

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter comprises the theories and earlier study related to the problem that is formulated by the writer. Here, she divides this chapter into two main parts. The first part is the related theories, which consist of; firstly, the concept of gratitude as part of speech acts; secondly, concept of strategies used in expressing gratitude proposed by Haverkate (1984) which becomes the major theory; thirdly, concept of ethnicity; and finally, concept of gender differences in thanking. The second part is the related study which consists of the study done by Einsenstein and Bodman (1986).

2.1. Related Theories

In this theoretical framework, the writer used some theories that are related to the analysis of her study.

2.1.1. Gratitude Expression

Speech acts are characteristics of spoken language (Aijmer 1996: 5). When people are involved in face-to-face interactions, several kinds of these acts such as complimenting, requesting, disagreeing, and expressing gratitude will occur. These discursal expressions or conversational routines are frequent in spoken language. If they are analysed semantically in terms of the situation they are used, they can be grouped into several classes. One group consists of formulaic speech acts such as thanking, apologizing, complementing, which serve as automatic responses to recurrent features of the communication situation. The second group of routines is characterized by their discourse organizing functions rather than by their association with the social context. The third group consists of routines which express the speaker's attitudes or emotions.

As thanking is considered a formulaic routine, functionally, *thank you/thanks* can be analysed on the speech act level, as a politeness marker and as an element which organizes discourse. When it is analyzed as a politeness marker, the politeness of thanking is looked from the point of maximizing politeness or using positive politeness. In this case, the use of thanking can be achieved by combining it with intensifying adverbs such as *very much* or *very much indeed* or using repetition. When it is analyzed as an element organizing discourse, thanking can be analyzed as an element in closing the conversation, in telephone

closings, in accepting an offer, or in making the hearer feels good when an offer is rejected using the expression *no thanks*. In addition, thanking also can be analyzed as an illocutionary force-indicating device through its definition proposed by Searle. Moreover, there are types of object of gratitude, which are required when someone wants to express gratitude. These last two factors are presented below.

2.1.2. Searle's Definition of Gratitude (1969)

In Searle's analysis of thanking, it reflects the fact that the illocutionary point of the verbs in this class is to express an attitude and that they are factual. It is considered that way because *thank* is expressive. Consequently, it has some following features:

- a. factivity; that is the truth of the state of affairs presupposed by the speaker to be true.
- b. a psychological state; which is an expression of psychological state.
- c. the propositional content; that is an expression of some property from the hearer or speaker.

From the features above, the definition of gratitude expression is an illocutionary act performed by the speaker based on the past act performed by the hearer. This past act benefits the speakers, and the speaker believes it to have benefited him or her. The speaker feels grateful or appreciative, and makes statement that counts as an expression of appreciation. This definition is based on the set of rules that Searle proposed. The illustrations from the expressions *thank you (for)* as an example are that firstly, its propositional content rule shows that A done past act

to H (the hearer); secondly, its preparatory rule is that A benefits S (the speaker) and S believes A benefits S; thirdly, its sincerity rule is that S feels grateful or appreciative for A; and finally, its essential rule it counts as an expression of gratitude or appreciation. The writer intends to put this concept because this definition helps the writer in making the situations of the interactions of the students that will be used to get the data later. In this case, the writer is easier to know what kind of gratitude expressions that are investigated.

2.1.3. Strategies of Thanking

When someone expresses gratitude, he is regarded as applying one or more strategies of thanking. This idea is proposed by Haverkate, who suggested that the strategies of thanking is the realization of speech acts (Aijmer 1996: 35). According to him, there are eight (8) strategies of thanking, which can be classified with regard to directness or indirectness used and the degree of emotionality involved. They are:

1. Thanking somebody explicitly

It is one of the most direct strategies, and sometimes combined with other strategies.

Examples: *thank you, thanks*

2. Expressing gratitude

It is also the most direct strategy.

Example: *I'm grateful*

3. Expressing appreciation of the addressee

It does not express gratitude directly (it is indirectly), however, it refers to the felicity conditions or rules for thanking. The person who has received a favour feels grateful and expresses his appreciation of the benefactor.

Examples: *that's kind of you, that's nice (of you)*

4. Expressing appreciation of the act

It is also indirect strategy and refers to the rules for thanking. The person who has received a favour feels grateful and expresses his appreciation of the act itself.

Examples: *that's lovely, it's appreciated*

5. Acknowledging a debt of gratitude

It is a non-emotional and direct strategy. Here, the recipient of a favour realizes the existence of a debt and feels that she or he has to thanking as a reply. It is sometimes found in writing and in some situations such as thanking one's teacher or family in the preface of academic works.

Example: *I owe a debt of gratitude to...*

6. Stressing one's gratitude

It involves the performative verb (*I/hereby/ thank you for...*) and it can be reinforced by stressing the speaker's wish or obligation to express his gratitude.

Examples: *I must thank you, I would like to thank you*

7. Expressing emotion

It is literally an expression of surprise and is associated with a high degree of emotionality.

Example: *oh (thank you)*

8. Commenting on one's own role by suppressing one's own importance (self-denigration)

It is indirect and non-emotional strategy. In addition, it is only found in writing and always with other strategies.

Examples: *I'm so careless, I am an ingrate*

Knowing all these strategies are important for the writer since they are used as main references in her analysis about strategies that students used when they express gratitude.

2.1.4. Ethnicity

According to Holmes (1992: 285), linguistic politeness is culturally bound. In this case, people who have different cultural background have different

thinking about what is polite or not based on their culture. In one community, there are many people with different ethnic background and also different ways of speaking to one another. They have different choices of language that are available for communication. These choices make them differ to one another. In this case, they try to signal their ethnicity by the form of language they choose to use. That is why it is stated that ethnicity is one of the important factors influencing linguistic variation. From these explanations, it can be viewed that language and ethnicity is naturally linked in speech community's lives (Fishman 1989: 20)

When people use distinct speech due to their ethnic backgrounds, it indicates a social marker to other people with different ethnic backgrounds, and it also indicates solidarity to group members (Conklin and Lourie 1983: 129). In this case, on the one hand, when someone uses different choices of linguistic form in talking to other person with different ethnic backgrounds, it means that the person wants to indicate that s/he belongs to one particular ethnic group. On the other hand, when s/he talks to other person from the same ethnicity, it indicates that she wants to show his or her solidarity to the group members. Here, for example in New York city, the indicator of ethnic identity is vowel pronunciation. The pronunciation of the use of English can mark in what group of people a person belongs to. In Boston, too, the three large working-class ethnic groups—Irish, Italians, and Jews—differentiated themselves from each other by the vowel heights as a sociolinguistic marker. In addition, it is said that certain ways of expressing humour can be used as an indication of ethnicity. Punning, for

instance, is considered a very clever form of humour among some groups and scorned as low humour in others. Subtler forms of humour may entirely escape the notice of ethnic outsiders. They may not understand why a certain thing is being said at all or fail to understand that a statement is intended to mean something other than its literal interpretation. Irony—saying the exact opposite of what is meant—is frequently employed by British Americans. Meanwhile, one form of humour important among black Americans is signifying, making a point by indirect reference. The criticism, as the actual point of the remark, is never mentioned, only alluded to in a way that makes it unmistakable. By knowing these theories of ethnicity, the writer wants to know whether ethnicity of the students really affects the way they express gratitude differently.

2.1.5. Gender Differences in Thanking

The way people express gratitude differently can also be influenced by the sex of the speaker. It is widely believed that in spoken interaction, one of the things we do when we speak is to identify ourselves as males or females (Coates 1996: 161). Since our childhood and adolescence, we learn linguistic behaviour appropriate to our sex, and this becomes part of our identity. Therefore, it is said that speech is an act of identity. According to Coates (1996), the difference between men and women is shown from the use of politeness markers such as *thank you/thanks* and *please*. It is said that women use it more than men do. This idea is also supported by Brown and Levinson who said that the use of standard language by women is a tool for maintaining face in interactions in which the

women is powerless. Besides the differences, there is also a similarity. According to Holmes (1992: 167), women and men in Western community do not use completely different forms, but they use different frequency of the same forms. In this case, each sex prefers to use one kind of (or more) strategy(ies) of thanking.

The differences between male and female due to their speech have also been found in many studies. One of the studies about gender differences in speech have been done by Grief and Gleason (1980). According to the two linguists, parents treated girls and boys similarly, but provided different models: the mothers used far more polite speech than the fathers. The mothers were more likely to say "thank you" to the assistant when their child was given a gift than the fathers were (Coates 1996: 130). The study of sex differences in expressing gratitude has been done in Western community and the result is that women are likely to say "*thank you*" more often than men are. In this case, the finding can be used to find out what sex expresses gratitude the most in our community.

2.2. Related Study

The study about expressing gratitude was done in Western community by Einsenstein and Bodman (1986). They compared the ability of native speakers and non-native speakers who lived in United States. Here, first of all, they spread written questionnaires (Discourse Completion Test) which consisted of 14 role-plays to 56 people with native-English speaking ability who were born and raised in US, from 12 to 82 years old of age. Their findings were:

- When the native speakers regularly expressed speech acts sets, the expressions ranged from two functions (expressing surprise + thanking) to five functions (thanking + expressing pleasure + complimenting + expressing desire to continue the relationship or repay the favour).
- Greater emotion often resulted in lengthier speech act sets except when they thank their boss.
- Native speakers were remarkably consistent in their choice of language when expressing gratitude.

Secondly, they spread the questionnaires to 67 non-native speakers who were in advanced-level ESL classes at four-year private college, and a two-year community college. They represented 15 language backgrounds, and the largest groups were Chinese, Korean, Japanese, Russian, and Spanish. Their findings were:

- The non-native speakers made the largest number of 'no response' in the topic of farewell party, the largest number of 'not acceptable' in lunch, 'problematic' in lunch, 'acceptable' in dinner, and the largest number of 'perfect' expression when someone lend the speakers \$5.00.
- However, they had extensive syntactic and lexical errors, and they also had problem with intensifiers, tense, word order, misused idiom, and choice of words.

- Here, Eisenstein and Bodman found that advanced non-native English speakers had difficulty in expressing gratitude in the target language. Here, they assumed that the socio-cultural aspect created the more serious misunderstanding which make them not able to express gratitude adequately.

From the study above, the writer learns that socio-cultural aspect can influence the way someone expresses gratitude. Here, the writer can also pay attention to the gratitude expressions produced by the students of different ethnic groups whether the different ethnicity influences the way they use strategies of expressing gratitude.