A COMPARATIVE STUDY ON THE USE OF POLITENESS EXPRESSIONS IN ENGLISH AND JAVANESE

A thesis presented to the English Department,
Faculty of Letters, the University of Jember
as one of the requirements to obtain
the Award of Sarjana Sastra Degree
In English Studies

by :

Taqwan Umari
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FACULTY OF LETTERS
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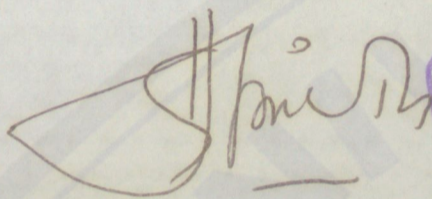**FACULTY OF LETTERS**

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APPROVAL SHEET

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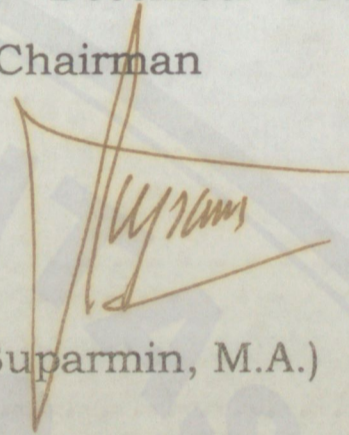
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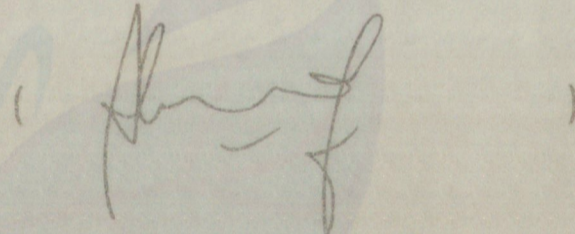Secretary   Chairman

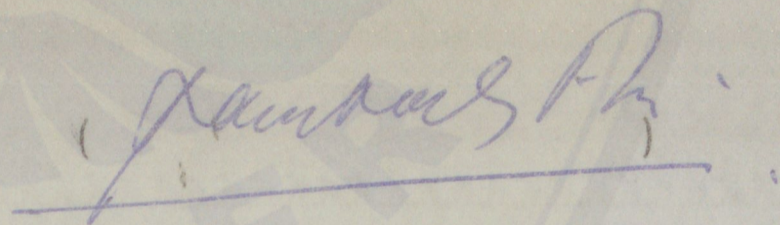(Dra. Supiastutik)   (Dr. Suparmin, M.A.)

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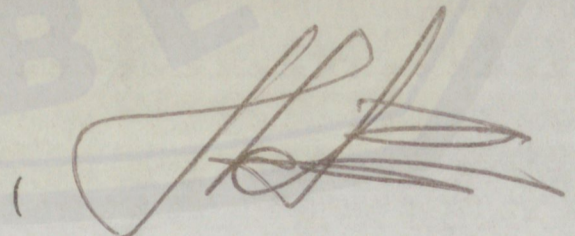
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This thesis is dedicated to:

♥ my beloved parents, **Ahmad Sjakuri** and **Dewi Aminah**.
Your countless affection, attention, admonition, and guidance are so precious to make my life better,

♥ all my brothers and sisters who always never loose their times for fixing wonderful love to our family,

♥ **Rian Agung Fremina**
Your presence means a lot to me,

♥ my beloved Alma mater.

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Motto:

A LITTLE KNOWLEDGE IS A DANGEROUS THING

Proverb (A Dictionary of American Idioms, 1975:5)

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ABBREVIATIONS

r   : rude
H   : Hearer
S   : Speaker
DOAS   : Death of A Salesman
HG   : Hedda Gabbler
TCP   : The Cocktail Party
JB   : Jaya Baya

ACKNOWLEDGEMENTS

I expect that God will endow His blessing for their kindness.

November 15, 2000   TAQWAN UMARI
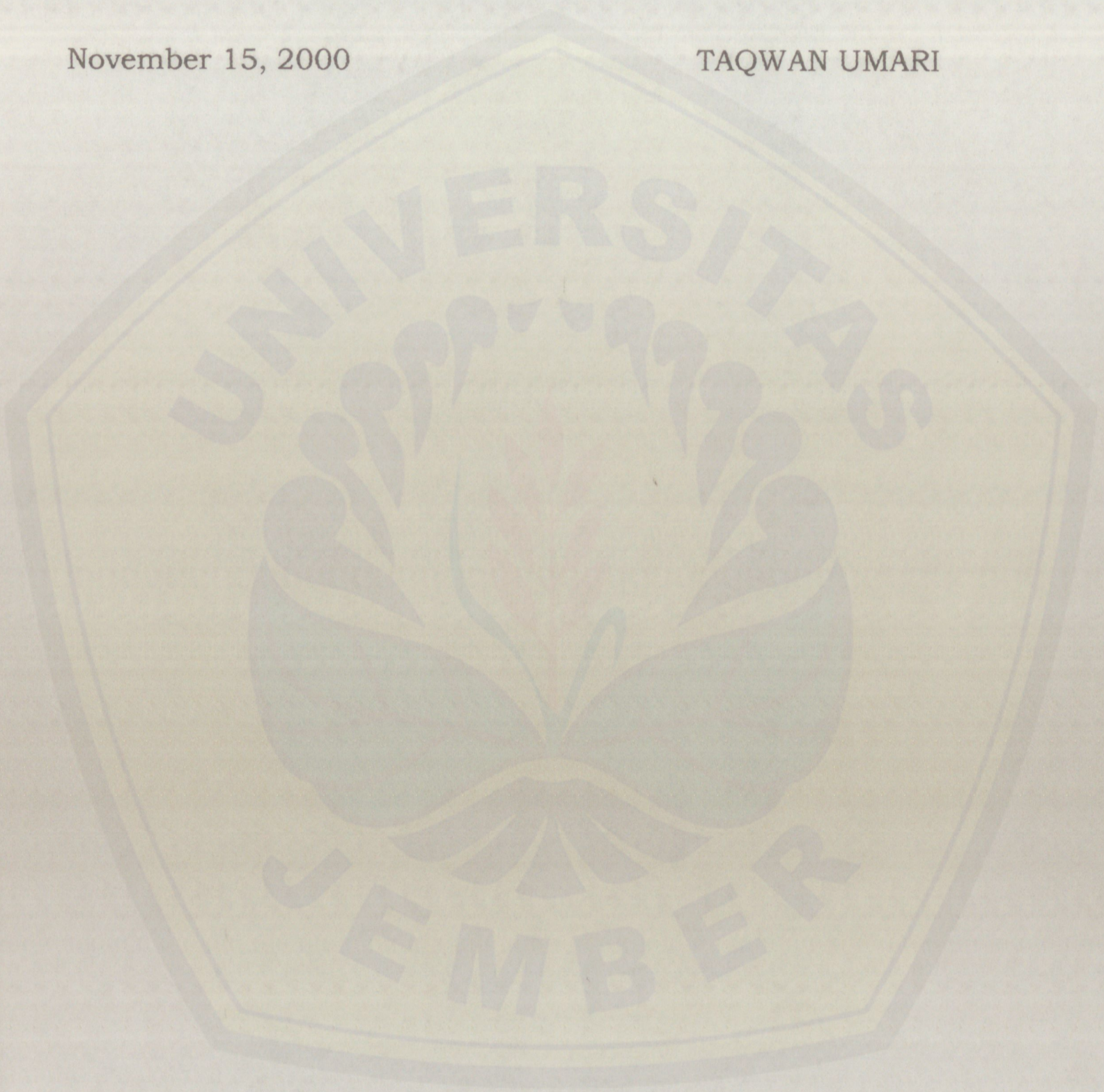
CHAPTER I
INTRODUCTION

1.1 The Background of the Study

Language is indispensable in human life. As a means of communication, language emerges in the life of human beings who always communicate and interact among themselves. The role of language in human communication is necessarily unquestionable. Languages differ, but they bear the same purpose that is for communication. Finochiaro in Alwasilah (1993:82) defines, "Language is a system of arbitrary, vocal symbols which permits all people in a given culture, or other people who have learned the system of that culture, to communicate or to interact". Starting from this statement, we can reasonably assume that there is a relationship between language and culture. According to Gladstone in Tomasauw (1986:1.11), language and culture are intertwined. It means that language is an outcome or a result of a culture as a whole and also a vehicle by which the other aspects of the culture are shaped and communicated. For a clear explanation about the relationship between language and culture, Hudson (1996:82) states,

> The English verb *eat* is translated into German in two different ways, according to whether the eater is a human *(essen)* or an animal *(fressen)*. Clearly both of these German verbs has a more specific meaning than *eat* but the concepts 'human' and 'animal' exist in English as well (among other things as the meanings of the words *human* and *animal*), so the difference between the two languages lies simply in how the concepts 'human', 'animal', and 'eat' are combined into word-meanings.

From the above example, we can reasonably assume that a meaning in one language is not perfectly well expressed in others. The

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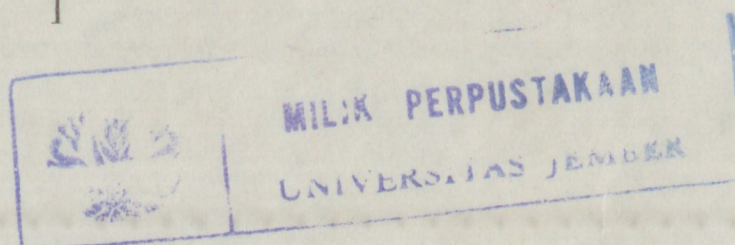
meanings that language can express vary as much as the associated cultures do. We can prove this statement if we find difficulties in translating between languages that are associated with different cultures. Furthermore, the different meaning in the above example shows the unique characteristic of language, because it reflects that every language system is different from others. Although every language system is different each other, there are some similarities between them. For example as Chaer (1994:52) says that all languages have vowels and consonants. It shows the universal characteristic of language.

As a means of communication, language has two major functions (Brown and Yule, 1995:1-3). First, language serves as transactional function in which people use their linguistic abilities to communicate knowledge and information. It emphasizes on the contents carried by the language. In daily life, the transactional function can be seen in how a policeman gives directions to a traveler, a doctor tells a nurse how to administer medicine to a patient, a shop assistant explains the relative merits of two types knitting wool, or a scientist describes experiment, etc. The second function, language serves as interactional function. It emphasizes on the function of language in making relations among its users. It means people use language to interact with others socially or emotionally.

In order to enter into social relationship with others, or maybe, to be accepted in the community, people must acknowledge the face of other people. It means that people have to make the other people feel good presumably on the assumption that the same attitudes will be done to them. In order to make people feel good, it is necessary to pay a close attention to the use of politeness expressions. Being polite is a

complicated matter in any languages. It is difficult to learn because it involves understanding not just the language but also the social and cultural values of the community. For a better interpretation, it will be explained in the following example. This example describes the use of politeness expressions in two different societies and cultures, English and Javanese. It is easy for the English children give their complaint to their parent by saying, " I do not like what you have said to my friend " without being judged impolite. On the contrary, it is impolite for the Javanese children to do that. Children should honor and respect (*ngajeni*) their parents. If they disobey it, they will be judged as sinful and rebellious (*duraka*) and sanctioned by widespread belief that "parents send punishment" (*walat*) irrespective of their personal will (Mulder: 1994).

Based on the explanation above the writer is interested in writing a thesis entitled A COMPARATIVE STUDY ON THE USE OF POLITENESS EXPRESSIONS IN ENGLISH AND JAVANESE.

1.2   The Problems to Discuss

Talking about politeness, we also talk about variety of languages. Every society, which has different culture, shows that the use of politeness is very important in daily conversation. However, it does not manifest itself in the same way in all societies. One must be careful; therefore not to assume that one's experience of one kind of society and culture will be valid in all societies. Polite or not depends on the existence of the standards or norms of politeness in every

language. Based on the explanation above, the problems that arise can be stated as follows.

1. What kinds of politeness expressions are used in English and Javanese?
2. How do the English and Javanese interpret those politeness expressions?
3. What are the similarities and differences between English and Javanese politeness expressions?

1.3 The Scope of the Study

It is necessary to make a limitation of the problem to avoid broader area of topic of discussion. This thesis deals with an applied pragmatics, especially socio-pragmatics that is based to a fact that politeness operates differently in different societies and cultures. The discussion will be focused on the comparative study on the use of politeness expressions. It is limited only on the use of politeness expressions in two societies, English and Javanese.

1.4 The Goals of the Study

The general goal of the study is to pay a close attention to socio-pragmatics study, especially in comparative study. The goal of the study can be stated as follows:

1. to explain and describe the comparison on the use of politeness expressions in English and Javanese.

2. to give a contribution to the knowledge of English and Javanese, hopefully it will be applied in learning both languages, especially about politeness expressions.

From such goals above, it is hoped that the learners will be easier to understand and comprehend English and Javanese politeness expressions.

1.5 The Significance of the Study

Hopefully, the result of this research will be useful not only for the researcher, but also for the readers. The significance of the study can be stated as follows.

1. By reading this study, readers will get more inputs on the use of politeness expressions in English and Javanese in order to improve their ability in understanding and interpreting expressions from both languages.

2. The result of this research can be used as a reference for those who want to conduct a further research related to comparative study, especially about politeness expressions.

1.6 The Organization of the Thesis

This thesis is organized in five chapters. The first chapter is introduction that deals with the background of the study, the problem to discuss, the scope of the study, the goal of the study, the significance of the study, and the organization of the thesis. Theoretical review that shows relevant references, which underlies this study is presented in chapter two. The methods used in this research are in the Research Methodology, in chapter three. This includes type of data, type of research, data collection, and type of analysis. Analysis of the data already obtained from the research is described in the next chapter, Results and Discussions. Finally, it will be concluded in the last chapter.

CHAPTER II
THEORETICAL REVIEW

This chapter introduces the theoretical review and information taken from the previous researches, articles or books concerning with the topic of this thesis. They are the general theories of politeness; the theories of English politeness; and the theories of Javanese politeness. Each theory will be described as follows.

2.1 The Theory of Politeness

People need to have social relationships. In a relationship, people must be aware of the others' face. Cook (1983:34) states," All human beings in order to enter social relationships with each other, must acknowledge the face of other people ". It means that people must avoid intruding upon each other's territory (physical territory, a particular field of knowledge, and a friendship) and make the other person feel good. Face is something that other people give to us and vice versa, which is why we have to be so careful to give it to others (unless we consciously choose to insult them, which is an exceptional behavior). It is not enough if we use cooperative principle only. Cooperative principle cannot explain why people often tend to use indirectness in expressing their intentions. To solve this problem, people need politeness principle. Sometimes we have to give politeness a higher rating than cooperation in certain situations. Leech (1983:121) states,

> Politeness principle can be seen not just as another principle to be added to the cooperative principle, but as a necessary complement which rescues the cooperative principle from a serious trouble.

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The example where the politeness principle rescues the cooperative principle can be described by the following example.

A: "We'll all miss Bill and Agatha, won't we?"

B: "Well, we'll all miss Bill".

In the dialogue above, people notice that B flouts cooperative principle because he does not answer A's question completely. Instead of saying "Well, we'll miss Bill but we'll not miss Agatha", he says, "Well, we'll all miss Bill". His utterance gives people an implicature that not all participants involved in the conversation will miss Agatha. The problem is why B does not express his feeling that he will not miss Agatha explicitly. Of course, he does not obey cooperative principle. If he follows the principle, he will not express his feeling implicitly. According to the principle, he has to be informative and honest in expressing his feeling. On the other hand, if he expresses his feeling explicitly, he will behave impolitely to the third person (Agatha). In this matter, B obeys politeness principle. Obeying the principle, he does not make Agatha offended. B's Obedience to the politeness principle in the conversation is an answer why B does not express his feeling explicitly.

Brown in McKay (1997:251) says,

> Politeness is (A) special way of treating people, saying and doing things in such a way as to take into account the other person's feelings. On the whole that means that what one says politely will be less straightforward or more complicated than what one would say if one wasn't taking the other's feelings into account (Brown, 1980:114).

As Brown and Levinson (1983) note and as Brown (1980) exemplifies, there is no a straightforward way to operationalize and quantify politeness. Politeness is a complicated matter in any languages. It is

difficult to learn because it involves understanding not just the language but also the social and cultural values of the community.

Discussing polite and impolite language, Leech (1983) says that language to be more polite when people are talking with a person that they do not know well, or a person who is senior to them in terms of age and social position. On the contrary, the language tends to be less polite when people are talking with persons whose age are the same as theirs. Therefore, it is acceptable that when people have partners who are older than they are and not intimate with them or have higher status than theirs, they use polite language. In addition, Leech (1983:123) states that there are two scales that refer to politeness. The scales are formulated by Brown and Gilman (1960) which determine the choice between familiar and respectful pronouns of address in many European languages (for example, the choice between tu and vous in french). Nevertheless, Leech has different views on Brown and Gilman pronominal choice. He states that the mutual respect in a speech even entirely depends on some relatively permanent factors. Such factors are social status, age and intimacy. Moreover, he argues that mutual respect also depends on people position relates to the others' positions, as social distance. A lecturer might feel it reasonable to say to a student " Get that essay to me by next week", but not "make me a cup of coffee". In the former case, he would be exercising his legitimate authority over the student's academic behavior, but in the later case he would be stepping outside that recognized role. Again, rights and duties are important in defining the standing of participants in relation to one another.

2.2 English Politeness

English is spoken by several nations in the world. Australian, American, and the English are native speakers of English. These nations belong to the culture whose social and cultural backgrounds are different from those of the Javanese. They also belong to the countries which are often called the western countries or western nations. Some social and cultural backgrounds that can be defined as some aspect that influence the way they communicate and interact with other people of different culture will be quoted.

It is widely known that English native speakers live in liberal nations whose people are appreciated or seen as free individuals. Tomasauw (1986) exemplifies about family relationship to describe it. She says,

> Usually between 18 and 21 years, children encouraged, but not forced, to leave the nest and begin independent life. They will also find social relationship and financial support outside the family. The children do not ask for permission from their parents to get married. Eventhough they find their own sponses, they still hope their parents will approve of their choices.

Tomasauw (1986) states, "English native speakers are characterized by the belief in equality. They tend to judge a man not by what he is but what he can do". Students may have an easy-going and friendly relationship with their teachers. Some teachers treat their students as equals, although these students are in a subordinate. English native speakers are extrovert persons. The relationship in social gathering can be done easily and quickly. They are friendly and this friendliness does not indicate of friendship. They may share life histories with others without any attention of pursuing

a relationship. Brief encounters do not mean a desire further contact (Tomasauw, 1986).

Although English is spoken in liberal nations, it still pays attention to politeness. "In order to make sense of what is said in an interaction, we have to look at various factors related to a social distance and closeness" (Yule, 1996:51). Some of these factors are established prior to an interaction and hence largely external factors. They typically involve the relative status of the participants, based on social values tied to such things as age and power. For example, speakers who see themselves as lower status in English-speaking contexts tend to mark social distance between themselves and higher status speakers by using address forms that include a title and a last name, but not the first name (for example, Mrs. Williams, Mr. John, Mr. Douglas). They take part in a wide range of interaction (mostly with strangers) where the social distance determined by external factors is dominant.

However, there are other factors, such as amount of imposition or degree of friendliness, which are often negotiated during an interaction. These are internal to the interaction and can result in the initial social distance changing and being marked as less, or more, during its course. This may result, for example, in participants moving from title-plus-last name to a first name basis within the talk. These internal factors are typically more relevant to participants whose social relationships are actually in the process of being worked out within the interaction. Both types of factors, external and internal, have an influence not only on what they say, but also on how they are interpreted. In many cases, the interpretation goes beyond what they might have intended to convey and includes

evaluations such as polite and impolite. Recognizing the impact of such evaluations makes it very clear that more is being communicated than is said. The investigation of that impact is normally carried out in terms of politeness. Discussing politeness there are three main strategies of politeness as Brown and Levinson state (1987:2) i.e. 'positive politeness' (roughly, the expression of solidarity), 'negative politeness' (roughly, the expression of restraint), and 'off-record (politeness)' (roughly, the avoidance of unequivocal impositions).

2.2.1 Positive Politeness

Positive politeness is solidarity oriented. It emphasizes shared attitudes and values. It means that in using positive politeness, speaker indicates that he wants to 'come closer' to Hearer (Brown and Levinson, 1987:103). When the boss suggests that a subordinate should use first name to her, this is politeness moves expressing solidarity and minimizing status differences. A positive politeness strategy leads the requester, to appeal to a common goal and even friendship. The tendency to use positive politeness forms, emphasizing closeness between speaker and hearer, can be seen as a solidarity strategy. The solidarity strategy involves in what is called informal politeness. This maybe the principal operating strategy among the whole group or it may be an option used by an individual speaker on a particular occasion. Linguistically, such a strategy will include personal information, use nicknames (particularly among males), and shared dialect or slang expressions.

2.2.2 Negative Politeness

By contrast, negative politeness pays people respect and avoids intruding on them. These following examples are express negative politeness.

(1) Could you stay a bit later tonight, do you think, and finish this job?

(2) That job's taking longer than we predicted. I don't know what we'll do if it isn't ready for tomorrow.

Interrogatives (1) and declaratives including hints (2), tend to be used between those who are less familiar with each other, or where there is some reasons to feel the task being requested is not routine. For a better explanation, it can be seen in the example below.

(3) Get those brake pads in by 5 o'clock Sue. That car's needed first thing in the morning.

This example is used between people who know each other well or to subordinates. In other word, this example is expressing positive politeness.

Negative politeness involves expressing oneself appropriately in terms of social distance and respecting status differences. Using title and last name to our superiors, and to older people that we do not know well, are further examples of the expression of negative politeness. The tendency to use negative politeness forms, emphasizing the hearer's right to freedom, can be seen as a deference strategy. It can be the typical strategy of a whole group or just an

option used on a particular occasion. A deference strategy is involved in what is called 'formal politeness".

2.2.3 Off record (Politeness)

A communicative act is done off record if it is done in such a way that it is not possible to attribute only one clear communicative intention to the act. In other words, the actor leaves himself an 'out' by providing himself with a number of defensible interpretations; he cannot be held to have committed himself to just one particular interpretation of his act. Thus if a speaker wants to do an FTA, but wants to avoid the responsibility for doing it, he can do it off record and leave it up to the addressee to decide how to interpret it For example, one arrives at an important lecture, pull out his notebook to take notes, but discover that he does not have anything to write with. He thinks that the person sitting next to him may provide the solution. In this scenario, he is going to be 'self', and the person next to him is going to be 'other'.

His first choice is whether to say something or not. Even if he decides to say something, he does not actually have to ask for anything (Yule, 1996:63). He can (perhaps after his search through his bag) simply produces a statement of the type in the following type.

(4) Uh, I forgot my pen

(5) Hmm, I wonder where I put my pen

These, and other similar types of statement, are not directly addressed to the other. The other can act as if the statements had not even been heard. They are technically described as being off record. In

casual descriptions, they might be referred to as 'hints'. An off record statement may or may not succeed (as a means of getting a pen), but if it does, it will be because more has been communicated than was said.

In contrast to such off record statements, he can directly address the other as a means of expressing his needs. These direct address forms are technically described as being on record. The most direct approach, using imperative forms such as those in the next examples, is known as bald on record. The other person is directly asked for something.

(6) Give me a pen

(7) Lend me your pen

These bald on record forms may be followed by expressions like 'please' and 'would you?' which serve to soften the demand and are called by Yule (1996:63) as mitigating devices.

2.3 Javanese Politeness

The Javanese tend to be highly conscious of the existence of others. In life one is not alone, people continually moves into and out of one another's space, and it can only be wise if such contacts remain without friction and pleasant by politely acknowledging the presence of the other, such as greeting with a slight bow of the head (*tunduk*) or stooping in walking past. Upon entering and setting oneself on the table in a small eating-place where one almost rubs shoulders with one another, one should greet and eventually mutter one's excuse for disturbing. In their turn the other people who have

already been served will acknowledge one's presence and ask for permission to go on eating by muttering their excuse (*nyuwun sewu*), whereupon the newly arrive person will invite them to eat on (*mangga dhahar*).

This little exchange of politeness is an almost obligatory ritual that may open the way to further conversation or some questioning, its main point, however, being the mutual acknowledgement of each other's existence. Even when people are only vaguely known to each other, because of living in the same neighborhood or working in the same place greeting upon meeting is compulsory. It is disrespectful and rude not to take notice of each other and it may often be indicative of conflict. All this is, of course, not so very exciting: what makes it interest is that most people are highly conscious of the importance of these exchanges.

Geertz in Suseno (1997:42) says that Javanese social life is marked by the principle of conflict avoidance. It is internalized during childhood and every Javanese aware of society's expectation that his or her conduct conforms to the principle in all situations.

The objective of the principle of conflict avoidance is the establishment and maintenance of social harmony. This is known to the Javanese as 'rukun'. The term of *rukun* can be translated as "to feel oneself in a state of harmony", "calm and peaceful", "without quarrel dispute", "united in purpose for mutual help" (Mulder, 1994). A condition of *rukun* is one in which all parties find themselves at peace with each other. *Rukun* is marked by cooperation, mutual acceptance, calm, and unity. *Rukun* is the ideal situation that Javanese wish to see prevail in all relationships, in the family, the

neighborhood, the village. The entire society should be determined by the spirit of rukun.

According to Jay (1969:66) the word *rukun* conveys a mode of behavior. *Rukun* implies the continual efforts of all individuals to interact peacefully with each other as well as to remove divisive and dissonant elements. The *rukun* demand is a comprehensive principle of social order. Everyone must work to prevent anything that can harm the *rukun* condition in society or to prevent the outbreak conflict. For this reason H. Geertz (1997) does not call the *rukun* principle, as usually happens, the "principle of social harmony", but rather as the "principle of conflict avoidance".

Conflicts usually occur when opposing interests collide. The *rukun* principle requires personal interests to be set aside and, if necessary, renounced in order to reach an understanding. Seeking advantage without regard for the approval of the whole community, as well as striving for individual progress without group participation, is considered offensive. Similarly, demonstration of personal initiative will initially be judged negatively, because innovations break new ground and always result in change in the delicate balance of social forces. They impinge upon established, socially integrated, interests and can thereby lead to conflict. Individuals should always work together and within a group. Taking up an exposed position, even one which could bring advantage to the group, is considered improper. Opposing interests which inevitably arise in social group are resolved by traditional bargaining techniques and integrated into the prevailing social order, so that possible conflicts would not lead to a total breakdown in communication or to a full-scale confrontation. Private ambitions must never been shown.

Conflicts happen because of the emotions linked to these interests. Javanese society has, therefore, developed norms of conduct that try to prevent the development of conflict engendering emotions, or to prevent them coming into open. These norms are valid for all levels and branches of society except for the closest family circle, where the strength of spontaneous sympathy prevents conflict-causing emotions from arising or keeps them within limits. These norms may be summarized as the requirement to act in a circumspect and controlled manner. Naturally the well-educated people have developed this ability to a highly degree of accomplishment, but simple villagers also strive to model their conduct in this way. Connected to this is the need to appear relaxed at all times, never to lose one's calm, and to show neither surprise nor excitement. At the same time one should always avoid surprising or shocking other people. It is expected of adult Javanese that they should always take into account everyone's reactions and act so that no clash, conflict, or confrontation can ensue. They are expected to speak in calm, emotionless voice. They must avoid setting out their point of view in such a way that others have to respond with a simple 'yes' or 'no' and thereby be obliged to take a confrontative stand. Typical responses are undercut by the use of phrases such as "according to me" (*raos kula*) or "may be" (*mbokmenawi*). The open expression of feelings is considered of extremely bad taste. Impulsiveness and spontaneity are viewed as signs of under-development. It is much better to do nothing than to stir up unrest. The Javanese disapprove of excessive efforts towards any end. Actions that betray disorder of mind or lack of self-control are viewed as embarrassing.

It is particularly important to behave with care in situations where opposing interests are present. Specific offers or wishes, for example, should never be directly rejected or refused. The customary answer is in every case a polite affirmative 'yes' (*inggih*) and never a direct 'no'. If they cannot say anything except 'no' they will try to find a way by saying the refusal refinely with smile in order not to make the other people disappointed. In the same way, offers and desires should not be conveyed in a direct way. Instead, one should feel one's way carefully to determine just how, if at all, the request should be made. Another way to reject an offer without appearing to do so is to make the offer appear less desirable to the other party.

"One of the most highly prized quality by the Javanese is the ability to speak about unpleasant matters in an indirect fashion" (Suseno, 1997:46). Disagreeable, truth, admonitions, or demands should never be put directly to the individual concerned, but must be carefully prepared and gift wrapped. A discussion between two highly well educated interlocutors may continue in small talk for a long time. This gives them the opportunity to feel each other out, to test the emotional climate, and to arm themselves accordingly. When discussion reaches the decisive issue, therefore, the danger of an emotional reaction is considerably reduced.

> Bluntness is simply not a virtue, and by the time one comes to the point in well moderate priyayi conversation, every one should be quite aware of what one is going to say. Often it is not necessary to come to the point at all-a great relief to everyone (Geertz, 1959:245).

Another way to prevent disappointment is the practice of dissimulation. It is rather close to indirectness. The Javanese have a word for dissimulation or pretense: *'Etok-etok'*, literally, "to behave as

if". *Etok-etok* is a high art. *Etok-etok* also requires that individuals never show their true feelings, even within the nuclear family circle. This is particularly true for negative feelings. Even when stricken with grief, one must continue to smile. Even when receiving people at home who are quite heartily detested, one should show oneself as extremely happy to have them as guests. Similarly, one seldom hears Javanese acquaintances denigrating third parties. Strong positive feelings should also be concealed, except in very intimate situations. "The effort is to keep a steady level of very mild positive effect in interpersonal relations, and *etok-etok* warmth behind which all real feelings can be effectively concealed" (Geertz, 1959:246).
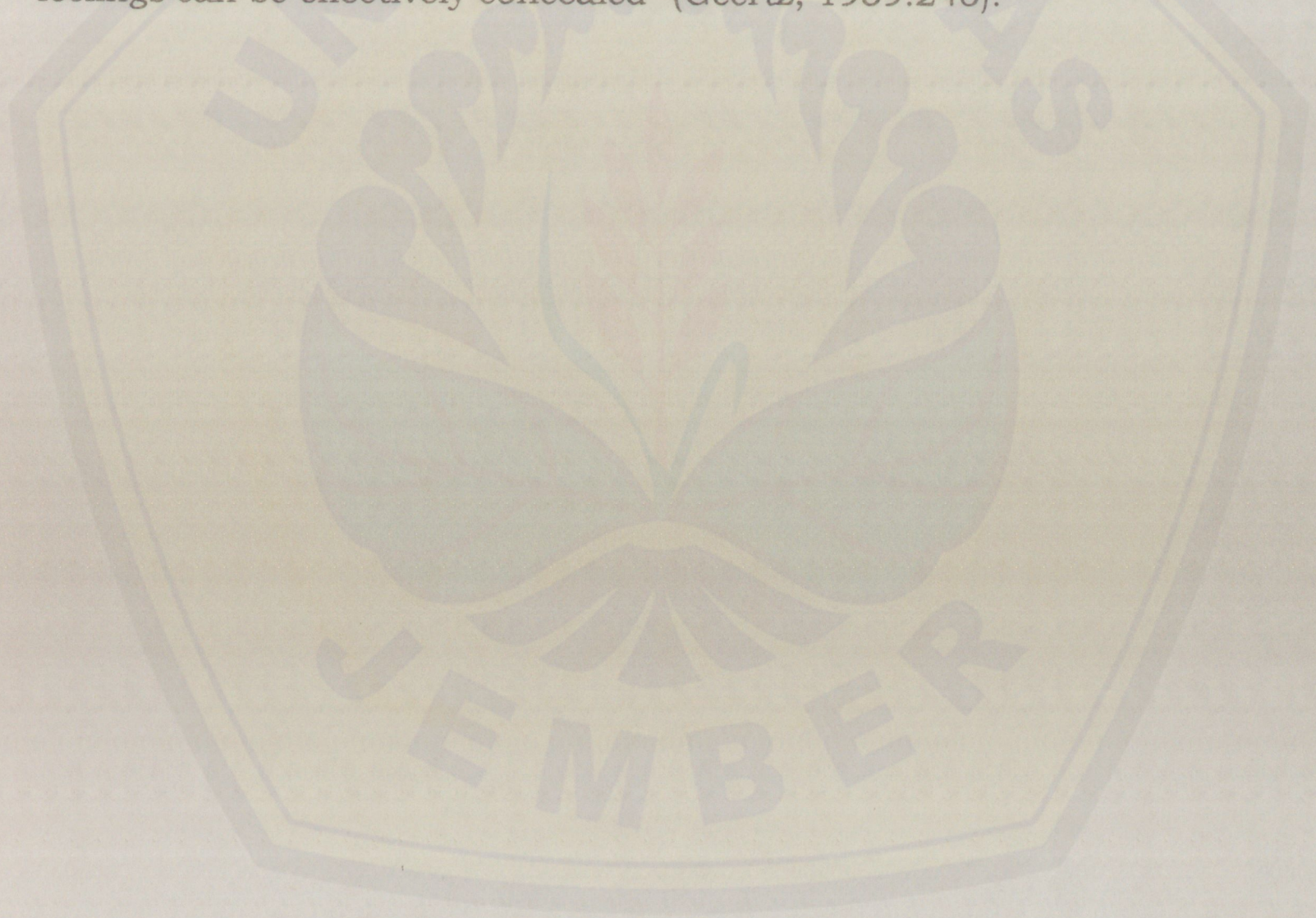
CHAPTER III
RESEARCH METHODOLOGY

Research Methodology is a set of methods that can guide a researcher to conduct a research with appropriate procedures and instruments in order to solve the research problem (Nazir, 1988:51-52). The solution can be found by collecting the data from the sources of data and then analyzing them. In conjunction with the idea, it is necessary to understand some concepts about type of data, type of research, data collection, and type of analysis. Each concept will be described in the following subchapters.

3.1 Type of Data

The type of data that will be used in this thesis is qualitative data. Blaxter (1996:60) says that qualitative data is not in the form of number. In the same way, Fatimah Djajasudarma (1993:15) states that the qualitative data is the data, which are not in the form of number but in the form of words or sentences or texts. The data in this thesis are qualitative because they are in the forms of sentences those are taken from some plays and magazines are related with politeness expressions both in English and Javanese.

3.2 Type of Research

The method of research in this thesis is descriptive method. Surakhmad (1990:139) says that descriptive research refers to solve the problem in recent time. They are describing, analyzing, classifying, interviewing, surveying, and taking comparative study. The descriptive research that is used in this thesis involves

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describing, analyzing, classifying, interpreting, and taking comparative study.

3.3 Data Collection

The data of this thesis are collected from sources of data that are related with politeness expressions. The data are obtained by purposive sampling technique, hand-picking supposedly typical or interesting cases (Blaxter, 1996:79). The data about English politeness expressions are taken from some plays i.e., Hendrik Ibsen's *Hedda Gabler* (1890), T.S. Elliot's *The Cocktail Party* (1950) and Arthur Miller's *Death of A salesman* (1949). While Javanese politeness expressions are taken from some stories in *Jayabaya* magazines (1992: 45th –48th editions).

3.4 Type of Analysis

This thesis uses descriptive analysis, since the research is descriptive research; it involves describing, analyzing, classifying, interpreting, and taking comparative study (Surakhmad, 1990:139). Based on the concept of politeness, the data that taken from some books are collected and classified. The data of English politeness expressions are classified into three strategies i.e., *Positive politeness*, *Negative politeness*, and *Off record (politeness)*. While the data of Javanese politeness expressions are classified according to *the principle of conflict avoidance*. After that the data are described, analyzed, and interpreted one by one. This is the way to show the type of politeness expressions that exist in English and Javanese. At last, the politeness expressions of the two languages are compared so that the similarities ɑnd differences of English and Javanese politeness

expressions will be clear. Keraf (1982:16) said that comparison means to replace two or more objects side by side and to know their similarities and differences.
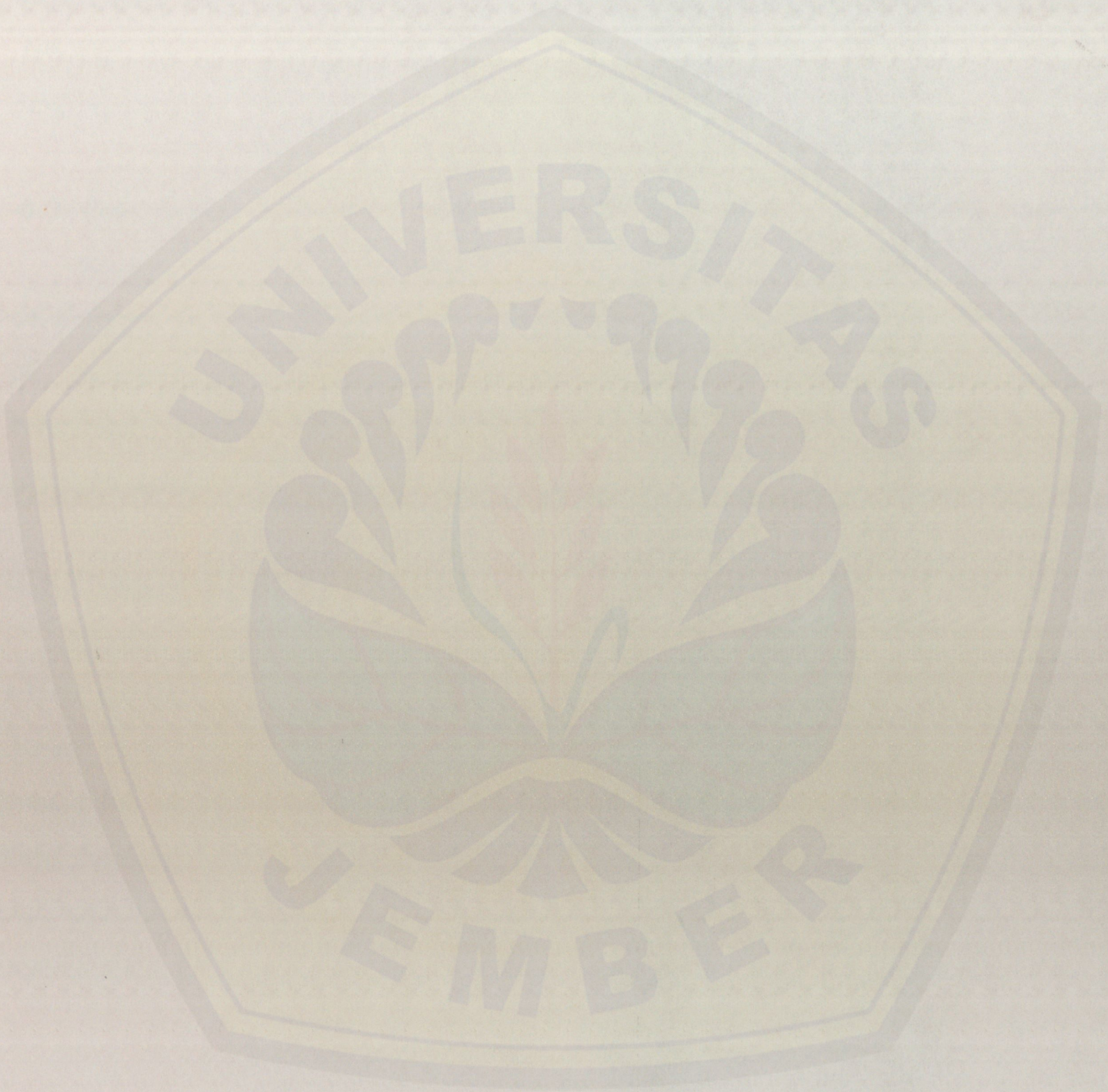
CHAPTER IV
RESULTS AND DISCUSSIONS

This chapter discusses the research findings. All data are discussed and interpreted by connecting them with the literature related to the topic as a basic of the discussion. The discussion indicates the use of politeness expressions in English and Javanese.

4.1 The Analysis of English Politeness Expressions

As mentioned in previous chapter there are three main strategies of English politeness i.e., 'positive politeness' (roughly, the expression of solidarity), 'negative politeness' (roughly, the expression of restraint), and 'off record (politeness)' (roughly, the avoidance of unequivocal impositions).

4.1.1 The Analysis of Positive Politeness Expressions

Positive politeness expression is solidarity oriented. It means that when speaker (S) uses politeness, it indicates that he wants to come closer to hearer (H). To make a clear explanation, the following table presents some expressions which indicate positive politeness. Expressions 1-5 are taken from Miller's *Death of A Salesman* (1949), expressions 6-8 are taken from Eliot's *The Cocktail Party* (1950), and expressions 9-12 are taken from Ibsen's *Hedda Gabbler* (1890).

Table 1. Positive Politeness Expressions

No	Expression
1	This is a wonderful machine, can we get it.
2	It has been very wonderful!
3	A : Like uncle Charlie, heh? B : (...) He's liked, but he's not well liked.
4	You're not worried about me, are you sweetheart?
5	Lend me ten bucks, will you?
6	Mind if I quote poetry?
7	A : You much too ill B : Much too ill
8	Won't you sit down?
9	Well, as we were on the way back, you see, I happened to be a little behind the others only for a minute or two. And then, as I was - hurrying to catch them up, what do you think? – I found this.
10	I'll let you know all right when he comes
11	Let's sit here on the sofa
12	Why didn't you give the packet back to him?

The data above can be analyzed as follows.

(1) This is wonderful machine[1a], can we get it[1b].

Expression ([1a]) above, *"This is a wonderful machine"* indicates a strategy in which S attends to H's interests. This strategy suggests that the S should take notice of aspects of H's condition (noticeable changes, remarkable possessions, anything which looks as though H would want S to notice and approve it). Another aspect of the notice, S can do by including S himself as a part of the act such as in expression ([1b]) " ... can *we* get it".

(2) It has been very wonderful!

In expression (2) above, S exaggerates interest, approval, and sympathy with H. This is done with exaggerated intonation and stress (...*wonderful*), as well as with intensifying modifier (*very*).

(3) A : Like uncle Charley, heh?
    B : (...) He's liked, but he's not well liked

B's expression, *"He's liked, but he's not well liked"* in the dialogue above indicates a strategy to avoid disagreement. The desire to agree or appear to agree with H leads also to mechanisms for pretending to agree, instances 'token agreement'. S may go in twisting their utterances so as to appear to agreement or to hide disagreement or to respond to a preceding utterance with, 'yes, but...' in effect, rather than a blatant 'No'. For example like in (3) where B is a response to A.

The next expressions (4), (5), and (6) are included in the use in-group identity marker strategy. It means that by using any of the innumerable ways to convey in-group membership, S can implicitly claim the common ground with H that is carried by that definition of the group. These include in-group usage of address forms (4), of jargon and slang (5), and of ellipsis (6).

(4) You're not worried about me, are you *sweetheart*?

In such languages, the use of singular non-honorific pronoun such as in expression (4) above '...*sweetheart*' to a non-familiar addressee can claim solidarity. Other address forms used to convey

such as in-group membership include generic terms of address like Mac, mate, Mom, dear, pal, babe, etc.

(5) Lend me ten *bucks*, will you?

Related to the use of an in-group language or dialect is the use of in-group terminology. By referring to an object with a slang term, S may evoke all the shared associations and attitudes that he and H both have toward that object. For example, the use of slang term *bucks* in expression (5), *bucks* refers to dollar.

(6) Mind if I quote poetry?

Normally the expression (6) above is a feature of negative politeness (*Do you mind if I quote poetry?*), but since it marked by ellipsis, this expression (6) crosses over into positive politeness.

(7) A : You much too ill
    B : Much too ill

Agreement can be stressed by repeating part or all of what the preceding speaker has said in a conversation. In addition to demonstrating that one has heard correctly what was said, repeat on is used to stress emotional agreement with the utterance. For example in the dialogue above A says to B *'you are much too ill'*. In seeking agreement B repeats part of what A has said *'Much too ill'*.

(8) Won't you sit down?

Negative question like in expression (8), which presume 'yes' as an answer are widely used as a way to indicate that S knows H's wants,

tastes, habits etc. In expression (8) above S knows H's that H will not sit down, so S asks a question in negative question.

(9) Well, as we were on the way back *you see*. I happened to be a little behind the others only for a minute or two. And then, as I was hurrying to catch them up, *what do you think*?

Another way for S to communicate to H that shares some of his wants is to intensify the interest of his own contributions to the conversation by 'making a good story' such as in expression (9). It may be done by 'vivid present', for example S pulls H right into the middle of the events being discussed that draw H as a participant into the conversation, such as 'you see', 'you know', what do you think?'

(10) I'll let you know all right when he comes.

In this expression (10) S may choose to stress his cooperation with H in claim that whatever H wants, S wants for him and will help to obtain. This expression demonstrates S's good intentions to satisfy H's positive face wants.

(11) Let's sit here on the sofa (i.e., you)

By using an inclusive 'we' form, when S really means 'you' or 'me' he can call upon the cooperative assumptions. For example in expression (11) S use 'let's' as an inclusive 'we' form, when he really means H to sit on the sofa.

(12) Why didn't you give the packet back to him?

Another aspect of including H in activity is for S to give reasons as to why he wants what he wants. By including H thus in his practical reasoning, and assuming reflexivity (H wants S's wants), H is thereby led to see the reasonableness of S's face threatening act (or so S hopes). For example in expression (12) S asks to H why he did not give the packet back to him (3rd person). S assumes that H wants S wants.

4.1.2 The Analysis of Negative Politeness Expressions

Negative politeness involves expressing oneself appropriately in terms of social distance and respecting status differences. The tendency to use negative politeness forms, emphasizing the H's right to freedom, can be seen as a deference strategy. Some expressions that indicate negative politeness form are presented in the following table. Expressions 1-3 are taken from Miller's *Death of Salesman* (1949), expressions 4-9 are taken from Eliot's *The Cocktail Party*, and expression 10 is taken from Ibsen's *Hedda Gabbler* (1890).

Table 2. Negative Politeness Expressions

No	Expression
1	Why don't you open a window in here, for god's sake?
2	Just listen for a minute
3	Excuse me, miss.
4	Mr.Peter Quilpe
5	He's quite impossible
6	I don't suppose you notice the situation
7	Protect her in the silence
8	Hello, {Julia}

9	I hope I'm not disturbing you Edward, (...) I want your help
10	I'm sorry, madam Hedda, but I must deprive you of your pretty illusion

The data above can be analyzed as follows.

(1) Why don't you open a window in here, for god's sake?

In expression (1) above S is faced with opposing tensions: the desire to give H an 'out' by being indirect, and the desire to go on record. In this case it is solved by the compromise of conventional indirectness, the use of phrases and sentences that have contextually unambiguous meanings which are different from their literal meanings. In this way the utterance goes on record, and the S indicates his desire to have gone off record (to have conveyed the same thing indirectly). Such as in expression (1) S actually wants H to open the window, but since he does not want to impinge H, he expresses his wants indirectly.

(2) Just listen for a minute

In expression (2) S try to minimize the imposition of H. Here, just conveys both its literal meaning of 'exactly', 'only', which narrowly delimits the extents of the face threatening act, and its conventional implicate 'merely'.

(3) Excuse me, Miss

Expression (3) above indicates a deference strategy. In English there are two sides to the coin in the realization of deference; one in which S humbles and abases himself, and another where S raises H

I and you pronouns may be such a basic desire that it helps to explain the very general loss of overt reference to the subject and indirect object of the highest performative verb. In general in languages, forms like *'I ask you to protect her in the silence'* are conversationally unusual. In contrast to the more expectable such as in expression (7), *"Protect her in the silence"*. Another way in the impersonalized S and H is by address terms as 'you' avoidance. It is more polite to avoid the use of 'you'. For example in the next expression (8) as follows.

$$(8) \text{ Hello,} \begin{Bmatrix} \text{Julia} \\ \ulcorner\text{you} \end{Bmatrix}$$

(9) I hope I'm not disturbing you Edward (...) I want your help.

By apologizing for doing a face-threatening act such as in expression (9), S can indicate his reluctance to impinge on H's negative face and thereby partially redress that impingement. In this expression, S can simply admit that he is impinging on H's face. Another in expressing this reluctance can be seen in expression (10) as follows.

(10) I'm very sorry, madam Hedda, but I must deprive you of your pretty illusion.

4.1.3 The Analysis of Off Record (Politeness)

A communicative act is done off record roughly, the avoidance of unequivocal impositions, It means that the expressions are not directly addressed to the other. An off record expression may or may not succeed, but if it does, it will be because more has been communicated than was said. Some expressions which indicate off record expressions are presented in the following table. Expressions 1-4 are taken from Miller's *Death of A Salesman* (1949) and expressions 5-7 are taken from Ibsen's *Hedda Gabbler* 1890.

Table 3. Off Record (Politeness) Expressions

No	Expression
1	It's getting dark, Linda
2	Oh Jesus, I'm going to sleep
3	Cause you gotta admit, business is business
4	I'm never tired of hearing that story
5	A : Do you think that's extraordinary?
	B : Yes-and No, madam Hedda
6	You were sleeping like a log when I got up
7	Ah the child....

The data above can be analyzed as follows.

(1) It's getting dark, Linda. $\begin{cases} \text{c.i. let's leave} \\ \text{light on the lamp} \end{cases}$

This basic mechanism in expression (1) is a violation of the maxim of relevance. If S says something that is not explicitly relevant, he invites H to search for an interpretation of the possible relevance. S's

expression in (1) invites H's (Linda) interpretation. The possible relevance to what S has said can be seen on the bracket above.

(2) Oh Jesus, I'm going to sleep

A related kind of implicature triggered by relevance violation is provided by mentioning something associated with the act required of H, either by precedent in S-H's experience or by mutual knowledge irrespective of their interactional experience. Thus in expression (2) utterance may be used to convey a request to H to leave him or not to bother him. H will understand what S's wants since S and H both have an experience, when S is going to sleep he wants H not to bother him. In a sense, this expression strategy for indirect request is nothing but more remote hints of practical reasoning premises. What is special about them is that specific knowledge extrinsic to H's desired act is required to decode them.

(3) Cause you gotta admit, business is bussiness.

It indicates the violation of the quantity maxim. By uttering a tautology, S encourages H to look for an informative interpretation of the non-informative utterance such as in expression (3) above, '..., business is business'.

(4) I'm never tired of hearing that story

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

Actually in expression (4), S gets bored to hear the story, but in order to save the H's face he uses irony expression.

(5) A : Do you think that's extraordinary?
    B : Yes-and No, madam Hedda

This expression is involved violation of the quality maxim. By stating two things that can contradict each other, S makes it appear that he cannot tell the truth. He thus encourages H to look for an interpretation that reconciles the two contradictory propositions.

(6) You were sleeping like a log when I got up.

The use of metaphor such as in expression (6) '...like a log...' is a further category of quality violation. Metaphor is literally false. The use of metaphor is perhaps usually on record, but there is a possibility that exactly which of the connotations of the metaphor S intends may be off record. S says that H sleep like a log, it means that H in soundness of sleep.

(7) Ah the child....

This expression (7) is as much a violation of the quantity maxim as of the manner maxim. Elliptical utterances such as in expression (7) are legitimated by various conversational contexts-in answers to questions. By leaving on face threatening act half undone S can leave the implicature hanging in the air, just as with rhetorical questions.

4.2 The Analysis of Javanese Politeness Expressions

As stated in chapter II, Javanese politeness is marked by the principle of conflict avoidance. To make a clear explanation the following table presents some expressions of Javanese politeness.

Table 4. Javanese Politeness Expressions

No	Expression
1	Mbah, pecute kuwi tak peke ya.
2	A: Wah saiki wis wiwit usum enthung B: Heeh, iki mau rak olehku amek neng pager ngarep omah. A: Kebeneran Ri, endhoge pitikku si Blorok rak wis mentas netes. Kuthuke pitu isih cilik-cilik.
3	Nyuwun sewu mbak
4	A: Sampeyan ngelak mbak? B: Ora usah dhik.
5	A: Aku dak mulih sedhela, saperlu njupuk tamba kanggo nambani korengmu iku B: Aja Ni aja, ora usah sliramu golek tamba
6	Mangga pak
7	A: Inggih ta Dhi, ujaring kathah ratune Mlawapati niku kok ical ta B: Inggih pak, kula nggih tau krungu bab niku. Criyose kok mboten ratune
8	A: E.... prawan kok koyo ngono kelakuane. Mbok blanjane diringkesi dhisik terus lagi maem B: Nggih mbah. Tapi eman yen cenile dijarne wae.
9	A: Arep ketemu Ki Walikukun, oleh ta? B: O... ngaten, Inggih saget, nanging Ki Lurah nembe sakit.
10	Sertu Anna gadhah informasi enggal pak, mbokmenawi perlu dipun mirengaken
11	Nyuwun sewu pak, kula boten pitados menawi Sertu Citra bala Tatik

(Jaya Baya, 1992: 45th – 48th editions)

The data above can be analyzed as follows.

(1) Mbah, pecute kuwi tak peke ya?
(I'll take this whip, grandpa)

This expression (1) shows the violation of indirectness strategy. Request such as in expression (1) should never be directly expressed. It will be judged impolite. Furthermore, the speaker will be considered as *'durung Jawa'* or as not Javanese yet, since he has not known about Javanese etiquette. S's request should be conveyed in an indirect way. By using indirectness S's request does not clearly impinge H's face. Beside that, H will not feel *'pakewuh'* to refuse the request and the requester (S) will not *'gela'* or disappointed. *'Pakewuh'* is feeling of reluctance when one is squeezed between the desire not to disturb the other and the necessity to do so.

(2) A: Wah…. saiki wis wiwit usum enthung.
(It's the cocoon season now)
B: He eh iki mau rak olehku amek neng pager ngarep omah.
(I catch it from the fence in front of my house)
A: Kebeneran Ri, endhoge pitikku si Blorok rak mentas netes. Kuthuke pitu isih cilik-cilik.
(Luckily my chicken's eggs had cracked. The chicks are very small)

This expression (2) is the opposite of expression (1). In this expression A expresses his want indirectly. By using the expression, "Kebeneran Ri, endhoge pitikku si Blorok rak mentas netes. Kuthuke pitu isih cilik-cilik", implicitly he want the 'enthung' that is found by B. Hearing A's expression B will understand that A wants his 'enthung'. It happens since both A and B mutually knows that the
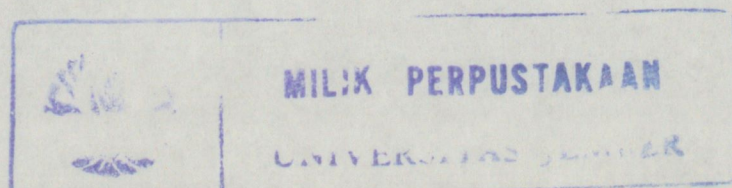
chicks are fond of eating cocoon. It saves each other from risks of disappointment and loss face in their conversation, because the use of indirectness minimizes the imposition of face.

(3) Nyuwun sewu mbak.
(Excuse me, Miss)

It is important for the Javanese to ask permission especially to older people if they will do something that relate with the partner. For example when one Javanese walks near (beside, in front of, behind) other people, he will go on walking by muttering their excuse (*nyuwun sewu*) such as in expression (3). Since the speaker wants to give a respect to hearer he asks permission by saying, "nyuwun sewu mbak". It is impolite for the speaker if he does not ask permission to hearer. The speaker will be regarded as '*durung jawa*' if he does not understand yet about Javanese politeness, and as '*ora njawani*' (is not like a Javanese) if he actually knows about Javanese politeness but he does not obey it.

(4) A: Sampeyan ngelak mbak?
    (Are you thirsty, Miss)
  B: Ora usah Dhik
    (No)

In this dialogue (4), B uses dissimulation strategy. Javanese has term of dissimulation or pretense: *etok-etok*. *Etok-etok* is regarded as high art. It requires that individuals never say their true feelings. In dialogue (4) above A practices indirect offers "sampeyan ngelak mbak?", that implicitly he wants to take a drink for B. Actually B is

thirsty, but to avoid that she seems thirsty she refuses A's offer by saying, "Ora usah Dhik". Although B refuses it, A will take a drink for B, since he knows that B is thirsty and B's refusal is only as proper lying. Other example is in the following dialogue (5).

(5) A: Aku dak mulih sedhela saperlu njupuk tamba kanggo nambani korengmu iku
(I will go home in order to take a medicine for you)
B: Aja Ni aja, ora usah sliramu golek tamba
(Don't take a medicine for me)

(6) Mangga Pak
(Please [go a head and ...] or Come in [respon to kula nuwun])

This expression (6) is an expression to invite others to do something, for example, to invite the guest to enter the house, to invite the guess to eat etc. It also used by the Javanese when he leaves his partner after having a conversation.

(7) A: Inggih ta Dhi, ujaring kathah ratune Mlawapati niku kok ical ta.
(All people say that the queen of Mlawapati has been lost, hasn't she?)
B: Inggih Pak, kula nggih tau krungu bab niku. Criyose kok mboten ratune.
(Yes sir. I have heard this information also, but according to people, the person whom has been lost is not the queen)

B's answer in the dialogue above is one of strategy to avoid conflict. All Javanese people avoid open confrontation in every situation. It can be seen in dialogue (7). In (7) there are two ideas, A's idea and B's idea. A seek agreement to B that his idea is correct.

Actually, B does not agree with A. In order not to make A disappointed, B tries to find a way by saying his respond refinely. B's respond may go in twisting. First, he feels compassion for knowing the topic, and then he denied what A has said. It is similar with one of strategy in English politeness in avoiding disagreement, that is by using 'Yes, but.....', rather than a blatant 'No'. Other example can be seen in the following dialogue (8).

(8) A: E.... prawan kok koyo ngono kelakuane. Mbok blanjane diringkesi dhisik terus lagi maem.
(It is improper behavior for a girl. Pack up these purchase goods, and then you can eat it)
  B: Inggih mbah. Tapi eman yen cenile dijarne wae.
(Yes Grandma, but it is superfluous if I do not eat it)

(9) A: Arep ketemu Ki Walikukun, oleh ta?
(Do you mind if I meet Ki Walikukun)
  B: O... ngaten, nggih saget, nanging Ki Lurah nembe sakit.
(Oh yes, but Ki Walikukun is sick)

It is the strategy to solve an opposing interest. It is particularly important to behave with care in situation where opposing interest is present. A's want such as in dialogue (9) should never be directly rejected or refused. The direct refusal may be will make the other disappointed. Indirectness is the best way to solve this problem. In (9), uses indirect refusal "O... ngaten, nggih saget, nanging Ki Lurah nembe sakit". Hearing B's expressions A will interpret that he should not go to meet Ki Walikukun.

(10) Sertu Anna gadhah informasi enggal Pak, mbokmenawi perlu dipun mirengaken.
(Sertu Anna has a new information, may be it needs to be heard Sir)

Javanese people is suggested to avoid setting the point of view in such a way that others have to respond with a simple 'yes' or 'no' and thereby be obliged to take a confrontative stand. Typical responses are undercut by the use of phrases such as 'may be' (*mbokmenawi*), such as in expression (10).

(11) Nyuwun sewu Pak, kula kok mboten pitados menawi sertu Citra bala Tatik.
(Excuse me, Sir. I do not believe if Sertu Citra sides with Tatik)

This expression (11) shows the Javanese way to express disagreement. In expression (11) speaker disagrees with hearer, but he does not want to make hearer angry. So, before expressing disagreement he muttering his excuse (*nyuwun sewu*) to hearer.

4.3 The Similarities and Differences between English and Javanese on the Use of Politeness Expressions

From the whole explanation, it can be summed up that politeness is very important in both English and Javanese. Politeness is used to make successful interaction. The user of those languages has to choose an appropriate expression when they are talking to their partners. If they do not use an appropriate expression, it is possible the interaction or even the relationship will be broken.

After discussing the forms of politeness expressions in English and Javanese, it can be found that both of them have similarities and differences on the use of politeness expressions. The similarities can be seen on some factors, which establish the speaker in using an appropriate expression. English and Javanese have the same factors i.e., relative status of the participants based on values tied to such things as age and power, and social distance based on formality and intimacy. Both of languages tend to use indirectness to express offer, request, refusal, although the use of indirectness in English is not as much as in Javanese. In both languages, there are two sides to the coin in the realizations of deference: one in which S humbles and abases himself, and another where S raises H (pays him positive face of a particular kind, namely that which satisfies H's want to be treated as superior. In both cases what is conveyed is that H is of higher social status than S.

English and Javanese have differences on the use of politeness expressions also. Javanese people never say what they think and feel directly. When they say something different from their mind, it does not the really mean it, but it might be notion of politeness as Javanese think to be the best way. In Javanese, there is safety in avoiding deep contacts and confrontation even when one needs the other person badly in order to accomplish one's plan. The difficulty in approaching the other person whom one needs is felt as *pakewuh,* that is feeling of reluctance when one is squeezed between the desire not to disturb the other and the necessity to do so. Conversely, they will feel uneasy about responding correctly and politely to someone whose language was so refined. It is particularly important for the

Javanese to behave with care the situations where opposing interests present, specific offers or wishes, for example should never be directly rejected or refused. They will never say a direct 'no' and it often happens in order not to hurt one. If they cannot saying anything except 'no' they will try to find a way by saying the refusal refinely with smile in order not to make the other people disappointed. In the same way, offers and desires should not be conveyed in a direct way. Instead, one should feel one's way carefully to determine just how the offer or desire would be accepted by the other party. Only then can it be determined how, if at all, the request should be made. Another way to reject an offer without appearing to do so, is to make the offer appear less desirable to the other party. On the contrary, English native speakers can easily argue, showing disagreement including stating 'no' and giving a critical opinion.

To make a clear interpretation, the following tables (table 5 and 6) present about the similarities and differences between English and Javanese on the use of politeness expressions.

Table 5. The Similarities of English and Javanese on the Use of Politeness Expressions

No	Similarities
1	Politeness is highly esteemed in both languages
2	Both languages have same factors which establish S in using appropriate expressions i.e.: • relative status of the participants based on values tied to such things as age and power • social distance based on formality and intimacy
3	In both languages, there are two sides to the coin in the realizations of deference: one in which S humbles and abases himself, and another where S raises H (pays him positive face of a particular kind, namely that which satisfies H's want to be treated as superior)
4	Both languages use indirectness expressions

Table 6. The Differences between English and Javanese on the Use of Politeness Expressions

No	English	Javanese
1	The use of indirectness is not as much as in Javanese	Tend to use indirectness
2	The speakers can easily argue, showing agreement including stating 'no' and giving a critical opinion to the partner	The speakers never say direct 'no'. They will try to find a smooth way to give refusal in order not to make their partner disappointed.
3	For participants whose intimate, there is an easy relationship. They do not have to call their partner by Miss/Mister, but they just call their name especially if they know each other very well.	Using forms of address based on the family model such as *mbah, pak, mbok, mbak, mas,* etc.
4	The speakers tend to speak directly to the point	Impulsiveness and spontaneity are viewed as signs of under-development
5	There is no sanction for disobeying politeness principles	One will be regarded as *durung Jawa* (or is not Javanese yet) and as *ora njawani* (or as not Javanese), and he will be sanctioned by widespread belief that parents send punishment (*walat*) irrespective of their personal will if he disobeys politeness principles

CHAPTER V
CONCLUSION

The final part of this thesis is the conclusion of the whole descriptions, discussions, and analysis of the whole chapters that have been presented. In addition, this chapter is very important and useful to lead the readers to understand the answers of the problems about the use of politeness expressions both in English and Javanese. Politeness is highly esteemed in both English and Javanese. English politeness is reflected in what kind of strategy that is used. Talking about strategy, there are three main strategies of English politeness i.e. 'positive politeness' (roughly, the expression of solidarity), 'negative politeness' (roughly, the expression of restraint), 'off record (politeness)' (roughly, the avoidance of unequivocal impositions).

Politeness is highly esteemed also in Javanese. Javanese social life is marked by the principle of conflict avoidance. The principle of conflict avoidance requires all Javanese to avoid open confrontation in an every situation. In other word, the principle of conflict avoidance is a way to establish and maintain social harmony. There are many ways to solve this problem. Javanese people are scarcely open-minded. They do not directly say what they think and feel. It is particularly important for he Javanese to behave with care in situations where opposing interests are present, specific offers or wishes, for example, should never be directly rejected or refused. They will never say direct 'no' and it often happens in order not to hurt one. If they cannot say anything except 'no' they will try to find a way by saying the refusal refinely with smile in order not to make the other disappointed. In the same way offers and desires should not be

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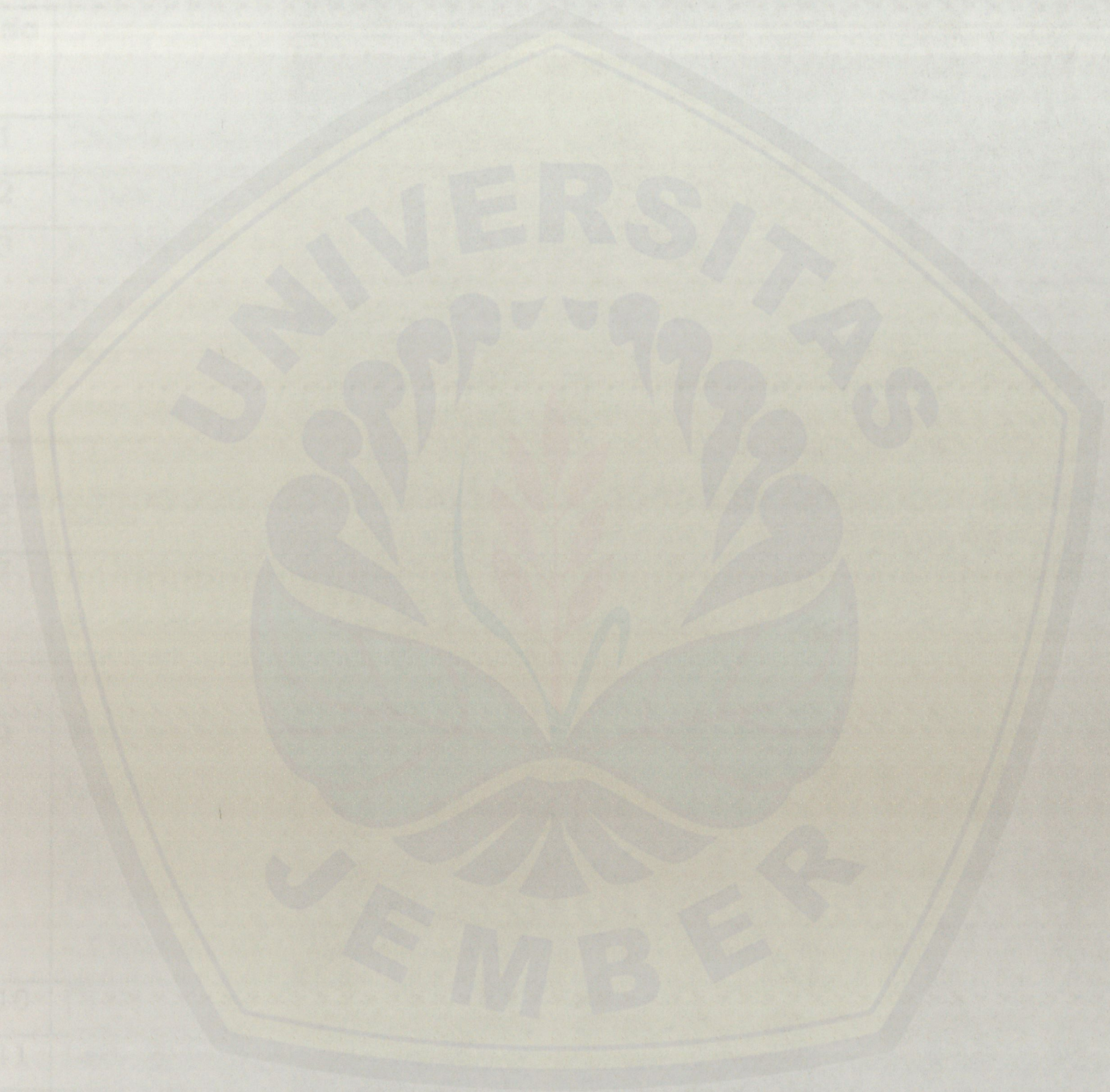
APPENDICES

The Data of Positive Politeness Expressions

No	Expressions	Source of Data
1	This is a wonderful machine, can we get it.	DOAS (435)
2	It has been very wonderful!	DOAS (437)
3	A : Like uncle Charlie, heh? B : (...) He's liked, but he's not well liked.	DOAS (418)
4	You're not worried about me, are you sweetheart?	DOAS (413)
5	Lend me ten bucks, will you?	DOAS (431)
6	Mind if I quote poetry?	TCP (383)
7	A : You much too ill B : Much too ill	TCP (352)
8	Won't you sit down?	TCP (331)
9	Well, as we were on the way back, you see, I happened to be a little behind the others only for a minute or two. And then, as I was - hurrying to catch them up, what do you think? – I found this.	HG (332)
10	I'll let you know all right when he comes	HG (329)
11	Let's sit here on the sofa	HG (279)
12	Why didn't you give the packet back to him?	HG (332)

The Data of Negative Politeness Expressions

No	Expression	Source of Data
1	Why don't you open a window in here, for god's sake	DOAS (413)
2	Just listen for a minute	DOAS (436)
3	Excuse me, miss.	DOAS (443)
4	Mr.Peter Quilpe	TCP (354)
5	He's quite impossible	TCP (299)
6	I don't suppose you notice the situation	TCP (311)
7	Protect her in the silence	TCP (369)
8	Hello, {Julia}	TCP (328)
9	I hope I'm not disturbing you Edward, (...) I want your help	TCP (311)
10	I'm sorry, madam Hedda, but I must deprive you of your pretty illusion	HG (357)

The Data of Off Record (Politeness) Expressions

No	Expression	Source of Data
1	It's getting dark, Linda	DOAS (456)
2	Oh Jesus, I'm going to sleep	DOAS (430)
3	Cause you gotta admit, business is business	DOAS (436)
4	I'm never tired of hearing that story	DOAS (297)
5	A : Do you think that's extraordinary? B : Yes-and No, madam Hedda	HG (279)
6	You were sleeping like a log when I got up	HG (273)
7	Ah the child....	HG (342)

The Data of Javanese Politeness Expressions

No	Expression	Source of Data
1	Mbah, pecute kuwi tak peke ya.	JB (45:31)
2	A: Wah saiki wis wiwit usum enthung. B: Heeh, iki mau rak olehku amek neng pager ngarep omah. A: Kebeneran Ri, endhoge pitikku si Blorok rak wis mentas netes. Kuthuke pitu isih cilik-cilik.	JB (45:33)
3	Nyuwun sewu mbak	JB (45:44)
4	A: Sampeyan ngelak mbak? B: Ora usah dhik.	JB (45:44)
5	A: Aku dak mulih sedhela, saperlu njupuk tamba kanggo nambani korengmu iku B: Aja Ni aja, ora usah sliramu golek tamba	JB (46:17)
6	Mangga pak	JB (46:29)
7	A: Inggih ta Dhi, ujaring kathah ratune Mlawapati niku kok ical ta B: Inggih pak, kula nggih tau krungu bab niku. Criyose kok mboten ratune	JB (46:29)
8	A: E.... prawan kok koyo ngono kelakuane. Mbok blanjane diringkesi dhisik terus lagi maem. B: Nggih mbah. Tapi eman yen cenile dijarne wae.	JB (47:42)
9	A: Arep ketemu Ki Walikukun, oleh ta?	JB (48:28)

	B: O... ngaten, Inggih saget, nanging Ki Lurah nembe sakit.	
10	Sertu Anna gadhah informasi enggal pak, mbokmenawi perlu dipun mirengaken	JB (48:14)
11	Nyuwun sewu pak, kula boten pitados menawi Sertu Citra bala Tatik	JB (48:15)