Abstract: Politeness Construction In Manggarai Culture: A Study On The Linguistic Aspect Of Manggarai Language. Language is everything. Whatever people do in their daily life, when they come together, they use language. Language is tightly woven into human’s existence, that is, human is a thoughtful and ethical creation. In order to understand their humanity then we have to understand the language they use. Therefore, language is unique to human being because language itself can distinguish human from human, and human from animal. Human’s language is influenced by the social relationship between man and man. The construction of language chosen is indicated by the social status and the type of social relationship developed in the society. Conversely, the type of the social relationship and the social status are expressed in the construction of the chosen language. The aim of the study, then, is to analyze and describe the construction of politeness developed in Manggarai society for the purpose of expressing the politeness in Manggarai culture. It is also to show the linguistic aspects developed in Manggarai language.

Keywords: politeness, language construction, linguistic aspect, Manggarai language

INTRODUCTION

The way people talk is influenced by some factors such as: the social context in which they are talking, the matters who can hear us (the listeners/hearers), where we are talking, and how we are feeling. The same message, that is, words or vocabulary, may be expressed very differently to different people as well as different style in different social contexts. In other words, the social factors influence the choice of appropriate ways of speaking in different social contexts. Such factors include the relationship between the people in the particular situation, and how the speaker feels about the person addressed. This relationship consists of an intimate and friendly one, a formal, a distant, or respectful one (Holmes, 1994:2–5).
We often have used different names or words for people when we are addressing them directly, as opposed to when we are referring to them in different contexts. Sociolinguists are interested in the different types of linguistic variation used to express and reflect social factors. Vocabulary or word choice like the personal pronouns is one area of linguistic variation.

Sociolinguists use the term variety to refer to any set of linguistic forms which patterns according to social factors. Variety is a sociolinguistic term referring to language in context. A variety is a set of linguistic forms used under specific social circumstances, i.e., with a distinctive social distribution. Holmes (1994:9) defined the term variety, saying, “Variety is therefore a broad term which includes different accents, different linguistic styles, different dialects and even different languages which contrast with each other for social reasons.” The local people select the appropriate variety for any particular interaction according to similar social factors such as who they are talking to, in what kind of setting, and for what purposes.

Certain social factors have been relevant in accounting for the particular variety used. Some related to the users of language, that is the participants. Others relate to it uses, that is the social setting and function of the interaction. The purposes of the interaction and the topic have also proved an influence on language choice.

To the importance of these components, it is useful to take account of certain different dimensions for analysis which relate to the social factors mentioned. These dimensions are: the social distance scale, a status scale, a formality scale, and functional scales. The social distance scale and the status scale concerned with participant relationships, while the formality scale and functional scales respectively relating to the setting and the purposes. The social distance scale is useful in emphasizing that how well we know someone. The choice of the word *Ibu* vs *Ibu Dona* reflects consideration of this dimension. The status scale points to the relevance of relative status in some linguistic choices. The choice of *Bapak Anton* rather than *Anton* only, for instance, signals that the one who called *Anton* is in higher status than the speaker and he is also a respectful person. The same person (Anton) might be called *Anton* by his friends or colleagues.

The formality scale is useful in assessing the influence of the social setting or type of interaction on language choice. In a formal transaction or interaction, the vocabulary used will be influenced by the formality of setting. The functional scales point both information content and affective content.

This study will be dealing with the construction of politeness in Manggarai culture. Manggarai is a term which it refers to both political and social meaning. Politically, Manggarai is a regency area in western Flores, occupied by more or less 600.000 inhabitants. The term Manggarai is also referring to a language which is used by all people around Manggarai area. The Manggarai language is unintelligible to the other people of Flores, and widely spoken by at least 500.000 people of Manggarai. This is about how the Manggarai people take account of a choice of certain style or construction of Manggarai language to express any particular interaction according to similar social factors such as who they are talking to, in what kind of setting, and for what purposes. Choices may involve the personal pronouns used, and the particular appropriate construction of sentence.

**POLITENESS CONSTRUCTION IN MANGGARAI CULTURE**

**Overview on the Politeness Construction in Culture**

**Politeness**

There are a few specific aspects of communication, namely, pronominal choice between *Tu* and *Vous* forms in languages that require a choice; the use of naming and address terms; and the employment of politeness markers. In each case we will see that certain linguistic choices a speaker makes indicate the social relationship that the speaker perceives to exist between him or her and the listener/hearer and listeners/hearers.

Polite is defined as behaving or speaking in a way that is correct for the social situation you are in, and showing that you are careful to consider other people’s needs and feelings. E.g. *it is not polite to talk with your mouth full*. Being polite in spoken language is saying something you may not really believe or think in order to avoid offending someone. E.g. *I know Peter said he liked her singing, but he was just being polite (= in fact, he didn’t like it).*

Politeness involves taking account of the feelings of others. A polite person makes others feel comfortable. Being linguistically polite involves
speaking to people appropriately in the light of their relationship to you (Holmes, 1994:296). Politeness principle is a principle of conversation in which speakers indicate respect for each other by adopting appropriate strategies to maintain polite and smooth-running interaction (Charter, et al., 1997:322).

Politeness phenomena, therefore, is defined as features of language, which serve to mediate norms of social behavior, rapport, deference, and distance. Such features include the use of special sentence markers, appropriate tones of voice, and acceptable forms of address. Forms of address are the linguistic means by which people express their personal and social orientation towards those with whom they are communicating. Examples include the use of familiar and polite pronouns, terms of endearment, and the choice between first names, surnames, titles, nicknames, and other forms. Terms of endearment are forms of address used between people who mutually perceive their relationship to be one of intimacy. E.g. love, dear, honey, darling, mate, etc.

Richards, et al. (1997:281) describe politeness in terms of language study. Thus politeness involves how languages express the social distance between speakers and their different role relationships; how face-work, that is, the attempt to establish, maintain, and save face during conversation, is carried out in a speech community. Thus languages differ in how they express politeness. Politeness markers include differences between formal speech and colloquial speech, and the use of address forms.

In expressing politeness, the anthropologists Brown and Levinson (1978) distinguished between positive politeness strategies and negative politeness strategies (cfr. Holmes 1994 and Wardhaugh 1998; positive and negative politeness). Positive politeness strategies are those which show the closeness, intimacy, and rapport between speaker and hearer. By contrast, negative politeness strategies are those which indicate the social distance between speaker and hearer. Positive politeness leads to moves to achieve solidarity thorough offers of friendship, the use of compliments, and informal language use; negative politeness, on the other hand, leads to difference, apologizing, indirectness, and formality in language use (cfr. Richards, et al., 1997; Wardhaugh, 1998).

Politeness is a very important principle in language use; we must consider others’ feeling. According to Holmes, (1994:297) positive politeness is solidarity oriented because it emphasizes shared attitudes and values. “When the boss suggests that a subordinate should use first name (FN) to his secretaries, this is a positive politeness move.” Negative politeness, on the other hand, involves expressing oneself appropriately in terms of social distance and respecting status differences. “Using title and last name (TLN) to your superiors, and to older people that you don’t know well, are examples of the expression of negative politeness.”

Many languages have a distinction corresponding to the tu-vous (T/V) distinction in French, where grammatically there is a singular you tu (T) and a plural you vous (V) but usage requires that you use vous with individuals on certain occasions. The T form is sometimes described as the familiar form and the V form as the polite one (Wardhaugh 1998; Richards, et al., 1997; Holmes, 1994). Other languages with a similar T/V distinction are Latin (tu/vos), Russian (ty/vy), Italian (tu/lei), German (du/Sie), Greek (esei/esis), Indonesian (engkau/bapak-ibu), Javanese (kowe/sampeyan-panjengan), and Manggarai (hau/ité). English had such a distinction once the thou/you distinction.

T/V forms are alternative forms expressing different kinds of orientation to the addressee. The T forms are typically singular and mark familiarity; the V forms are typically plural and mark politeness. In Manggarai – a local language in western Flores – people contrast the second and the third person pronouns in a similar way, such as hau (the second person singular) is concerned to be familiar, ité (inclusive we) is considered polite. A mutual use of T encodes intimacy and social closeness; a mutual use of V encodes respect and social distance.

Social Factors Influencing the Use of Personal Pronouns

Personal pronouns refer to beings and object. These pronouns have separate forms that show number, case, person, and gender. Number is shown by different forms for singular (I) and plural (we) pronouns. Cases of personal pronouns include the subjective (nominative) case (he), objective (accusative) case (him), and possessive (genitive) case (his). Pronouns like he/him and she/her change their morphological form according to the position which they occupy within the sentence, so that the nominative forms he/she are required as the subject of a present-tense verb (like admires in a sentence like John admires Mary, and Mary admires...
John), whereas the objective (= accusative) forms him/her are required. Person is indicated by separate forms for first person (I), second person (you), and third person (she). The category of person covers the distinctions of first person (involving the speaker), second person (involving the hearer), and third person (involving any others) (Yule, 1996:89).

The different forms of English pronouns are usually described in terms of person and number, in that we have first person singular (I), second person singular (you), third person singular (he, she, it), first person plural (we), and so on. Genders of a personal pronoun include masculine (him), feminine (her), and neuter (it) - which means neither masculine nor feminine. In English, we have to describe the relationship of sentence or words in terms of natural gender, mainly derived from a biological distinction between male and female. The agreement between boy and his (as in The boy is liked by his dog, The boy likes his dog) is based on a distinction English makes between reference to male entities (he, his), female entities (she, her), and sexless entities, or animals, when the sex of the animal is irrelevant (it, its). Personal pronouns must agree with their antecedents in number, person, and gender.

Personal pronouns differ morphologically from nouns and other pronouns in Modern English in that they inflect for nominative/objective case (Radford, 1998:42–43). The words like I, me, we, us, you, he, him, she, her, it, they, and them are called personal pronouns not because they denote people, but rather because they encode the grammatical property of person. In the relevant technical sense, I, me, we, us are said to be first person pronouns, in that they are expressions, whose reference includes the addressee/s (viz. The person/s being spoken to), but excludes the speaker/s; he, him, she, her, it, they, them are third person pronouns in the sense that they refer to entities other than the speaker/s or addressee/s.

We might argue that personal pronouns simply encode sets of grammatical properties, such as person, number, gender and case. They must agree with their antecedents in those sets. Those sets of grammatical properties are presented in the tables below.

As noted, pronouns are used to refer to person or someone. They might be referred to oneself (the first person pronoun), referred to addressee (the second person pronoun), or referred to someone being talked about (the third person pronoun). They might also refer to the number of people, singular or plural. Manggarai language, as it is similar to Indonesian language, has an exclusive, inclusive, and neutral forms. Those categories are presented in the tables below.

Table 1. Person, Number, Gender, and Case

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Gender</th>
<th>Nominative</th>
<th>Case</th>
<th>Objective</th>
<th>Possessive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SG</td>
<td>-</td>
<td>I</td>
<td>me</td>
<td>me</td>
<td>my</td>
</tr>
<tr>
<td>1</td>
<td>PL</td>
<td>-</td>
<td>we</td>
<td>us</td>
<td>our</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>-</td>
<td>-</td>
<td>you</td>
<td>you</td>
<td>you</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>SG</td>
<td>M</td>
<td>he</td>
<td>him</td>
<td>his</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>SG</td>
<td>F</td>
<td>she</td>
<td>her</td>
<td>her</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>SG</td>
<td>N</td>
<td>it</td>
<td>it</td>
<td>its</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>PL</td>
<td>-</td>
<td>they</td>
<td>them</td>
<td>their</td>
<td></td>
</tr>
</tbody>
</table>

(SG: Singular; PL: Plural; M: Masculine; F: Feminine; N: Neuter; - indicates that the item in question carries no specific gender/number restriction on its use.)

Table 2. Forms of the English Personal Pronoun

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>Objective</th>
<th>PLURAL</th>
<th>Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Person</td>
<td>I</td>
<td>my, mine</td>
<td>me</td>
<td>we</td>
</tr>
<tr>
<td>Second Person</td>
<td>you</td>
<td>your, yours</td>
<td>you</td>
<td>you</td>
</tr>
<tr>
<td>Third Person</td>
<td>he</td>
<td>his, his</td>
<td>him</td>
<td></td>
</tr>
<tr>
<td>Person</td>
<td>she</td>
<td>her, hers</td>
<td>her</td>
<td>they</td>
</tr>
</tbody>
</table>

it | its, its | it | they | their, theirs | them |
Semana, Politeness Construction in Manggarai Culture: a Study ...

Personal Pronouns Used in Honorific System

Honorifics refer to inclusion within the components of meaning of distinctions which relate the social standings within the society (Larson, 1984: 122). The honorific form refers to another person whose status is meant to be elevated. The humbled word is used to refer to oneself and to someone or something immediately connected with oneself. The choice of lexical items may also depend upon who is talking to whom. The speaker addressee relationship will often determine choices of vocabulary that result in sub-dialects of the language. Factor such as age, social class, educational level, and technical expertise of the audience will affect the choice of vocabulary used.

Wardhaugh (1998: 272–275) clearly describes the style and honorifics which used in relationship between people. Highest style is used among the old aristocrats or by anyone at the highest levels of society who wants to give the appearance of elegance. Middle style is used by town-dwellers who are not close friends, or by peasants addressing superiors. Low level is the style all children learn first regardless of social class origin, and everyone uses it on some occasion, even close acquaintances of the highest classes. It is also used to clear inferiors, for instance, by high government officials to peasants and perhaps even to townspeople.

Low honorifics added to low style indicate a lack of intimacy and mark a certain social distance but not much. It is mainly the aristocracy who use the low level with high honorifics but townspeople might use to; such use seems to indicate a need to express both intimacy through the use of the low style and respect through the use of the honorifics.

Levinson (1995:63), referring to social deixis, states that social deixis concerns the encoding of social distinctions that are relative to participant-roles, particularly aspects of the social relationship holding between speaker and addressee(s) or speaker and some referent. Levinson states:

In many languages, distinctions of fine gradation between the relative ranks of speaker and addressee are systematically encoded throughout, for example, the morphological system, in which case we talk of honorifics; but such distinctions are also regularly encoded in choices between pronouns, summons forms or vocatives, and titles of address in familiar languages.

Honorifics added to indicate intimacy or solidarity and mark a neutral or somewhat formal relations, honor or respect (shown by the speaker to the addressee), and ‘Compadrazgo’. Compadrazgo is a technical term used by Anderson and Keenan (Shopen, 1985, Vol. III, 272) to express a

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**Table 3. Forms of Indonesian Personal Pronoun**

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Neuter</td>
<td>Exclusive</td>
</tr>
<tr>
<td>First Person</td>
<td>Saya, aku, daku, ku-,-ku</td>
<td>kami</td>
</tr>
<tr>
<td>Second Person</td>
<td>Engkau, kamu, anda, dikau, kau-,-mu</td>
<td>Kalian, kamu, sekalian, anda sekalian, kamu sekalian mereka</td>
</tr>
<tr>
<td>Third Person</td>
<td>Ia, dia, beliau, -nya</td>
<td>-</td>
</tr>
</tbody>
</table>

---

**Table 4. Forms of Personal Pronoun of Manggarai Language**

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Subjective or Objective</td>
<td>Possessive</td>
</tr>
<tr>
<td></td>
<td>Neuter</td>
<td>Exclusive</td>
</tr>
<tr>
<td>1st</td>
<td>Aku</td>
<td>de aku</td>
</tr>
<tr>
<td>2nd</td>
<td>Hau</td>
<td>de hau</td>
</tr>
<tr>
<td>3rd</td>
<td>Hia</td>
<td>de hia</td>
</tr>
</tbody>
</table>

level of social relationship between the speaker and the hearer/audience standing in a ritual relation of kinship by virtue of being parent/godparent or godparent/godparent of the same child. In Javanese, there are two clearly distinguished social levels: Krama or Kromo, the formal style; and Ngoko, the informal or plain style (Sophen, 1985:274). Krama is used when speaking with someone higher in social or official status, including older members of one’s own family, or strangers or those not well-known to the Sp. Ngoko is used only in speaking with someone clearly lower in status than the Sp, including younger members of the Sp’s own family.

**Personal Pronouns Used in Address System**

Address form or term of address is the word or words used to address someone in speech or writing. The way in which people address one another usually depends on their age, sex, social group, and personal relationship. For example, in many languages people address or name someone by title (T), by first name (FN), by last name (LN), by a nickname, or by some combination of these. Certain languages have different second person pronoun forms which are used according to whether the speaker wants to address someone politely or more informally, for example, in German Sie - du, in Spanish usted - tu, and in Mandarin Chinese nin - ni. In English all kinds are possible: Dr. Smith, Smith, John, Johnnie, Doc, Sir, Mack, and so on. Dr. Smith himself might expect: Doctor from a patient, Dad from his son or daughter, John from his brother or sister, Dear from his wife, Sir from a police officer (cfr. Wardhaugh 1998; Holmes 1994; Richards, et al., 1997).

Moeliono (1972:1–15) suggests that in the translation “jarak psikologis yang ada di antara pembicara, lawan bicara dan yang dibicarakan, hendaknya selalu diperhatikan dalam pemakaian kata ganti.” The older person, a higher status person, or a person who is unfamiliar to the speaker are usually considered as distance solidarity. Therefore, the Saduchies and Pharisees in the Bible are respected people in Jewish society. Thus Jesus, a son of a carpenter Joseph, and his disciples should give respect to them.

The so-called respectful form covers a wide area of meaning. It indicates that the person addressed is probably older, more respected in the community, and more or less unfamiliar to the speaker. For example, in translating the words of Jesus which were addressed to the Pharisees and Sadducees it might be assumed at first that Jesus would not use the form indicating respect. But this factor of respect is not one of actual respect so much as of social position. The Pharisees and Sadducees as a class had a higher social position than Jesus, whose close associates included uneducated fishermen and publican, and Jesus was comparatively young. In addition, the Pharisees and Sadducees were not very well known to Jesus personally, even though he was well acquainted with their practices.

The address forms of a language are arranged into a complex address system with its own rules that need to be acquired if a person wants to communicate appropriately. In addressing another, the choice of name that you use for the other depending both on your knowledge of exactly who that other is and on circumstances of the meeting. The asymmetric use of title last name and first name (TLN/FN) indicated inequality in power, that mutual TLN indicated inequality and unfamiliarity, and that mutual FN indicated equality and familiarity. Address by title alone is the least intimate form of address in that titles usually designate ranks or occupations. Knowing and using another’s first name is a sign of considerable intimacy. Using a nickname shows an even greater intimacy.

Wardhaugh (1998:267) refers to some social factors govern the choice of terms in addressing another. Such factors are the particular occasion, the social status or rank of the other, sex, age, family relationship, occupational hierarchy, transactional status, race, or degree of intimacy. If a language has only one second person pronoun form, for instance, English you, other address forms are used to show formality or informality, such as Sir, Mr. Brown, Brown, and Bill.

Some languages have very complex systems of politeness. Javanese, for instance, is one of the languages that have a complex system of politeness. Javanese has a set of honorifics, referring to such matters as people, body parts, possessions, and human actions. These honorifics can be used to modulate two of the style levels, the high and the low. Forms of Javanese terms of address, as an example of varieties of Indonesian terms of address, are presented in the diagram below.
Only high honorifics can accompany high style, but both high and low honorifics can accompany low style.

Politeness Construction in Manggarai Culture

Being polite is a complicated business 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. Consequently, in order to recognize the construction of politeness, it is important to firstly recognize the social and cultural values of the community. In Manggarai culture, for instance, it is polite to use the V form ité (the first personal pronoun plural) rather than the T form hau (the second personal pronoun singular) although these two pronouns are completely on the different level of word.

Examples:
1. Ngancéng campé aku hau ko?
   Can help me you?
   Can you help me?  \(\rightarrow\) familiarity
2. Cala ngancéng campé aku hau ta!
   Perhaps can help me you!
   Could you help me, please?  \(\rightarrow\) formality
3. Cala ngancéng campé aku ité ta!
   Perhaps can help me we! (inclusive)
   Would you mind to help me please?  \(\rightarrow\) politeness

In terms of intonation and tone of voice, the first sentence (1) is uttered with higher intonation than the second one (2), but the third sentence (3) does not necessarily increase the tone of voice.

Generally speaking politeness involves taking account of the feelings of others. A polite person makes others feel comfortable. Being polite involves speaking to people appropriately in the light of their relationship to you. In appropriate linguistic choices may be considered rude. Using a question such as ngo nia hau é? (Where are you going?) to an older or to a foreigner is likely to get warning from your friends or your parents, because you are considered impolite. Thus, you should say kudut ngo nia ité?, whether or not he/she is older than you. Calling your parents by their names, especially their surname is also likely to be considered rude.

Making decisions about what is or is not considered polite in any community involves assessing social relationships along the dimensions of social distance or solidarity, and relative power or status. These two dimensions also provide the basis for a distinction between two different types of politeness, i.e. positive politeness and negative politeness.

Positive politeness emphasizes shared attitudes and values. When couples (married man) have not got a child yet, they are suggested to use their first names, such as Nadus (refers to Bernadus Mangkur) or Mia (refers to Maria Jemumun); this is a positive politeness move and expressing solidarity. However, after getting a child, a married man or woman usually uses the name of his or her first child to refer to themselves, such as Ema de Peter (Peter’s father, refers to Nadus/Bernadus Mangkur) or Ende de Peter (Peter’s mother, refers to Mia/Maria Jemumun). It is impolite now for children to call their parents by their own name.

By contrast, negative politeness pays people respect and avoids intruding on them. Negative politeness involves expressing oneself appropriately in terms of social distance and respecting status differences. Using a particular address form, such as tuang or mori to someone that you don’t know...
well are examples of negative politeness in Manggarai. Why that? The reason is that the address form tuang is typically used to address a teacher or a catholic priest only as well as mori just to your boss or superior. Actually, the term Mori or Mori Keraêng is especially used to address the Supreme Being, in a prayer in the religious or spiritual life.

Examples:
1. **Friend to Friend:**
   
   Olé, kali cumpeng kêta laing lité (le ité) mori curup daku (de aku) hitu bao. Nêka kêta rabo ta mori.  
   (I didn’t expect that you (ite mori) are furious for what I have uttered. Pardon me, sir (mori)).

2. **Someone to Foreigner:**
   
   Lénggê da’at mosé daku (de aku). Te hang kanang toé ngancéng kawén, apa kolé kudut campé ata lénggê. Cala ngancéng campé aku ité ta tuang?  
   (I am very poor. To have meal is extremely difficult, let alone help the poor. Can you (tuang) help me otherwise?).

The speaker-addressee relationship will often determine choices of vocabulary that result in sub-dialects of language. A person does not talk the same way to a small child as he does to an educated audience at school, for instance. Factors such as age, social class, educational level, and technical expertise of the audience will affect the choice of vocabulary.

Being polite may also involve the dimension of formality. In a formal situation the appropriate way of talking to your brother will depend on your roles in the context. The matter of formal versus informal is often closely related to the location where the speech is made. In a formal situation such as in a formal meeting or in the office, I should not address my sister by enu (=inuk in western Manggarai dialect), or she, in turn, should not address me by nana (=nono in western Manggarai dialect). Nana/ nono is a familiar greeting to your own brother as well as enu/inuk to your own sister. Instead, I call her by her first name as well as she addresses me by my first name.

**CONCLUSION**

Politeness is a very important principle in language use. This is meant that people in using language must consider other’s feeling. In using a language, people make use of the devices that the language employs to show certain relationships to others and their attitudes toward them. In using French, the speakers of the language cannot avoid the tu-vous distinction; in communicating in English, the participants must refer to others and address them on occasion; in speaking Javanese, the speakers observe the conventions having to with the correct choice of speech level and honorifics. In communicating with Manggarai people, the communicants must recognize the construction of politeness of that language and the social and cultural base of the language. It is believed that language use and certain aspects of social structure are intimately related.

Through the choice of pronominal forms when a T/V distinction exist and of address terms, people can show their feelings toward others, such as solidarity, power, distance, respect, intimacy, and their awareness of social customs. Such awareness is also shown through the construction of politeness with which we use language.

The concept of politeness distinguishes between positive face and negative faced. Positive face is the desire to gain the approval of others, i.e., the positive consistent of self-image or personality, while negative face is the desire to be unimpeded by others in one’s action. Positive face looks for solidarity; negative face requires interactants to recognize each other’s negative face, i.e., the need to act without giving offence.

When people interact with others they must be aware of both kinds of face and therefore have a choice of two kinds of politeness, i.e., positive and negative politeness. Positive politeness leads to moves to achieve solidarity through offers of friendships, the use of compliments, and informal language use. Negative politeness leads to difference, apologizing, indirectness, and formality in language use.

Some languages seem to have built into them very complex and complicated systems of politeness. Javanese, for instance, is one of the languages that have very complex systems of politeness; before one Javanese speaks to another, he or she must decide on an appropriate speech style. Manggarai...
language also recognizes positive and negative politeness. In Manggarai, symmetric pronominal use is an example of positive politeness, and asymmetric T/V use of negative politeness. However, the politeness construction in Manggarai culture is pretty much simpler than Javanese, but still certainly distinctive.

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