Proceedings

INTERNATIONAL CONFERENCE ON CULTURE AND LOCAL WISDOM (ICCLW)

" Globalization, National Culture, and Local Wisdom: The Sustainability and Preservation of Culture and Local Wisdom in Facing ASEAN Economic Community"

November 29-30, 2016
Grand Kanaya Hotel Medan, Indonesia

Reviewers
Prof. T. Silvana Sinar, M.A., Ph.D.
Prof. Dr. Syahron Lubis, M.A.
Prof. Zainal Kling, Ph.D.
Prof. Rolando G. Talampas
Prof. Dr. Bambang Purwanto, M.A.
Pham Van Thuy, Ph.D.

Editors
Dr. Umar Mono, Dipl.Trans., M.Hum.
Rahmadsyah Rangkuti, M.A., Ph.D.
Muhammad Yusuf, S.Pd., M.A.
Aprilza Aswani, S.Pd., M.A.
Maridha Fitri, S.Pd.

Keynote Speakers:

Prof. Zainal Kling, Ph.D.
(UUM – Malaysia)

Prof. Rolando G. Talampas
(University of Philippines - Philippines

Prof. Dr. Bambang Purwanto, M.A.
(UGM - Indonesia)

Dr. Ridwan Hanafiah, M.A.
(USU - Indonesia)

Pham Van Thuy, Ph.D.
(Vietnam National University - Vietnam)

Prof. Pitch Pongsawat, Ph.D
(Chulalongkorn University - Thailand)

Organized by:
Faculty of Cultural Sciences, University of Sumatera Utara
Jl. Universitas No. 19 Kampus USU Medan, Indonesia

PROCEEDINGS

International Conference on Culture and Local Wisdom (ICCLW)
"Globalization, National Culture, and Local Wisdom: The Sustainability and Preservation of Culture and Local Wisdom in Facing ASEAN Economic Community"
Grand Kanaya Hotel, Medan-Indonesia
Tuesday-Wednesday, 29th – 30th November 2016

Karina R. Rambe
29th Nov 2016
Grand Kanaya Hotel -Medan

USU press

2016

PREFACE

Praise be to God the Almighty who has given His Blessing and made the International Conference on Culture and Local Wisdom possible to be carried out. The conference with its theme "Globalization, National Culture, and Local Wisdom: The sustainability and Preservation of Culture and Local Wisdom in Facing ASEAN Economic Community" organized by the Faculty of Cultural Sciences, University of Sumatera Utara is an opportunity for the experts, researchers, scientists, lecturers, post-graduate students, to contribute their researches, ideas, concepts, and thoughts through their papers presented. There are 55 full papers in the proceedings covering various themes, namely (1) Language, Literature and Society, (2) Identity and Cultural Changes, (3) Religion and Political Culture, (4) Oral Tradition, (5) Globalization, Modernization, and Local Wisdom. It is expected that the papers will broaden our horizon and enrich our knowledge.

We sincerely express our appreciation and thanks to the Faculty of Cultural Sciences, University of Sumatera Utara, and the committee members that have done their best in arranging and publishing the proceedings with ISBN.

We would also like to express our appreciation and thanks to our keynote speakers: Prof. Zainal Kling, Ph.D. (UUM- Malaysia), Pham Van Thuy, Ph.D. (Vietnam National University-Vietnam), Prof. Dr. Bambang Purwanto, M.A. (UGM-Indonesia), Prof. Rolando Talampas (University of Philippines-Philippines), Dr. Ridwan Hanafiah, M.A. (USU-Indonesia), and Prof. Pitch Pongsawat, Ph.D. (Chulalongkorn University-Thailand), the reviewers, speakers, and participants of this conference for your kind and active participation. We realize that this conference will not exist without your participation. We dream that this conferencewill be carried out yearly as aregular agenda of the Faculty of Cultural Sciences, University of Sumatera Utara. May this dream come true. Have a successful conference! May God Almighty bless us.

Editors

TABLE OF CONTENTS

THE INFLUENCE OF SOCIAL DISTANCE
ON BATAK TOBA LINGUISTIC POLITENESS

Kartina Rahmadhani Rambe, S.Pd., M.Hum

Abstract

This study discusses the influence of social distance in linguistic politeness of Batak Toba language. The data were collected from a Batak Toba wedding ceremony video. The data analyzed here were some interlocutors' utterances (Raja Parhata) which contained some linguistic politeness. The communication between interlocutors in Batak Toba tribe closely related to the social distance. Bride and Bridegroom families have their own positions which influenced the way they communicate each other. The result of this research showed that in Batak Toba wedding ceremony, each utterance uttered by Raja Parhata reflected linguistic politeness which influenced by social distance.

Keywords: *politeness, social distance, interlocutors, utterance*

Introduction

Politeness is an integral part of life in any human society. Whenever we address a person, we choose how polite to be. Social distance refers to the relationship between the interlocutors. Goffman's (1959) explained that social distance haractis a prime characteristics of social roles and politeness serves to regulate it. One would be more polite to someone who is more socially distant (say, a stranger) than to someone who is more socially close (family member).

It is important to conduct a research on social distance because it affects the production of linguistic behaviours. It also helps in determining the relationship between the interlocutors and creating a sense of social closeness among people in society.

The aim of this study is to investigate the influence of social distance on Batak Toba lingistic politeness, specifically in a wedding ceremony. To do this, the researchers examine some interlocutors' utterances (Raja Parhata) who took part to lead the tradition activities in the wedding ceremony.

The Problem of the Study

The problem investigated in this study was:

How does social distance influence Batak Toba linguistic politeness?

REVIEW OF RELATED LITERATURE

Politeness

The politeness theory by Brown and Levinson (1987:61) is widely accepted and utilized as the basis for research by the researchers in the field of not only sociolinguistics but of psychology, business, and so on. They define "face" as "the public self image that every member wants to claim for himself", and claim that "people cooperate (and assume each others' cooperation) in maintaining face in interaction". They then divided the "face" into two; "negative face", the basic claim to territories, personal preserves, rights to non-distraction, and "positive face," the positive consistent of self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants. When people interact, they use politeness strategies to soften the threat to each other's face.

Two different types of politeness are used in interaction; "negative politeness" and "positive politeness". Brown and Levinson defined negative politeness as "a redressive action addressed to the addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded, and state that negative politeness is "the most elaborate and the most conventionalized set of linguistic strategies". Typical examples of negative politeness strategies are conventionally indirect ways to request or to use honorifics. Positive politeness isdefined as "redress directed to the addressee's positive face, his perennial desire that his wants (orthe actions/acquisitions/values resulting from them) should be thought of as desirable".

Positive politeness strategies include somewhat exaggerated elements or 'element of insincerity',and that separates a positive politeness strategy from ordinary daily conversation. Some of the typical examples of positive politeness strategies are complimenting, joking, responding emphatically, and using nicknames.

Politeness is an integral part of life in any human society. Whenever we address a person, we choose how polite to be, ranging from polite forms such as "dear Professor Friedman" to the more colloquial "hey, Ron." How polite we choose to be not only reflects how close we feel to a person but also helps to create or maintain the feeling of closeness or distance. Goffman's (1959) symbolic interactionism theory describes many ways people use to communicate, create, and maintain social roles.

Politeness is best expressed as the practical application of good <u>manners</u> or <u>etiquette</u>. It is a culturally defined phenomenon, and therefore what is considered polite in one <u>culture</u> can sometimes be quite rude or simply eccentric in another cultural context.

While the goal of politeness is to make all of the parties relaxed and comfortable with one another, these culturally defined standards at times may be manipulated to inflict <u>shame</u> on a designated party.

Kind of Politeness

According to Brown and <u>Levinson</u> identified two kinds of politeness :

- Negative politeness: Making a request less infringing, such as "If you don't mind..." or "If it isn't too much trouble..."; respects a person's right to act freely. In other words, *deference*. There is a greater use of indirect <u>speech acts</u>.
- Positive politeness: Seeks to establish a positive relationship between parties; respects a person's need to be liked and understood. Direct speech acts and swearing can be considered aspects of positive politeness because:
    - they show an awareness that the relationship is strong enough to cope with what would normally be considered impolite (in the popular understanding of the term);
    - they articulate an awareness of the other person's values, which fulfills the person's desire to be accepted.

Positive politeness

Positive politeness strategies seek to minimize the threat to the hearer's positive face. They are used to make the hearer feel good about himself, his interests or possessions, and are most usually used in situations where the audience knows each other fairly well. In addition to hedging and attempts to avoid conflict, some strategies of positive politeness include statements of friendship, solidarity, compliments, and the following examples from Brown and Levinson:

- Attend to H's interests, needs, wants
  You look sad. Can I do anything?
- Use solidarity in-group identity markers
  Heh, mate, can you lend me a dollar?
- Be optimistic
  I'll just come along, if you don't mind.
- Include both speaker (S) and hearer (H) in activity
  If we help each other, I guess, we'll both sink or swim in this course.
- Offer or promise
  If you wash the dishes, I'll vacuum the floor.
- Exaggerate interest in H and his interests
  That's a nice haircut you got; where did you get it?
- Avoid Disagreement
  Yes, it's rather long; not short certainly.
- Joke
  Wow, that's a whopper!

Negative politeness

Negative politeness strategies are oriented towards the hearer's negative face and emphasize avoidance of imposition on the hearer. These strategies presume that the speaker will be imposing on the listener and there is a higher potential for awkwardness or embarrassment than in bald on record strategies and positive politeness strategies. Negative face is the desire to remain autonomous so the speaker is more apt to include an out for the listener, through distancing styles like apologies. Examples from Brown and Levinson include:

- Be indirect
  Would you know where Oxford Street is?
- Use hedges or questions
  Perhaps, he might have taken it, maybe.
  Could you please pass the rice?
- Be pessimistic
  You couldn't find your way to lending me a thousand dollars, could you?
- Minimize the imposition
  It's not too much out of your way, just a couple of blocks.
- Use obviating structures, like nominalizations, passives, or statements of general rules
  I hope offense will not be taken.
  Visitors sign the ledger.
  Spitting will not be tolerated.
- Apologize
  I'm sorry; it's a lot to ask, but can you lend me a thousand dollars?
- Use plural pronouns
  We regret to inform you.

Politeness and Social Distance

Social distance is one of the most important factors which affect the production and interpretation of linguistic behaviours including thanking behaviours. Leech (1983) identifies it as a crucial dimension in determining politeness behaviour or linguistic tact; Wolfson (1988) recognizes the weight of social distance in accounting for differences in politeness behaviour; and Holmes (1995: 11) identifies this factor as "one of the most basic factors determining appropriate levels of politeness behaviour in most, if not all, societies".

Social distance can be understood as "a measure of the degree of friendship/ intimacy (or absence thereof) between interlocutors" (Boxer, 1993: 103). It is, however, important here to concretize components that help measure the degree of distance/intimacy. A frequently used way for determining distance/intimacy is to employ role relationships such as *spouse, close friends, neighbours, colleagues, acquaintances, strangers*, etc. In fact, a social distance continuum with three levels, 'strangers', 'friends', and 'intimates', has been used in many studies investigating the association between language use and social distance (e.g. Boxer, 1993; Holmes, 1990; Wolfson, 1988). Based on R Brown's (1965: 57) idea that "if status is the vertical of social relationship, solidarity is horizontal", this 3-level scale of social distance can be graphically represented in Figure 1.

Strangers	Friends	in mates
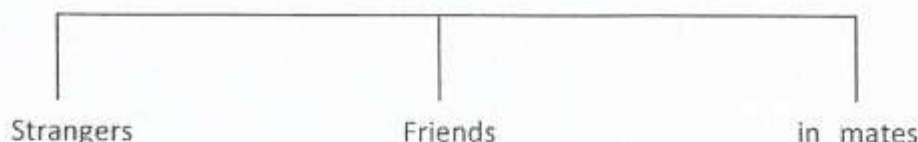
On this continuum, the category *strangers* is found at one extreme, *intimates* at the other end, and *friends* towards the middle. These categories are not distinct categories, but are points along a continuum.

In terms of role relationships, the category of intimates comprises very close friends and intimates (e.g. spouse, partners, nuclear family members, etc.); the category of friends consists of casual

friends, classmates, schoolmates, relatives, colleagues, acquaintances, etc.; and complete strangers belong to the last category.

. Politeness is an integral part of life in any human society. Whenever we adress a person, we choose how polite tobe. Social distance refers to the relationship between the interlocutors. Goffman's (1959) symbolic interactionism theory describes the many ways people use to communicate, create, and maintain social roles. In this theory, social distance haractis a prime characteristics of social roles and politeness serves to regulate social distance.

P. Brown and Levinson (1987) list three sociological variables that speaker employ in choosing the degree of politeness to use the amount of treat to their own face:

a. The social distance of speakers and hearer.
   Example: a stranger vs a well-known target
b. The relative power of the speaker over the hearer.
   Example: a high school student vs a professor
c. The absolute ranking of imposition in the particular culture.
   Example: participants from the United States and from Korea imagined themselves making a request varying in size; asking for the time vs asking another person to make a phone call.

Characteristics of Social Distance

According to Partington he characteristics of social distance divided into three, they are:

1. The greater the social distance between the interlocutors (e.g., if they know each other very little) the more politeness is generally expected.
2. The greater the (perceived) relative power of hearer over speaker the more politeness is recommended.
3. The heavier the imposition made on the hearer (the more of their time required, or the greater the favour requested), the more politeness will generally have to be used.

Aspects (Parts) of Social Distance

P. Brown and Levinson (1987) argued that three aspects of interpersonal situations are universally related to politeness: (a) therelative power of the addressee over the speaker, (b) the degree of imposition of the to-be-performed act, and (c) the social distance between the speaker and the addressee. According to Brown and Levinson, speakers use more polite language when addressing individuals with high status than individuals with equal or low status, when asking for a big favor than a small favor, and when addressing strangers than familiar people.
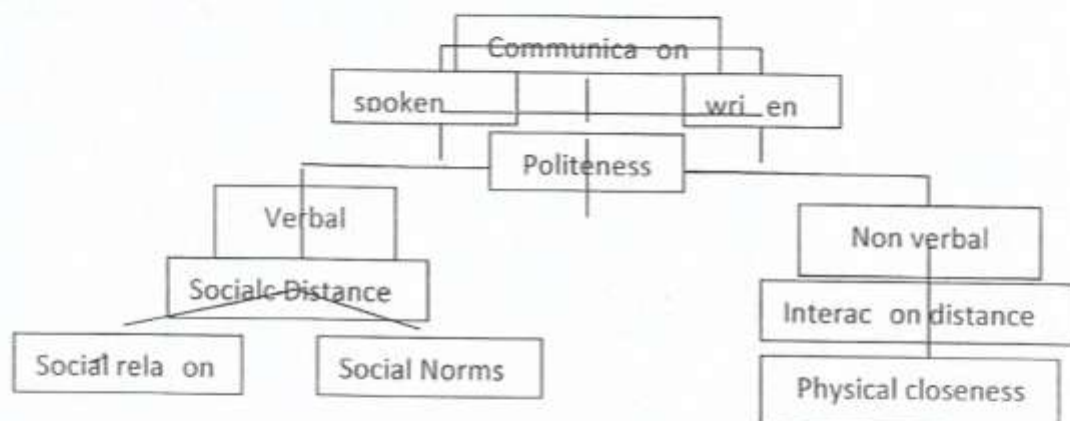
There are two theories describing the aspect which influence politeness. First, politeness theory posits that social relation as the power of the listener over the speaker increases, more politeness is needed to communicate the face-threatening information. Thus, one would be more polite to a more powerful other than to a less powerful other. In terms of Mary's example, one would expect Mary to be more polite when communicating to her superior than when communicating to her peer or subordinate because her superior, by definition, has more power over Mary. Politeness theory posits that, as the social distance between the speaker and the listener increases, politeness increases.

In other words, one would be more polite to someone who is more socially distant (say, a stranger) than to someone who is more socially close (say, a family member). How does social distance differ within a hierarchical setting? Because individuals occupying the same level within the hierarchy are likely to have more similar experiences, be more familiar with one another, and interact more informally with one another (Kanter, 1977; Mintzberg, 1973), distance is greater with superiors and subordinates than with peers. Thus, one would expect more politeness with superiors and subor-dinates than with peers.

Politeness may affect social distance only within an acceptable range of politeness. That is,second social norms specify the acceptable range of politeness in a specific situation, within which the speaker may choose to be more or less polite and thereby reduce or increase the sense of interpersonal closeness. For example, the way a professor may address an unfamiliar student is limited in its range of politeness. Within that range, however, choosing a more colloquial phrase may create a sense of greater closeness than choosing a formal phrase.

Comfort in interaction distance mostly has to do with the distance between faces that are looking directly at each other. Most people do not have the same feeling about physical closeness if they do not have eye contact. In a crowd or an elevator, people usually choose not to look at anyone in order to avoid feeling uncomfortably close.

Politeness in Batak Toba Culture

The term Batak refers to a population larger than that which exclusively speaks Batak Toba. There are seven Batak languages attributed to this population. The term Toba refers to the geography surrounding and to the west of Lake Toba. So, whether one prefers to describe the language as "Batak Toba" or "Toba Batak" depends upon whether one intends to depict the geography by the language, or the people by the geography. Both orders are technically correct since they describe the same language, but the inflections are distinctly different.

To complicate matters for English speakers, the Batak Toba language itself uses a reverse noun-adjective descension order. That is, the second noun descends to adjective form and the first remains a noun. Thus in the language itself, the second noun descends to adjective form and the first remains a noun. Hence the term "Batak Toba" refers to a population by their geography of origination. To some, that is more polite than the term "Toba Batak" which seemingly refers to a Geography by the type of people who originated there. But in light of the noun-adjective reversal in English, importance of noun order is lost amid the reversals and it becomes difficult to ascertain which order seems more polite. But to a speaker of the language, the order matters.

Politeness and social Distance in Batak Toba Culture

Politeness and distance in Pronouns

Words	Mean
hamu	It is used instead of *ho* as a singular to persons who, in relation to the speaker, belong to a different marga* or must be regarded as so belonging. For example, adult brothers and sisters use it to each other, because a wife takes the marga of her husbandand and is, therefore considered to belong to a different marga to that of her brother. A father and her adult daughter use it for the same reason.
hita	It is used when the speaker wishes expressively to be polite or when the kinship relationship is not known and there is doubt whether *ho* or *hamú* should be used.
ho	It's used to persons to whom it is not necessary to use *hamú*

Methodology

According to Barnet (1996) documentary analysis can be undertaken on either formal records and informal records, formal record such as case note and death record; informal record include letters, diary and video.

So in collecting the data the researcher used video documentary of Batak Toba Wedding Ceremony. Teh data that will be collected from video:

a. the utterance between Raja-Parhata who is taking part in that celebration.
b. The utterance of the bride and the bridegroom families (umpasa).

In analyzing the data the researcher use the data transcriptions which was taken from video record :

- The data display research transcription of utterances between Raja Pahata.
- the utterance will be analyzed is focused on social distancing among interlocutors

Data Analysis

The influence of Social Distance on Linguistic Politeness in Batak Toba Wedding Ceremony

In Batak Toba wedding ceremony tradition there must be 2 main interlocutors (Raja Parhata) who handle all of the processions. One of them represents the bridegroom's family (Paranak) and the other one represents the bride's family (parboru).

The wedding ceremony video investigated by the researchers here is owned

by Mr. G. Simanjuntak and his wife H. Br. Sitorus. They had their wedding ceremony on February, 19th 2013.

To examine the influence of social distance on linguistic politeness of interlocutors in leading the wedding ceremony, the researchers analyze each of their utterances contained politeness expressions. These are the utterances and their analyses

Table 1 The analyses of interlocutors utterances (Raja Parhata)

No	Interlocutors (Raja Parhata) utterances	Analyses
1	*Amang* parmusik nami, baen *damang* majo gondang hula-hula (asking the music players to play the music to welcome brides' relatives	The use of *amang* here expressed a cultural politeness. Generally, the word *amang/damang* is used to address someone who has a higher position or older age. But here, the interlocutor called them with *amang* although they are younger than him. It happened because of the social distance. He respected them as the part of the ceremony, that's why he called them with *amang/damang*.
2	"Jadi tu jolo ma jo *hamu,* anak dohot parumaen asa manortor hita". (asking the bride and bridegroom to join the tor-tor dance	*Hamu* is used to address the bride and bridegroom here. The interlocutor used this to those who are younger than him (children). The distance here is between interlocutor and younger persons.
3	"Hupasahat hami ma tu *hamuna* hula hula nami." (Asking the bride's relatives to join the ceremony)	In Batak Toba tribe *hula- hula (bride's relatives)* are fully respected by the bridegroom's family. So, the interlocutor must address them with a very polite expression. The word *hamuna* was used here to call the bride's relatives (hula-hula). The distance here was between the interlocutor with some respected people.
4	"Ro ma hamu *raja nami.*"	*Raja nami* is also a very polite expression to address a person/persons who have a very important position in Batak Toba tradition.
5	"Nunga rade *hami* manjalo haroromuna".	*Hami* was used by the interlocutor for all bridegroom's relatives even they are young or old. Those who have the same surname (marga) with the bridegroom's relative are considered in the same family. The distance was between the interlocutor and his family.

6	"Jadi di *hita* hasuhutan parboru, asa mangarade hita" (asking all the bride's relative to prepare themselves to join the ceremony).	The interlocutor of the bride family used hita to address all of the bride's relative who would join the ceremony. It was a kind of positive politeness to ask all of the people who have the same surname (marga) with the bride to join the ceremony. The distance here was between interlocutor and his family).
7	"Pahatop hamu ma, *unang ma nian* pola tarlambat hita mangan. (Hurry up.	It's a kind of negative politeness. It's used to ask others not to do something in polite way (unang ma nian). The interlocutors expressed this to all the people there.

Table 2 The relationship between word/expression, and role relationship

No	Words/expressions	Role Relationship		
		Younger Persons	Family	Respected People
1	Amang			√
2	Hamu	√		.
3	Hamuna			√
4	Raja nami			√
5	Hami		√	
6	Hita		√	
7	Unang ma nian		√	√

Findings

As seen from table 4.1 and 4.2, Interlocutors politeness in speaking was not significantly influenced by age and stranger recognizion. The aspects of social distance which had a very important role of Batak Toba politeness in a wedding ceremony was the family relationship between interlocutors and listeners. The family relationship included the bride and bridegroom surname (marga). The interlocutor of the bridegroom's family addressed their hula-hula (bride's relative) with a very polite expression such as raja nami. He also had to address a stranger with a polite expression if he/she had the same surname with him/her.

CONCLUSION

Social distance is one of the most important factors which affect the production and interpretation of linguistic behaviors including thanking behaviors

Based on the research finding, it can be concluded that social distance plays a significant role to promote linguistic politeness in Batak Toba language. Specifically, the aspect of social distance here is the family relationship (marga) between the interlocutors and listeners.

Every person who took part in the wedding ceremony created social distance because of their surname (marga). So, when they addressed each other, they should be able to express the polite words/expressions.

REFERENCES

Alan,P.(2006). *The Linguistic of Laughter: A corpus- assisted study of Laughte-talk*. Routledge.

Boxer, D. (1993). Social distance and speech behavior: The case of indirect complaints. *Journal of Pragmatics, 19*(2), 103-125.

Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language usage.*
Cambridge:Cambridge University Press.

Brown, R. (1965). *Social psychology*. London: Collier-Macmillan.

Goffman, E. (1959). *The presentation of self in everyday life*. Garden City, NY: Anchor Books.

Holmes, J. (1990). Apologies in New Zealand English. *Language in Society, 19*(2), 155-199.

Leech, G. N. (1983). *Principles of pragmatics*. London ; New York: Longman.

Wolfson, N. (1988). The bulge: A theory of speech behaviour and social distance. In J. Fine
(Ed.), *Second language discourse: A textbook of current research* (pp. 21-38). Norwood N.J.: Ablex