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# PROCEEDINGS

## International Seminar

LANGUAGE MAINTENANCE AND SHIFT V

September 2–3, 2015



**Revised Edition**

Master Program in Linguistics, Diponegoro University  
in Collaboration with  
Balai Bahasa Provinsi Jawa Tengah



# Proceedings International Seminar Language Maintenance and Shift V

“The Role of Indigenous Languages in Constructing Identity”

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## NOTE

This international seminar on Language Maintenance and Shift V (LAMAS V for short) is a continuation of the previous LAMAS seminars conducted annually by the Master Program in Linguistics, Diponegoro University in cooperation with *Balai Bahasa Provinsi Jawa Tengah*.

We would like to extend our deepest gratitude to the seminar committee for putting together the seminar that gave rise to this compilation of papers. Thanks also go to the Head and the Secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists 92 papers presented at the seminar. Of these papers, 5 papers are presented by invited keynote speakers. They are Prof. Aron Reppmann, Ph.D. (Trinity Christian College, USA), Prof. Yudha Thianto, Ph.D. (Trinity Christian College, USA), Dr. Priyankoo Sarmah, Ph.D. (Indian Institute of Technology Guwahati, India), Helena I.R. Agustien, Ph.D. (Semarang State University, Indonesia), and Dr. M. Suryadi, M.Hum. (Diponegoro University, Indonesia).

In terms of the topic areas, the papers are in sociolinguistics, psycholinguistics, theoretical linguistics, antropolinguistics, pragmatics, applied linguistics, and discourse analysis.



**NOTE FOR REVISED EDITION**

There is a little change in this revised edition, which as the shifting of some parts of the article by Tatan Tawami and Retno Purwani Sari entitled “Sundanese Identity Represented by the Talents of *Ini Talkshow* A Study of Pragmatics” on page 166 to 167. This has an impact on the change of table of contents.



**SCHEDULE OF THE INTERNATIONAL SEMINAR LANGUAGE MAINTENANCE AND SHIFT V  
"The Role of Indigenous Languages in Constructing Identity"**

<b>WEDNESDAY, SEPTEMBER 2, 2015</b>					
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07.00 - 08.00	<b>REGISTRATION</b>			LOBBY	Committee
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## POLITENESS STRATEGY IN AMERICAN FOLKTALES: "JACK AND THE BEANSTALK"

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### Abstract

Politeness is used as the means by speaker to show awareness of listeners' face or other people's face. People use politeness to save other people's face. Politeness is a part of people's knowledge to have appropriate behavior in certain situation and to keep good interaction and social relation with other people. In this case, politeness is used to save face in order to have and keep a good interaction. This paper focuses in analyzing the Politeness Strategy in American Folktales "Jack and the Beans Talk." The data were collected by reading and analyzing the folktales. This paper also discussed the types of positive politeness used by the main characters in the folktales. The study hopes to add a new perspective on how American folktales as literary discourse can be analyzed from a linguistic or socio-pragmatic background. In addition to this, it may also help in revealing some insights related to the phenomenon of politeness in the literary discourse in the American culture that will help readers from other cultures to achieve better understanding and interaction when dealing with literary texts.

**Keywords:** politeness strategy, folktales

### INTRODUCTION

People make communication to keep relationship with other people. People communicate to fulfill their needs as social human, in which someone needs other people in their life continuity. People use some strategies so that their communication can run well. We can find politeness strategy not only in people communication or speaking but also in the main characters' dialogues in the folktales.

Folktales are a versatile source of passing down moral values. Lindahl (2004) has stated that folktales are stories told from generation to generation; an invaluable creative material that continues a certain culture's oral tradition. Some folktales are part make believe and part real. Folktales function the same way all over the world: a communal tradition is orally transmitted. The transmission is through its plots, characters, language and picture of life. Themes of folktales include stories for children, legendary, tall tale and jokes. In addition, folktales may provide strategies to raise people's awareness of the different socio-cultural rules and different concepts of politeness in given social contexts. Lindahl (2004) further stated that folktales as literature show the significance of culture in language learning for the achievement of meaningful communication and the understanding of a particular language. At the heart of all this is recognition that a foreign language learner may draw incorrect assumptions which are due to cultural misunderstanding when reading unfamiliar discourse.

American folktales have been long pervasive in the American culture. Green (2008) has stated that folktales started from the North America and encompassed the United States and Canada. The vast territorial scopes, ecological variety, and ethnic diversity of the continent compel selective rather than comprehensive coverage of narrative traditions. The two primary divisions utilized for North America are Native American and non-Native American. Among the indigenous North American cultures are hunters and gathers, agriculturalists, mariners, small band societies, and theocracies with elaborate hierarchies. The major regions of the Northeast, the South, the Plains, the Southwest, the West, and the Northwest Coast are represented, and the locations of the groups and the lifestyles developed within these regions are presented in the head notes to individual tales.

Brown and Levinson (2000) stated that there are four main strategies in politeness, bald on record, positive politeness, negative politeness and off record. Almost all people utterances use politeness strategies, but not all of them are used consciously from speakers, some of the politeness strategies are also used unconsciously.

According to Brown and Levinson, positive and negative face, exists universally in human culture. Brown and Levinson (in Pecei 1999: 64-65) have developed a framework of politeness. In their analysis, politeness involves us showing an awareness of other people's face wants. In social interactions, face-threatening acts (FTAs) are at times inevitable based on the terms of the conversation.

A face threatening act is an act that inherently damages the face of the addressee or the speaker by acting in opposition to the wants and desires of the other. Most of these acts are verbal, however, they can also be conveyed in the characteristics of speech (such as tone, inflection, etc) or in non-verbal forms of communication. At minimum, there must be at least one of the face threatening acts associated with an utterance. It is also possible to have multiple acts working within a single utterance.

There has been a growing body of research politeness strategy in recent years. Although there are many studies of politeness strategies, they are not a cohesive group of studies. They reveal a common problem regarding politeness research in general, Brown and Levinson's theoretical framework in particular. Any politeness theory that hopes to maintain its cross-cultural value needs to take both levels of context into consideration. This paper focuses on the Positive Politeness in American Folktales *Jack and the Beanstalk*.

## DISCUSSION

This paper analyzed the positive politeness used by the main character in one American folktales *Jack and the Beanstalk*. The data that are analyzed are in the form of words, phrases, and sentences. So it applies the descriptive qualitative methods in which according to Steinbeck and Steinbeck (1988) it provides the researcher with a way to gather a broad range and a variety of typed of data and allows for the study of interrelationships among the data. It also focuses the researcher's attention on organizing the diverse and interrelated data gathered into a meaningful whole. Since a descriptive qualitative method refers to the meanings, concepts, definitions, characteristics, metaphors, symbols, and description of things (Creswell, 1994:145; Ferman & Levin, 1975: 1-3; Silverman, 1993). The data of this study are analyzed by modifying reading process technique in Hawthorn (1994:14). Miles and Huberman's analysis procedure (1994:10-12) consists of some flows of activities: data reduction, data display, and conclusion drawing or verification. In analyzing of the data in this paper used politeness strategy theory from Brown and Levinson.

The positive politeness strategy shows that the hearer has a desire to be respected. It also confirms that the relationship is friendly and expresses group reciprocity. Brown and Levinson (1987:101) list 15 positive politeness strategies: (1) Notice. Attend to hearer's wants, (2) Exaggerate interest / approval, (3) Intensify interest, (4) Use in group identity markers, (5) Seek agreement, (6) Avoid disagreement, (7) Presuppose / assert common ground, (8) Joke, (9) Assert knowledge of hearer's want, (10) Offer, promise, (11) Be optimistic, (12) Give (or ask for) reasons, (13) Assume / assert reciprocity, (14) Include speaker and hearer in the activity, (15) Give hints to the hearer (goods, sympathy, etc).

### Excerpt 1

So next morning he got up and ran out early to see about his bean tree and hit had growed to the top of the house. So he run and said,

Jack : "Grandmother, my bean tree is as high as the house.  
Grandmother : "Go on out of here, you know hit's not up yet."

It can be seen from the dialogue above that Jack as the main character produced the positive politeness in his utterances. Jack produces a strategy 1 the use notice. Attend to hearer's wants of the bean. Here, the grandmother said: "Go on out of here." to indicate to strategy 2 and 3 Exaggerate interest and intensify interest to hearer. The context of this conversation took place at little hut and occurred in the past, where the setting was the residence of the characters in the story.

### Excerpt 2

Grandmother : "Here, take this bean and go out and plant hit and make you a bean tree". He went out and planted hit and he played around all day and was very good after that.

It can be seen in the excerpt 2 above that the Jack follows strategy 2 Exaggerate interest / approval. In this case Jack follows what his grandmother wants. The context of this conversation is occurred in residence of the characters in the story and the site of the event or issue in America. Then it is followed by strategy 3: intensity interest to hearer.

## Excerpt 3

- Jack : "Granny, my bean tree's as high as the sky."  
 Grandmother : "Son, don't come in here telling such lies as that, you know hits not as high as the sky."  
 Jack : "I'll hack you off a mess of beans as I go up."

Excerpt 3 above is using strategy 3. Based on the conversation between Jack and his grandmother above, it can be seen that they talked about the magic bean. In this case, his grandmother intensify interest to Jack. His grandmother who said "Son, don't come in here telling such lies as that, you know hits not as high as the sky." It represent strategy 3 : intensity interest to hearer.

## Excerpt 4

Another characteristic of claiming common ground with the hearer is to seek ways in which it is possible to agree with him. There are two ways: safe topics and repetition (Brown and Levinson, 1987:112). The raising of 'safe topics' allows the speaker to stress his agreement with the hearer that the hearer's opinion is right. The speaker corroborates in his opinions and therefore to satisfy the hearer's positive face. Agreement may also be stressed by repeating a part or what the entire preceding the speaker has said in a conversation. It is not only used to demonstrate that one has heard correctly what was said but also used to give stress emotional agreement with the utterance (or to stress interest and surprise).

So he went to this house and then he saw the old giant's wife was a sittin' thar and

- Giant's wife : "Law, little boy, what you doin' here? Don't you know the giant will be in directly?"  
 Jack : "Oh, hide me, do please hide me," says Jack.  
 And after a while she hide him under the bed. (Gentry, 1923: par. 5—6)

Excerpt 4 above represent the strategy 5 seek agreement. It shows how the giant's wife uses agreement by informing Jack that his husband is going to come and she fulfill Jack request to hide him. It is used to show her cooperation with Jack. Thus, Jack feels satisfied because the giant's wife appreciates him.

## Excerpt 5

In order to redress the potential threat of some FTAs, a speaker may choose to stress his cooperation with the hearer in another way. The speaker may claim that whatever the hearer wants, the speaker will help to obtain the hearer's wants. Offers and promises are natural outcomes of choosing this strategy even if they are false. They just demonstrate the speaker's good intentions in satisfying the hearer's wants.

- Jack : "Give me a hand ax, granny, give me a hand ax." And he begun to hack and hack and down come the bean tree and down come the giant too.  
 (Gentry, 1923: par. 13)

Excerpt 4 above represent the strategy 10 offer, promise the example above shows that the speaker (Jack) tries to convey the hearer (Giant's wife). The cooperation is stressed by indicating Jack's knowledge.

**CONCLUSION**

By focusing on the conversation between Jack, his grandmother and giant's wife the positive politeness strategies commonly include both Speaker and Hearer in the activity. The reason why they commonly used that strategy is in general, positive politeness as a kind of social accelerator, where „S“, in using them, indicates that he wants to „come closer“ to „H“. The strategies that the characters used, Meg and Grace, have been socially and culturally accepted because what they speak is appropriate to the situation of the culture when the utterances are produced. What links these strategies to their verbal expressions is exactly the same kind of means-ends reasoning (Brown and Levinson, 1987:91-



92).

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