

# Face and Address Term in Cross Cultural Classroom Communication

<sup>1</sup>Titik Ceriyani Miswaty, <sup>2</sup>Syamsurrijal Syamsurrijal, <sup>3</sup>M. Zaki Pahrul Hadi,

<sup>4</sup>Taufik Suadiyatno

<sup>1,2,3</sup>Universitas Bumigora Mataram, Indonesia

<sup>4</sup>Universitas Mandalika Mataram, Indonesia

## Abstract

This article focused on the usage of address term in saving and maintaining face in cross-cultural classroom. In order to gain the result of this research, this research occupied conversation analytic framework to explore classroom interaction. The data used is conversation during classroom interaction. There are 13 kinds of conversation collected in this research. In the data occurrences from Sasaknese and non-Sasaknese students, the non-Sasaknese students using "side" to refer "you" instead of using the word "you" in their native language. Furthermore, the use of the address term has proven to be able to save and protect the face of the interlocutor. although the results of data analysis show that students use address terms more as a way of respecting their teachers than teachers to students. but this does not reduce the politeness of the way the teacher talks to the students.

## Keywords;

face

address term

cross cultural communication.

## Ethical Lingua

Vol. 8, No.2, 2021

ISSN 2355-3448 (Print)

ISSN 2540-9190 (Online)

## Corresponding Email

**Titik Ceriyani Miswaty**

[titikceriyani@universitasbumigora.ac.id](mailto:titikceriyani@universitasbumigora.ac.id)

## Article's History

Submitted 22 November 2021

Revised 29 November 2021

Accepted 29 November 2021

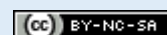
## DOI

10.30605/25409190.328

Copyright © 2021

The Author(s)

This article is licensed under  
CC BY-NC-SA 4.0 License



# Face and Address Term in Cross Cultural Classroom Communication

## Introduction

Relationships in the classroom come from a variety of origins, they are teachers and students. the teachers come from various ethnic groups in Indonesia, as well as the students in the class. no matter what the relationship in class is. classes have a relationship of equal importance. The first relationship is the relationship between the teacher and fellow teachers, the second relationship is the relationship between the teacher and the learner. Furthermore, the quality of interpersonal relationships level in their satisfaction in how they use language in classroom communication becomes the important thing in classroom communication and relation, including in the ability to use language in saving "face", as stated in Ray, Mara and Sehyung (2011;353) The quality of the relationship addresses the level of satisfaction that parties report based on their subjective experience. Learning takes place to a great extent when interacting with fellow students or the teacher (Katrin, 2012).

The two things explained above are interrelated; failure in communication in the classroom (this happens if the teachers and students can't communicate well, the language used is attacking "face" each other) will have implications not only on the success of the teaching and learning process but also on how the individual perceive the relationship. Consequently, related to the focus on teaching and learning goals, the teachers and students should maintain the communication during the class. The basic value of the school include respecting human rights, equality, democracy and cultural diversity (Tainio, 2010). Maintaining the cultural diversity during the process of teaching and learning is an important task for we all.

Communication and language used in the cross-culture classroom becomes important yet broader study that recently being a focus by many researchers, it is more likely a giant octopus which has many legs which can embrace all directions. However, this research focuses on the usage of address terms to maintain and save face in the cross-cultural classroom, as one of the "leg" in the intercultural pragmatics and classroom discourse analysis. Which face as stated in Ting-toomey (2017;1) is a multi-layered phenomenon, which has two level; surface and deep level. all human in daily communication constantly making conscious act in saving and maintaining face, as well as in classroom communication. While in term of classroom discourse analysis, this research is in the part communicative activity on cultural schemas. In which cross-cultural research should be carried out into people's conceptions of the different parameters of communicative activities (Spencer-Oatey, 2019).

This research analyses the classroom interaction between lecturer and students, especially in term of their cross-cultural communication in the usage of address term when talking to each other in order to maintain each other face. Such classroom relationship, with associated saving and maintaining face. There were two cross-cultural classroom which become the subject of this research. Furthermore, this research took data from the real two-way communication between teacher and students to see how both used address term to save and maintain face. The class was chosen randomly, where like most classes in Indonesia, this class consists of types of ethnic group in Indonesia. Such as Sasak, Bima, Sumbawa and Javaese. Sasaknese itself has so many different kind of dialect and language which also becomes the concern of this research. The subject in this research was first grade students and lecturer of information system class, in which the lecturer of this class is Sasaknese.

Furthermore, in conducting this research, the two-way communication recording and questionnaire were used as the data. Two-way communication recording were used as main data and the questionnaire as additional data. There were 7 class meetings and 25 conversation submitted in this research. Those data were analysed and displayed on this research.

## Face and Address term

The concern of this research is on how address term used in saving and maintaining face in cross-cultural classroom. As Indonesia has so many culture, it has so many different address term depend on the language which is used by the speaker. Address term as stated in Leech (1983) listed three vocatives as role of it in community. They are; to get attention, to identify addressees, and to establish or to maintain a social relationship between the speaker and the addressee(s). and the last role is related to the face.

Face itself has been discussed since the theory of Face came on surface on 1955. Goffman states that Face is identified as crucial matters in interaction (1967). In the case of classroom interaction, the relationship between students and the teacher, should be more than just the interaction during the class but also in the outside. This relation may involve facework and it may turn into both social and moral practice (Haugh, 2013). This relation must be embraced by students teacher as well as when they using their habit in using language (Anthony, Titik and Syamsurrijal, 2020)

Face theory originally taken from Goffman (1955) which is developed into Facework-theory. Facework is divided into 3 basic types namely; avoidance process, corrective process and the aggressive use of facework (Goffman in (Sorlin, 2017). In its development, the theory of Facework was developed by Brown and Levinson. Face is defined as the public self-image that every member wants to claim for himself (Feng and Hairon, 2015). In other words, this concept emphasizes on the individual focus. Furthermore, Brown and Levinson put two fundamental concepts of face which they claim applicable to people all over the world. These fundamental concepts of face namely positive and negative face. Negative face is thus the want of every speaker that his actions be unimpeded by others while positive face is the want of every speaker which his wants be desirable to at least some others (Sorlin, 2017).

Therefore, face is divided elements into more specifics such autonomy face (the claim for independence), fellowship face (the claim to be regarded as a worthy friend/colleague), and competence face (the claim to be regarded as capable and successful) (Lim & Ahn, 2016). Quality face in which this kind of face is related to the concept of self-enhancement (Spencer-Oatey et al., 2019).

Moreover, there are three points in concepts of face namely the important of individual, relational and situational factors. From those concepts (Ting-Toomey, 2017) identified more about the categorization of face, such as; autonomy face, status face, competence face, inclusion/fellowship face, reliability face and morality face. Within individual and proposes further division about individual and social aspect; openness to change and self- enhancement (individual focus)-conservation and self-transcendence (social focus) (Steward et al., 2012).

As example, for some culture, the usage of "kamu" is considered can attack face of the interlocutor while for others it is still acceptable and polite. For example in Java Surabayanese, "kamu" is *madyo* word (polite word) that can be used to refers anybody. While in Sasaknese, "kamu" if it is used for someone older than the speaker, it can damage the face of the interlocutor.

## Method

Considering to the important of data in a research, a researcher is expected to choose certain techniques to find out the appropriate and objective data. Tagliamonte, (2006: 20) states that the fundamental approaches to variation analysis are participant observation and large-scale survey. Labov used these approaches in his early study of language variation in New York City and Martha's Vineyard. Participant observation is requiring the researchers integrate themselves within the community under the investigation (Tagliamonte, 2006: 20). Whereas, in the present study the researcher applies participant observation and interview methods in terms of collecting data.

Conversation analytic framework approach is used by researcher as the major method in collecting data of the study. The researcher decides to use this method because in present study she would like to investigate how language used in the real situation. The researchers assumed by using this method they can get the authentic

and objective data. The rich natural data that can be collected may give her incredible insight to answer the research questions of the study.

One of the researchers involved in this research is the lecturer of the class taken. This method was chosen is based on the consideration that When the subjects have a good relation with the researcher, then they are not aware that they are being observed. And there were 13 kinds of conversation taken as the focus of this research.

In investigating the subjects of this research who get involve in conversation with the participant, the researcher did not only watch them but also recorded the event using recording and note taking technique. Thus, the researcher tends to bring audio recorder (in mobile phone) and written devices. The researcher recorded as many as possible of the conversation between the subjects and buyers in certain situation using the audio recorder. The researcher realises that they cannot record all every conversation in any situation, therefore they also uses note taking technique to record any information that are supposed to be relevant data. Note taking technique is also used to mention the setting of conversation, intonation and reaction of both subject and buyer when they interact. Apart from participant observation, the researcher also distributed the questioner in collecting data.

## Results

As stated in Leech (1983) that address term is used as a means to show politeness, so this research examines the usage of politeness strategies based on the usage of address terms. The data displayed in this part divided into 2 part; 1) data of address term used by Sasaknese and 2) data of address term used by non Sasaknese. For data 1) it was found that several groups used similar address terms. Therefore, in this research, these groups were named with groups A, B and C. The table below shows the use of address terms based on its groups.

Group A;

Form of address	Sasak	Examples	English
Royalty or nobility	Kak Tuan		Brother/sister (hajj)
Religion tittle	Tuan Guru		
Kindship usage	Mamiq		Father
	Inaq		Mother
	Mbok blik		Sister
	bapuq		Grandparent
Nickname	All name of person		
Pronoun	Sida		You (honorofics)
	Dik		You
	Aku		I/me
	Dia		
	Mereka		

Group B;

Form of address	Sasak	Examples	English
Royalty or nobility	Kak Tuan		Brother/sister (hajj)
Religion tittle	Tuan Guru		
Kindship usage	Mamiq		Father
	Inaq		Mother
	kakak		Sister
	papuq		Grandparent
Nickname	All names of person		
Pronoun	Pelinggih/pelungguh		You (honorofics)
	side		You
	Aku		I/me
	iyē		
	Mereka		

Group C;

Form of address	Sasak	Examples	English
Royalty or nobility	Kak Tuan		Brother/sister (hajj)
Religion title	Tuan Guru		Honorific term for hajj
Kindship usage	Mamiq/bapak		Father
	Inaq/mamak		Mother
	kakak		Sister
	papug/ninik		Grandparent
Nickname	All kind name of person		
Pronoun	Side		You (honorifics)
	Enta/mek/bi		You
	Aku/tiang		I/me
	ie		
	Mereka		

For data 2) the usage of address term of non Sasaknese

Form of address	Non Sasak	Examples	English
Royalty or nobility	kakak		Brother/sister (hajj)
Religion title	Tuan Guru		Honorific term for hajj
Kindship usage	Bapak/pak		Father
	Ibu/Bu		Mother
	Mbak/kak		Sister
	Nenek/Kakek		Grandparent
Nickname	All name of person		
Pronoun	Sampean (for Javanese), ita (Bimanese)		You (honorifics)
	Kamu/Side		You
	Aku/saya		I/me
	dia		
	Mereka		

The data above shows several groups of address terms used by students and teachers in the classroom communication. from the data collected, the data group 1) still uses the address term as they use it in their own community. that is, the habits they have when they are still in their community are also applied when they are in a class which in this case consists of various cultures. for example, in group A, they still use the word *sida/dik* /Pak when referring to you, group B uses *side/Pak* and group C uses *enta/mek/bi/pak* to refer you.

While for the non-Sasaknese group, as seen in the table above, for the Javanese they sometimes still use the word *sampean* when speaking in class but are more often heard using the word *side*. as well as the Bimanese and Sumbawane, they tend to adapt by using the *side* rather than using the word "you".

Furthermore, For professional address terms, students use a very common address term. They use gender term (pak/bu) at the beginning and then continued by job title or the name of the person itself. From the data, it was found that students used both types of address terms, sir and side/sida. both Sasaknese and non-Sasaknese groups.

In contrast to the use of the word "you", which was found that almost all students used the Sasak language with their respective regional references, the word "I" was used more often than the word "*tiang*". It was also found that to further refine the language, students actually chose to say "I" by using their own name. for example; "*Dini nanti ke ruangan bapak, boleh?*" the word *Dini* in the example shows how students use their name instead of using "saya" or "*tiang*".

To see the frequencies of the usage of address terms to save and maintain face, this research has done pre-coding and coding steps as stated in the previous chapter. There were 13 kinds of conversations found and those conversations were grouped into two kinds; intensifier and softener.

Intensifier							Softener						
Greeting	Thanking	Intimacy	Obedience	Congratulating	Praising	Apology	Question	Request	Suggestion	Chastisement	Rejection	Disagreement	
40%	70%	80%	90%	40%	75%	90%	30%	60%	65%	40%	80%	70%	

From the table above, it can be seen that in the intensifier group, conversations in the form of greetings and congratulations use the least number of address terms. there are 60% of students choose not to use the address term in the two types of conversation. while in obedience and apology conversations, only 10% of the number of students did not use the address term. There are 75% students used address term in praising, 80% in showing intimacy, 70% in thanking and 75% in praising. While in the softener group, questions become the lowest number of address term, followed by chastisement in 40%, suggestion 65%, request 60%, disagreement 70% and rejection 80%.

Furthermore, to determine the level of advances in order to find the purpose of this study, an assessment of the level of advances was used, this measurement using the Cupach and Carson's (2002) politeness scale. This measurement involves 10 items that relate to the level of positive facial attacks and 4 items that measure negative faces.

Variables	Mean	SD	1	2
Lecturer to students				
Subjective positive save face	3,44	1,35	(90)	
Subjective negative save face	4,15	1,20	50	(75)
Students to lecturer				
Subjective positive save face	4,40	1,70	78	(80)
Subjective negative save face	4,35	1,70	70	

From the table above, it can be seen the comparison between the use of address terms by teachers to students and students to teachers. In the use of address terms to save and maintain a positive face by teachers to students, the mean indicates (3.44) where the number is lower than the language used by students to the teacher, which is equal to the mean (4.40) and SD (1, 35) on the use of address terms by teachers to students and SD (1,70) on the use of address terms by students to teachers. While the use of the address term to maintain and save negative face, the teacher to the student shows a number (mean 4.15 D 1.40) and students to the teacher (mean 4.35 D 1.70).

## Conclusion

To create good and efficient communication in the classroom, everyone, both teachers and students must follow certain rules of interaction. the teacher in this case as a model that is imitated by students, needs to have the same sense in using language in saving and defending students' faces. therefore, in linguistics, these rules are referred to as standard and are used by all cultures in the world, these rules are politeness. one that is a small part in the use of language is the use of the address term, the use of this address term varies in each culture.

From the results of this study, it was found that in cross-cultural classes, some students from minority cultural groups used the address term to refer the interlocutor to the address term of the majority language in the class, for example in the use of the word "side"

Furthermore, the use of the address term has proven to be able to save and protect the face of the interlocutor. although the results of data analysis show that students use address terms more as a way of respecting their teachers than teachers to students. but this does not reduce the politeness of the way the teacher talks to the students.

## References

- Anggrawan, Titik, Syamsurijjal, 2020. "Sasaknese Impoliteness/Politenes; Their Perception based in social status and gender" *PalArch Journal of Archaeology of Egypt/Egyptology*.18 (8); 130-145.
- Feng, Hairong. 2015. "Politeness Theory , Cultural Approaches." *The International Encyclopedia of Language and Social Interaction* 1(1):1–11.
- Goffman, Erving. 1955. "On Face-Work: An analysis of ritual elements in social interaction, Psychiatry": *Journal of Interpersonal Relations* 18 (3); 3–231 [reprinted in *Interaction Ritual*, pp. 5–46].
- Goffman, E. 1967. "*Interaction Ritual: Essay in Face to Face Behavior*". New York: Anchor Books.
- Haugh, Michael. 2013. "Im / Politeness , Social Practice and the Participation Order." *Journal of Pragmatics* 58:52–72.
- Katrin Strobelberger, 2012. Classroom discourse in EFL teaching: A cross-cultural perspective.
- Leech, Geoffrey. 1983. *Principles of pragmatics*. London: Longman.
- Lim, Tae-Seop (1994). *Facework and interpersonal relationships*. Ting-Toomey, Stella, ed. *The Challenge of Facework: Cross-Cultural and Interpersonal Issues*. Albany, NY: State University of New York Press, 209–229.
- Liisa Tainio. 2010. "Gendered address term in reproach sequences in classroom interaction." *Linguistics and education journal* 22(4):330-347.
- Ray, Mara and Sehyung David. 2011. "Cross-cultural difference in reaction to facework during service failure." *Negotiation and conflict management reseach* 4(4):352-380.
- Sorlin, Sandrine. 2017. "The Pragmatics of Manipulation: Exploiting Im/Politeness Theories." *Journal of Pragmatics* 121:132–146
- Spencer-Oatey. 2019. "Culture, Context and Concern about Face: Synergistic Insights Form Pragmatics and Social Psychology." *Journal of Language and Social Psychology* :1-18.
- Stewart, Miranda, 2008. *Protecting speaker's face in impolite exchanges: the negotiation of face-wants in workplace interaction*. J. Polit. Res. 4, 31—54.
- Tagliamonte, Sali A.. 2006. *Analysing Sociolinguistic Variation*. Cambridge: Cambridge University Press.
- Ting-Toomey. 2017. "Facework and Face Negotiation Theory." *The International Encyclopedia of Intercultural Communication* :1-5.