

**THE SHIFT POLITENESS STRATEGIES IN THE INDONESIAN TRANSLATION OF
FRENCH TEXTS**

Sajarwa

Faculty of Cultural Sciences
Universitas Gadjah Mada, Yogyakarta, Indonesia
sajarwa@ugm.ac.id

ABSTRACT

Translation is a transfer of messages (meaning) from source language texts into target language texts. This transfer is always influenced by the culture of both the source language and the target language. Languages that are parts of culture influence their speakers, which include translators, in selecting and using politeness strategies. A French text and its Indonesian translation can represent the use of different politeness strategies between French and Indonesian speakers. This study shows that in performing both positive and negative politeness French speakers use tenses, modes, and pronouns in their strategies while Indonesian speakers use certain diction and pronouns.

Keywords: translation, politeness, tenses, modes, diction, pronouns

Background

When someone translate a text, he is not only shifting the message but also the culture. The process of transferring messages from the source language is influenced by the culture of the translator, which is reflected in the way he understands, assumes, and expresses the message through the language he uses. The transfer of messages in the translation process is always characterized by cultural differences of source language and target language (Hoed, 2006). A source text (ST) is influenced by a number of factors, among others are, the authors, the norms that apply in the source language, the culture that underlie the ST, and the issues discussed. In terms of the target text (TT) factors that affect are the prospective readers, the norms that apply in the target language, the culture that underlie, and the translators themselves (Newmark, 1988). Due to the strong cultural influence in translation so it is understandable that there is a notion that culture is a translation unit, it is not a word, phrase, clause, sentence, paragraph or text (Bassnett, 2002). These cultural differences are directly going to put a translator on a dilemmatic position. On one hand, he must transfer the messages from source language into target language accurately. On the other hand, and in many cases, he must find certain synonyms which do not exist in the target language. As a result, the issues of linguistic and cultural untranslatability can not be avoided; one of which is the translation of politeness forms. Thus, it is required certain strategies to translate such forms. Polite speech is a speech that is based on the consideration of hearers' feelings so they will not be offended or threatened (Brown & Levinson, 1997: 132). Politeness strategy is a speaker strategy to make his action not to cause the feeling of offense or face-threatening acts. Politeness is required if there is a potential threatening speech acts (face threatening act, FTA) then politeness is the basis to protect the face (face saving act). Face (figurative sense) symbolizes self-image, which is as a rational person. There are two types of faces, that are the positive and negative faces. Positive face refers to one's self-esteem that everything to do with him is ratified (if not, one can lose face). Negative face refers to one's freedom to act (if prevented, one can lose face). Positive face politeness refers to speech strategies that emphasize closeness, intimacy, good relations between

speaker-hearer; as for negative face politeness refers to speech strategies that indicate social distance between speaker-hearer. Brown and Levinson give the following examples.

- a. How about letting me use your pen?
- b. Could you lend me a pen?

Sentence (a) applies positive politeness strategy by using informal speech (decrease social distance) and sentence (b) applies negative politeness strategies by using formal speech (keep social distance). Three social factors that affect face-threatening is as follows:

1. P (power) is the level of power held by the speaker toward the hearer.
2. D (distance) is the distance of interpersonal relationships between the speaker and the hearer.
3. R (x) or ranking of imposition is the imposition level of a certain utterance (Brown and Levinson, 1997: 74).

Positive politeness has 3 strategies when both speaker-hearer express common ground, cooperation, and fulfil the hearer's desire. Common ground: showing similarities, pay attention to the interest and purpose for the hearer, and making some jokes. Cooperation: offers the hearer's desire. Fulfilling the hearer's desire: give him something (goods, sympathy, understanding, cooperation). Negative politeness is elaborated into five strategies, namely (i) be indirect, (ii) not to assume what the hearer wants (for example by using a 'hedge'), (iii) do not force the hearer (for example by giving options), (iv) does not show aversion, avoid pronouns I and you, (v) to provide compensation for example if speakers felt indebted otherwise the hearer is not stated as indebted (Gunarwan, 2007: 101-106).

This study is about an analysis on discourse and translation. So, this analysis requires data which are empirical and authentic, such ST and TT (Williams and Chesterman, 2002: 90). The data are in a form of novels. One is a novel in French as the source text and another one is a translated novel in Indonesian as the target text. A novel is regarded as a medium of language communication for the text contained in a novel communicate the story through language. Text in a novel can be assessed as an act of language. (Hoed, 2006: 7-8). The method of this analysis is initiated by doing a thorough data recording both from ST and TT. After that, data from ST are sorted out based on the type of tool used to express politeness. This stage of analysis is then referred as discourse analysis. Then it is followed by translation analysis. Translation analysis is done by grouping the above results by comparing data from ST and TT. Therefore, the purpose of this translation analysis is to look for patterns (regularities) of ST and TT (Bassnett, 2002).

Analysis

In data (1) French uses *votre Majesté* "Your Majesty", which originates from *votre* (from *vous* "you") which express social distance and respect, while *majesté* "majesty" is a command from a person who has very high position or based on Gadet (2003) that word comes under *langue soutenue*. *Langue soutenue* is a form of high-level language. This language level is generally used by the upper class society and intellectuals. In Indonesia translation this phrase is translated into *Tuan* which also shows high position and the usage of the word "majesty" which is only used for people with high position.

Thus, both French and Indonesian use the same strategy. However, in the next speech, different strategies are applied. French use object pronoun *me* 'I' while Indonesian uses pronoun *hamba*

which means humbling one self. This shows that French uses the strategy of placing a second person in a high position while in Indonesian in addition to using the strategy of placing a second person in a high position (to maximize others) is also putting ones self at a low position (to minimize one self) or positive politeness.

- (1) Si **votre Majesté** désirait être obéie ponctuellement, elle pourrait **me** donner un ordre raisonnable. Elle pourrait m'ordonner, par exemple, de partir avant une minute... (Petit Prince, 46)
 Jika **Tuan** menghendaki titahnya diindahkan, beri **hamba** perintah yang masuk akal, misalnya pergi dalam waktu semenit.. (Pangeran Kecil, 40)
 (If **your Majesty** wishes to be promptly obeyed, give **me** a reasonable order for example, to leave for a minute ... (Little Prince))

However, the use of pronoun *vous* 'you' that place the second-person pronoun in a higher position is applied to flirt. As seen in the data (2) below, Emma is flirting with Homais. In the Indonesian translation, the act of flirting is not on pronouns *anda*. The use of the pronoun *anda*, instead will build a distance between speaker and hearer. Selection of second- person pronoun as an indicator of politeness had occurred since the Middle Ages to the present (Brown, 1960: 255). In addition, the speaker (Emma) and the hearer (Homais) are in the same position. In other words, both speakers have common ground (common ground) or with positive politeness (Brown & Levinson, 1997)

- (2) Emma : Et quelle musique préférez-**vous**?
 Homais : Oh, la musique allemande, celle qui porte à rêver.
 Emma : Connaissez-vous les Italiens?
 Homais : Pas encore; mais je les verrai l'année prochaine quand j'irai habiter paris, pour finir mon droit. (MB, 123)
 Emma : Dan musik apa yang **anda** sukai?
 Homais : Oh, musik Jerman, musik yang membuat orang melamun.
 Emma : Anda kenal komponis-komponis Itali?
 Homais : Belum, tetapi tahun yang akan datang mereka dapat saya dengar apabila saya menetap di Paris untuk menyelesaikan studi hukum saya. (NB, 100)
 (Emma : And what kind of music do **you** like?
 Homais : Oh, German music, Oh, musik Jerman, music that makes people daydream.
 Emma : Do you know Italian composers?
 Homais : Not yet, but next year I will be able to hear them if I stay in Paris for the completion of my law school.)

In the dialog below, Robinson (as a ship passenger) put the position of *le capitaine* (the ship's captain) at a higher position so pronoun *vous* 'you' is applied. However, the ship's captain responds by putting both of them the same position (common ground) by using the pronoun *on*. On the other hand, the ship captain statement can also be considered as a general statement because it applies to all people or with negative politeness. In French, pronoun *on* is used (i) to put participants of a speech at the same position, (ii) if the speaker wants to highlight the event and, or (iii) weaken the hearer. (Sajarwa, 2015: 193). As the Indonesian translation, pronoun *kita* is used.

- (3) a. Robinson : Ne croyez pas-vous que cette tempête va beaucoup retarder notre arrivée au Chili? Demanda-t-il au capitaine en battant les cartes.
 b. Le Capitaine : Quand on entreprend un voyage comme celui que vous faites, lu dit-il après avoir tiré une bouffée de sa pipe, on part quand on le veut mais on arrive quand Dieu le veut. (VVS, 10)
 a. Robinson : Menurut pendapat anda, apakah angin ribut ini akan memperlambat kedatangan kita di Chili? Tanyannya kepada kapten kapal sambil mengocok kartu.

(In your opinion, will this hurricane slow our arrival in Chile? He asked the captain while he is shuffling the cards.)

- b. Kapten kapal : Jika kita melakukan perjalanan seperti yang anda lakukan ini,” katanya setelah mengembuskan asap, “kita berangkat sesuai dengan keinginan kita, namun tibanya tergantung sepenuhnya kepada perkenan Tuhan.

(Ship’s captain: If we travel as much as you do, " he said after blowing smoke, "We set off as we wish, but our arrival depends entirely on God’s will.”)

In the data below, to indicate politeness French speakers, beside using honorifics *cher Monsiur* 'Master', they also use *futur intérieur* (future tense), namely *aurez bonté* “have kindness”. In the Indonesian translation, *futur intérieur* is reflected by honorifics statement of *sudikah kiranya*.

- (4) Mon cher Monsiur, aurez-vous l’extrême bonté de me suivre?

Sudikah kiranya Tuan ikut denganku?

(My dear Sir, would you mind following me?)

In addition to tense aspects, to express politeness, French speakers also use subjunctive mode. As seen in the data below, usually, a cover letter uses verbs with subjunctive mode *veuillez accepter* 'please be willing to accept'. As in Indonesian translation, this kind of subjunctive mode is not visible and is replaced by honorifics statement *mohon berkenan*.

- (5) **Veillez accepter**, chère Madame, l’expression de mes sentiments les plus amicaux.

‘**Mohon Ibu berkenan** menerima salam saya’

(Madam, **please be willing to accept** my sincere regards.)

Conclusion

From the above analysis, it can be concluded that to express politeness in French, it uses the strategy of placing the hearer in a higher position or prioritize others while in Indonesian translation, beside optimizing others it is also minimizing one self. The next politeness strategy is common ground, which is whenever the speaker and the listener have similarities in certain aspects. For this point, French uses generic pronouns *on* while Indonesian uses pronoun *kita*. The other politeness strategies in French are the *futur intérieur* and subjunctive mode while in Indonesian are the application of honorifics word selection strategy. The data presented above show that French and Indonesian have the same politeness strategy to show respect to others (hearers). This strategy is the use of certain pronouns and honorifics. However, Indonesian speakers also minimize themselves when using politeness strategy, while French do not do this. In addition, speakers of both languages use common ground strategy when performing politeness.

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