# CHAPTER II
REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

2.1. Pragmatics

Pragmatics deals with the study of how to do things with words or the study of the meaning of language in context (Kisno, 2011:140). Crystal (1995:117) considers it to be a part of the wider field of discourse analysis. It starts from the observation that people use language to accomplish many kinds of acts; known as speech acts. The aim of speech acts is asking, making promises, issuing warning or threats, giving orders, making requests for information, and many others (Kisno, 2011:140-141). Thus, pragmatics is the study of the contribution of context to meaning.

According to Paltridge (2008:53), pragmatics is the study of meaning in relation to the context in which a person is speaking or writing. It includes social, situational, textual, and background knowledge context; what people know about each other and about the world. Moreover, Verhaar (1996:9-16) states that pragmatics learns about whatever constitutes to the structure of language as a communication tool between the speaker and the hearer; as a means of communication between speaker and hearer and as an extra-linguistics sign of language. Therefore, pragmatics assumes that when people communicate with each other they normally follow some kind of co-operative principle; they have a shared understanding of how they should co-operate in their communications.

Leech (1983:12) states that phonology, syntax and semantics are part of the grammar; while pragmatics is part of language use. Furthermore, he point out that pragmatics can integrate with grammar which is including phonology, morphology, and syntax through semantics. In many respects, such a picture can indeed be justified, but in reality is often found that certain parts of grammar, such as phonology can interact with pragmatics without having to go through semantics first. Overview interactions delivered by Leech (1983:12) that can be conveyed in the following illustration.

Phonology ⌉
Morphology ⎫
Syntax ⎬ part of grammar
Semantics ⌋
Pragmatics → part of language use
(Leech, 1983:12)
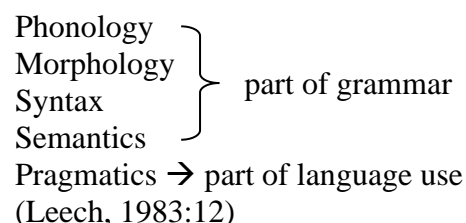
The illustration above describes about Leech's statement about the relationship between phonology, syntax, semantics, pragmatics, and grammar. In the illustration, it seems that phonology, syntax and semantics are part of the grammar; while pragmatics is part of language use. It means that pragmatics can combine with grammar – which is including phonology, morphology, and syntax – through semantics.

According to Levinson (1983:9), pragmatics is the study of those relations between language and contexts that are grammatical, or encoded in the structure of a language. It means that Levinson (1983:9) defines pragmatics as the study of language which learns about the relation between the languages to its contexts. Contexts are meant grammatical and codified; so it cannot be separated from the structure of language.

Parker (1986:11) in his book *Linguistics for Non-Linguists* states that pragmatics is the branch of linguistics that studies about language structure externally. Pragmatics is distinct from grammar, which is the study of the internal structure of language. Pragmatics is the study of how language is used to communicate. It is about how the lingual unit used in actual communication. He distinguishes pragmatics into the study of grammar which he considers as the intricacies of language study internally. According to him, the study of grammar is not necessarily associated with contexts, while the study of pragmatics is absolutely associated with contexts. Because of that, the study of grammar can be regarded as independent contexts. Instead, the study of the use of grammar in real communication is absolutely associated with the underlying contexts which host them. That kind of study of language is therefore referred as contexts dependent. From the definition above, it can be said that according to Parker pragmatics studies about language structure externally and how the language is used in communication.

Not much different from the notion that delivered by Parker (1986:11), Jacob L. Mey (2004:42) defines pragmatics as the study of the conditions of human language uses as these are determined by the contexts of society. From the definition above, it can be concluded that according to Jacob L. Mey (2004:42) pragmatics is the study of human language usage conditions which are basically determined by the context that embodies behind it. Likewise, Jacob L. Mey (2004:38) states that the contexts of society which determine the condition of human language include two things, namely social and societal contexts. Social

contexts are incurred as a result of the emergence of the interaction between community members in a social and cultural community. While societal contexts; the decisive factor is the rank members of the community in social institutions that exist in the social and cultural community. Thus, it can be said that according to this expert, the basis of the emergence of the social contexts is the solidarity, while the basis of societal contexts is the power.

Since pragmatics is the study of the meaning, it can be said that the pragmatics in many ways parallel to semantics which also examines the meaning. The difference between semantics and pragmatics is semantics examines the meaning of lingual unit internally, while pragmatics assesses the unit of lingual meaning externally. Semantics studies the form of the language to understand the meaning of lingual units, while pragmatics studied the form of the language to understand the intention of the speaker. Meaning in semantics is free context, while meaning in pragmatics is bound context. Meaning in semantics is dyadic, while meaning in pragmatics is triadic. Considers to the dyadic and triadic meaning, Wijana (1996:3) mentions that dyadic meaning can be formulated with the question "What does X mean?", While the triadic meaning can be formulated with the question "What do you mean by x?" Thus, because pragmatics is defined as the study of meaning in context, it can be said that pragmatics keeps an eye on non-textual matters.

Formerly is already described that pragmatics is a language study which bases its analysis of the contexts. Contexts mean any background knowledge shared by speaker and hearer as well as accompanying and embodying a

substitution. Basing on the idea of Leech (1983: 13-14), Wijana (1996:101) states that such contexts that can be called a situational speech contexts. According to Wijana, situational speech contexts include the following aspects:

(1) Speaker and hearer
    Person who makes a speak and person who hears or listens to something
(2) Contexts of speech
    Intrapersonal: refers to communication that centers in one person where the speaker acts both as the sender and the receiver of message; interpersonal: refers to communication between and among people and establishes personal relationship between and among them
(3) The purpose of utterances
    The reason for the spoken words
(4) Speech as a form of action or activity
    Speech is the same as a type of process of doing something or situation in which something is happening or a lot of things are being done
(5) Speech as the product of verbal acts
    Speech as the outward appearance of the result of a spoken process
(Wijana, 1996:101)

The points above relate to the aspects of situational speech contexts as said by Wijana (1996:101). On the word of Wijana, the situational speech contexts can be set up if the points above are existed. The situational speech contexts may happen if there is the subject or the actor of the speech or the speaker; and the audience to listen the speech or the hearer. Besides, it also needs the context and the purpose of the utterances. Moreover, the speech is seen as the embodiment of the action or activity; thus it emerges as the outcome of oral acts.

Based on the explanations above, the researcher reaches a conclusion about the definition of pragmatics. The researcher concludes that pragmatics is the linguistics study which considers about the learning of meaning in contexts. The use of pragmatics encourages people to build a good communications by using situational speech contexts.

2.2. Pragmatics and Conversation

According to Kopytko (1995:185) in the *Journal of Pragmatics,* one perspective before people begin their work on conversation is a distinction between rationalistic and empirical pragmatics. In particular, Kopytko (1995:186) challenges the approach to pragmatics which is theory – rather than data – driven and argues against the means – ends teleology of activity type analysis. He objects to what he sees as the reductionist (i.e. simplifying and generalizing) nature of rationalistic explanations for complex data. He cites Brown and Levinson's treatment of politeness phenomena as a paradigm example of rationalistic or ends – driven explanation.

However, it isn't only the treatment of politeness and activity types that Kopytko (1995:186) would challenge. The conversation analytic approach to language understanding is characterized by the search for patterns in talk which reflect its culturally recognizable and therefore expectable nature. Unlike rationalistic pragmatics, empirical pragmatics, and in particular; it makes no a prior assumptions about the data that are studied.

Based on explanation above, it can be concluded that the varieties of pragmatics meaning should be useful in explaining how meaning is conveyed utterance by utterance. However, these accounts of utterance meaning may be inadequate as accounts of how extended talk works. It means that the analysis pragmatics is closely related to the analysis of conversation. In other words, the analysis of conversation can be done by using pragmatics analysis. Thus, in order to analyze about conversation in movie, the researcher uses pragmatic approach.

2.3. Context

According to Mey (2004:134), environment should not be restricted to the immediate context. It will not only have to go beyond the individual speech act and its expression, but even beyond what many linguists have traditionally assumed to be the ideal and correct frame for their theory. For example, if there are the two person in conversation, it means that there are two utterance interchange; such as A says something to which B replies.

Moreover, Mey (2004:134) adds that conversation analysts have deployed a wealth of insights into these matters and have elaborated an impressive arsenal of techniques for the description and explanation of the mechanisms of conversation. However, with all due respect for their findings and results, the framework in which they operate is strictly that of a context or put in another way. Conversation analysis is a minimalist approach, which allows only so much hypothesizing as is strictly required to explain the phenomena at hand.

While such a parsimonious attitude to theory building undoubtedly has its merits, it also causes certain deficiencies. Mey (2004:135) states that the restricted context of utterance is insufficient for people's understanding of the words that are spoken, unless it includes and understanding of the actions that take place as part of and as a result of those words. In order to understand people's linguistics behaviour, people need to know what their language use is about; that is people must look further than the context of utterance and take the whole of the language scene into their view. It means that people must extend their vision from the

linguistic or conversational context to context, understood as the entirety of societal relevant circumstances that surround the production of language.

Furthermore, Mey (2004:135) explains about the weakness of conversation analysis. According to him, one of the weakness of a strictly conversation analysis oriented approach is the societal aspects of conversation have no place to go in a framework that primarily studies context. Besides, the framework of conversation analysis also allows for the context to appear only as a function of the conversational interaction.

Based on explanation above, the researcher concludes that people need to know what their language use is about in order to understand their linguistics behaviour. They must look further than the context of utterance and take the whole of the language scene into their view. It means that people must extend their vision from the linguistic or conversational context to context, understood as the entirety of societal relevant circumstances that surround the production of language. Thus, it can be said that the conversation analysis in pragmatics is closely related to the context. People must understand the context of the conversation in order to analyze the conversation.

2.4. Politeness

Politeness is generally linked to the relation between two participants who called as "the self" and "the other". In conversation, "the self" is usually known as "the speaker" and "the other" as "the hearer" (Leech, 1983:118). Brown and Levinson (1987:60) define politeness as the act of considering to the other feeling

which notices the positive face and negative face. Thus, politeness concerns to the relationship between self and other which is having or showing good manners.

Two further key notions in the area of pragmatics and discourse are politeness and face. According to Paltridge (2008:72), politeness and face are important for understanding why people choose to say things in a particular way in spoken and written discourse.

In early work on this topic about politeness, Lakoff (1972:72) proposes three maxims of politeness:

1) Do Not Impose
   Prevent the infliction by asking for apologize.
   Example:
   "I'm sorry to bother you, but this is important."
2) Give Options
   Give the hearer options to refuse or accept.
   Example:
   "Do you think you could possibly bring me the files, or are you in hurry to prepare the meeting?"
3) Make Your Hearer Feel Good
   Create the good mood of the hearer by saying something well.
   Example:
   "You're better at this than me".

(Lakoff, 1972:72)

The quotation above is stated by Lakoff (1972:72) who proposes three maxims of politeness. These are "do not impose", "give options", and "make your hearer feel good". For example, people apologize for imposing by saying "I'm sorry to bother you but this is important"; people make request in an elaborate fashion by saying "do you think you could possibly open the door, please?" to give the hearer the option of refusal; or people might make them feel good by saying something like "you're better at this than me".

The following example illustrates these maxims. Stephanie calls her mother from the train station to ask for a ride home:

Mum	: Is that you, Steph?
Stephanie	: Yeah, it's me. I'm sorry to bother you but I need your help, Mum. I'm at Town Hall Station. Do you think you could possibly come pick me up?
Mum	: Yep.
Stephanie	: Or are you in a rush to have dinner so you can go out?
Mum	: Oh, we've already got dinner ready. But I'll come and get you.
Stephanie	: Oh, that'd be great. I'm at Town Hall.
Mum	: Yep.
Stephanie	: And the train's not for ten minutes.
Mum	: Yep. Ok.
Stephanie	: Ok. Thanks Mum.
Mum	: Bye.
Stephanie	: Bye.

(Lakoff, 1972:72-73)

In this example, Stephanie says sorry for imposing her mother by saying "I'm sorry to bother you but I need your help, Mum". Then, she asks for a lift in an elaborate fashion by saying "do you think you could possibly come pick me up?" She also gives her mother an option by suggesting if she is busy cooking dinner then it is not necessary, and makes her mother feel good by saying "oh, that'd be great".

Moreover, in the principle of "make your hearer feel good," it may not always be a matter of words but "how you say what you say". For example, Lakoff (1972:73) found "voice impression" and "smiling while you talk" to be equally important in politeness principle. In his setting, it is not just what the speaker said, but how they said it that mattered in creating a positive impression and rapport with the hearer.

2.5. Politeness Principle

Leech (1983:117) defines politeness as a type of behavior that allows the participants to engage in a social interaction in an atmosphere of relative harmony; while politeness principle is a series of maxim as a way of explaining how politeness operates in conversational exchange (Leech, 1983:118). It means that between politeness and politeness principle has the same form of having or showing good manners; the difference is on the context – politeness in social context while politeness principle in pragmatic context.

In the previous section, it has been said that pragmatics regards to the non-textual matters. Non-textual matters mean the substance about the relationship between someone to the other one, the family member, the next of kin of people, or typically called as interpersonal problems. For interpersonal problems, people use politeness principle. Politeness principle which until recently was considered as the most complete, the most established and the most comprehensive has been formulated by Leech (1983:119). The formulation is more contained in the following six interpersonal maxims.

(1) Tact Maxim: Minimize cost to other. Maximize benefit to other.
(2) Generosity Maxim: Minimize benefit to self. Maximize cost to self.
(3) Approbation Maxim: Minimize dispraise of other. Maximize praise of other.
(4) Modesty Maxim: Minimize praise of self. Maximize dispraise of self.
(5) Agreement Maxim: Minimize disagreement between self and other. Maximize agreement between self and other.
(6) Sympathy Maxim: Minimize antipathy between self and other. Maximize sympathy between self and other.
(Leech, 1983:119)

Therefore, according to Geoffrey Leech (1983:119), politeness principle can be divided into 6 forms of maxims. Those maxims are tact maxim, generosity

maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim. For the further comprehension, the explanations about those maxims are described in the section below.

2.5.1. Tact Maxim

The basic idea of tact maxim in politeness principle is that the participants of substitutions should stick to the principle of reducing his own gain and profit; and increasing the other party's gain and profit in the speaking activity. The tact maxim states "minimize the expression of beliefs which imply cost to other; maximize the expression of beliefs which imply benefit to other" (Leech, 1983:119). People who cling and implement tact maxim is said to be a polite person. If in speaking people cling to the tact maxim, they would be able to avoid the nature of envy, jealousy, and other characters that are less polite to the hearer. Similarly, hurt feelings as a result of unfavorable treatment of others can be minimized if the tact maxim is upheld and implemented in the activities of conversation.

In other words, according to this maxim, politeness in speaking can be done if the tact maxim is executed properly. As to clarify on the implementation of tact maxim in real communication, it can be seen in the example below.

Host   : "Please eat first, boy! We've all been eaten earlier."
Guest : "Well, I'm so bad, Mom."
Indexical Information:
The utterance is spoken by a host to a young man who is visiting at her home. At that time, he should be in the host's house until evening because of heavy rain and does not immediately subside.
(Rahardi, 2005:60)

In the speech above it looks very clearly that what the host told is really maximize the profit for the guest. Typically, such utterances are found in families in rural communities. The villages people are usually very appreciate their guests, either guests that come by chance or guests who have been planned in advance of their arrival. In fact, it is often found that the drinks or foods served to the guests pursued that it accepted and enjoyed by the guests. The following speech can be observed and considered to clarify this.

> Mom   : "Come eat the noodle! Inside there are still many, really."
> Mom's Fellow : "Oh, very good. Who cooked this before?"
> Indexical Information:
> The utterance is spoken by a mother to her friend when she visited her home.
> (Rahardi, 2005:61)

Maximizing the benefits for the hearer looked once at the mother's speech that is "come eat the noodle! Inside there are still many, really." The speech was delivered to the guest even though in fact the only dish available is what is presented to the guest. Though actually in the house allotted to her own family is not there, but the mother pretend to say that in the house there are other dishes available in significant amounts.

2.5.2. Generosity Maxim

Leech's (1983:119) generosity maxim states "minimize the expression of beliefs that express or imply benefit to self; maximize the expression of beliefs that express or imply cost to self". With the generosity maxim, participants of substitutions are expected to respect others. Respect for others happen if people

can reduce profits for themselves and maximize profits for others. Speech in the following examples may clarify this statement.

> A : "Let me to have washed your dirty clothes! My clothes are not a lot of really dirty."
> B : "No, thank you. Later in the afternoon I will wash well anyway."
> Indexical Information:
> This speech is a snippet of conversation between boarding girls at a rooming house in Yogyakarta. The girl is so closely related to the other girl.
> (Rahardi, 2005:61-62)

Speech delivered from the A above, can be clearly seen that she is trying to maximize the advantage of other by adding a burden to herself. This is done by way of offering help to wash the dirty clothes of B. It is very common because it is one concrete manifestation of cooperation. Mutual cooperation and work together to make the building of houses, culverts, and so on can be considered as the realization of generosity maxim in social life. People, who do not like to help other people, let alone and never cooperate with others, would say disrespectful and would not normally get a lot of friends on a daily basis. The following speeches can be observed to clarify this statement.

> Mr. A : "Well, my machines oil quite a bit less."
> Mr. B : "Use my oil is also allowed. Briefly, I get me first!"
> Indexical Information:
> The utterance is spoken by someone to the nearby neighbors in housing when they are both taking care of their cars in the garage.
> (Rahardi, 2005:62)
> Brother : "Sister, Now Indosiar has many good film, you know!"
> Sister : "Wait a minute, brother. I turn on the channel of electricity first."
> Indexical Information:
> Spoken by a brother to his younger sister in a family; they're talking about a specific event on television.
> (Rahardi, 2005:62)

Speech delivered from Mr. B above seems that he is trying to maximize the advantage of other by way of offering help to give his oil machine to Mr. A. The

same thing also happens in the conversation between brother and sister above, which the sister is trying to maximize the advantage of her brother by way of offering help to turn on the channel of electricity. Based on these examples, it can be concluded that the maxim of generosity focuses on the speaker, and says that others should be put first instead of the self.

2.5.3. Approbation Maxim

In the approbation maxim is laid down that people would be considered as polite person when in speaking they always try to give the award to the other party. With this maxim, it is expected that the participants of substitutions are not mutually mock, revile, or degrading. The participants that often mock the other participants in the activity of conversation are said to be immodest. It is said that because the act of mocking is an act that does not respect others. Because it is not a good deed, the action is to be avoided in real association. To clarify it, the speech in the following examples can be considered.

> Lecturer A : "Sir, I had already started my inaugural lecture for Business English class."
> Lecturer B : "Oh yes! The last I heard your English is clear from here."
> Indexical Information:
> The utterance is spoken by a lecturer to his friend who is also a lecturer in the workspace lecturer at a college.
> (Rahardi, 2005:63)

The notice delivered by Lecturer A to Lecturer B in the example above is taken very well; even accompanied by praise or appreciation from Lecturer B. Thus, it can be said that in the substitutions Lecturer B behave courteously toward Lecturer A. This is different to trailer on speech follows.

Mr. A : "Bro, I could buy a car Daihatsu Charade 1982 this morning."
Mr. B : "Proficient! Then when your cart would be brought here?"
Indexical Information:
The utterance is spoken by a man to his friend when they are walking together toward drinking space.
(Rahardi, 2005:63)

Student A : "I'm sorry, I borrow your homework. I could not do this job alone."
Student B : "Idiot ... this quick return!"
Indexical Information:
The utterance is spoken by a student to his friend.
(Rahardi, 2005:63)

The notice delivered by Mr. B to Mr. A in the example above is impolite, because he shows an impolite expression to Mr. A. The same thing also happens in the conversation between student A and Student B above, which the Student B says a rude word to student A. Based on these examples, it can be concluded that the approbation maxim is preferred to praise others and if this is impossible, to sidestep the issue, to give some sort of minimal response (possibly through the use of euphemisms), or to remain silent. The first part of the maxim avoids disagreement; the second part intends to make other people fell good by showing solidarity.

2.5.4. Modesty Maxim

The modesty maxim states "minimize the expression of praise of self; maximize the expression of dispraise of self" (Leech, 1983:119). In the modesty maxim, the participants are expected to be humble by reducing the praise of self. Someone can be said as cocky and arrogant person when in activities of speaking they always praise and favor themselves. In society, simplicity and humility is

widely used as an assessment and parameter of someone's politeness. These examples in the following speech may be considered to clarify this statement.

> Woman A   : "Later you give a speech in the meeting!"
> Woman B   : "Um ..., later I will nervous."
> Indexical Information:
> The utterance is spoken by a woman to her friend when they both go to the meeting.
> (Rahardi, 2005:64)
>
> Secretary A : "Sister, later the meeting is opened with a prayer first! You lead!"
> Secretary B: "Yes, sister. But you know I'm not so good."
> Indexical Information:
> The utterance is spoken by a secretary to another secretary who is still a junior.
> (Rahardi, 2005:64)

The speech delivered by Woman B to Woman A in the example above is a kind of modesty maxim, because she shows her diffidence expression to Woman A by saying that she will nervous when give a speech. The same thing also happens in the conversation between Secretary A and Secretary B above, which Secretary B shows about her reserve to Secretary A by saying that she is not so good. Based on these examples, it can be concluded that modesty maxim means to minimize praise or to maximize dispraise of self.

2.5.5. Agreement Maxim

According to Leech (1983:119), the agreement maxim runs as follows: "minimize the expression of disagreement between self and other; maximize the expression of agreement between self and other" (Leech, 1983:119). Within this maxim, it emphasized that the participants could foster the mutual agreement or the suitability of activities of narrate. If there is a match or agreement between

speaker and hearer in the activities of speaking, each one of them is said to have been well behaved. It means that the rule of agreement maxim is to seek agreement and avoid disagreement. However, it is not being claimed that people totally avoid disagreement. It is simply observed that they are much more direct in expressing agreement rather than disagreement.

In a speech community, people are not allowed to chop or even directly refute what is spoken by the other party. It thus seems very obvious, especially when age, position and social status of speakers are different with the hearers. In the days of empire in Java, women are not allowed to oppose anything that is said and ordered by the man. If be the speech of the current era, it is often found that the attention and respond to the speaker, the hearer uses nods, thumbs up, a face without wrinkles on the forehead, and some other things that are including in linguistics kinetic to state approval. The following speeches can be used to illustrate this statement.

> Teacher A : "The room is dark!"
> Teacher B : "Uh-huh! Where is the switch?"
> Indexical Information:
> Spoken by a teacher to a colleague who also a teacher at the time they entered the teachers' lounge.
> (Rahardi, 2005:65)
> Noni   : "Tonight we eat together!"
> Yuyun   : "May. Bamboo Resto, I'll wait."
> Indexical Information:
> The utterance is spoken by a girl to her friend.
> (Rahardi, 2005:65)

The speech delivered by Teacher B to Teacher A in the example above is a kind of agreement maxim, because she shows her agreement to Teacher A. The same thing also happens in the conversation between Noni and Yuyun above,

which also shows about agreement. Based on these examples, it can be concluded that agreement maxim is simply observed that they are much more direct in expressing agreement rather than disagreement.

2.5.6. Sympathy Maxim

The sympathy maxim states "minimize antipathy between self and other; maximize sympathy between the self and other" (Leech, 1983:119). This includes a small group of speech acts such as congratulation, commiseration, and expressing condolences. In the sympathy maxim, it is expected that the participants can maximize the attitude of sympathy between the one with the other party. The attitude of antipathy towards one of the participants would be regarded as bad manners. In society, people uphold a sense of sympathy against others in their everyday communication. People, who behave antipathy towards other people, let alone to be cynical about the other party, is considered as people who do not know the manners in society. The sympathy against the other party is often indicated by a smile, a nod, holding hands, and so forth. Examples of the following speeches should be observed and considered to clarify this statement.

Student A   : "Bro, I would have the thesis examination next week."
Student B   : "Well, proficient! When is the party?"
Indexical Information:
Spoken by a student to another student at the time they are in the campus library.
(Rahardi, 2005:65-66)

Ani   : "Tut, my grandmother died."
Tuti   : "Innalillahiwainnailaihiroji'uun. Condole, Ni."
Indexical Information:
Spoken by an employee to another employee who has been closely linked at the time they are in the workspace.

(Rahardi, 2005:66)

The speech delivered by Student B to Student A in the example above is a kind of sympathy maxim, because he shows his congratulation to Student A. The same thing also happens in the conversation between Ani and Tuti above, in Tuti shows her condolences about the death of Ani's grandmother. Based on these examples, it can be concluded that sympathy maxim includes a small group of speech acts such as congratulation, commiseration, and expressing condolences. It also accordance with attending to the hearer's interests, wants, and needs.

2.5.7. Politeness Principle Scale

In the model of politeness of Leech (1983:123-126), each interpersonal maxim can be used to rank the modesty of a speech. The following scale of Leech politeness is delivered more.

(1) Cost-Benefit Scale   : Representing the cost or benefit of an act to speaker and hearer.
(2) Optionally Scale   : Indicating the degree of choice permitted to speaker and/or hearer by a specific linguistic act.
(3) Indirectness Scale   : Indicating the amount of inferences required of the hearer in order to establish the intended speaker meaning.
(4) Authority Scale   : Representing the status relationship between speaker and hearer.
(5) Social Distance Scale : Indicating the degree of familiarity between speaker and hearer.

(Leech, 1983:123-126)

Five kinds of scales measuring politeness of Leech (1983:123-126), the one-by-one is described further in the following sections:

1) Cost-Benefit Scale, indicating the size of the losses and gains resulting from a speech act in substitutions. The more speech is detrimental to the speaker, will be considered as the more polite speech. And vice versa, the speech was profitable speaker, will be considered as the polite speech. If such things were seen from the perspective of the hearer, it can be said that the more favorable self-hearer, will be deemed as impolite speech. And vice versa, if the speech was self-harming, the hearer would be considered more polite.

2) Optionally Scale refers to the many options presented by the speaker to the hearer in activities of narrates. The more substitutions that allow the speaker or hearer determine that a lot or free choice would be considered as the more polite speech. Conversely, if the substitutions do not provide for the possibility of choosing for the speaker and the hearer, the speech is considered as impolite. Relating to the use of speech in the imperative, it can be said that if the narrative of imperative presents many choices; thus the speech becomes increasingly more polite.

3) Indirectness Scale refers to the direct or indirect purpose of a speech. If it is the direct speech; it is considered as the impolite speech. And vice versa, the indirect purpose of a speech, the speech is seen increasingly the politeness principle.

4) Authority Scale refers to the relationship between the social status of the speaker and the hearer who are involved in the substitutions. The

farther rank rating of between speaker and hearer, the speech used is tending to be more polite. Conversely, the closer rank rating among them, is tend to diminish the rank of speech politeness used in the speaking.

5) Social Distance Scale refers to the rank of social relationship between the speaker and the hearer who are involved in substitutions. There is a tendency that the closer rank rating between the two, the less polite of the speech. Similarly, the opposite of, the farther rank rating between the speaker and the hearer, the more polite speech is used. In other words, the level of familiarity of the relationship between speaker and hearer is very rank the politeness speech used in speaking.

2.6. Plot of *Mechanic* Movie

Arthur Bishop is working as a "mechanic", mafia slang for hit man. He is a professional assassin who specializes in making his hits look like accidents, suicides, or the acts of little criminals. After faking his death, Arthur Bishop has been living quietly in Rio de Janeiro with the name Santos. He is approached by Renee Tran, who knows of his true identity and explains her employer wishes for Bishop to kill three targets and stage them as accidents. Seeing her mercenaries waiting nearby, Bishop makes his escape, and flees the country to Thailand. He takes shelter at a resort island beach house of his friend, Mae, and learns that Tran is working for Riah Crain. Bishop and Crain were orphans that grew up together,

but later sold to a gangster and trained as warriors. Bishop made his escape and left Crain behind.

Sometime later, a bruised woman, Gina Thorne, approaches Mae for first aid before returning to a boat anchored nearby. Mae observes Thorne being beaten by a man aboard the boat and alerts Bishop. Bishop and Mae rescue Thorne from the man, but in the scuffle, the man hits his head on the boat's equipment and dies. Finding no evidence of his identity, Bishop sets the boat ablaze. While Mae tends to Thorne's injuries, Bishop finds that Thorne is also connected to Crain, and believes Crain anticipated Bishop would become romantic with her; Crain would then have kidnapped her to make Bishop take the assassination jobs. When he charges Thorne with his theory, she reveals that Crain threatened the children's shelter in Cambodia that she worked at unless she participated. Over the next few days, Bishop does get to know Thorne better and falls in love, but as expected, Crain's mercenaries soon arrive and abduct the two.

Thorne is taken to Crain's private boat, while Bishop is brought to Crain himself, where he coerces him to take the assassination jobs with Thorne's life, providing him with the necessary resources to complete them. The first target of Bishop is a warlord named Krill, who is incarcerated in a Malaysian prison. Bishop travels to Malaysia and gets himself imprisoned to access Krill. Bishop gains Krill's trust by killing a man already planning on killing Krill. Bishop meets with Krill and kills him and Bishop escapes the prison with the help of Crain's operatives. The next target is Adrian Cook, who runs an under sage trafficking ring from Sydney. Bishop manages to bypass the tight security of Cook's

penthouse apartment and break the glass bottom of Cook's overhanging pool, bring him to his death.

While relaying details of the third target, Crain allows Bishop to speak over video to Thorne, who has arranged her setting to allow Bishop to identify the registration number of Crain's boat. Bishop locates the boat and attempts to rescue her, but Crain has caught Thorne's attempt in time and his mercenaries quickly stop the attempt. For his insolence, Crain demands Bishop complete the final assassination in 24 hours, identifying the target as Max Adams, a Bulgarian arms dealer. While planning the attempt, Bishop recognizes that Crain's targets were his only other major competition in arms dealing. Bishop instead approaches Adams and warns him of Crain's plan, and gets Adams to help. Bishop fakes Adams' death, and reports his success to Crain, who directs him to a meeting point.

There, Bishop fends off attacks by Crain's mercenaries and makes for Crain's boat parked nearby. He fights off more of Crain's men and discovers the boat is rigged with explosives before rescuing Thorne, placing her in an underwater escape pod. Crain stops him before he can escape, and the two fight. Bishop overpowers him and secures him to the boat, when Crain reveals the explosives are set to go off soon. Instead of diving overboard, Bishop then runs into the boat, moments before the bombs explode, killing Crain and apparently Bishop.

Thorne is rescued and the remains of Crain's boat are salvaged with no other signs of life. Adams watches the operation from afar, and sees that one of

the salvaged pieces was the anchor compartment, and monitors video to see Bishop emerge from the compartment several hours later, and then deletes the video to keep Bishop's status secret. Thorne returns to Cambodia and her teaching duties, but later is surprised when Bishop arrives a few days later.

2.7. Review of Previous Research

The analyses about politeness principle in pragmatics field have been done by several researchers of linguistics. For instance, the researcher finds a journal entitled *The Discursive Challenge to Politeness Research: An Interactional Alternative*, which publishes on July 2007. The author of this journal is Michael Haugh. He proposes that the discursive approach to politeness represents one of the most coherent challenges to the dominance of Brown and Levinson's politeness theory to date, and indeed to the continuing practicability of the field of politeness research itself. In his research, Haugh suggests that a theory of politeness needs to examine more carefully; how politeness is achieved through the evaluations of self and other or their respective groups that emerge in the sequential unfolding of interaction. In this way, the development of a theory of politeness within a broader theory of face work or interpersonal communication can remain a focal point for the field of politeness research.

The other analyst of pragmatics, Sara Mills, composes a journal entitled *Impoliteness in a Cultural Context* which publishes on 5th May, 2009. In her journal, Mills analyzes the way that generalizations about impoliteness at a cultural level are frequently underpinned by stereotypical and ideological

knowledge. Both politeness theorists and more popular commentators on politeness often draw on emotionally charged views of other groups of people whom they characterize as not belonging to society, either because of their class or their ethnicity, and they exclude them from the social body through judgments about their supposed incivility. Statements about the growth of incivility and the decline of politeness are based on these ideological views. Mills argue that these views of out groups and their levels of politeness are in part occasioned by the use of models of impoliteness which were developed to describe interaction at the level of the individual, rather than social models of politeness. She then suggests therefore people need to develop models of analysis which can more adequately capture changes which are taking place at the cultural level.

The last journal of pragmatics obtained by the researcher is Jonathan Culpeper's *Conventionalized Impoliteness Formulae* which issues on December, 2010. In his research, he makes a contribution to the study of impoliteness. More particularly, it explores conventionalized impoliteness formulae and their basis. It taps into debates about whether impoliteness or politeness can be inherent in expressions, and argues that there is a sense in which it can. An important foundation for this paper is Terkourafi's (e.g. 2001, 2002) work on formulaic politeness expressions. He argues that Terkourafi's strong focus on the frequency of people's direct experience of linguistic expressions in specific contexts, whilst appropriate for politeness, does not entirely suit an account of conventionalized impoliteness formulae. Indirect experience of impoliteness, especially via meta-discourse, does much to shape what counts as impolite and thus what may be

conventionalized as impolite. Such impoliteness meta-discourse is driven not only by the salience of impoliteness, but by the social dynamics of impoliteness itself. Finally, this paper proposes two methods for identifying conventionalized impoliteness formulae, and offers a preliminary list of such formulae in English.

From three previous researches above, the researcher obtains the information that there are significant differences among one research into another research. Michael Haugh's journal, which discusses about the discursive challenge to politeness research, specifically talks about an interactional alternative. He analyses the post-modernism era and focuses on the interactional matters. Sara Mills' journal argues with impoliteness in cultural context. She specially converses the impoliteness and politeness of an individual in the culture of civility and incivility. Jonathan Culpeper's journal thrashes out the conventionalized impoliteness formulae. Culpeper purposely confers the conventionalization and contextualization cues to formulae the politeness and impoliteness in meta-discourse to obtain the social norms.

As well, those three previous researches have several differences with this research. In this research, the researcher focuses on politeness principle by using the theory of Geoffrey Leech (1983), while the previous researches use the other theories such as Brown, Levinson, and Terkourafi. Even though the field of this research and those previous researches stand in the same subject, however there are two previous researches which particularly discuss about impoliteness, and even both politeness and impoliteness all at once. Meanwhile, this research talks about no more than politeness principle. The significant difference is the object of

the research. In this research, the researcher employs *Mechanic* movie as the object of the research, while the previous researches utilize the people as their object.

2.8. Theoretical Framework

The theoretical framework describes the theory used into a form of chart or diagram. It functions to limit the discussion based on the limitation of the problem and regarding to the theory used. For further illustration, the theoretical framework of this research is described in the figure below.
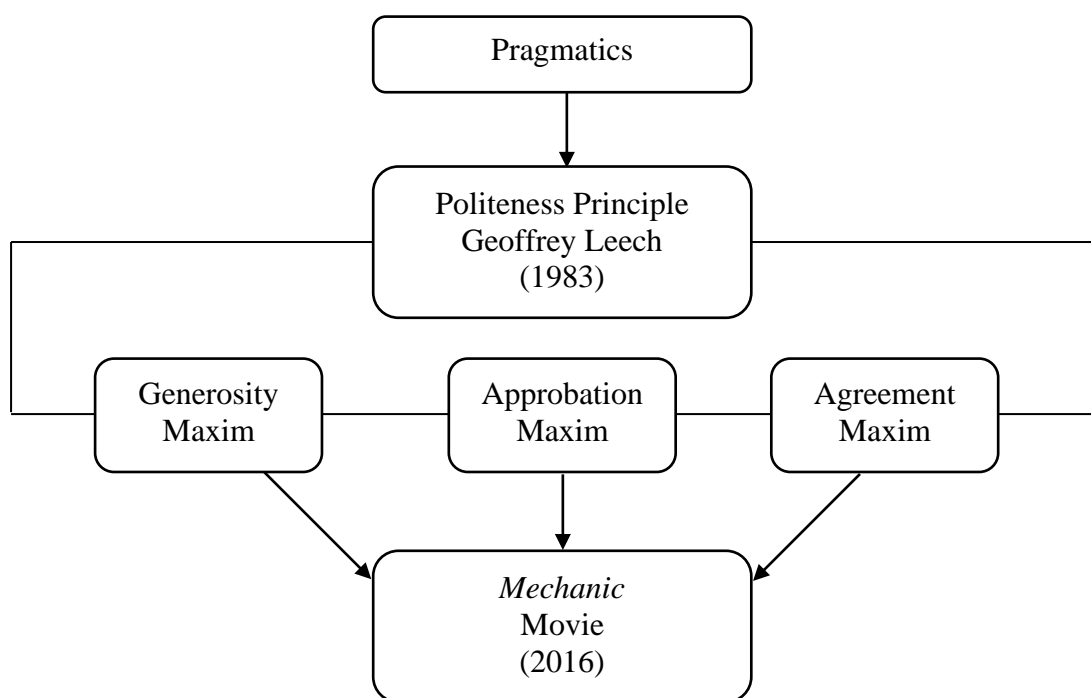

Figure 2.1. Theoretical Framework

The theoretical framework above describes about the theory used in this research in order to limit the discussion based on the limitation of the problem. The researcher analyses the pragmatics field about politeness principle. The

theory used is Geoffrey Leech's (1983:119) politeness principle which including generosity maxim, approbation maxim, and agreement maxim. Those maxims used to facilitate the analysis of politeness principle used in *Mechanic* movie (2016).