

The Analysis of Politeness Strategies and Kinship Relationship: A Study Case of Wawonii Educational Background Compared to American

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ABSTRACT

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

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1. Introduction

Every country has its own distinct identity, and language is an important part of that identity. As a result, generalizing what is polite in one culture to another is inaccurate. Studying how people use language and what words and phrases they unconsciously choose and combine can help us better understand ourselves and why we behave the way we do. This circumstance is related to Pragmatics, which is the study of meaning. Yule (1996, p. 3) stated that Pragmatics is concerned with the study of meaning as communicated by the speaker (or writer) and interpreted by a listener (or reader). In other words, the speaker and hearer as the actor of communication.

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

Several studies examine in detail the politeness phenomena. Some studies focus on the constructions of politeness theories such as Lakoff (1973, 1977), Brown & Levinson (1987), Leech (1983, 2014), and Yassi (1996, 2018). Another study focused on the application of existing theory to data from various cultures, for example, Scollon & Scollon (1983, 1995). Another study concentrated on cultural context for example Yassi (2021). Most of the recent studies about politeness strategies used a variety of age and social statuses in analyzing the strategies. Those studies are Winiharti & Salihah (2017), Delima et al., (2019), Yetty (2018), and Fatimah (2021).

Moreover, Yassi (2021, p. 2) introduced the update of his previous research and proposed another perspective of politeness theoretical framework called as 'social relation symmetry model'. This model also showed that the speakers can use three speech varieties namely, deferent, mixed, and casual. In addition, Yassi (2021, p. 13) proposed the symmetrical framework asymmetrical social relation of parents and relatives, this part of the new model explained that the employment of a positive politeness strategy and as such resorting to the use of a more casual form of speech variety has been the unmarked politeness strategy when conversing to inferiors. Therefore, the superior has the choice to use casual or formal strategies over the inferior, while the inferior only can use, formal strategies.

Furthermore, regarding of politeness, according to Watts (2003, p. 9) politeness is something that must be learned and practiced rather than something that is born with humans. People have been introduced to and taught about appropriate behavior by parents, teachers, and others who are regarded as educated and informed about it since birth. In addition, people were taught to be polite in all aspects of life, whether acting or speaking. This topic also related to the kinship relationship. According to Read (2018, p. 1) kinship is a universal of human societies, built around systems of self-centric, reciprocal social relations. This is a relationship that links individuals through blood ties, marriage, or adoption.

Moreover, as stated by Piercy, et al (2005, p. 333) hierarchy in Indonesian families is important. The wife should respect and obey her husband, and children should respect and obey their parents. Younger people should defer to elder grandparents, aunts, and uncles. Meanwhile as stated by Watts (2003, p. 13), in American culture 'politeness' correlates reasonably well with 'friendliness'. This showed the differences of the politeness systems of both cultures.

As mentioned before, several studies have been conducted to analyze the politeness strategies in various languages. The studies typically use the variable age as the main factor that influences people to use politeness strategies. However, this research found that in Wawonii notably in North East Wawonii the educational background of speakers is the factor that significantly defined the choice of people's utterances compared to the variable of age. It revealed that educational background has a greater impact than age in employing politeness strategies. Despite the age difference, family members or relatives can converse in mixed even casual speech varieties. Furthermore, this research also conducted to find the difference between the politeness strategies of Wawonii and American.

1.1. Pragmatics

Language, as a system of communication in society, has a way of expressing different things with the same utterances. Pragmatics is one of the studies that reveal language and other factors that influence it. Yule (1996, p. 3) stated that Pragmatics is concerned with the study of meaning as communicated by the speaker (or writer) and interpreted by a listener (or reader). Based on Levinson (1983, p. 9) stated that Pragmatics is the study of just those aspects of the relationship between language and context that are relevant to the writing of grammars. Similar to previous experts Griffiths (2006, p. 1) describes pragmatics as the study that is concerned with the use of these tools in meaningful communication and as a study about the interaction of semantic knowledge with our knowledge of the world, taking into account contexts of use. This approach also necessarily explores how listeners can make inferences about what is said in order to arrive at an interpretation of how the speaker intended meaning. This type of study explores how much of what is unsaid is acknowledged as part of what is expressed. We can call it "invisible meaning." Pragmatics is the study of how more than what is stated is communicated.

1.2. Politeness

According to Cruse (2006, p. 131), politeness is a matter of minimizing the negative effects of what one says on the feelings of others and maximizing the positive effects (known as 'negative politeness' and 'positive politeness' respectively). Politeness can also be either speaker-oriented or hearer-oriented. Speaker-oriented politeness involves not saying things about oneself that would place one in a favorable position relative to the hearer; boasting, for instance, is for this reason inherently impolite. Utterances that directly involve the hearer fall into the domain of hearer-oriented politeness. Brown & Levinson (1987) viewed politeness as a complex system for softening face-threatening acts. There are five parts to the strategy: bald on record, positive politeness, negative politeness, off record, and don't do the FTA. These strategies are used to save the hearer's face; thus, the speaker has a variety of strategies to choose from depending on the context.

1.3. Politeness Strategies

Talking about politeness, it cannot be separated from Brown and Levinson. In Brown and Levinson's theory, there is a term called 'face'. This term can be defined as the public self-image that every member wants to claim for himself,

consisting of two related aspects, negative face as the basic claim to territories, personal preserves, rights to non-distraction - i.e. to freedom of action and freedom from imposition and positive face: the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants. (Brown and Levinson 1987, p. 61). Brown and Lecinsion (1987) proposed five strategies in applying politeness, namely:

1) Bald-on-record strategies usually do not pursue minimizing the threat to the hearer's face, but there are ways that bald-on-record politeness can be used in trying to minimize FTA implicitly. 2) Positive politeness strategy emphasizes the common ground of participants. Therefore, it is usually used in groups of friends or between people who know each other fairly well. Negative politeness is redressive action of S to H's negative face, as an action of respect behavior to the hearer. 3) Off record can be used if S wants to do an FTA, but wants to avoid the responsibility for doing it. S can do it off record and leave it up to the H to decide how to interpret it. 4) Don't do the FTA This strategy is simply that S avoids offending H at all with this particular FTA. Hence, S also fails to achieve his desired communication because S only keeps silent and not doing anything to express his wants.

Furthermore, Scollon and Scollon (2012) in Yetty (2018, p. 60) have got three politeness systems; the deference politeness system, the solidarity politeness, and hierarchy politeness system. The distinction of the three systems is mainly based on the difference in the existence of power (+P or -P) and on the social distance between interlocutors (+D or -D) in which participants are considered to be equal or near equals but treat each other at a distance. Scollon and Scollon (2012) consider in a solidarity politeness system, the speaker may feel neither power difference (-P) nor social distance (-D) between themselves e.g friends. Their hierarchical politeness system may be widely recognized among companies, government and educational organizations, in which the speaker resorts to different politeness strategy; the 'higher' use involvement politeness strategies and the 'lower' use independence politeness strategies.

1.4. Yassi Symmetry Framework

Yassi (2021) proposed new framework as the development of the previous one. Social relation symmetry model of politeness theoretical framework.

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

A symmetrical social relation [-P]

To friends [-D]

1.1.1 Talking to friends of the same ages, labelled as [-P-D+/-] 1.1.2 Talking to older friends, labelled as [-P-D+]

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

1.2 To strangers [+D]

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

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

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

An asymmetrical social relation [+P]

2.1 To employers/employees [-K]

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

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

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

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

2.2 To parents and relatives [+K]

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

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

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

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

2. Methodology

This study used quantitative research method. The samples of Wawoniiese data were collected from 32 respondents in Noko, Bahobubu, and Tangkombuno villages. The respondent divided into two categories. In terms of age, respondents who are 23-35 years old are labeled as younger and respondents who are above 35 years are labelled as older. In terms of educational background, it is divided into two categories, less educated (Graduated from Elementary School, Junior High School, and Senior High School) and well educated (Graduated from D1/D2/D3, S1, S2, and S3). Meanwhile, for American data it was taken from transcribed conversations of selected movies. As a matter of fact, the design of the study had assigned age and educational background to be the independent variable and politeness strategies as dependent variable. The research instruments involved movies, observation, interview, and questionnaire. The analysis of the data was carried first by transcribing American and Wawoniiese data, translating Wawoniiese data into English, classifying data, analyzing the affecting factors in the use of politeness systems, comparing politeness systems between English and Wawoniiese, displaying the result of the questionnaire in diagrams, and concluding politeness systems of English and Wawoniiese

3. Result and Discussion

3.1. Types of Politeness Strategies used by Wawoniiese and Americans

Table 1: Bald-on-record

No	Strategies	Wawoniiese	American
1	Great urgency or desperation	-	✓
2	Use metaphorical urgency	✓	-
3	Channel Noise	✓	✓
4	Sympathetic advice or warnings	✓	✓
5	Granting permission	✓	-
6	Welcoming	-	-
7	Farewells	-	✓
8	Offers	✓	-

Bald on record is a strategy that is applied by people who want to say something directly or literally 'on record'. The speaker utters the utterance directly and to the point (without any ambiguity). According to Table 1, both Wawoniiese and American speakers use this method while speaking to family members, indicating that the speaker and the hearer have a close relationship. Wawoniiese uses bald-on-record to express urgency, channel noise to give tasks and instructions to the hearer, express sympathy or warnings, grant the hearer permission, and offer something to the hearer. Meanwhile, American speakers use it to express urgency or desperation, channel noise to give tasks, sympathetic advice or warnings, and farewells.

Table 2: Positive Politeness

No	Strategies	Wawoniiese	American
1	Notice, attend to H (his interest, wants, needs, goods)	✓	✓
2	Exaggerate (interest, approval, sympathy, with H)	✓	✓
3	Intensify interest to H	✓	-
4	Use in-group identity markers	✓	✓
5	Seek agreement	✓	-
6	Avoid disagreement	✓	-

7	Presuppose/raise/assert common ground	✓	✓
8	Joke	-	✓
9	Assert or presuppose S's knowledge of and concern for H's wants	✓	-
10	Offer, promise	✓	-
11	Be optimistic	-	-
12	Include both S and H in the same activity	✓	✓
13	Give (or ask for) reasons	-	✓
14	Assume or assert reciprocity	-	-
15	Give gifts to H (goods, sympathy, understanding, cooperation)	✓	✓

Positive politeness is a strategy that is used by the speaker to avoid the FTA and express friendliness and interest towards the hearer, in which the hearer is treated as a member of an in-group, a friend, or a person whose wants and personality traits are known and liked by the speaker. According to Table 2, out of 15 kinds of positive politeness Wawoniiese speakers used 11 types of positive politeness. Meanwhile, American speakers used 9 types of positive politeness strategies.

Table 3: Negative Politeness

No.	Strategies	Wawoniiese	American
1	Be conventionally indirect	-	✓
2	Question, hedge	✓	-
3	Be pessimistic	-	✓
4	Maximize the imposition Rx	✓	✓
5	Give deference	-	-
6	Apologize	-	✓
7	Impersonalize S and H	-	-
8	State the FTA as a general rule	-	✓
9	Nominalize	-	-
10	Go on record as incurring a debt, or as not indebting H	✓	✓

Negative politeness is a strategy that relates to the hearer's negative face and emphasizes avoiding the imposition on the hearer. It shows that the speaker respects the addressee's negative face and will not interfere with his or her freedom of action. According to Table 3, out of 10 types of negative politeness strategies, Wawoniiese speakers used 3 types while American speakers used 6 types. The employment of negative politeness strategies by Wawoniiese speakers is dominated by asking the hearer questions. On the other hand, apologizing to the hearer dominates the usage of negative politeness strategies by American speakers.

Table 4: Off-record

No.	Strategies	Wawoniiese	American
1	Give hints	✓	✓

2	Give association clues	✓	-
3	Presuppose	-	-
4	Understate	-	-
5	Overstate	-	✓
6	Use tautologies	-	-
7	Use contradictions	-	-
8	Be ironic	-	-
9	Use metaphors	-	-
10	Use rhetorical question	-	✓
11	Be ambiguous	-	-
12	Be vague	-	-
13	Over-generalize	-	-
14	Despite H	-	-
15	Be incomplete use ellipsis	-	-

Off-record is a strategy that is applied when the speaker wants to do FTA but wants to avoid the responsibility for doing it. After doing it off-record, the speaker invites the hearer to decide the interpretation of the utterance. Mostly, this strategy uses indirect language which is different from what one means. According to Table 4, out of 15 types of Off-record, Wawonii speakers used 2 types, meanwhile, American speakers used 3 types. It shows that both speakers rarely apply this strategy when conversing with family members on a regular basis.

Data 1: Wawonii Language

- 1 : The dialogue between aunt (A) and niece (B). B has higher education than B.
A : Ai maka titi naidaa gulanguku. (Sweetheart, I don't have sugar right now)
B : Naimohapai naina, ngkude ari'akumo mongka tonia. (It's ok aunty, I already ate)
- 2 : The dialogue between daughter (A) and her mother (B), A has higher education than B.
A : Mokea aku mongka tinongo. (I want to eat tinongo)
B : Balipo kaku pooli gandu. (Ok, I will buy some corn later)
A : Ma, pona aku maka tinongo. (Ma, don't forget to keep some for me after you make it)
- 3 : The dialogue between wife (A) and husband (B). A and B are same age. A and B has same educational background, both are well educated.
A : Pa, lako riou poolia kita kalimbungo. (Honey, you have to go bought coconuts for us)
B : Te opia boto ma? (How many do you need dear?)
A : Posimo te rua boto. (Just two coconuts)
- 4 : The dialogue between niece (A) and uncle (B). A has higher educational background than B.

- A : Om, leu ka tolako modiu rahano om llo. (Uncle, let's eat sago porridge together at uncle llo's house)
- B : Oh, dedeno daaho rapatku PPS. (Oh, I have a meeting with PPS later)
- 5 : The dialogue between niece (A) and uncle (B). A has higher education than B.
- A : Om, mentii-tihomo woino ai. (Uncle, your face is lighting up, you are looking better than before)
- B : Ho'o titi ai. Alhamdulillah. (Yes, sweetheart, thankfully)
- A : Kanaampe iko pempenansa limamiu? (Then how about your hand?)
- B : Buangkumo ai lumati-lati'o. (I keep training it)

The five exchanges above demonstrated asymmetrical communication when speaking with parents or relatives. Dialogue 1 showed the typical interactions when two interlocutors have different ages. The younger one will use deferent speech variety when talking to older relatives. On the other hand, dialogue 2 to dialogue 5 demonstrated that, despite the age difference, educational background can provide more options for using speech varieties. The younger relative can use mixed or even casual variety. In terms of types of politeness strategies, here are some strategies that the speaker used in those dialogues. Bald-on-record (channel noise (task-oriented)) Positive Politeness (notice attend to the hearer; use in-group identity markers; offer, promise; and include both S and H in the same activity), Negative Politeness (question and minimize the imposition), and Off-record (give hints and give association clues).

Data 2: American

- 1 : The dialogue between older sister (A) and younger sister (B)
- A : Right? I didn't either. I've never had a hot boyfriend, ever.
- B : Shut up!
- A : Yeah!

(Instant Family)

- 2 : The dialogue between wife (A) and husband (B)
- A : Oh! You guys. Thank you for being super patient. I appreciate it. Here we go, guys.
- B : Thanks, honey.
- A : All right, love.

(Bad Moms)

- 3 : The dialogue between daughter (A) and mother (B)
- A : You look like Kung Fu Panda. This is amazing.
- B : Mmm-hmm.
- A : We should get matching tattoos after this

(Bad Moms)

- 4 : The dialogue between older brother (A) and younger brother (B)
- A : Dale...Can you show the movie that you made? Thank you.
- B : Here we go!

(The Judge)

- 5 : The dialogue between son-in-law (A) and father-in-law (B)
A : Jerry, what do you think?
B : I'd be thankful if we could eat, Russ.

(Instant Family)

As explained by Evasons (2022, 2021) Americans are typically direct communicators, speaking honestly, clearly, and explicitly to arrive straight to the point. This is not meant to be impolite or disregard courtesy in communication (for example, criticism may be delivered vaguely in order to remain polite and avoid offense). The preceding dialogues between family and relatives demonstrated that, regardless of the age of the interlocutors, Americans tend to communicate directly. In terms of politeness strategies, here are some strategies that the speakers used in those dialogues, namely Bald-on-record (great urgency or desperation), Positive Politeness (use in-group identity markers; joke; and include both S and H in the same activity), Negative politeness (be conventionally indirect), and Off-record (give hints).

3.2. The Difference of Politeness Strategies in Wawonii and American Culture

1) Bald-on-record

In employing bald-on-record, Wawoniiese tend to express their request with metaphorical urgency and channel noise (task-oriented). On the other hand, they also use channel noise in terms of giving instruction to the hearer and giving sympathetic advice or warnings to the hearer to show how the speaker is indeed caring about the hearer's situation. Furthermore, the speaker also used granting permission, this strategy is applied when the speaker accepts the hearer's request directly. Meanwhile, in using the bald-on-record strategy, Americans do not hesitate to employ this strategy with their relative whether they are older, the same age, or even younger. Furthermore, Americans use channel noise to give a task to the hearer. They also used bald-on-record to show the speaker does care about the hearer, it is expressed through sympathetic advice or warnings. The speaker also can express farewell. Furthermore, both Wawonii and American cultures utter the utterance by using sympathetic advice or warnings and channel noise (task-oriented). However, in Wawonii culture, besides channel noise in task-oriented, it also exists in giving instruction. The strategies that only exist in Wawoniiese data are metaphorical urgency, granting permission, and offers. On the other hand, the strategies that only exist in America are great urgency or desperation and farewells. The data on the findings showed that Wawoniiese employ bald-on-record more than the Americans. However, in American culture, they use bald-on-record sometimes to express anger and use some harsh utterances.

2) Positive Politeness

In employing positive politeness, Wawoniiese tends to notice the aspect of the hearer's condition, they also use exaggeration and intensify interest in the hearer. In employing in-group identity markers, based on the data the speaker uses the word Tata when addressing the male relatives despite being older or younger. This word was actually in the past and only used by royalty or in Wawonii was called Mokole, similar to the word Titi for female. Furthermore, to show their closeness Wawoniiese also used the word Bela which has meaning as Friend or Brother. This is only used by the male Wawoniiese, therefore when they use this word with their relatives it shows how close they are to each other. Another strategy that Wawoniiese used when employing positive politeness is to seek agreement and avoid disagreement. They also presuppose common ground, assert or presuppose S's knowledge of concern for H's wants, offering and promising, including both S and H in the same activity, and give gifts. In American cultures, the speakers utter the utterance by using several strategies, namely, notice, exaggerate, use in-group identity, presuppose/raise/assert common ground, offer/promise, include both S and H in the same activity, and give gifts. Furthermore, the strategies that only exist in Wawoniiese data are to intensify interest in H, seek agreement, avoid disagreement, and assert or presuppose S's knowledge of and concern for H's wants. On the other hand, the strategies that only exist in American data are jokes and give (or ask for) reason.

Besides to show closeness between speaker and hearer especially as family members American English often use in-group identity markers for example in their utterances, for example, Honey, Love, Baby, Sweetheart, Brother, and Man. The younger relatives also can address their older relatives with this address terms. The next strategy that is often used by American English people is Joke. As stated by Brown and Levinson (1987, p. 124) jokes are based

on mutual shared background knowledge and values, which is why jokes may be used to stress that shared background or those shared values. American people show that using jokes is not restricted to age or role in the family. The data showed that Wawoniiese used more strategies of positive politeness than Americans. Out of 15 strategies, Wawonii employs 11 strategies, meanwhile American employ 9 strategies. The only strategies that exist in Wawonii culture are to intensify interest in H and assert or presuppose S's knowledge of and concern for H's wants. Meanwhile, the only strategies that exist in American culture are joking and giving (or asking for) reason.

3) Negative Politeness

In employing negative politeness, Wawoniiese tends to use questions to show interest in the hearer's negative face. They also minimize the imposition of Rx and go on record as incurring debt, or as not indebting H. Meanwhile, in employing a negative politeness strategy, American English people tend to use indirect language in expressing something and also tend to show pessimism and modals in their utterances. They also tend to minimize the imposition and do not hesitate to apologize to their interlocutors, despite being same-age, older, or even younger. Furthermore, the strategy that only exists in Wawonii data is question. On the other hand, the strategies that only exist in American data are conventionally indirect, pessimistic, apologize, and state the FTA as a general rule.

4) Off-record

In employing the off-record strategy, Wawoniiese tends to give hints to the hearer, this strategy is used when the speaker wants to invite the hearer to search for an interpretation of the possible relevance (Brown & Levinson, 1987:213). They also give association clues that show both speaker and hearer have mutual knowledge of certain issues. Meanwhile, in employing an off-record strategy, American English people tend to give hints, overstate, and use rhetorical questions. Furthermore, the only strategy that exists in Wawonii culture is to give association clues. On the other hand, the only strategies that exist in American culture are overstated and use rhetorical questions.

3.3. The Influenced of Age and Educational Background in Politeness Systems

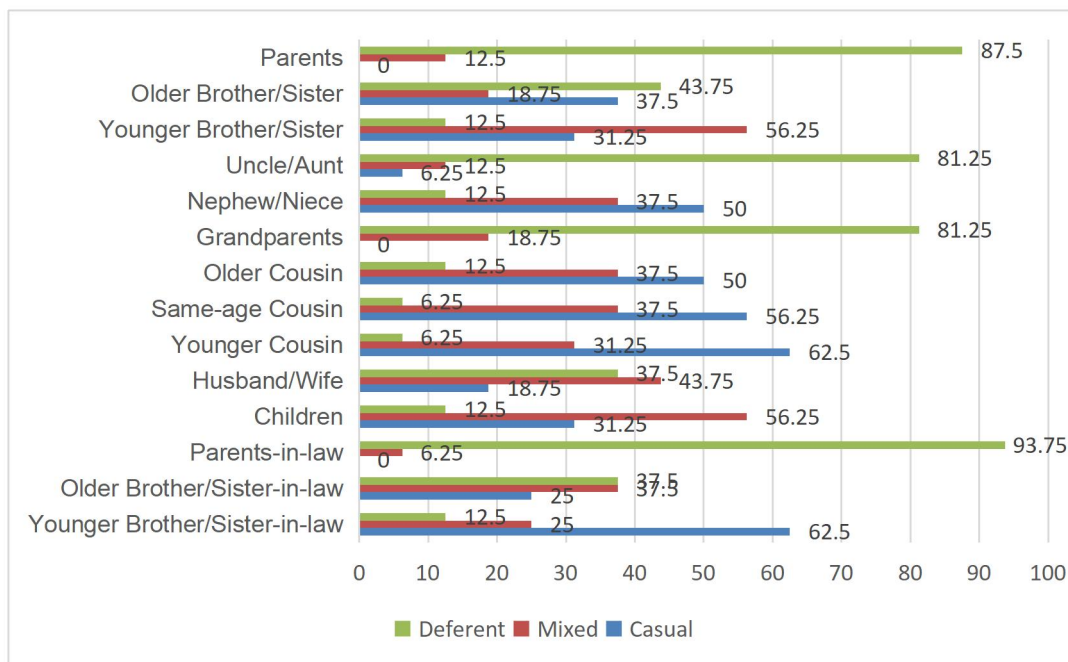


Figure 1: Politeness Systems by Younger People

According to Figure 1, younger people mostly apply deferent speech varieties when talking to parents, older brother/sister, uncle/aunt, grandparents, parents-in-law, and older brother/sister-in-law. Meanwhile, the mixed speech variety occurs when the speaker talks to younger brother/sister, children, and older brother/sister-in-law. In addition, for casual speech variety is employed when the speaker talks to nephew/niece, older cousin, same-age cousin, younger cousin, and younger brother/sister-in-law.

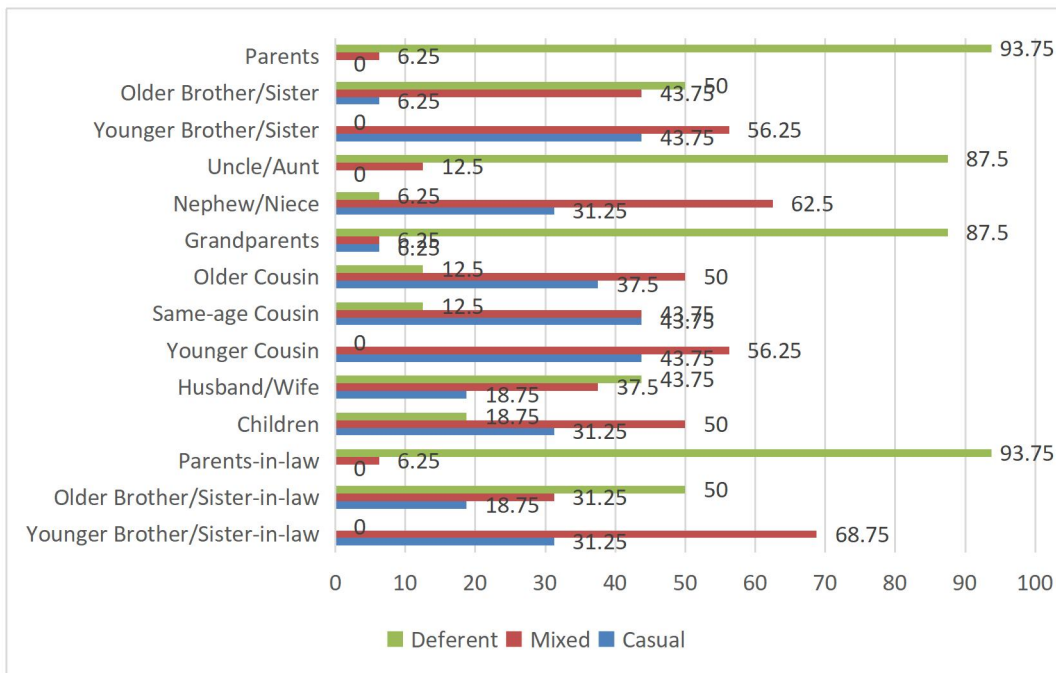


Figure 2: Politeness System by Older People

Based on Figure 2, older people mostly apply deferent speech varieties when talking to parents, older brother/sister, uncle/aunt, grandparents, parents-in-law, and older brother/sister-in-law. Meanwhile, the mixed speech variety occurs when the speaker talks to younger brother/sister, nephew/niece, older cousin, same-age cousin, younger cousin, children, and younger brother/sister-in-law. In addition, for casual speech variety is employed when the speaker talks to same-age cousin.

Furthermore, according to the two figures above, politeness systems that are used by younger and older people are similar. The variable of age has no significant impact on how someone uses politeness systems. It can be seen from the data that the dominant speech variety that they used is more formal or as known as 'deferent', especially when talking to older people, for instance, to parents, uncle/aunt, grandparents, parents-in-law, and older brother/sister-in-law. Meanwhile, while conversing with younger brother/sister and children, both categories employ a mixed speech variety. On the other hand, the politeness system of young people uses casual speech variety more than the older persons.

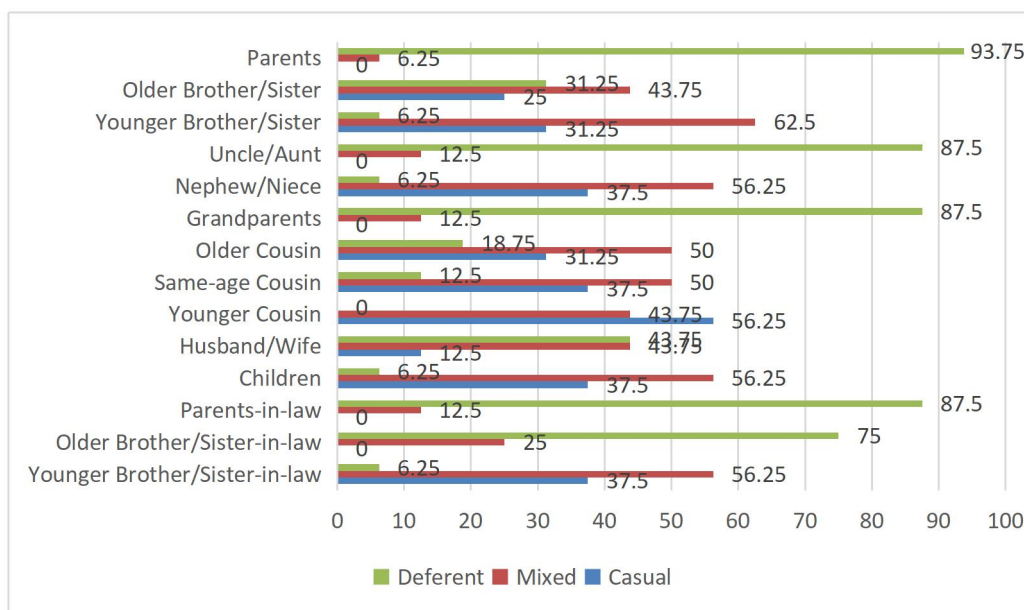


Figure 3: Politeness Systems by Less Educated

Based on Figure 3, the politeness systems by less educated mostly used the deferent speech varieties when talking to parents, uncle/aunt, grandparents, husband/wife, parents-in-law, and older brother/sister-in-law. Meanwhile, the mixed speech variety occurs when the speaker talks to older brother/sister, younger brother/sister, nephew/niece, older cousin, same-age cousin, husband/wife, children, and younger brother/sister-in-law. In addition, for casual speech variety is employed when the speaker talks to younger cousin.

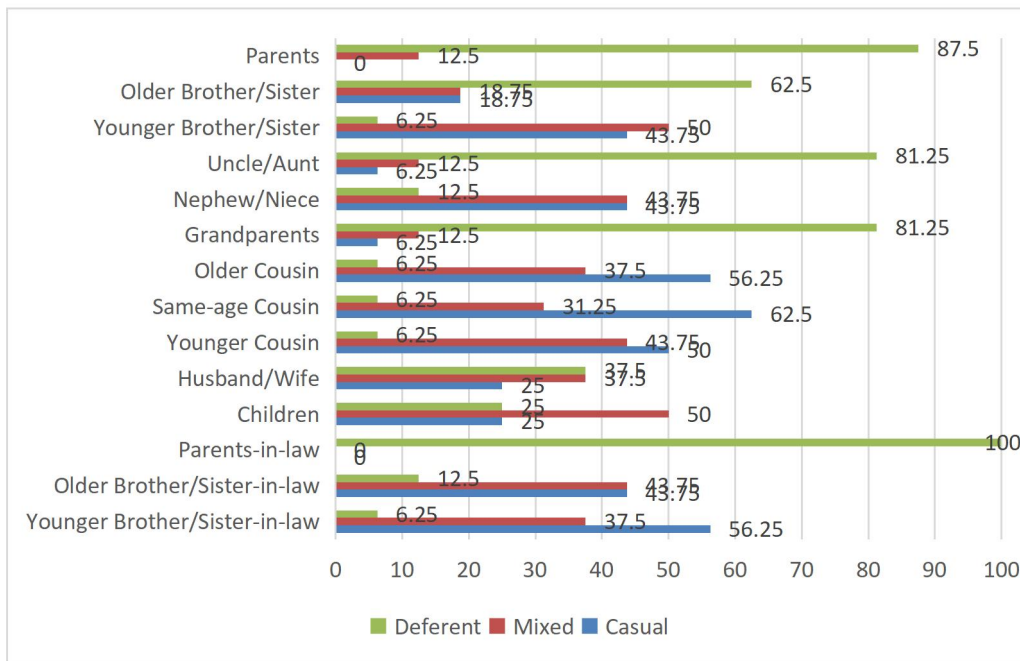


Figure 4: Politeness Systems by Well Educated

According to Figure 4, the politeness systems by well educated mostly used the deferent speech varieties when talking to parents, older brother/sister, uncle/aunt, grandparents, husband/wife, and parents-in-law. Meanwhile, the mixed speech variety occurs when the speaker talks to older younger brother/sister, nephew/niece, husband/wife, children, and older brother/sister-in-law. In addition, for casual speech variety is employed when the speaker talks to nephew/niece, older cousin, same-age cousin, younger cousin, older brother/sister-in-law, and younger brother/sister-in-law.

Furthermore, based on the two figures above, when adding educational background, the politeness systems showed more variations than the result of the influence of the variable of age. The similarity between the two figures is the significant employment of the deferent speech varieties when the speaker talked to parents, uncle/aunt, grandparents, and parents-in-law. Meanwhile, the deferent and mixed speech variety is tied in both figures when talking to husband/wife. However, Figure 4 showed that the percentage of deferent, mixed, and casual speech varieties when the Wawoniiese speakers talked to husband/wife did not show a big difference. In addition, according to Figure 3, shows that the politeness systems of the less educated are mostly mixed, followed by deferent, and lastly by casual speech varieties. On the other hand, the politeness systems by well-educated show the deferent and casual speech varieties were used more by the Wawoniiese speakers than the mixed speech varieties. Moreover, the politeness systems by well-educated when talking to older people such as an older cousin, and brother-in-law showed that the Wawoniiese speakers used mixed and casual speech varieties more than the deferent speech varieties that are typically used when talking to older people.

Moreover, based on the figures above, showed that the age and educational background influenced the politeness systems of Wawonii, notably in North East Wawonii. Furthermore, the educational background is the variable that significantly defines the politeness systems. In addition, based on the data derived from transcribed conversations of Western movies, the age and educational background variables did not influence the politeness of Americans. In influenced by how Americans typically converse informally with one another, regardless of their duties at home, age, or educational level. On the other hand, educational background is the variable that significantly defines the politeness systems of Wawonii speakers but not of Americans.

4. Conclusion

The result of the research found that both Wawoniiese and Americans used four politeness strategies by Brown & Levinson in daily conversations. They are Bald-on-record, Positive Politeness, Negative Politeness, and Off-record. Furthermore, the researcher concluded from the research that there was a difference between the politeness systems of Wawonii and America, particularly when the educational background of the speaker was considered. The politeness systems in American culture are mostly casual when talking to each other, even to family members, despite being older or younger. Americans would also tend to be direct when communicating, and use some swearing words that can mean a joke or insult. Therefore, it can be concluded that American politeness systems are not influenced by age and educational background. Meanwhile, in Wawonii, notably in North East Wawonii both variables influenced the politeness systems, however, the educational background significantly defined the politeness systems than the variable of age.

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