistent self-image or "personality" . . . claimed by interactants' . Moreover, *negative face* is the

desire to be unimpeded by others in one's actions, 'the basic claim to territories, personal preserves, rights to non-distraction . . . freedom of action and freedom from imposition'. Positive face looks for solidarity; negative face, however, is more problematic for it requires interactants to recognize each other's negative face, i.e., the need to act without giving offense. When we interact with others we must be aware of both kinds of face and therefore have a choice of two kinds of politeness. *Positive politeness* leads to moves to achieve solidarity through offers of friendship, the use of compliments, and informal language use: we treat others as friends and allies, do not impose on them, and never threaten their face. On the other hand, *negative politeness* leads to deference, apologizing, indirectness, and formality in language use: we adopt a variety of strategies so as to avoid any threats to the face others are presenting to us. Symmetric pronominal use is a good example of positive politeness and asymmetric T/V use of negative politeness. This approach to politeness has been quite revealing when applied to many Western societies. However, it has been criticized (Mills, 2003) for encapsulating stereotypical, white, middle-class (and largely female) language behavior. It may also not work so well in other cultures. We will look at two examples: Java and Japan.

Wardaugh (2006 : 278) states that some languages seem to have built into them very complex systems of politeness.

Javanese, one of the principal languages of Indonesia, is a language in which, as Geertz (1960 : 248) says 'it is nearly impossible to say anything without indicating the social relationships between the speaker and the listener in terms of status and familiarity.' Before one Javanese speaks to another, he or she must decide on an appropriate speech style (or *styleme*, in Geertz's terminology):

high, middle, or low. Such a decision is necessary because for many words there are three distinct variants according to style. For example, the equivalent to the English word *now* is *samenika* in high style, *saniki* in middle style, and *saiki* in low style. You cannot freely shift styles, so the choice of *saiki* will require the speaker to use *arep* for the verb equivalent to *go* rather than *adjeng* or *bad* which would be required by the choices of *saniki* and *samenika*, respectively. But there is still another level of complication. Javanese has a set of honorifics, referring to such matters as people, body parts, possessions, and human actions.

These honorifics can be used to further modulate two of the style levels, the high and the low. There are both high honorifics, e.g., *dahar* for *eat*, and low honorifics, e.g., *neda* for *eat*. Only high honorifics can accompany high style, but both high and low honorifics can accompany low style. We can also use the equivalent of English *eat* to show a further complication. *Neda* is found in the high style with no honorifics, the middle style (which cannot have honorifics), and the low style with low honorifics. *Dahar* for *eat* always signals high honorifics in either high or low style. In low style without honorifics *eat* is *mangan*.

We can see the various combinations that are possible if we combine the variousequivalents of *eat* and *now*, as in table 2.1. In addition, table 2.2 shows the equivalent of the English sentence, 'Are you going to eat rice and cassava now?' in the six levels that are possible in Javanese.

Table 2.1 Levels in Javanese

Speech level		Example	
		eat	*now*
3a	high style, high honorifics	ḍahar	samenika
3	high style, no honorifics	neḍa	samenika
2	middle style, no honorifics	neḍa	saniki
1b	low style, high honorifics	ḍahar	saiki
1a	low style, low honorifics	neḍa	saiki
1	low style, no honorifics	mangan	saiki

Level names:
3a krama inggil (high style, high honorifics)
3 krama biasa (high style, no honorifics)
2 krama madya (middle style, no honorifics)
1b ngoko sae (low style, high honorifics)
1a ngoko madya (low style, low honorifics)
1 ngoko biasa (low style, no honorifics)

(Ronald Wardaugh, 2006 : 278)

Table 2.2 Level Differences in a Javanese Sentence

	Are	*you*	*going*	*to eat*	*rice*	*and*	*cassava*	*now?*
3a	menapa	pandjenengan	baḍé	ḍahar	sekul	kalijan	kaspé	samenika
3	menapa	sampéjan	baḍé	neḍa	sekul	lan	kaspé	samenika
2	napa	sampéjan	adjeng	neḍa	sekul	lan	kaspé	saniki
1b	apa	pandjenengan	arep	ḍahar	sega	lan	kaspé	saiki
1a	apa	sampéjan	arep	neḍa	sega	lan	kaspé	saiki
1	apa	kowé	arep	mangan	sega	lan	kaspé	saiki

(Ronald Wardaugh, 2006 : 278)

It is softly and more evenly in terms of rhythm and pitch, so that the highest levels, when spoken correctly, have a kind of stately pomp which can make the simplest conversation seem like a great ceremony. A thorough semantic study of the contexts within which the different levels are employed would in itself be a complex and extended investigation, for the number of variables specifically determining the selection of a particular level are very numerous.

They include not only qualitative characteristics of the speakers age, sex, kinship relation, occupation, wealth, education, religious commitment, family background but also more general factors: for instance, the social setting (one would be likely to use a higher level to the same individual at a wedding than in the street); the content of the conversation (in general, one uses lower levels when speaking of commercial matters, higher ones if speaking of religious or aesthetic matters); the history of social interaction between the speakers (one will tend to speak rather high, if one speaks at all, with someone with whom one has quarreled);the presence of a third person (one tends to speak higher to the same individual if others are listening). All these play a role, to say nothing of individual idiosyncratic attitudes. Some people, particularly, it seems, wealthier traders and selfconfident village chiefs, who tend to think the whole business rather uncomfortable and somewhat silly, speak *ngoko* to almost everyone except the very high in status. Others will shift levels on any pretext. A complete listing of the determinants of level selection would, therefore, involve a thorough analysis of the whole framework of Javanese culture.

D. Politeness Strategies

Politeness strategy is the strategy that used to convey the message that will make the addresee feel at ease. There are four strategies in showing politeness that can be used. They are Bald On Record Strategy, Positive Politeness Strategy, Negative Politeness Strategy, and Do the FTA Off Record Strategy. First, Bald On Record Strategy (Brown and Levinson, 1996 : 68).

According to Brown and Levinson as Cited in Penelope Brown And Stephen C. Levinson in the context of the mutual vulnerability of face, any rational agent will seek to avoid these face-threatening acts, or will employ certain strategies to minimize the

threat. In other words, he will take into consideration the relative weightings of (at least) three wants: (a) the want to communicate the content of the FTA, (b) the want to be efficient or urgent, and (c) the want to maintain H's face to any degree. Unless (b) is greater than (c), S will want to minimize the threat of his FTA.

The possible sets of strategies may be schematized exhaustively as in Figure 2.1 above. in this schema, we have in mind the following definitions.

Figure 2.1 Possible strategies for doing FTA
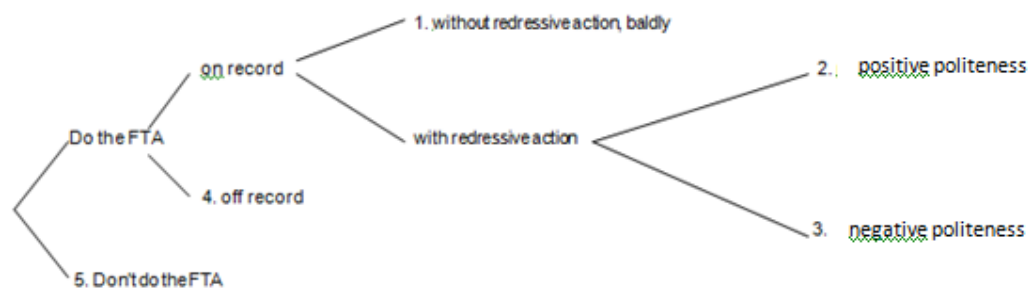
g(Brown and levinson. 1987:69)

An actor goes **on record** in doing an act A if it is clear to participants what communicative intention led the actor to do A (i.e., there is just one unambiguously attributable intention with which witnesses would concur). For instance, if 1 say 'I (hereby) promise to come tomorrow' and if participants would concur that, in saying that, I did unambiguously express the intention of committing myself to that future act, then in our terminology I went 'on record' as promising to do so.

In contrast, if an actor goes **off record** in doing A, then there is more than one unambiguously attributable intention so that the actor cannot be held to have committed himself to one particular intent. So, for instance, it I say 'Damn, I'm out of cash, I forgot to go to the bank today', I may be intending to get you to lend me some

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cash, but I cannot be held to have committed myself to that intent (as you would discover were you to challenge me with 'This is the seventeenth time you've asked me to lend you money'). Linguistic realizations of off-record strategies include metaphor and irony, rhetorical questions, understatement, tautologies, all kinds of hints as to what a speaker wants or means to communicate, without doing so directly, so that the meaning is to some degree negotiable.

Doing an act **baldly, without redress,** invokes doing it in the most direct, clear, unambiguous and concise way possible (for example, for a request, saying 'Do X!'). Normally, an FTA will be done in this wav only if the speaker does not fear retribution from the addressee, for example in circumstances where (a) S and H both tacitly agree that the relevance of face demands may be suspended in the interests of urgency or efficiency; (b) where the danger to H's face is *very* small, as in offers, requests, suggestions that are clearly in H's interest and do not require great sacrifices of S (e.g., 'Come in' or 'Do sit down'); and (c) where S is vastly superior in power H, or can enlist audience support to destroy H's face without losing his own.

By redressive action we mean action that 'gives face' to the addressee, that is, that attempts 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 in general recognizes H's face wants and himself wants them to be achieved. Such redressive action takes one of two forms, depending on which aspect of face (negative or positive) is being stressed.

Positive politeness is orientated toward the positive face of H, the positive self-image that he claims for himself. Positive politeness is approach-based; it 'anoints' the face of the addressee by indicating that in some respects, S wants H's wants (e.g., by treating him

as a member of an in-group, a friend, a person whose wants and personality traits are known and liked). The potential face threat of an act is minimized in this case by the assurance that in general S wants at least some of H's wants; for example, that S considers H to be in important respects, 'the same' as he, with in-group rights and duties and expectations of reciprocity, or by the implication that S likes H so that the FTA doesn't mean a negative evaluation in general of H's face.

Brown & Levinson outline five possible strategy for doing FTA, here the researcher tries to explain the four main types of strategy to maintain FTA ; Bald on Record, Positive Politeness, Negative Politeness, and Off Record Strategy. The detail explanation will be described as following.

1. Bald on-Record Strategy

The term 'Bald on record' is used when an expression has "one unambiguously' attributable intention with which witnesses would concur" (Brown and Levinson, 1987: 73). For example, if person A wanted to borrow person B's car and said, " may I borrow your car tomorrow? She would be going bald on record because the request to borrow B's car is unambiguous. Bald onRecord Strategy is a strategy to minimize threats to addressee's "face" or to reduce the impact of the FTA's. It risk to shock, embarrasses, or makes the hearer feel a bit uncomfortable.

According to Brown and Levinson (1987: 73) Bald on record is a direct politeness strategy which contains no repressive particle to soften the Face Threatening Act (FTA). The prime reason for bald- on record usage in whenever S (speaker) wants to do the FTA with the maximum efficiency more than satisfy H's (hearer) face, even to any degree, he will choose the bald on record strategy. In Bald on-record, the speaker will most likely shock the person to whom they are speaking to, embarrass them, or make them feel a bit uncomfortable.

However, this type of strategy is commonly found with people who know each other very well, and are very comfortable in their environment, such as close friends and family). There are different kinds of bald- on record usage in different circumstances, because S can have different motivates for his want to do the FTA with maximum efficiency. These fall into two classes: 1) Cases of non- minimalization of the face threat. In this type the maximum efficiency is very important and this is mutually known to both S and H, so no face redress is necessary. In cases of great urgency or desperation, redress would actually decrease the communicated urgency.

Examples: "Help! (An Emergency) "Your pants are on fire!" From those examples above, it can be seen that the speaker does not care about the hearer and they used in this cases of urgency or desperation. 2) Cases of FTA- oriented bald-on- record usage. It is oriented to H's face. It is usually used in (1) welcoming (or postgreetings), where S insists that H may impose on his negative face; (2) farewells, where S insists that H may transgress on his face by taking his leave; and (3) offers, where S insists that H may impose on S's negative face. Examples: "Come in" (welcoming). "Sit down here" (offering) This strategy is oriented to H's face. It can be seen from both examples above. The first sentence can be used as an invitation to the hearer which feels reluctant so that the hearer will feel less reluctant because of the invitation. The second sentence can be used as an offer.

2. Positive Politeness Strategy

Brown & Levinson (1987: 85) state that "Positive Politeness Strategy (PPS) is a strategy of speaking which is used a kind of metaphorical extension of intimacy to imply common ground or sharing of wants to a limited extent even between strangers who perceive themselves: for the purpose of interaction".

According to Brown and Levinson, positive face reflects the desire to have one's possessions, goals, and achievements desired by a socially or situationally relevant class of others; thus, positive politeness expresses either a general appreciation of the addressee's wants, or similarity between the wants of the speaker and addressee (1987: 63). It thus reproduces the characteristics of conversational interaction among intimates, where expressions of interest and approval, shared knowledge and desires, and reciprocity of obligations are routinely exchanged .

Brown and Levinson note that it is this identification with intimate language that gives positive politeness its redressive force, since such strategies are used ''as a kind of metaphorical extension of intimacy'' which functions as ''a kind of social accelerator'' by means of which the speaker signals his or her desire to ''come closer'' to the hearer . Positive politeness strategies include compliments, seeking agreement, joking, claiming reflexivity of goals, claiming reciprocity, and expressions of sympathy, understanding and cooperation (Brown & Levinson (1987: 85). In other words, Positive politeness is a comunicative way of building solidarity, showing the other is liked and seen as desirable. Redress directed to the addressee's positive face, his perennial desire that his wants should be thought of a desirable. Redress consist in partially satisfying that desire by communicating that someone's own wants. But for some reasons positive politeness strategy are usable not only for FTA redress, in general as a kind of social accelerator, where the speaker in using them indicates that he/she wants to come closer to the hearer.

Positive Politeness is usually seen in groups of friends, or where people in the given social situation know each other fairly well. It usually tries to minimize the distance between them by expressing friendliness and solid interest in the hearer's need to be respected (minimize the FTA). The speakers respect a person's need to be liked and understood. The speakers and addressee like to be cooperators. Typically, speaker asserts that he wants at least

some of hearer's wants. Positive politeness strategies include statements of friendship, solidarity, complements. It is used by speaker to give impression that he/she wants H's or in wants or in other words, S wants H's face to be satisfied. This makes the hearer not take it seriously when the speaker does an FTA. To do the FTA given above using positive politeness, person A might say, "Hey, that's a great suit you have on! Is it new? By the way, may I borrow your car, tomorrow?" (adapted from Brown & Levinson, 1978: 108). By asking about person B's suit, person A would be showing that she is interested in something that person B presumably finds desirable, for example, the suit. Positive politeness is used as a kind of metaphorical extension of intimacy. It is also used to get closer to the hearer. In other words, positive politeness is used as a kind of social acceleration.

3. Negative Politeness Strategy

According to Brown & Levinson (1987: 75) Negative Politeness Strategies are kind of strategy which repressive action addressed to the addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded. It is heart of respect behavior, which similar to positive politeness.

Negative politeness is specific and focused. It performs function of minimizing the particular imposition that the FTA unavoidable effects. Negative Politeness strategies are the strategy to assume that you may be imposing on the hearer, and intruding on their space. Therefore, these automatically assume that there might be some social distance or awkwardness in the situation. The speakers in this case asserts unwillingness to impinge on addressee. For instance: "Would you close the door, Mr. Tailor?" We can see in that example that the speaker is threatening the hearer's negative face which wants to have freedom of action.

The threat is the speaker asks the hearer to close the door. To minimize the threat, the speaker applies `hedge' (would you please) to soften the utterance and `give deference' (Mr. Taylor) to show his/ her respect to the hearer. **Negative politeness,** on the other hand, is orientated mainly toward partially satisfying (redressing) His negative face, his basic want to maintain claims of territory and self-determination. Negative politeness, thus, is essentially avoidance based, and realizations of 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's 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, centring on his want to be unimpeded. Face-threatening acts are redressed with apologies for interfering or transgressing, with linguistic and non-linguistic deference, with hedges on the illocutionarv force of the act, with impersonalizing mechanisms (such as passives) that distance S and H from the act, and with other softening mechanisms that give the addressee an 'out', a face-saving line of escape, permitting him to feel that his response is not coerced.

There is a natural tension in negative politeness, however, between (a) the desire to go on record as a prerequisite to being seen to pay face, and (b) the desire to go off record to avoid imposing. A compromise is reached in **conventionalized indirectness,** for whatever the indirect mechanism used to do an FTA, once fully conventionalized as a way of doing that FTA it is no longer off record. Thus many indirect requests, for example, are fully conventionalized in English so that they are on record (e.g., 'Can you pass the salt?' would be read as a request by all participants; there is no longer a viable alternative interpretation of the utterance except in very special circumstances). And between any two (or more) individuals, any utterance may become conventionalized and therefore on record, as is the case with passwords and codes.

A purely conventional 'out' works as redressive action in negative politeness because it pays a token bow to the negative-face wants of the addressee. That is, the fact that the speaker bothers to phrase his FTA in a conventionally indirect way shows that he is aware of and honours the negative-face wants of H.

4. Off Record Strategy

The term "off record" is used when an expression can have "more than one unambiguously attributable intention" (Brown & Levinson 1978: 74). Off- Record Indirect Strategy is the strategy can be done in such way that is not possible to attribute only one clear communication intention to be act. The actor leaves him/herself an "out" by providing him/herself with number of defensible interpretation of his act. Thus, if a speaker wants to do FTA but in the same time wants to avoid the responsibly for doing it, he can do off- record and leave it up the addressee to decide how to interpret it.

In doing off- record, actually Face Threatening Acts is not stated explicitly but only implied. For example, if person A wanted to borrow person B's car and said, " I need to pick up my friend at the airport tomorrow, but I dont have a car. She would be going off record because there is no explicit request. Off record can be called as an indirect way of saying something which may cause a face damaging interpretation. It is usually in the form of declarative sentence, for instead, "I went to school in hurry", "I forgot to bring a pen". In this strategy, the speaker wants the hearer to interpret what the speaker means that is he/ she wants to borrow a pen from the hearer. So that the hearer might respond like this, "Do you need a pen?" the response from the hearer means that the hearer is being cooperative and the speaker has shown himself or not being forceful.

E. Face Threatening Acts

Nurul (2015:42) stated that Human's positive and negative face wants can not be satisfied all the times. On one occasion, a speaker threatens his addressee's face, but another occassions, he has to threaten his own face, as such, bothe speaker and addressee's faces are mutually vulnerable.

Brown & Levinson (1987:60) defines face as the public self- image that every member want to claim for himself. It refers to that emotional and social sense of self that everyone has and expects everyone else recognize. Brown and Levinson (1987: 61) also state face consists of two related aspects. On the one hand, we have the negative face. Negative face is the want to be unimpeded in one's actions which is the basic claim to territories, personal preserves, and rights to nondistraction—in other words, freedom of action and freedom from imposition. Meanwhile, on the other hand, the positive face consists of the self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants.

Brown and Levinson(1987:61) claim that the 'notion of face is derived from that of Goffman and from the English folk term which ties face up with notion of being embarrased or humiliated or 'losing face'. They also explain that face emotially invested and that can be lost, maintained, or enhanced, and must be constantly attended to in interaction. FTA (Face Threatening Acts) means act that threatens the positive or negative face of the hearer. Intrinsically certain acts can sometimes threaten one's face. Like in Brown and Levinson (1987:65) state it is intuitively the case that certain kinds of acts intrinsically threaten face, namely those acts that by their nature run contrary to the face wants of the addressee and/or of the speaker.There are two distinctions acts that threaten positive and negative face of the hearer and speaker face. It is summarized in Table 2.3(the table is adapted from Brown and Levinson theory, 1987:68).

Table 2.3 Examples of Face-Threatening Acts based on Brown and Levinson

Theory

	Negative FTAs	Positive FTAs
Affecting Hearer	Orders/requests Suggestions/advice Reminders Threats/warnings/dares Offers Promises Compliments/envy/admiration Strong negative emotions	Disapproval/criticism/contempt/ridicule/ complaints/reprimands/accusations/insults Contradictions/disagreements/challenges Violent emotions Irreverence/taboo Bad news/boasting Emotional/divisive subject matter Non-co-operation Inappropriate terms of address
Affecting Speaker	Giving thanks Acceptance of thanks/apology Excuses Acceptance of offers Responses to hearer's faux pas Unwilling/reluctant promises/offers	Apologies Acceptance of compliment Breakdown of physical control Self-humiliation/deprecation Confessions/admissions of guilt Emotional leakage/non-control of Laughter/tears

(Brown and Levinson 1987 : 68)

As cited on Nurul (2015:42) according to Brown and Levinson FTAs can be seen from the perspectives of whose face and what face are threatened. Table 2.4 above will show the acts threatening the addresser's face.

Table 2.4 The Acts Threatening The Addresser's Face

Addresser's face	Face Threatening Acts	Linguistic Realizations
Positive	Apologizing	Sorry for my being late…..
	Congratulating	Congratulations for your victory

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		Great!! You have a good job
	Self-humiliating	Oh,….how stupid I am
Negative	Expressing thanks	Thank you for your concern
	Accepting thanks and apologies, offers	You're welcome, it's ok, ok, thanks

(Brown and Levinson 1987)

According to Nurul (2015:43) the act of apologizing damages the speaker's positive face since it indicates that the speaker regrets doing a prior FTA. Regretting a prior action, the speaker admits his mistakes, and to some degree it damages his own face. The act of congratulating threatens the speaker's positive face since it suggests that he acknowledges his addressee's superiority, and it damages his own face. Self- humiliating necessarily threatens the speaker's positive face since it foregrounds the speaker's weakness and ignores his strengths.

Expressing thanks threatens a speaker's negative face since the speaker may feel constrained to acknowledge his addressee's good deed such as giving help or debts. Accepting thanks, apologies, offers, etc is included into negative face threatening act since the speaker may feel constrained to minimize his hearer's good deeds or transgressions. Moreover, the acts threatening the addressee's face will be shown in Table 2.5.

Table 2.5 The Acts Threatening The Addressee's face

Addressee's Face	Face Threatening Acts	Linguistic realizations
	Criticizing	Oh, your writing needs improvement, there are weaknesses here and there
Positive	Disapproving, disagreeing	Choose another topic for your skripsi
	Accusing	It is you who have to responsible for this

		inconvenience
	Insulting	This is the worst seminar i once attended
Negative	Ordering	Can you serve me ?
	Suggesting, advising	Why don't you change your topic ?
	Reminding	Ma'am, I would like to remind you that tomorrow you will examine me.
	Threatening / Warning	I warn you that smoking is bad habit

(Nurul Chojimah 2015:65)

The acts of criticizing, disapproving, disagreeing, accusing, and insulting indicate thet the speaker has negative evaluation of some aspects of his addressee's positive face. Meanwhile, the acts of ordering, suggesting, advising, reminding, threatening, and warning are included into negative face threatening acts since they indicate that the speaker intends to impede his addressee's freedom of action.

F. Communicative Function

According to J. Mell and C. Godmet (2002:1) the communicative function of an utterance corresponds to the speaker's intention in producing a given message. For example his/her intention may be to request information, to thank, to deny approval and so on. The theoretical underpinning for describing language functions derives from the work of philosophers of language on concepts such as speech acts and illocutionary force, and linguists such as M.A.K. Halliday.

More recently these theoretical categories have been of practical use in discourse analysis. and foreign language syllabus planning - most notably in the definition of the Council of Europe's Waystage and Threshold levels Since intentions are inherently linked to the activities that are being undertaken by the speakers, it is evident that those tasks which are peculiar to the jobs of pilot and controller will give rise to a limited range of communicative functions occurring with a high degree of frequency.

Language functions and language forms The correct interpretation by a listener of an utterance's function relies on cues provided by the grammatical structures (verb tense, affirmative or negative form, etc.) and prosodic forms used by the speaker associated with the immediate context of the utterance and the shared knowledge of the participants.

It is true to say that there is no one-to-one relationship between these structures or forms and the functions they express. On the one hand, a single function can be expressed by a several different grammatical forms, for example:

- Close the window.

- I want you to close the window.

- Will you close the window?

On the other hand, the same grammatical form can be employed to express a variety of functions, for example:

- Can you speak Japanese?

- Can you lend me a couple of euros?

- Can you believe that!

Nonetheless, in selecting and presenting grammatical structures by way of the communicative functions which dominate in a given human activity, it is possible to focus on the most pertinent structures for a given target use of language, thus saving the learners' time

and enabling language trainers to suit their pedagogical activities to the real needs of the learners.

According to D.J Tedick (2002:80) communicative function falls under five major categories: personal, interpersonal, directive, referential, and imaginative. Specific examples of functions under each category appear below (note that not all possibilities are included; instead, an array of functions is listed to exemplify each category).

1. **Personal**

    a. Clarifying or arranging one's ideas.

    b. Expressing one's thoughts or feelings (love, joy, pleasure, happiness, surprise, likes and dislikes, satisfaction, disappointment, distress, pain, anger, anguish, fear, anxiety, sorrow, frustration, annoyance at missed opportunities, etc.).

    c. Expressing moral, intellectual, and social concerns.

    d. Expressing the everyday feelings of hunger, thirst, fatigue, sleepiness, cold, and warmth.

2. **Interpersonal**

    a. Greetings and leave-takings.

    b. Introducing people to others.

    c. Identifying oneself to others.

    d. Expressing joy at another's success (or disappointment at another's misfortune).

    e. Expressing concern for other people's welfare.

    f. Extending and accepting invitations.

    g. Refusing invitations politely or making alternative arrangements.

    h. Making appointments for meetings.

    i. Breaking appointments politely and arranging another mutually convenient time.

    j. Apologizing.

k. Excusing oneself and accepting excuses for not meeting commitments.

l. Indicating agreement or disagreement.

m. Interrupting another speaker politely.

n. Changing an embarrassing subject

o. Receiving visitors and paying visits to others.

p. Arguing or debating.

q. Offering food or drinks and accepting or declining such offers politely.

r. Sharing wishes, hopes, desires, problems, beliefs, thoughts, opinions, etc.

s. Asking about others' wishes, hopes, desires, problems, beliefs, thoughts, opinions, etc.

t. Making promises and committing oneself to some action.

u. Complimenting someone.

v. Making excuses.

3. **Directive**

Directive functions attempt to influence the actions of others. These include:

a. Accepting or refusing direction.

b. Making suggestions in which the speaker is included.

c. Persuading someone to change his/her point of view.

d. Requesting and granting permission.

e. Requesting information.

f. Asking for help and responding to a plea for help.

g. Forbidding someone to do something; issuing a command.

h. Giving and responding to instructions or directions.

i. Warning someone.

j. Discouraging someone from pursuing a course of action.

k. Establishing guidelines and deadlines for the completion of actions.

l. Asking for directions or instructions.

4. Referential

a. Talking or reporting about things, actions, events, or people in the environment.

b. Identifying items or people in the classroom, the school, the home, the community.

c. Asking for a description of someone or something.

d. Describing someone or something.

e. Understanding messages or descriptions.

f. Creating questions.

g. Scanning or skimming for information.

h. Paraphrasing, summarizing, or translating (L1 to L2 or vice versa).

i. Interpreting information.

j. Explaining or asking for explanations of how something works.

k. Comparing or contrasting things.

l. Discussing possibilities, probabilities, or capabilities of doing something.

m. Requesting or reporting facts about events or actions or about a text.

n. Hypothesizing.

o. Formulating and supporting opinions.

p. Evaluating the results of an action or an event.

5. Imaginative

a. Discussing a poem, a story, a text, an advertisement, a piece of music, a play, a painting, a film, a TV program, etc.

b. Story-telling, narrating events.

c. Experiencing and/or discussing a simulation (e.g., of an historical event).

d. Expanding ideas suggested by others or by a piece of reading.

e. Creating rhymes, poetry, stories, plays, or scripts.

f. Recombining familiar dialogues or passages creatively.

g. Suggesting original beginnings or endings to dialogues or stories.

h. Solving problems or mysteries.

G. Classroom Discussion

Classroom is a room in which classes are conducted, especially in a school or college. Discussion means the act of talking about something with another person or a group of people.

A conversation about something: a speech or piece of writing that gives information, ideas, opinions, etc., about something cited from (meriam Webser dictionary). On the other hand, according to Oxford Dictionary (1999) the word discussion means the action or process of talking about something in order to reach a decision or to exchange ideas. Discussion is particularly relevant in social studies education because of the mandate to prepare students for participatory democracy. Larson and Keiper (2002) have examined the distinctive nature of discussion itself. Those studies indicate that there are various types of discussion that vary in purpose, content, and format. Discussion is thought to be a useful teaching technique for developing higher order thinking skills; skill that enable students to interpret, analyze, and manipulate information. Students explain their thoughts and idea rather than merely recount and recite, memorized facts and details.

Classroom discussion consists of student comments separated by frequent probes and clarifications by the teacher that facilitate involvement and development of thinking by the whole group." In this paper, discussion is defined as two- way, spoken communication between the teacher and the students, and more importantly, among the students themselves.

This paper primarily addresses discussion in small classes that meet one or more times a week, or in smaller classes that meet one or more times during the week as part of a course consisting of one or more large lectures each week. Discussions can take the form of recitation, dialogue, and guided or open exchanges. However, many of the suggestions in this paper should also be useful for shorter discussion sessions as part of a lecture class, since discussions are an effective way to get students to actively process what they learn in lectures (Lowman, 1995:161).

Schwarz (2009 : 1) state that classroom interaction is the process-product perspective helps correlating between teacher's action and students' further outcome. It means, classroom interaction is a process that is done by the teacher to help the students for getting the good result at the end of teaching.

Ghosh as cited on Schwarz (2009:1), classroom interaction is a practice that enhances the development of the two very important language skills which are speaking and listening among the learners. These devices help the learner to be competent enough to think critically and share their views among their peers. Based on these explanation above, it can be concluded that classroom discussion is consist of response/feedback that given by speaker to listener in the classroom. It can help student in order to get knowledge from their teacher. Then, classroom interaction can improve students' ability in language skills such as speaking and listening.

H. The Previous Relevant Studies

Here, there are some previous relevant studies which presented as the result of observation which has been studied by the previous researcher related with politeness, but in my research I have different objective with them, have different subject with them, those last observations which had been conducted by other researchers . And those studies are:

1. **Strategies of politeness in classroom interaction at English Department of STKIP PGRI Sumbar.**

   This previous study was done by Hariyano (2009). He tries to find out teacher's politeness strategy in their feedback as well as students' affection toward teachers'feedback through classroom observation, closed-questionnaires and structured-interviews. The approaches used in this study are based on politeness theory, e.g. Brown and Levinson, Leech, Grice , and Lakoff. The findings are as follows: three categories of PS are employed in teachers' feedback which are positive PS, negative PS and off-record PS; students, whatever the top ones or the underachieving ones, all prefer to the supportive verbal feedback, who expect the relaxed, happy and active learning environment.

2. **Politeness strategies used by Javanese**

   The research was done by Annisa (2009). It focused on the types of politeness that used by the Javanese people in expressing politeness in daily conversation. The finding shows that Javanese use all kinds of politeness strategies and dominantly use positive politeness in daily conversation. But in some speech acts such as in refreshentatives and expressives, they do not use negative and off-record strategies. In Commisives, they do not use offrecord strategies. Negative strategy also do not occur in declaratives.

3. **The Power of Politeness in the Classroom : Cultural Codes that Create and Constrain Knowledge Construction**

   This study was done by Jane J. white, she wants to analyze how kindergarten teacher and her students use speech as they actively engage in the formation of knowledge in a social studies lesson. She has found that the form of communication used in the classroom affects the content of the knowledge that the teacher and students

mutually construct. She found that the polite discourse used by primarily teacher can strength their knowledge acquirement.