LINGUISTIC POLITENESS IN ONLINE COMMUNICATION

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PREFACE

Politeness is a big theme in the studies of pragmatics. It has been discussed for the last seventy years and yet certain depth can still be added into the body of works. This book is written to connect the classical theories of politeness and the practical applications of politeness in the digital age. Today, we are faced with two kinds of interactions due to technological advancements: face-to-face interaction and cyber interaction. Both interactions seem to use the same mechanism of semantics and pragmatics. However, in reality, they have gaps.

With this in mind, I feel the urge to make those gaps explicit. Those discrepancies between face-to-face and cyber interaction may not be intuitive. Even in some cases, they are counter-intuitive. We, human beings, have been utilizing face-to-face interaction for at least forty thousand years, yet in the last twenty years, cyber communication has been infiltrating our life. The infiltration started with small and limited application like email and short messages but now the infiltration has been securing some hours of our daily communications among human beings. Humans from all ages plunge in the arena of cyber communication. We may have had the assumption of face-to-face interaction politeness principles and features transferred to its cyber counterpart and vice versa. Some of those politeness principles and features work well in both worlds. Those are human-made principles and used in the human world anyway. However, it is so often some principles, which work well in a medium, fail to convert comfortably in the other medium.

The chapters in this book are organized based on the need to connect between the available theories of politeness and modern applications of politeness in the cyber world. Most of the politeness theories were established in periods where cyber interaction was not existent. It is safe to assume that most of those works are based on face-to-face interaction. Based on that fact, almost all politeness theories can be called classic. Establishing a general understanding of politeness based on prominent classic politeness theories is the goal of chapter one of this book.

Chapter two focuses on the difference between face-to-face communication and cyber communication. Based on the available studies, I attempt to establish the linguistic and non-linguistic markers of online

interaction and offline interactions. Those markers are very important to explain the nature of both types of interactions. By identifying and elaborating the markers, I develop an early attempt to generate politeness principles in cyber communication.

Chapter three to five revolve around the findings from the field studies. Chapter three covers the most asynchronous online communication: emails. In this chapter, politeness in email interaction is dissected with care based on the current studies. Chapter four is about politeness in social media. Although social media is as asynchronous as emails but social media involves a high level of multimodality. Besides, emails are private and social media justify its names by being public. The difference between private communication and communication has been long sought and established. Chapter five reviews the politeness in synchronous online communication such as ones in chatting apps.

Chapter 6 is a closing chapter consisting of the direction of future research in online politeness and academic prediction of the future of human online interaction. In the closing chapter, I review the viable courses of online human interaction based on the current trends and future trajectory of human technology.

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CHAPTER 1
LINGUISTIC POLITENESS

In the preface of this book, I used the term politeness without any additional attribute. In the title of this book and the title of this chapter, I use the term politeness with an additional adjective: *linguistic*. The different usage is on purpose. For language teachers and language researchers, politeness always means linguistic politeness. However, there is always a possibility for readers of other fields might think that politeness can be any acts, verbal or non-verbal, representing good manners. In that sense, common people tend to identify politeness as the juxtaposition of rudeness. To erase this confusion and ambiguity, I use the term linguistic politeness for the title of chapter one. The other chapters of this book assume that the politeness discussed is always the linguistic one.

Linguistic politeness, or politeness for short, in this work is strictly based on verbal politeness. Like in any other studies in linguistics, verbal politeness has its derivative called written politeness. Both the parent and the derivative are classified into linguistic politeness. Non-verbal politeness such as "eating using the right utensils" or "chewing your food without any noise" is not covered by this book. To be specific, politeness does not include all human acts contradicting rudeness. Linguistic politeness is restricted to verbal production of human interaction and indicating more than just good manners.

When humans use language, it is not only about transferring information but most of the time it also transfers trust. Transferring information and transferring trust happen at the same time because information will be well received if our counterpart trusts us. While we are exchanging information with our partner in communication, we are building rapport using the language we use and we are monitoring the language used by our partner. Linguistic politeness is one way for a human to perform rapport management (Spencer-Oatey, 2008). Judging other

human being has been a continuous cognitive effort, which cannot be avoided. Language is a piece of facts used by the human being to judge other people's intention.

What people assume about our intention and what we assume about other people intention cannot be correct all the time. That is the reason why politeness is needed as a failsafe. Words and ideas are exchanged continuously in a conversation or interaction. Along the way of the interaction, there is an inherent risk of conflict. Politeness is at place to reduce the potentials of communication-related conflicts (Lakoff, 1990).

Why are conflicts inherent in communication? Several explanations can be offered. The first explanation, to borrow the concept from Dawkins (2006), humans are naturally selfish: at the social level, at the individual level and even at a cellular level[1]. Most humans are putting their interest as their highest priority. When two people interact, both of them already have their loaded interests. These interests sometimes do not contradict with each other but other times they do. Thus, to make our interest accepted, we should put our effort to please the other party. Politeness is necessary to help us soften the request so that it will not sound too imposing, that may lead to objection or even rejection.

Let's take an example of politeness form. When someone says to us "your bag is nice", he has the risk of saying that his bag is not as nice as ours. By saying that, he may look 'weaker' because he wants something, which belongs to us. To complicate further, it comes the time where we have to respond to such compliment. We do not want to ignore the compliment completely because it would be rude for the person offering us the compliment. We also do not want to take all the credit because we will look arrogant. We may want to partially accept the compliment and throw back a compliment of the same level. Once we feel that he is sincere in complimenting our bag and we respond it back with similar compliment, we are building trust in our communication.

Trust is actually fragile and subtle resulting from the interaction between two parties. There is always "collaboration versus competition" dilemma in human interaction. In some ways, people realize that they have to collaborate with other human beings to achieve something better in life

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[1]. There is an extensive technical and biological explanation by Dawkins (1976) on how human genes are naturally selfish.

since it is impossible to do everything by our own hand. However, each corresponding party basically wants to claim an interaction victory in one way or another. In psychology, this phenomenon is called the endowment effect where people tend to retain his belonging rather than acquire another similar thing that has the same value.

This phenomenon can be observed on social media like Instagram or Facebook. The interaction between the owner of the wall and the visitors are sometimes involving some arguments. Each argument, no matter how trivial, is a device of the interlocutor to claim such victory. More often than not, some commenters team up with other commenters, or in another scenario, some commenters team up with the owner of the wall. Again, this is a case of "collaboration vs competition". So, instead of accepting the other party's argument, no matter how logical and true the argument may sound, people is more willing to retain their own arguments, despite the fact that they know the argument may sound weak or illogical.

Secondly, communication[2] involves heavy cognitive processes while it is progressing (Sperber and Wilson, 1986). In that sense, the speakers involved in the interaction need to continuously monitor information coming in and out of their system. This process can be exhaustive and information loss is not a rare occasion. The amount of information loss is a good predictor of the amount of trust lost, since, again, communication is also trying to convey trust, not only information. When one deliberaly does not communicate any information that he actually should have delivered, it means he purposefully creates misinformation that can lead to distrust even conflicts.

On both explanations, politeness serves an important role to mitigate or reduce conflicts. In the first "collaboration vs. competition" scenario, linguistic politeness can masquerade any intrusive intention to be accepted by other parties involved in communication. This masquerading is heavily part of the social convention so that politeness is an effective intention masking system. If a woman suddenly asks us "Do I look fat?" we will have to answer "No, not at all". Although our answer is not even remotely close to the truth, it is generally acceptable to 'lie' to save the social bond between both parties. If we reply that she is indeed looking fat,

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[2]. I use the term "communication" and "interaction" interchangeably. I understand that both terms may have semantic gaps.

most of the cases, she will be mad for giving her information that she may have been aware of it. In some cases, if her question is indeed demanding us to reply her honestly, let's say if she is a public figure or a model where size matters the most, telling her the truth is more helpful and will not create social tension.

The second scenario for "collaboration vs. competition" is when politeness can be a good cover for the information loss. In a very common situation that we cannot hear clearly what the other person say, we can save ourselves by saying, "Pardon me." The other person would repeat their words without feeling offended. Sometimes, a person is babbling about something for twenty minutes without pausing and it would be considered polite for us to say "what a good idea" and "excellent" without even understanding what he is talking about. If we honestly say that we could not understand anything on what he had been saying, the interlocutor might be offended and he would assume that we did not pay any close attention or even not interested in the talks.

Some experts believe that politeness is universal while some other experts say that politeness depends on the culture of the speakers. Whether politeness is universal or local is debatable but a meeting point can be created. Politeness is universal in the sense that all languages and all cultures have their unique mechanism of politeness. There is no language void of politeness features no matter how direct the language is. Politeness applies to all languages. However, different cultural assumption and bias may create different forms of politeness in each language.

For example, it is a form of politeness in the Javanese community in Indonesia to ask a stranger "Are you married?" yet it may be rude or violating privacy asking for the same thing in other cultures such Western countries. This phenomenon can be explained by seeing the commonview of the corresponding society. In Indonesia, married is perceived as an important topic to address when one reaches age of 25 for men and 20 for women. One is deemed settled down when he/she is married at the appropriate age. Aside from social status, marriage is also strongly related to family or children since Indonesian considers family as priority in their life. Thus, asking about marriage status will lead to other questions on family matters.

Francisco Yus (2011) asserts that politeness serves another function in society; it is to claim membership in a specific community. When one

knows how to insert politeness in his conversational interaction without making hard efforts to do so, he is recognized as a member of the community. If, in reality, he is not originally the member, he can be assumed to understand the culture of the community.

In the case of cyber interaction, how is the standard of politeness can be set and measured? Different people from different cultures can meet at the same wall or the same comment section where mostly they do not recognize each other in real life. Which culture becomes the anchor culture for politeness? What are the rules of the game?

What we can learn from this chapter so far is an introduction to linguistic politeness. Some of the concepts can be summarized as follows:

(1)   Linguistic politeness refers to verbal politeness.
(2)   Politeness is used primarily for building trust instead of transferring ideas.
(3)   Communication is prone to conflicts and politeness is a failsafe.
(4)   Politeness is a working social norm to be applied whenever necessary.
(5)   Politeness is cultural-dependent.

All of those five principles are only applicable when conflicts are to be avoided. In places and situations where conflicts are deemed necessary, then politeness can be violated or ignored. Interestingly, conflicts can emerge during the use of politeness as well when mutual understandings are not achieved between a speaker and a listener.

Those five principles of politeness are taken from some prominent politeness theories. I try to unify them in some principles, which may not be agreed by the individuals who came up with the theories. To trace back what concepts came from whom, the following section will review some of the most prominent politeness theories available in the fields of pragmatics.

POLITENESS BASED ON FACEWORK

Some experts contributed heavily to the spread of the politeness concept based on facework. Goffman (1966) is among the first to acknowledge the importance of "face" in humans' life. People, in general, have a face to protect. This face is not a literal part of the human's head. A face is a positive identity, character, reputation, and image which has to be guarded all the time by a person. It is a constant battle for a person to always have a good reputation in front of other people. A face shall be

saved all the time by applying politeness. The effort to maintain a face is called "facework". For experts who believe in the importance of face, all members of the society can recognize other people's needs to maintain face and their personal needs to maintain their face. Thus, facework applies two ways and the representation of facework in the language is politeness.

The concept of face is not restricted in the field of linguistics. In psychology, the concept of face is called self-image and self-image plays an important role in the psychological development of a person (Baumister, 1999). A person has his perception of him or herself and in that perception, he selectively maintains the positive attributes to him or herself.

Goffman's idea gains a lot of supporters. One of the most prominent supporters is Brown and Levinson (1987). In a seminal work in 1987, Brown and Levinson wrote "Politeness: Some Universals in Language Usage" as the extension of Goffman's idea of facework. The work of Brown and Levinson is very exhaustive and it is an impossible task to summarize adequately here. However, to understand the facework concept proposed by Brown and Levinson, a general review is worth a try.

Brown and Levinson accept entirely the concept of face suggested by Goffman. They go further to divide the face into two types of face: positive face and negative face. Positive face and negative face are not self-explanatory and many early readers misunderstand negative face because of the name it holds. Positive face is the self-concept of being wanted, appreciated, approved and liked. Negative face is the self-concept of freedom. This freedom shall be maintained and not impeded by other people.

FIVE SUPER-STRATEGIES OF POLITENESS

Based on the divisions of the positive face and negative face, Brown and Levinson introduce the concept of face-threatening acts (FTA). Some acts are threatening positive face; hence it is called positive FTA. Meanwhile, some acts of threatening negative face are referred as negative FTA. For Brown and Levinson, politeness is a linguistic effort to mitigate FTA: both positive and negative. There are five super strategies proposed by Brown and Levinson.

(1)   Bald on record
(2)   Positive Politeness
(3)   Negative Politeness

(4)   Off record

(5)   Cancel FTA

The option of which super strategy to use on certain occasion depends on the combination of three socio-factors related to the FTA. There are at least three socio-factors which may affect the decision to use which super strategy: power, distance, and rank from Brown and Levinson (1987).

-       Relative power (P) that the speaker has over the interlocutor (an asymmetric relation)

-       Social distance (D) that binds the interlocutors to feel more intimate or familiar (a symmetric relation).

-       Ranking of imposition (R) of an act that the speaker requests to the interlocutor.

The first socio-factor that influences the types of any conversational acts is power; it refers to the relative power of the speakers in society. Power is available and inherent in most societies and in some cases. Power is also closely related to the hierarchy system in society. Teachers have more power than the students and a president is more powerful than a vice president. A parent has more power than children. Power can go unnoticed without people noticing, nor objecting. For example; old people maintain more power than the young ones. Buyers can have more power than sellers during a commerce transaction. As expected with the politeness strategy, young people are demanded to use more indirect speech act such as addressing the elder with an appropriate honorific.

Another socio-factor is social distance. Distance refers to the social bonding between two speakers. Two classmates who meet each other every day have a closer distance than two former classmates who have not met for ten years. A neighbor is relatively closer to us than a stranger we meet on the bus. However, the social bonding does not merely pertain to the proximity of space between speakers that unites them into familiarity. Distance is more related to the intimacy of relationship instead of the frequency of meetings or space proximity or familiarity. Let's take an example at schools. A teacher may use different politeness strategies to two students of which the intimacy is on a different level, be it due to the familiarity or intimacy. When speaking to the student whom the teacher feels closer to, he will talk more casually that in return, the student will reply with more direct speech act with less formality but still maintaining other politeness strategies such as addressing appropriate honorific.

The third socio-factor is rank. Imposition ranking is the weight of the stake or request involved in the interaction. This factor is highly related to the other two aforementioned factors. Let's relate the rank with the power. The same request addressed to people who do not possess the same power level can demand different politeness. Asking people who have more power with us to sign some papers requires more politeness speech act than asking it to our subordinates. A similar situation can be found with people from a different social distance. Borrowing a car is considered a more difficult request than borrowing a pen to a stranger.

It can be summarized in this statement: the more powerful the person, the closer the distance between the speakers and the lower the rank of the stake will make the speaker consider more direct super-strategies. The weaker the person, the farther the distance between the speaker and the higher the rank of the stake will make the speaker to consider more indirect super-strategies. Since three factors are involved in considering the most appropriate strategies to use, it can be burdensome for speakers that they may end up having a misunderstanding. At the very worst case, the speaker will cancel the interaction to save his face.

To mitigate the FTA as proposed by Brown and Levinson, below are the explanations of the super-strategies.

Bald on record has three variations. The first one is when power, distance, and rank are guaranteed. The second one is when an emergency happens. The third one is conventional politeness involving direct utterance such as "Good Morning" and "See You Later"

Positive politeness consists of fifteen strategies. All these strategies are intended to save positive faces, i.e. to make other people feel wanted, liked, approved and appreciated. Fifteen strategies of positive politeness are:

(1)   Notice and attend to his interests
(2)   Exaggerate approval
(3)   Intensify interest
(4)   In-group marking
(5)   Seek agreement
(6)   Avoid disagreement
(7)   Assert common ground
(8)   Joke
(9)   Presupposition of what hearer wants

(10) Offer or promise

(11) Be optimistic

(12) Include speaker and hearer in the utterance

(13) Give or acquire reasons

(14) Assert reciprocity

(15) Give gifts

Negative politeness consists of ten strategies. All these strategies are intended to save negative faces, i.e. to give other people the sense of more freedom. Ten strategies of negative politeness are:

(1) Be indirect conventionally

(2) Question and hedge

(3) Be pessimistic

(4) Minimize the stake

(5) Give deference

(6) Apologize

(7) Impersonalize speaker and hearer

(8) Compare the FTA with a general rule

(9) Nominalize

(10) Mention that the speaker is indebted and not burdened

Off record is an act to obscure an utterance. This is an example of the violation of maxim of manner proposed by Grice (1975). In maxim of manner, a speaker is expected to avoid ambiguity and obscurity. However, in "off record" super strategy, the speaker wants to reduce the level of commitment between him and his utterance. There are fifteen strategies in off record acts:

(1) Provide hints

(2) Provide clues based on association

(3) Presuppose

(4) Understate

(5) Overstate

(6) Tautologies

(7) Contradictions

(8) Be ironic

(9) Metaphors

(10) Rhetorical questions

(11) Be ambiguous be vague

(12) Overgeneralize

(13)   Displace hearer

(14)   Be incomplete and/or use an ellipsis

The fifth super strategy is not even a strategy. The speaker cancels the interaction because he calculates that no strategy can mitigate the risks of interaction. He may conclude that the FTA is too costly for his social undertaking. Bringing online interaction into context, do cyber participants use the same calculation of FTA mitigation? Is there any possibility that within the absence of a biological face and the absence of intonation or gestures, the FTA mitigation is affected somehow?

Looking at how exhaustive the list created by Brown and Levinson is, it is not surprising that Brown and Levinson's theory is considered as the most comprehensive politeness theory (Leech, 2014).

OBJECTION ON BROWN AND LEVINSON'S POLITENESS

The very serious objection of their theory is on the concept of the universalism of politeness. Wierzbicka (2003) criticizes Brown and Levinson's methodology to be Anglo-Saxon oriented and all the data acquired from other languages and cultures are cherry-picked to fit in their paradigm.

I have my objection to the theory. The exhaustive list of strategies has made the theory sounds like a mere categorical tool of politeness. The list is so exhaustive that some of the categories are redundant, contradictive or overlap with each other. The criticism, however, does not make this theory less popular than it already is. I highly recommend for those readers who have not read the original work of Brown and Levinson to read it. Ample insight can be acquired from their work.

The theory developed by Brown and Levinson has been around for some times and it has been successful to dissect many phenomena in offline interactions. It becomes interesting to see whether those super strategies proposed by Brown and Levinson have the same dissecting ability to respond with cyber interaction.

In one-on-one offline interaction, the 'face' can be associated with the face of the speaker and the hearer. However, it might not be easy to apply the same concept with online interaction. If you take a look at Youtube comments or Facebook comments, for example, the level of anonymity is quite striking. Some people who use aliases can behave differently from their real-life because they are protected by their

anonymity. Even people who use their real name while interacting online, they also do not present their 'face' directly on the spot. This also has some effects on their linguistic behavior. Again, the door to the novel approach of politeness problems is widely open when cyber setting comes into play.

Politeness is also greatly affected by the changing times and changes in technology. Politeness is neither permanent nor stable. Something that is considered impolite in this century might be something that is considered polite in the next century. Asking about age is Eastern culture is allowed or even expected so that people know how to address their interlocutor based on the appropriate honorific. On the contrary, asking about age is considered impolite or even prohibited in Western culture between two people who just met each other. The absence of the honorific system can be one of the determinant factors about asking age. However, politeness strategies are not strictly governed since it is a social convention. Public expectations about politeness always change from time to time (Lakoff, 2005).

Inspired from Brown and Levinson's politeness strategy, Ibolya Maricic (2000), as cited in Francisco Yus (2011), elaborates an exquisite list of politeness strategies that is specifically designed for the cyber context. The linguist list by Maricic can accommodate the politeness strategy that the internet users commonly use in the cyber communication platform, mostly when they are required to make polite requests to mitigate the FTA so that the addressee will feel safe and fulfill the request. To make the interaction to be more intimate, familiar and friendly, positive politeness strategies are used to claim a basis for mutual understanding (such as making the interlocutor as a part of the in-group) and to minimize the imposition (such as making the request in the 1st person plural pronoun so that the addressee will feel like he/she helps not the only individual of the addresser but the whole unit/team where both parties are involved).

Table 1.1 Summary of FTA Mitigation

Bald on record	Linguistic realizations	Examples
Making the FTA on record	– imperative – direct questions – elliptical questions – straightforward, assertive requests	– *Help!* – *Is anybody aware of…?* – *Any hints?* – *I need help*

On record, positive politeness	Linguistic realizations	Examples
1. Claiming common ground – Noticing/attending the addressee – In-group identity markers – Seeking agreement – Avoiding disagreement – Exaggeration – Jokes, acronyms	– informal salutation – informal thanking – markers as address forms – common opinions, views – hedges – overstatement – emoticons, graphic signs	– *Hi everyone!* – *<u>Thanks</u> for the input!* – *Dear <u>fellow</u> linguists!* – *Am I right in thinking…?* – *seem to, tend to, perhaps* – *We'd be <u>delighted</u> to…* – *;-)BTW (by the way)*
2. Focussing on cooperation – Assuming cooperation (be optimistic)	– use of optimistic expressions of response anticipation	– *Thanks in advance*

On record, negative politeness	Linguistic realizations	Examples
1. Giving freedom of action (being generous) – Not assuming that H is able/willing to help (being pessimistic)	– questions, hedges, if-clauses – tentative modals *could/would*	– *maybe/perhaps/I guess…* – *Could/would anyone help?*
2. Minimizing threat – Showing deference (being respectful)	– use of formal politeness formula and politeness markers	– *Dear listers/subscribers* – *Please help me…*
3. Minimizing imposition – Going on record as incurring debt – Apologizing – Dissociating the requester from impingement	– expressions of appreciation – use of direct or implied apology – avoidance of personal responsibility – use of 1st person plural pronouns – passive constructions	– *I'd be very grateful if* – *I'm sorry…* – *My colleague needs help* – *We need some help* – *Any help will be appreciated*

POLITENESS BASED ON COOPERATION

Cooperative Principles (CP) is proposed by Grice (1975). Grice states that humans' communication is based on the mutual will to collaborate. Grice assumes that all human communication shall be based on four maxims to work effectively and efficiently. The first maxim is **quality**. People are expected to say something they believe to be correct. People are not supposed to say anything that they lack evidence. The second maxim is **quantity**. People shall not give more information than what is needed. People shall not give too little information as well. The third maxim is **manner**. People shall make their utterance as clear as possible. People shall not be ambiguous and obscure. The fourth maxim is **relevance**. People shall give information, which is relevant to the issue being asked.

In general, a 'normal' interaction obeys the four maxims. By obeying the four maxims, interaction is expected to be efficient and effective but not necessarily polite. From time to time, people are violating, flouting or manipulating maxims in Cooperative Principles for some reasons. Thus, people are not always communicating effectively and efficiently. To be polite sometimes people violate quality maxim. One sample has been mentioned before about the case where a woman asks us "Do I look fat now?" and we may answer with rather inaccurate account of the lady's weight. Sometimes people have to violate the maxim of manner. A friend asks us concerning our opinion about his newly built house. The house is relatively small. The paint is not finished yet. There are some obvious holes on the roof and the walls. We answer, "Your house is unique". That response is very ambiguous and unclear. We probably do it on purpose to be polite.

Inspired by Grice (1975), linguist Lakoff (1973) tends to agree that politeness is a resultant of cooperative participants in a conversation or interaction. There are three basic rules set by Lakoff to accommodate linguistic politeness.

(1)   Do not impose your opinion (distance)
(2)   Give options for your interlocutors (deference)
(3)   Make the receiver feel good (camaraderie)

Those three rules are expected to work like the maxims created by Grice. The first rule is not to impose what the speaker wants from the hearer. If the speaker wants the hearer to do something or to give him

something, the speaker is obliged to soften the utterance. "Could you pass me the salt?" is considered more polite than "Pass me the salt!"

The second rule is that the speaker should give options to the hearer wherever possible. "You could leave earlier if you want to" is considered as more polite than "You can go now." Giving the hearer an option will create a sense of freedom for him.

The third rule is that the speaker shall make the hearer feel good. No matter how small someone's favor for us, it is polite to say "I appreciate that." No matter how insignificant someone's attendance, it is considered to be polite to say "I am glad you are here".

As a pioneer in the field of politeness, Lakoff's account on politeness was highly discussed and adopted in its early years. Now that human interaction is advanced along with technological development, some phenomena cannot be fully explained by this theory.

Lakoff's theory might work on directive speech act but might not be able to explain a more "passive" locutionary act. In terms of communication, utterances are not always about what a person can acquire from others. Sometimes, an utterance is simply a psychological expression such as "I am sad". In this case, Lakoff's principle "give options" might not be applicable.

A single phenomenon like politeness can be seen from different perspectives and point of view. In the previous sections, we have seen how politeness can be seen from "face" (Goffman 1967; Brown and Levinson 1987) and "cooperation" (Grice, 1975; Lakoff, 1973). Using a different angle, an early proposition by Leech (1983) states that politeness is the "missing force" in Cooperative Principles (CP) developed by Grice. Politeness might be the factor why an interlocutor violating and manipulating the four maxims: quality, quantity, relevance, and manner.

POLITENESS BASED ON TRANSACTION

According to Leech (1983), politeness can be seen as Cost-Benefit Scale. In a cost-benefit scale model, a speaker and a hearer are bargaining the best economical and mental profit between both parties. The more costly a transaction is, the more impolite the interaction will be perceived. The more beneficial a transaction is, the more polite interaction will be recognized. It seems that Leech is highly influenced by the arguments made by Slobin (1975). Slobin presents that a speaker will choose the style of his

speech using the following considerations: (1) The processibility principle, (2) the clarity principle, (3) the economy principle and (4) the expressivity principle. Looking at the locus of attention paid by Leech, apparently, principle number (3) is very prominent to Leech analysis.

Leech (1983) then developed a model of politeness based on six maxims related to cost and benefit analysis.

Table 1.2 Politeness Maxims Proposed by Leech (1983)

Maxim	Definition
Tact Maxim	Minimize cost to others, maximize the benefit to other
Generosity Maxim	Minimize benefit to self, maximize cost to self
Approbation Maxim	Minimize dispraise of others, maximize praise of other
Modesty Maxim	Minimize praise of self, maximize dispraise of self
Agreement Maxim	Minimize disagreement between self and other
Sympathy Maxim	Minimize antipathy between self and other

If we look at more detailed patterns in Table 1.1, we can see that the politeness model created by Leech is somehow detrimental to speakers and almost always beneficial to the speech partners. But because human communication is two-way then if two parties do the same thing there will be a perfect equilibrium. Unfortunately, real-life communication is not always as certain as a perfect equilibrium. There are several things to consider why perfect equilibrium is difficult to maintain:

(1) Every human being has his own needs to be considered. It will always be difficult to remember the principle of prioritizing others.

(2) Sometimes there is too much social distance or power that causes one party to always minimize costs to the other party and reduce profits on itself. For parties who have a higher power, they will try to impose their opinions or requests on others without considering politeness strategies.

(3) The purpose of communication is not always a cooperative goal so that in time, each party will tend to violate the maxim because it has different communication objectives than the partner.

Online communication involves special situations that might affect equilibrium in different ways. In offline settings, humans will tend to think

of other people's feeling so that they get the same treatment in return. Will similar motives be maintained in online communication? Could several factors cause the equilibrium to easily collapse? Is it possible for the physical absence of the parties involved in the communication to affect politeness? Does the speaker's online identity which is usually weaker than his offline identity affect the way he acts? On the other hand, the internet also attracts various parties who compete to get attention. These parties can be either companies or individuals (Lakoff, 2005). Their hopes of competing for viewers will influence how politeness is applied in the online world. Many practical and theoretical things in politeness in the online world are wide open for discussion by experts.

Combining the various theories we discussed earlier, we should ask whether politeness is an extra effort to make the situation more polite than it should be. With this kind of view, we are asking whether actually human interaction is neutral and then we can increase his politeness if we want. This means that in this case, politeness is a system that can be marked. Green (1989) stated that the effort to be polite is a consistent and continuous effort to maintain harmony.

The next possibility is politeness as a normal and unmarked communication system. In this model, it can be said that in fact, human communication in the default condition is polite. Modesty becomes inherent in communication. If the politeness code is not fulfilled the interaction becomes marked. Uniquely, Terkourafi (2005) argues that being polite is a very reasonable effort and requires no energy. According to him, being disrespectful is a more difficult business. Being disrespectful requires nonstandard linguistic techniques.

Kasper (1990) beautifully combines the two models above. Politeness is communicated and anticipated (Fraser, 2005). In the actual normal interaction model, the listener anticipates lost politeness features if needed. On the other hand, listeners will also recognize politeness features that are present when not needed.

POLITENESS IN DIFFERENT CULTURES

We must admit that the theories developed by Brown and Levinson (1987) and Leech (1983) are some of the most complete theories and inherently making sense to us. Brown and Levinson emphasize that politeness is mainly an effort of the parties involved in interaction to save

their face and/or their partners' face. Additionally, Leech emphasizes that politeness is a system of respect transfer or barter. We sacrifice ourselves to elevate the degree of the person we are talking to. In return, we expect the same thing from them.

Of course, there are always rooms for criticism even to the best theories, including those theories. Critics pay attention to some of the problems that arise because of the premise of the theory. In the universal politeness theory proposed by Brown and Levinson, the theory is set on the assumptions made by western culture, especially the Anglo-Saxon one. This causes some gaps to arise in the case of applying the theory to other cultures.

The culture of maintaining one's face is very synonymous with western culture. In Anglo-Saxon culture, it is not surprising that self-freedom and self-respect are regarded as the center of politeness mechanism. Gu (1990) states that this cannot be automatically applied to eastern cultural milieu, at least partially. The center of interaction in the eastern setting is not the *face* on its own. Central to the interaction of eastern culture is to put yourself carefully in the social scheme which is already available around you.

In Javanese culture, for example, every member of the community is expected to know his place in his social environment. The term 'mpan papan' can be used as an example of this case. When speaking, the Javanese must know their position in the interaction. If his attitude, especially in speaking, is not an incorrect position, the social risk is very large. This is not only a matter of a combination of Power, Distance, and Rank, but this is a social problem mapping in a specific manner. Age usually holds a fundamental factor in determining the necessity of politeness in Javanese culture.

A young CEO must know how to talk to older subordinates. Even though he has more power, Javanese culture has strict rules about how to talk to older people. Trying to fit in is more important than saving faces. There is a social dimension in every eastern communication. This continuous scanning of social positioning can be very tiring for egalitarian westerners but it is very useful as well as automatic for hierarchal easterners. Unlike Brown and Levinson who think that every single speech act or utterance contains face-threatening act, Gu (1990) tends to think that some speech acts are not face-threatening at all. In eastern context,

politeness is not a failsafe but it is a working social instrument. Face threatening or not, politeness is a mechanism which must be adopted.

In a simplified form, Gu points out that western politeness is individual-based and eastern politeness is social-based. In some crucial part of this continuous effort for easterners to apply politeness is that they try to maintain their 'ingroup' status (Kong, 1999). Being an ingroup member is more important than having personal freedom. Sometimes, politeness becomes conventionalized that some easterners like Japanese people do not have the option to leave it out. Takeku (2005) brings the example of *Yoroshiku onegaishimasu*: a phrase acting as a politeness marker which can function as a greeting, attitude expression or imposition based on various situations it may occur. It is not simple face-threatening mitigation as Brown and Levinson propose, it is a social convention to be obeyed.

The mechanism of eastern politeness easily dictates that the act of politeness is the default form of interaction. People will spend less energy to be polite than to be impolite. It is easier to be polite than to be impolite. Even further, people need extra effort to be impolite. They have to breach the social norm and they have to drain more mental resources in doing so. Terkourafi (2005) calls politeness as an unmarked way of speaking. There is a red line connecting the dots between western and eastern politeness that both views see politeness as a rational act. Politeness in the western sense is a tool to save face and mitigate threat while politeness in eastern senses is a tool to fulfill social hierarchy and obligation.

The habit of calling first names in some western cultures cannot be easily transferred to their eastern counterparts. Honorifics are the real deal in eastern cultures. In Indonesian culture, it would be absurd to drop the word "Pak" in front of someone's name if that person is older than us. It will create ordeal for the speaker or the hearer. There would be observable inconvenience after the failure of correct addressing of older people. This inconvenience can last for long times even after the interaction is over. In the future, the perpetrator of this rule will have to face social punitive act because of this failure.

The risk is high if eastern people decide to drop those honorifics. Ide (2005) brings up a story in which her journalist friend is proposing to abolish the honorific system in the Japanese language to promote democracy and equality. The intention is to make Japanese bureaucracy and society simpler in and out. Ide states that this idea of abolishing honorifics

system is laughable for Japanese people. This kind of suggestion is close to an absolute impossibility for Japanese language users. The journalist cannot fathom the laugh, while at the same time, the Japanese people cannot properly explain why that is the case. However, from the illustration, we can grab the sense of how honorific-based politeness is valued higher than democracy. It is not necessarily that Japanese people hate democracy. It means that Japanese people see that the risk of a social breakdown caused by honorific failure is bigger than that of democracy-related failure. There is an example on a Korean drama series called "Strong Girl Do Bong-soon" which shows a scene where anger and chaos can be caused by the failure of using the correct honorifics. A CEO can come close to terminate an employee because of this case. Social punishment is quite severe if people do not fit in the frame of the culture.

The complexity of politeness in different cultures has been extensively studied in offline settings. Things would be easily interesting when the setting is aligned with cyber communication. On Facebook or Twitter, people reply to other people's status or comments by tagging the person's name or ID. Is it a must to put honorific before the tagging. What happens if you forget to put the honorific before the tagging? If some students write a comment on my Facebook and drop the title in front of my name, would I be mad? Because in reality, I would be mad if one of my students calls me Hendi or Hendi Pratama without "Pak". However, because this interaction happens online, would I be wavering this odd by considering the possibility that **@*hendipratama*** is already a neutral form of politeness in the cyber world?

POLITENESS ACROSS GENERATION

In certain cultures, you are not supposed to talk about yourself all the time. It is considered rude if we are so self-aware and self-centered. Does it mean that we are being impolite all the time on social media since the main theme of our social media is ourselves? This is not only the problem with different cultures only; it is also the problem with different generations. Generations who were born earlier tend to be collectivists and the ones who were born later have the tendency to be centered on themselves. The following figure is the illustration of how the way different generations have different expectations and worldviews.

	Baby boomer 1940–59	Gen X 1960–79	Gen Y (millennial) 1980–94	Gen Z 1995–2010
Context	• Postwar • Dictatorship and repression in Brazil	• Political transition • Capitalism and meritocracy dominate	• Globalization • Economic stability • Emergence of internet	• Mobility and multiple realities • Social networks • Digital natives
Behavior	• Idealism • Revolutionary • Collectivist	• Materialistic • Competitive • Individualistic	• Globalist • Questioning • Oriented to self	• Undefined ID • "Communaholic" • "Dialoguer" • Realistic
Consumption	• Ideology • Vinyl and movies	• Status • Brands and cars • Luxury articles	• Experience • Festivals and travel • Flagships	• Uniqueness • Unlimited • Ethical

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Figure 1.1 Characteristics of Different Generations

Different generations are shaped with different circumstances around their life. Baby boomers spent their younger days without the presence of the Internet. The baby boomers are the cohorts to be less connected with the cyber world. They might catch up with the current technology but significantly slower from the other generations. Baby boomers are collectivists so that the main purpose of their online interaction is to replicate the real-world interaction.

Gen Y is affected by the internet a lot. They were born when the internet was found. They grow along with the internet. They tend to experience new places and experiences. Their online interaction is used as the source of information and imagination. They want to be part of the world and yet they want to be recognized as individuals.

Gen Z is the native of the cyber world. They were born when the internet is already established. During their teenagers, the internet has evolved into an inseparable part of their life. The Gen Z does not want to be limited and they think that they can be anybody and connected to anybody. Identity is blurred since what matters is the unlimited interaction where identity can not be the obstacles.

The standard of politeness for those generations can be very different among those groups. The older generations will expect formalities and marked politeness and the younger ones will choose egalitarian approach and effectiveness. The intriguing part is the fact that the internet holds an epochal determinant in connecting the change of politeness in different generations.

IMPOLITENESS

In communication, if politeness is possible, impoliteness is also viable. Culpeper (2011) assumes that impoliteness depends on how people perceive what is said and done and its relation to the situation. In short, impoliteness depends on the situation. Yelling at and using abusive language to an older person might be considered as extremely impolite, except when we see the situation, let's say the old person has a hearing problem. Also, doing the same acts in the middle of a football supporters crowd might not be considered as impolite at all.

Culpeper defines **impoliteness** as a negative attitude regarding certain behaviors that exists in certain contexts that can arouse emotional consequences where offense underlies all the negative feelings caused such as feeling hurt, offended, embarrassed, annoyed, frustrated, humiliated, intimidated, or threatened.

Impoliteness is viewed as a face-attack. It appears when: (1) the speaker performs face-attack intentionally, or (2) the hearer perceives and/or constructs behavior as an intentional face-attack, or the combination of (1) and (2) (Culpeper, 2005, p. 38).

There are three types of faces related to impoliteness according to Spencer-Oatey (2002: p. 540).

(1)   Quality face, which is the value of personal qualities to be positively judged by others such as competence, abilities, appearance, etc. that people claim for themselves.

(2)   Social identity, which is the value of social roles that people claim to be positively acknowledged for their social position, for example as a group leader, valued customer, or close friend.

(3)   Relational face, which is the relationship between parties like closeness, equality, and how the relationship is managed.

Many factors can worsen how offensive an impolite behavior can be, and one of which is **intentionality**, whether one has the idea that a

behavior is intentional or not. Studies in social psychology showed that abusive behaviors that are presumed to be intentional are considered more severe and prone to get a strong response (Ohbuchi & Kambara 1985). Meanwhile, studies in social communication discovered that offensive verbal behaviors are perceived more hurtful, malicious, and immoral if they are deemed intentional (Leary et al. 1998; Stamp & Knapp 1990; Vangelisti & Young 2000).

Beside the intentionality, the level of offensiveness also depends on a **contextual judgment**. People usually refer to the 'causal schemata' in which they connect what causes someone says or does something and the effect that will possibly occur to evaluate the impoliteness. Besides, stereotypes can also affect people's evaluation.

Knowledge about people can be grouped into the following:

(1)   Personality norms (e.g. preferences, interests, traits, goals, etc.)

(2)   Social relation and role norms (e.g. occupational roles, relational roles, domestic roles, etc.)

(3)   Group membership norms (e.g. gender, race, age, nationality, religion, educational background, etc.)

For instance, women are seemed to be more bad-tempered than men when it comes to insensitive and condescending behavior, meanwhile, men are more bad-tempered than women towards physical attack from other men or women (Harris, 1993).

There are three functions of impoliteness:

(1)   Affective impoliteness, which means displaying targeted anger and the target is to blame for causing such a negative emotional state. This type of impoliteness usually triggers misunderstanding or even conflicts.

(2)   Coercive impoliteness, which means performing impoliteness to get social power such as to appear superior, to get power over actions (to get someone to do something), or to get power in conversation (Beebe, 1995). For most people who happen to be in a subordinate position, this impoliteness will be just accepted as it is.

(3)   Entertaining impoliteness, which means impoliteness can be entertaining even though it involves a target as a victim or at least a potential victim. For evidence, the presence of today's TV shows such as comedies/sitcoms which involve verbal aggression and potentially offensive language but somehow the audience finds them entertaining. The

victim of this entertaining impoliteness is expected to accept the offense by either returning the attack or even adding the offensive jokes on himself.

Culpeper's (1996) formulates a parallel framework for impoliteness as Brown and Levinson's model of politeness. He created five impoliteness superstrategies that are opposite of the politeness superstrategies of Brown and Levinson (1987). Instead of supporting face, those superstrategies are a means of attacking face as.

(1)   Bald on record impoliteness
(2)   Positive impoliteness
(3)   Negative impoliteness
(4)   Sarcasm or mock politeness
(5)   Withhold politeness

Bald on record impoliteness is the use of strategies to perform FTA directly, clear, and unambiguous impolitely where the face is not irrelevant or minimized. In other words, the speaker does not want to maintain good relations with the hearer.

Positive impoliteness is the use of strategies deployed to damage the hearer's positive face wants. It is intended to destroy the hearer's positive face to be appreciated or approved of. There is a list of example about this strategy including:

- *Ignore the other,* for example pretending to not being aware of someone's presence by disregarding his talks or not allowing him to speak when they are in the same setting.
- *Exclude the other from an activity,* such as speakers deliberately limit themselves so that the other cannot engage in the same activity.
- *Disassociate from the other,* like avoiding meeting or sitting together with the other
- *Express disinterest, unconcern, no sympathy,* such as giving no reply or maintaining blank expression when the other party is attempting at engaging conversation.
- *Use inappropriate identity markers* such as using title and surname to a friend with a close relationship that the person dislikes, or a nickname to a person with a distant relationship.
- *Use obscure or secretive language,* for example using jargon or code which is only known by the ones in the group, but not the target, that is deliberately conducted to exclude the target from the conversation

- *Seek disagreements,* like selecting a sensitive topic that can incite a negative mood to the situation between the speaker and the hearer.
- *Make the other feel uncomfortable,* such as remaining silent and not avoiding an awkward moment or using small talk.
- *Use taboo words,* like swearing or using potentially offensive language
- *Call the other names* like calling or giving the other an inappropriate and insulting nickname or derogatory remarks.

Negative impoliteness attacks the addressee's negative face. The use of this strategy is to damage the hearer's negative face desire to have freedom, claim to territories, own personal choices, etc.

Negative impoliteness strategies involve the following sub-strategies:
- *Frighten* such as instilling beliefs that bad things will happen to the other, whether the speaker has his grounded reason or just attempts at making the other afraid of coming terrors.
- *Condescend, scorn or ridicule* like including blaming and denouncing the weaknesses of the other.
- *Invade the other's space* such as eavesdropping on other people's conversations, reading other people's confidential files/documents, forcing the other to talk about inappropriate, personal, or intimate topic.
- *Explicitly associate the other with a negative aspect* that can be negative judgment, stereotype or making inappropriate connotation
- *Put the other's indebtedness on record* that may put the corresponding party to shame.

Sarcasm or mock politeness is when a speaker performs insincere or pretended politeness strategies as a way to make fun of someone or to be unpleasant to somebody. The utterance sounds like polite comments or even appreciation. Thus, sarcasm relies heavily on the situating context to assess if someone is mocking you, being sarcastic or truly just making a joke.

Withhold politeness means the absence of politeness in a conversation in which according to rules of politeness, it should have been

there, but for some reason is not. For example, someone remains silent when he is supposed to thank the other after receiving a gift or a compliment. The silence incites several unwanted interpretations such as disliking the gift or even hating the person who gives the compliment.

An example of cyber impoliteness can be found in Wibowo and Kuntjara's study on assessing the use of impolite comments in an online Indonesian football news website. There are four impoliteness strategies of which positive impoliteness strategy holds the highest usage (40.48%), followed by negative impoliteness (33.33%), bald on record impoliteness (17.86%) then sarcasm (8.33%). Positive impoliteness damages the addressee's positive face that desires the wish to be acknowledged, in this context, is to be a part of football groups. In Indonesia, football has become a serious matter, more than just a game or a sport. For supporters, football also means social identity that can define their existence in the corresponding group. Thus, by destroying the other supporter's faces, the speaker can claim their positive faces which is usually against their rivals.

There are numerous factors triggering impoliteness in CMC, mainly they are concealed by its asynchronous and anonymity nature. However, Liu (2017) discovers three factors; social identity, group face, and gender of which she also asserts that impoliteness is not always encouraging negative communication. Impoliteness can also strengthen the social identity awareness wherein one can claim or disclaim the group membership.

CHAPTER 2
DIFFERENCES BETWEEN REAL LIFE INTERACTION AND CYBER INTERACTION

As social animals, people are motivated to form and maintain relationships with others in most circumstances (Baumeister & Leary, 2000). All this time, people have been relying on meeting face-to-face to start and maintain relationships in real life. However, today's technological development has contributed a lot to humans' life. The emergence of the internet has formed and added a new way of interaction which is easier, faster and more convenient as it allows people to interact with others beyond physical barriers in the cyber world. Several aspects significantly differentiate real life and cyber interaction.

SPACE AND TIME DIFFERENCE

The main difference between real-life and cyberspace is that real-life is a physical place where people have limits, while cyberspace is a world where geospatial limits or boundaries are no longer binding. In conventional human interaction, people are limited by time and space. Most of the time, people need to meet in person to communicate with other people. Humans will continue to interact using physical body interactions and intermediaries because major body activities such as touching, holding, and moving physical objects are the foundation of the long evolution of interaction tools used in the human species. Due to its essential part of our culture, voice-based communication will continue to be used (Altakrouri & Schrader, 2012). We can rest assured that the physical mode of communication will not be gone just because the internet-based communication has been massively utilized.

In the real world, it must take so much effort only to meet people if they live far away. They need to think ahead of accomodation,

transportation, cost, and time to meet. In terms of time, people need to arrange a schedule including setting time and place for the meeting based on an agreement of both parties. If their partners live overseas, it may cost much since it requires administrative admission such as passports, visas, not to mention costly transportation, and arranged accommodation to travel to another country. Thus, this situation cannot be considered either effective or efficient to take. Moreover if the information they need to convey could not cover the cost and the troubles it creates.

Today's digital technology has replaced the conventional form of interaction that exploits human physical interaction by developing new forms of interactions more effectively. The development of technology has helped humans to keep in connection with another beyond physical barriers. The emergence of cyberspace is related to the speed of information transmission obliterating the real distances between places (Taneska, 2012). Therefore, we can share information and engage in conversations and interactions with other people regardless of where they are physically located. This means that people are now provided with a new medium for communication without involving face-to-face interaction. It helps connecting people from all over the world and has made it possible for them to get in touch with each other even if they are thousands of miles away in distance. On other words, cyberspace allows people to interact with each other anywhere and anytime more effectively.

Cyberspace is not limited by geographical boundaries as we face in real life. There, a person can visit websites of any country which would be impossible to do in the real world since it would require numerous obstacles and boundaries for a person who wants to visit and explore international galleries. People can interact with other people across the globe through the internet no matter how far the distance is. The only gap between them is the mobile or computer screen. They do not need to apply for a visa, buy airplanes tickets or reserve a hotel room to see their mates abroad. It becomes another benefit of cyberspace where it costs low to reach individuals around the world (Kraut, et al. 1998).

The cyber-world also helps to improve people's ability to multitask. People can perform other tasks while having a cyber interaction since they are not bounded by either time or space. Therefore, it helps people to save more time to get things done. For example, one can send important e-mail just by sitting in front of the computer in just within minutes, compared to

the troubles he will have to face and time he will have to lose if he sends the letter by himself, or even via postal services.

LEXICAL SETS DIFFERENCE

Internet users worldwide are people who speak in various languages in real life. Therefore, to solve such problems, it is crucial for a kind of language to be used on the internet (Crystal, 2001). The collective solution has been made that the internet is an English-based network where most of the communication on it takes place in the English language. Despite the case, people still encounter problems online mostly because of cross-cultural differences (Bogdan, 2012) that can be triggered by language usage.

Having connected individuals with different mother languages, a universal language was formed to make communication between internet users easier. This internet language is known as **Netspeak**. It is the online language constructed and formed through the use of the Internet. Netspeak is expected to be able to help the users understand one another in a more simple way. The language is more casual and has many abbreviations (shortenings of words and phrases) than the language that people normally use in real life.

Netspeak offers universal linguistic tools which vary from graphic tools such as smileys or emoticons and emojis to globally recognized abbreviations, acronyms, and initialisms. Those linguistic tools have a universal meaning which is known by anyone who regularly has interactions over the Internet.

The internet comes up with so many slangs used by people to survive in the online world. Many of those slangs are in the form of abbreviations, for instance, the word 'u' which refers to 'you', 'u r' which means 'you are' or 'k' that means 'okay'; acronyms, such as 'YOLO' (You Only Live Once) and 'ASAP' (As Soon As Possible); or initialisms, such as LOL (Laughing Out Loud), IMHO (In My Humble Opinion), 'BRB' (Be Right Back), 'IKR' (I Know Right), IDK (I Don't Know), 'IRL' (In Real Life), 'TBH' (To Be Honest), 'FYI' (For Your Information), 'CMIIAW' (Correct Me If I Am Wrong), or even symbol based-characters such as 'X' for kissing, 'O' for hugging.

Moreover, face-to-face and cyber interaction differ in one important dimension, which is nonverbal cues. Nonverbal cues are signals in the

context of a conversation in addition to words that can indicate interest and facilitate understanding in a conversation including physical distance, body orientation and lean, eye gaze, facial expressions, and also paralinguistic cues such as rate and tone (Berger & Calabrese, 1975; Burgoon & Le Poire, 1999). Nonverbal cues are helpful in communication to add clarity or emphasis to what is being said (e.g., Sternglanz & Depaulo, 2004).

In face-to-face interaction, when people are speaking, they are at the same time being supported by nonverbal cues such as gestures, face mimic and also voice intonation to help emphasize the meaning of their utterances. Nonverbal cues are harder to control by the speaker since mostly they are formed subconsciosly. That is why, those cues are like the soul of the interaction emerging unconsciously by the speaker and can be interpreted accordingly by the hearer. Therefore, if we are not able to interpret them, we will not understand the true meaning of interaction.

Since online interaction is mostly conducted in writing form, those cues are absent. It is tough to interpret texts without facial expressions or social cues. Luckily, the internet provides its users with emoticons and emoji to attach alongside with the texts to represent people's intended emotions. Emoticons are the use of a combination of punctuation marks, letters, and numbers to form pictorial icons that portray emotions.

:-{}   :'(:-#   8-)
:-)   :-(:-/   :-0
:)   :(:*)   :0
!-)   :-X   ;-)
:'-(:-D   ;)   @}->--

Figure 2.1. Sample of Emoticons

Similarly, emoji also displays sentiment but in the form of pictograph, so it has color. Nevertheless, unlike emoticon, emoji is not limited to face symbols but it also involves many other objects such as food, drinks, animal, buildings, etc.

Figure 2.2. Sample of Emojis

Emojis are used to give the person reading the message an idea of the emotions that the writer is experiencing. They can also be used to clarify statement to mitigate ambiguous and negative messages (Kindred & Roper, 2004, Roed, 2003). A lot of emoticons and emojis are provided to present different moods so that internet users can pick the most relatable ones.

Besides the emoticons and emojis, people can also rely on punctuations and capitalization due to the absence of paralinguistic cues. The use of punctuations and capitalizations in text messages can influence the perceived meaning or show people's emotions that cannot be seen directly by the interlocutor. For instance, capitals can indicate a shout like "ARE YOU KIDDING ME?" or add extra emphasis on a word such as "this is AMAZING."; repetition of letters or punctuation adds intensity to messages such as "Thank youuuuuuu!!!!"; and even some people consider the use of period (.) at the end of a sentence indicating anger. Besides, ending a text message with a period makes it seem less sincere (Gunraj, et al., 2016). The period can be perceived as unwillingness to communicate further since the speaker already ends the interaction.

COGNITIVE DELAY

Face-to-face and cyber interaction or also referred to as computer-mediated communication (CMC) are distinct on factors such as physical proximity, synchronicity, and nonverbal cues. Face-to-face conversations require physical proximity and have a synchronous quality, which means individuals are physically close as they are conversing and have prompt responses after their interlocutor has said something. On the other hand, CMC conversations can be characterized by the lack of necessity for

physical proximity as well as having an asynchronous quality (Bryant, Marmo, & Ramirez, 2011).

In conducting direct communication, speech changes between participants occur right away and spontaneously. Both parties take a turn in listening to the interlocutors and respond to them right after. It usually does not take much time for them to respond to their interlocutors' speech. It can happen because they can rely on the context that makes the meaning of the speech clear and easy to understand, as in face-to-face interaction, speeches are supported by facial expressions and gestures to aid meaning.

Meanwhile, there are some virtual platforms in cyberspace where interaction is conducted in written form. People send texts to others then have to wait for the recipients to reply in an unpredictable period. It can be in a second, or even days. Thus, there is always a time-lag between production and reception (Crystal, 2001). One of the advantages of this condition is that the recipient can take some time to think about what he is going to reply or decide when to reply.

There are two types of communication in cyberspace based on the time taken by parties to respond to each other. The first is synchronous communication. Synchronous communication allows multiple parties participating simultaneously in real-time and waiting for replies from each other. Once the chatting session is established, a person types and sends a chat message while another party at the other end is present and actively waiting to receive the message then immediately respond to it. Both parties are working together at the same time regardless of the time zone differences which are to be said synchronized. There are some virtual platforms with synchronous mode, for example chatting apps, like WhatsApp, Line, Facebook Messenger, and Telegram. Even some social media are provided with synchronous features like DM (Direct Message) which allow the users to have an online chat session.

The second type is asynchronous communication. The communication is said to be asynchronous because the two parties are not working simultaneously in actual time and may not even be expecting each other. Therefore, a delay is most likely to occur which is significantly longer than that would occur in a face-to-face conversation. Electronic mail (e-mail) is a well-known example of asynchronous mode platform.

MULTIMODALITY

Cyberspace interaction provides its users with numerous ways of online interaction through virtual platforms, for example, electronic mail (e-mail), chat apps, such as BlackBerry Messenger (BBM), WhatsApp, and Line, and social media like Facebook, Twitter, Instagram, etc. Interaction in cyberspace has evolved from being specialized where users could only share either texts or images to general purpose as cyber platforms provide the users with multimodal. Multimodality refers to the use of different modalities including image, text, video, audio, etc.

Multimodality means that in the cyber world, people can share information in such modes. It might be helpful whenever someone feels the need to share information but does not feel like typing long texts, he could substitute or combine it with other modalities like audio, videos or pictures. This feature is really useful in cyber communication as to when people send a text combined with different modes, it may put more sense to it since the use of some other features might be contributing to the meaning (Kress, 2000). Meanwhile, in the real world, since the interaction happens directly through face-to-face, multimodality is not necessary. People can verbally communicate while directly referring to the context of communication.

Cyber communication platforms on the internet are equipped with a popular modality, which is called emoji. It is graphic symbols that represent emotions through pictograph of faces, animals, plants and many other objects such as buildings, food, beverages, vehicles, etc. Internet users use the symbols in a manner that is similar to non-verbal cues in face-to-face interactions, such as body language, voice intonation, and facial expressions, to communicate the nuances of mood and emotion between people as in written-based cyber communication they cannot see lively the gestures of their interlocutor.

The use of emoji can replace an expression that is normally presented by words with a single graphic symbol. For example, users can replace expression of "happy birthday!" with the symbol 🥳, the use of 'thumb up' 👍 and 'applauding hands' 👏 symbol can indicate appreciation, this 'praying hands' emoji 🙏 can be used to express apology or gratitude, and many more. Moreover, if it is used suitably alongside the text, it can complement the text itself by strengthening the meaning. The

use of positive emoji in cyber interaction also makes someone being perceived as more friendly (Kalyanaraman & Ivory, 2002). People may seem to feel less annoyed and more comfortable when someone sends a smiley face emoji symbol in an opening line rather than just text. Therefore, emoji can add personality to the text and enhance empathy among users.

In terms of politeness, the use of emoji is adjusted to the audiences so that the intended message can be conveyed well as it should be and not the other way around. For instance, the use of 😘 can cause politeness between couples, but it may cause impoliteness among colleagues of a formal context or newly met people. It is because that symbol is considered intimate which is normally used between people with a familiar or intimate relationship. However, not all emoji symbols imply positive meaning, some of them infer negative ones, for example, the use of 'thumb down' emoji 👎 can be interpreted as an offense that can signify an impoliteness, the use of 'poop' symbol 💩 at some point can also be interpreted as rude, the 'middle finger' emoji 🖕 represents an actual obscene hand gesture which communicates an extremely rude and insulting meaning in some cultures, and some other sexist emojis such as 🌮 🍑 🍆 which depict various parts of the human anatomy and imply sex-related meanings.

Today, Internet users have invented a popular modality that combines images and text that are presented in a comedy context which is called 'meme'. A 'meme' contains a picture which may come from popular television shows, movies, or cartoons added with a humorous short caption that illustrates current political or cultural events. Usually, it depicts the events in humor, satire, sarcasm, or parody, for example, criticizing the current political situation or concerning pop culture which is currently being hyped up among internet users.

Memes have been a way of communication of our society to share thoughts, feelings, humor, and ideas. People usually find memes very relatable that makes them continue to grow and become more popular. Some people might find a meme very funny as they succeed to convey the sense of humor in it. Nevertheless, others might think it is very offensive and impolite as they can or cannot convey the message that is being delivered or have a certain interpretation towards it.

When he's telling you a story about work and he mentions a coworker with a female name.

[Hisses]

Figure 2.3. A Sample of Meme

To illustrate, as "sexism can hide behind a bad joke" (Pratama, 2018), this meme infers sexism by stereotyping women in general. People have this perception and assumption that in a relationship, women often act over jealous and can be seen as "psychotic girlfriends". This meme is directly relating to that stereotype and expressing it to the audiences. Normally, the sexist issue is prone to trigger offensiveness. However, since it is concealed by being presented in a context of humor, people understand that it is just a joke, and memes are not meant to be taken seriously. The audiences will most likely understand what is trying to portray in this meme right away, which is the point of a meme itself where the message is easy to convey by its audience.

PSYCHOLOGICAL ASPECTS

Nowadays, people are living two lives, in the real world and the cyber world. They practice their instincts as social beings by interacting with others in both worlds. As in real life, in cyberspace, people also communicate with friends, family, relatives, colleagues and even people they barely know. Nevertheless, it is believed that people tend to behave differently in cyberspace and real life. As proof, people can always find someone who seems very open and chatty in cyberspace yet more quiet and shy in real life.

Users on the Internet say and do things in cyberspace that they would not normally say and do in the face-to-face world. As the internet allows them to have communication without involving their physical form,

they loosen up, feel less restrained, and express themselves more openly. This phenomenon has a term for it: **the online disinhibition effect** (Suler, 2004).

Social networking platforms such as Facebook, Instagram, and Twitter have audiences. These audiences are other users who view, react, and engage with shared content that people post on their social media account which is commonly known as 'followers'. Users can present themselves and their content that they choose for their audiences which sometimes is set in such a way to maintain a certain image or gain the audiences' attention. This situation leads to self-disclosure when people tend to reveal very personal things about themselves that are not supposed to be exposed or show their worst side such as rudely mocking and judging other people on the internet. They may reveal secret emotions and/or show unusual acts of happiness, kindness or generosity which sometimes going out of their way. This is called *benign disinhibition*. Oppositely, they also tend to use rude languages, give harsh criticisms, show anger and hatred, and even threaten others which are called *toxic disinhibition*. Thus, an online identity is born.

Suler (2004) has pointed out six factors involved in causing this online disinhibition, they are:

(1)   Dissociative anonymity
(2)   Invisibility
(3)   Asynchronicity
(4)   Solipsistic introjection
(5)   Dissociative imagination
(6)   Minimization of status and authority

The internet offers users with a concept of anonymity where people can cover their actual identities or other personal information based on their own choice. This anonymity is considered playing a key role in their online behavior (McKenna & Bargh, 2000). It may put a desire to mask their own identities online and show different characters. Besides, it gives the person the tools to express themselves and show another side of them that has probably been kept to themselves from the real outside world this whole time.

There are two kinds of anonymity; true and pseudo-anonymity. True anonymity is purely untraceable where the person behind it deletes any detectable traces that indicate his identity. In this kind of anonymity,

the person cannot be held responsible when necessary. It also usually leads to a higher degree of cybercrime. Meanwhile, pseudo-anonymity is still traceable if the government attempts to reveal the identity. This kind of anonymity is usually utilized for freedom of speech where the internet user feels the danger of social punishment if his identity is known. (Chawki, 2006).

People can explore the cyber world without knowing each other's existence. For example, when people are visiting websites or when people are interacting using text-based platforms such as e-mail, chat apps, or blogs, they cannot see each other's physical appearance or hear each other's voice. This invisibility gives people the courage to do things that they usually would not do in the flesh.

The internet also supports the asynchronicity of communication where both parties do not interact with each other in real-time. For some people, this asynchronous communication experience, which time and place are not always synchronized continuously like in the real world, can give a chance to do a "*hit and run*". This means they can stop and cut the conversation anytime. For instance, when there is someone who disturbs our comfort and peace in cyberspace, we can just delete the message or even "block" that person. In actual-world interaction, people cannot do such a thing. We cannot just run away from what we do not like and most of the time we have to face it.

In conducting text communication with someone that we recognize in the physical world, we may experience reading someone' message while playing his voice in our head. So does when we interact with someone we only know on the internet and never meet in person or hear his voice, somehow consciously or unconsciously we can form a visual image of what we think that person looks and behaves like. However, the voice and image that we create can be wrong. We can imagine a person who is being rude as soft-voiced and well-meaning. Conversely, a well-meaning person can be portrayed as speaking harshly instead. In this case, politeness is at stake.

While reading someone's message, one might "hear" that person's voice using his voice which is like having a conversation with/to oneself which encourages disinhibition because some people may feel safer to talk to oneself than talk with others as it may unleash many psychological issues like social anxiety and nervousness.

Supported by the fact that the internet offers anonymity and opportunity to easily escape, some people might consider cyberspace as a game. They present themselves in the int in an imaginative character. It means they create a character which is usually adjusted to personal desires such as about how he wishes he looked like or acted like which is often very different from the real character of himself in the real life. He can live as that character every time he gets into the cyber world which leads to dissociative imagination.

In the cyber world, people's status and authority appear to be the same. It does not matter whether he is just a regular junior high school student or a well-known chancellor of the university, everybody has the same right to speak up there. By having this right, anyone can tell and express their opinions more easily. That way, people can freely comment on each other which often leads to conflict and ends up blocking one's account. Sometimes, people make use of this right while hiding behind an anonymous or fake account. Therefore, minimization of status and authority becomes one of the factors that drive people to act differently in the cyberspace.

SOCIAL CONSEQUENCES

The emergence of the cyber world contributes a lot to humans' social behavior. It changes the way people communicate by replacing face-to-face interaction with online interaction where people do not have to see each other physically anymore to have a conversation. This condition surely puts consequences to their social lives both in good and bad ways.

In real life interaction, people interact face-to-face that gives them a direct impression of their interlocutor. It minimizes the chance of misunderstanding as they can relate directly to the context of communication. Thus, people are also considered more genuine since they know exactly who they are talking to and how they engage in the conversation as they can see each other's physical appearance. Aside from that, face-to-face interaction is regarded as more intimate as it enables people to directly share feelings and emotions which are more likely to build up closeness and liking. This can strengthen social ties between people and can indicate a successful relationship because a relationship is considered as successful by the presence of positive interpersonal outcomes such as closeness and liking (Greene, Derlega & Matthews, 2006).

Cyber interaction is a helpful solution for those who are lack of meeting time with people. Besides, it can help strengthen people's social relationships and form new relationships as the Internet allows people to communicate with relatives, friends, coworkers, and even strangers in distant places, across cultures and without time constraints (Parks & Roberts 1998). On other words, it helps to maintain relationships that might have disappeared because of time lack or long distance between people.

A relatively different ground of research work was conducted by Dietrich (2004) where she investigated whether the well-established relationship partners that were previously formed through face-to-face (Ftf) interaction could maintain their harmonious relationship through the American Online's Instant Messenger Service (AIM). Dietrich offered two possible scenarios; one was the higher possibility of misunderstanding through the use of AIM due to the misinterpretation of the message. Two, determining whether the misinterpretation of AIM could increase conflicts between the couples was strongly related to the couples' past conflict resolution. When partners could resolve their conflicts through constructive interaction, open communication, and positive thoughts, the more they communicated through the AIM, the stronger bound they had in preventing the similar conflicts in the future.

Despite all the advantages, the existence of the internet also puts side effects on people's social lives. The time that people devote to using the Internet might substitute the time people could have spent in engaging in social activities. The Internet is similar to other passive entertainment activities such as watching TV or listening to music, which could lead to social withdrawal and a decline in psychological well-being (Kraut et al., 1998). It has been proven by the fact that people nowadays seem intensely attached to their phone, tend to spend hours and being caught up with it. This tendency characterizes internet addiction that may lead to anti-social behavior. Wherever we go, we can always see people playing with their phones. Even when they are gathering in one table, they choose to focus on their gadget, mind their own business and become unaware of the existence of people around them instead of interacting with them as real people.

As occurred in real life, cyber interaction also incites dangerous actions, such as cyberbullying that can involve who are friends with each other in real life, or among strangers who happen to meet online. The effect of cyberbullying is real; it can haunt the users in their real-life as well,

moreover if the cyberbullies threat to humiliate the victims with something tangible or visible. Some victims try to keep it secret since they are afraid if the threat is exposed to either public or online. Seeing from a health context, both intimated victims and perpetrators are prone to mental deterioration (Ferreira and Deslandes, 2018).

Aside from cyberbullying, other side effects of cyber interaction also reach the extreme level. There have been many kinds of criminal cases happen throughout the internet known as cybercrime, for example cyberstalking, hijacking, spreading fake news or hoax, plagiarism, electronic money laundering, illegal online transaction, online harassment, online human trafficking, and stealing someone's data or personal information such as personal identification number, Social Security Number, bank account numbers, passwords, or credit card numbers. These crimes can occur because the internet enables anonymity and free self-presentation. In online communication, people can hide their true identities. Thus, this situation might make the internet users feel free of social consequences so that they have no fear to judge other people or to do criminal behavior as lack of direct face-to-face interaction may also diminish concerns about negative evaluation from others (Yen et al., 2012).

CHAPTER 3
CYBER POLITENESS OF EMAILS

Electronic mail (e-mail) has become a very important medium for both interpersonal and institutional communications due to its high transmission speed and less intrusive nature (Crystal, 2001). It has some features offered to its users that give them benefits in using its service. For instance, it enables users to send mails to multiple recipients at once and it saves time. Even though email owns a low degree of media richness, people are still able to send documents, pictures, audio, or video through it. Another stood-out characteristic about e-mail is its security and confidentiality as it involves a private and personal interaction between sender and intended recipients where excluded parties could not see or interrupt the interaction.

ASYNCHRONOUS COMMUNICATION

E-mail is an asynchronous online communication platform. Most of the time people could not expect an immediate response from recipient due to many factors such as; the computer feature, whether it notifies the instant arrival of an e-mail; the e-mail visitation schedule of the users, whether they visit e-mail and reply messages regularly or randomly; and certain circumstances like computer availability and internet access. There is always an uncertainty towards the length of the time-delay between the moment of sending a message and receiving a response (Cyrstal, 2001).

Nevertheless, this condition gives benefits to its users. It provides them with enough time to write messages that make them feel less constrained. Furthermore, e-mail enables the creation of more polite message content because as a text-based and asynchronous communication platform, it eliminates the necessity to concentrate on performance cues and adds the capability to plan, compose, and edit a communication. This increased functionality enables communicators to create more carefully

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considered messages (Duthler, 2006) which allow users to perform more polite sentences as they have plenty time to choose proper dictions to compose messages since considerations of politeness are essential in email communication especially with people from other cultures (Murphy & Levy, 2006).

The presence or absence of politeness in emails can be identified in terms of formality and directness by looking at three specific elements including greetings, closings, and requests. Just like traditional letters, e-mail is also used to send messages both in formal such as institutional, business and academic; and an informal situation like personal letters. The formality of an email is affected by power, social distance and the weight of imposition between participants (Brown & Levinson, 1987; Peterson, Hohensee, & Xia, 2018).

When people need to send emails to those who are perceived as higher in status, they normally compose more formal email and vice versa. For example, a college student who wants to send an email to his professor who is having higher power or social status and distant relationship with him, or a fresh graduate who applies for a job and sends an application email to the HRD Manager of a company. Therefore, formal emails usually contain more polite expressions and certain elements which can indicate the politeness. Meanwhile, the expression of emotion through punctuation and the increased use of abbreviations are found in less formal messages (Al-Ali & Sahawneh, 2008).

POLITENESS MARKERS ON EMAILS

Salutations and closing remarks are considered as the most prominent structural elements of emails (Sabater et al., 2008). They lead to more polite messages and the recipient will significantly be more polite in the form of greetings of their responses (Parviz & Ali, 2012). Moreover, salutations contribute to the maintenance of the social relationship between the sender and the recipient (Kankaanranta, 2005, p. 359). There are some opening salutations commonly used in communication through e-mail ranging from very formal ones such as 'Dear Sir/Madam', 'Dear Mr/Mrs/Prof/Dr+*surname*', and less formal but still professional such as 'Dear colleagues' or 'Dear+*surname*'; to informal ones like 'Hello guys', or simply 'Hi'. In line with the opening, closing salutations also differ in very formal to casual or informal. The examples of very formal closing

salutations including 'Respectfully', 'With all my respect', 'Yours faithfully', 'Yours sincerely', 'Sincerely yours', or as simple as 'Sincerely'; less formal but still professional such as 'Kind regards,', 'Warm regards,' and 'Regards'; and informal closing marks like 'Best,', 'Best Wishes,', 'Hugs,', and 'Cheers'. Using the informal opening and/or closing, or even excluding one of them, in emails with the formal setting may be regarded as rude or impolite (Félix-Brasdefer, 2012).

To: Dave Peterson   davepeterson@tunv.co   **A**
From: Anita Keedwell   anitajanekeedwell@yahoo.co.uk

Hi Dave ──────────────────────────────► **informal salutation**
Hope all's well and that you had a great summer: must've been nice sitting on the beach all day! I've arrived in Sri Lanka now: it's a pleasant place and I think I'll enjoy it as much as Portugal. Anyway, there's a favour I wanted to ask you. I'm getting together a course on negotiation for NGOs and Ministries which is an area I know you know a lot about! Just wondered if you had any materials lying about I could borrow that you could e-mail me. If not really don't worry!
Probably see you next summer!
Anita

closing salutation excluded

more casual sentences
(including abbreviations such as *all's, must've, I'll, I've, it's, I'm, there's, don't*)

Trentville University   **B**
14 Station Road
UK   4 July 2004

Dear Doctor Peterson ──────────────────► **formal salutation**
I am the Training Officer with the British Council in Sri Lanka. Your name has been passed to me by a colleague who worked with you two years ago on the delivery of a number of courses in negotiation skills to NGO staff.

I am enquiring if it would be possible to send me a copy of the materials that were used on these courses. This is because we are planning something similar in Sri Lanka and the course materials would be invaluable. I can be reached on e-mail at anitajanekeedwell@yahoo.co.uk or alternatively materials could be sent by post. We would be most willing to refund postage. If it is not possible to send these materials, for copyright reasons for example, we would quite understand.

I look forward to hearing from you soon
Yours sincerely
Anita Keedwell ──────────────────────► **formal salutation**
Training Officer
The British Council Sri Lanka

more formal sentences; no abbreviations exist

Source : http://reinadelaselva.com/format-of-informal-email-writing-filename/format-of-informal-email-writing-6/

E-mail is the most popular tool to be used in academic and business environment communication due to its formal nature. Making requests is one of the common topics of communication in formal setting emails.

Besides openings and closings, requests are also related to politeness due to their close connection to the FTA. When the sender is conveying a request through his email, he is threatening the other person's face. The level of directness will indicate his awareness and effort in minimizing the FTA to save the other person's face (Blum-Kulka, 1987).

The choice of politeness strategy by workers in the workplace is influenced by factors such as power relations and social distance (intimacy between the participants). They play a vital role in the construction of the emails even though the effect of social distance is more influential. Both subordinates and superiors use more formal and indirect politeness strategies when communicating with distant workmates moreover if the receivers occupy higher organizational position than them. In contrast, people use more direct politeness strategies towards close workmates regardless of their positions in the hierarchy. This means that people are more polite to distant workmates than they are to close ones (Alafnan, 2014).

Even though the usage of imperative forms is the most efficient way of presenting requests, this form is usually viewed as the most direct and the least polite (Carrell & Konneker, 1981). As such, to reduce the imposition in the imperative sentence, people use several mitigation devices such as 'please', 'please kindly' or just 'kindly' in their requests. Besides, they also use 'give deference' as the most common negative politeness strategy. The 'give deference' strategy is used in two realizations, which are humbling the self or raising the other (Brown and Levinson, 1987). For example, a student uses 'Sir' in the middle of the request in his email to give deference to the lecturer. This practice is very popular by students as they, out of respect, do not want to use the actual name of the lecturer or refer to him using the pronoun 'you'.

Speaking of cyber politeness, the users of the internet have established informal unspoken guidelines for acceptable online behavior which is called **Netiquette** (internet + etiquette). It is norms of behavior consisting of common sense, common courtesy, and dictates of the computer technology and culture adapted from real-life etiquette and adjusted to the unique features of the online technology and environment (Miller, 2001). Netiquette is meant to be applied in all situations and all kind of interactions in the cyber world, including in communicating with others via email. Similar to conventional communication methods, namely

face-to-face interaction, communication in the e-mail also requires ethics, procedures, and manners. Several examples of netiquette (Escribano Otero, 1998 cited in Yus 2011) that can be used in the e-mail are:

1. Minimalize the use of formal address forms since it can exaggerate the formal introduction
2. Put the signature at the end of the messages
3. Make the content brief and efficient
4. Attach small files so that recipient is easy to download
5. Don't rewrite the original text unless it is important.

Politeness in the email actually has the lowest risk. Since email is commonly used for communications that are not too personal and business-related, even if only a two-way communication conducted, usually people do not use impolite words.

Netiquette in e-mail includes behavioral rules for replying to messages such as replying duration. Although e-mail is an asynchronous communication platform, taking too long to respond to an e-mail can be considered as impolite. There is not an ideal time for waiting for a response, especially because people have no idea when the receivers check their emails. However, since the nature of e-mail contents mostly concerns business-related affairs, replying the e-mail once the recipient receives it is considered polite. If no response from the recipient, the sender may make an effort to notify them through synchronous platforms can be an option when needing a quick response.

As recipients, when being busy and not able to answer e-mails soon, they can write back a quick e-mail to confirm that they have received the email and are interested but will reply in detail when they have the time. This will be considered more polite than leaving the senders with expectations, wondering when they will get a response. Besides by writing a quick response, users can also make use of an Autoreply service, which is an automatic response to all incoming mails. This function is useful if users know they will not be able to answer e-mails for the time being, so that it will inform others about the duration of the absence because they are currently on holiday, for example.

When exchanging e-mails, it is impossible to get a person's tone of voice across. That lack of paralinguistic cues in e-mail communication potentially causes unclear or misleading message which can harm one's reputation by giving a poor impression towards the reader. Thus, emoji and

emoticon can present paralinguistic aspects that did not exist before in text-based communication. As a part of text-based communication, e-mail also provides emoji.

However, the use of emoji in an email is naturally limited. People rarely use emoji in their e-mails. In fact, besides expressing the author's emotion, emoticon and emoji can affect readers' perceptions. People may assume the use of emoji can bring a friendly and pleasant image of a person. It may be for communication between two people with a familiar relationship. Nonetheless, in the formal settings, emoji that is used up to six billion a day in all digital conversations around the world turned out to harm the professional world, especially at the workplace. Unlike the actual smile, the 'smiley' emoji does not provide a friendly or warm effect, and instead, it makes the sender seem incompetent (Glikson, Cheshin, & Kleef, 2018).

Besides using emoji, using punctuations and capitalization in e-mail writing can be a solution to the nonexistence of nonverbal signs in the e-mail. The use of punctuations and capitalization can affect the perceptions of the readers. The sender may intend to put pressure on certain expressions, even though there is always a possibility that the recipient interprets it differently. However, just like reading a newspaper, or a letter, reading an e-mail message that uses excessive capitals is unpleasant.

In communicating via e-mail/chat, the use of uppercase letters, especially if all the sentences in the e-mail are written in capitals, can be considered a shout, anger, and disrespect which can offend the receiver. For example, subject lines that say "URGENT" or "ASAP" show complete disregard for the recipient. Even when an email is urgent, labeling it as such in the subject line is unnecessary and sets a strong negative tone. This certainly does not give a good perception for the reader and can be considered impolite. Thus, the proper and appropriate use of capitalization and punctuation is part of polite behavior. By simply changing the subject line into "Client Needs Response Today" or "Action Required" maintains the sense of urgency without setting a rude and desperate tone.

Emails are not meant to be as brief as text messages, but they are not supposed to be too wordy either. Long e-mails not only is deemed to be impolite but also can evoke boredom that recipient leaves the e-mail unfinished. In business writing, being concise and getting to the point by providing the essential information can be considered polite. Despite

conciseness, it is also necessary to calculate the length and quality of the contents so that an e-mail does not appear rude by being too short or lack accuracy due to missing information.

Politeness due to text length can also be shown in replying emails. Answering long emails with short response can be deemed rude. It could annoy people to receive such short answers as "Okay", "Good", or "I think so" in their long written e-mail. The receiver may be perceived as disrespectful by not taking the email seriously and failing to show the effort in replying the email as the sender probably did in composing it unless the receiver occupies higher social status.

Most of impoliteness and mistakes people make in their emails are completely avoidable due to its asynchronous nature. The main reason is that users have plenty of time to compose, consider, and revise the email and is not being under pressure of anything before hitting the send button. Email writings can indicate what type of person the sender is like, whether he is an educated or courteous person, and the efforts he makes or does not make.

Therefore, people are expected to be more careful in composing their emails. Double-checking or proofreading is necessary because, in emails, misdirection and occurrence of typos, incorrect sentence constructions, and wrong grammar can be disastrous and become sources of impoliteness. Accidentally disclosing information to an unintended person or having typos, misspellings, unfamiliar abbreviations, grammar and punctuation errors make the sender look unprofessional and may reduce the likelihood that the email will be taken seriously. There is no excuse to make mistakes since people could have always checked over what had been written before sending it as a way of showing respect to the recipient.

Luckily, email provides users with the undo send feature which allows them to retract the just-sent email within the maximum duration of 30 seconds. However, people cannot rely on it too much since for some people, 30 seconds might not be enough time to change mind or realize that an error has occurred. Thus, after pressing the send button, people must be prepared to accept any consequences. Therefore, rechecking and proofreading are the wisest and polite actions to do.

Email allows users to send mails to multiple recipients at once by using the CC and BCC features. CC stands for 'Carbon Copy'. By using CC, people can copy the e-mail to more than one recipient and both the

main recipient (whose address is in the 'To:' field) and the CC recipients can see all the addresses where the e-mail is sent to. However, at some point, sending an email to many people without personalization has a risk to be considered less polite. Some people may consider their email address as privacy, and by using CC, all recipients' addresses are disclosed to those who do not necessarily know each other.

The alternative way is to use BCC. BCC stands for 'blind carbon copy.' Similar to CC, BCC is a way of sending emails to multiple people. However, unlike CC, no one but the sender can see the list of BCC recipients. The recipients will receive a copy of the mail, but they will not be able to see the other addresses of the recipients listed in the BCC field because any email addresses will be invisible to everyone else. It is good etiquette to use BCC when copying a message to many people. This prevents the e-mail addresses from being captured and misused by someone in the list who might use them for spamming purposes which is a part of cybercrime that happens in an e-mail.

UNSTABLE CONCEPTS OF (IM)POLITENESS

Brown and Levinson framework for politeness cannot be applied without being adjusted, such as in the request strategy. In most business-related emails, formalness is still persistently used throughout the whole content. As found in a study conducted by Lindgren (2014), greetings are less formal than closing marks. A noteworthy finding is that the more direct request between the correspondents. Lindgren assures that the directness of request in e-mails cannot be deemed as impolite. Instead, referred back to Netiquette, keeping the email short and efficient is one of the parts of polite strategies to avoid confusion and misunderstanding. Business e-mails, as well as other types of e-mails where power-social distance-rank of imposition are too wide to make it more intimate, should be concise and precise. A direct request is not always linked to impoliteness; by seeing its efficiency, it should be considered as a politeness strategy.

Another unstable concept of politeness strategy from Brown and Levinson is the use of negative politeness. In face-to-face communication, by using B&L's politeness framework, it is predicted that negative politeness is used more to strangers than close friends when one speaks about taboo issues. This assumption is grounded from the fundamental politeness strategy emphasizing that distance between two parties demands

higher negative politeness to mitigate FTA. However, Pariera (2006) asserts that interlocutors will treat strangers differently in CMC than they do in face-to-face communication. As a result, several negative politeness strategies are addressed to close-friends more frequently than to strangers such as off-the-record remarks and stance marking. Intimate friends may find it difficult to communicate properly in CMC when discussing taboo issues. Thus, to avoid confusion, negative polite strategies are used to mitigate the FTA.

CYBERCRIMES THROUGH E-MAILS

As a vital means of formal business communication, the threats of email-based crime have been rampant such as spam, scam, and phishing. Spam e-mail can be interpreted as junk mail. Spam email is mails sent massively to many people. Sometimes the message is delivered repeatedly to the email owner. Usually, spam emails contain promotional advertisements that aim to offer certain products or services. This is deliberately distributed by many individuals who misuse the messaging system. This surely will cause discomfort to people who receive spam messages.

Then there is a scam email which is a message written to deceive or cheat to look for advantages from the fraudulent action. The language used in the email scam is usually very interesting and convincing to trick the receivers. Once people believe it, they will be trapped in a mechanism and led to do something that will ultimately harm themselves which is usually related to finance.

Phishing is a way that criminals trick people into giving out their personal details. Phishing usually attacks people by using email or websites to collect their personal and financial information or machine with malware and viruses. In email phishing, feeds are in the form of false information that seems to be similar to a real situation to trick people. This information can be a very convincing invitation which looks like as if it is sent from an authority such as a System Administrator, Bank Officer, etc.

CROSSING CULTURES IN E-MAILS

It is easy for cultures to become crossed when intercultural communication is performed since email is one of the primary modes of

business communication that corresponds with global clients and colleagues. Differences in cultural backgrounds of individuals sometimes become a major obstacle in communication in the form of misunderstanding. For example, the American email prototype is not a representative model for all global cultures. The United States holds more direct cultures. The sender is more likely to introduce himself by stating name and organization before getting to the main part of his email. However, many other cultures may perceive the direct style of American writing as impolite. In indirect cultures, like in Japan, it is a common topic to ask about the weather in an email introduction. Directly introducing self without pleasantries is considered as rude to the Japanese.

Intercultural interaction through emails requires a mutual understanding between the correspondents. Fortunately, (im)politeness can be negotiated since it is not an unchangeable strategy to communicate with people from different background. The interpretation of the speech acts is heavily influenced by several factors, mainly the interactants' past collective references such as interpersonal relationship and personal background (Hsieh, 2009). Also, the use of computer-mediated paralanguages such as emoticons and emoji is vital in reaching mutual understanding through (im)politeness marks so that intimacy and social bonding could be closer. Nevertheless, the use of paralanguages is not recommended for formal occasions such as e-mails for business, academic and legal purposes.

Moreover, addressing rules are also different for each culture. For instance, in France, the form of address "Mademoiselle" has been dropped in favor of the more respectful "Madame" because it is considered discriminatory to refer women based on their marital status, as with "Miss" changed into "Ms" which is a neutral option of address in the United States. Giving salutations is also influenced by culture, such as in in the United States where most of the time people use *Dear+surname,* meanwhile "Assalamu'alaikum" is commonly added by Muslims as a form of Muslim culture which is a greeting adapted from Arabic. In Indonesia, the formal salutation is free from marital status, but strictly engaging an honorific expression (Yang Terhormat) followed by gender identity (*Pak+fullname* for male recipients and *Ibu+fullname* for female recipients). Thus, it is highly recommended to know beforehand the gender or the intended recipient of the e-mails before sending.

Hall points out three factors which influence intercultural communication according to cultures' use of context, time, and space. In the dimension of context, cultures are identified as being high or low context. High-context (HC) cultures interact more indirectly and imply implicit meaning in the context (Hall, 1976) so that they often rely on nonverbal cues such as voice intonation, gesture, or emoticons in Computer-Mediated Communication, as well as context or situation to interpret the meaning. Asian, African, Arab, central European and Latin American cultures are regarded as high-context cultures. On the other hand, low-context (LC) cultures convey a more direct manner and rely on explicit information to convey the message. The United States and Australia are generally considered to be low-context cultures. This can affect the style of communicating using e-mail. A higher level of formalness of communication is more likely to occur in HC than LC (Holtbrugge, Weldon & Rogers, 2012).

Time of cultures can be classified as being more monochronic (M-time) or polychronic (P-time). M-Time concerns on schedules, segmentation, and promptness (Hall & Hall, 1990). People are expected to do one thing at a time and they will not tolerate lateness or interruptions. Meanwhile, P-time cultures focus more on the completion of transactions rather than upholding schedules (Hall, 1976) and capability of individuals in performing multiple activities simultaneously. Email supports multi-tasking or multi-communicating which is an important aspect of P-time (Turner& Reinsch, 2007; Turner et al., 2006). E-mail provides P-time cultures with a tool that supports multitasking. Incoming emails interrupting people while performing other activities could result in a greater degree of promptness for an email in the workday, while M-time cultures communicate less promptly and incoming emails may be seen as a distraction regular workday (Holtbrugge, Weldon & Rogers, 2012).

Space relates to not only physical distance but also to what is perceived as personal space. Some people are more territorial than others with greater concern for private space and property. Some others with lower territoriality have less ownership of space and boundaries that are deemed less important to them. Cultures have different proportions of private territory depending on how much information one would like to share with others (Hall, 1966). Since high-space cultures are more task-oriented, they maintain social distance in email communication

(Vishwanath & Chen, 2008) whereas low-space cultures will show a higher preference for relationship-relatedness in email communication (Holtbrugge, Weldon & Rogers, 2012).

CHAPTER 4
CYBER POLITENESS ON SOCIAL MEDIA

Nowadays, we have been witnessing the evolution of cyberspace for various types of web-based social communication media which offer more advanced and convenient ways for users to engage in both domestic and international communication. We are now familiar with the use of technologies of the second generation web-based services which are known as Web 2.0. Web 2.0 provides a highly dynamic, flexible, and adaptable space that allows anyone to create and share information online with the principle of collaboration, conversation, and interaction (Coombs, 2007). It encompasses a wide range of applications and tools including Real Simple Syndication (RSS), Blog, Wiki, Podcast/streaming video and audio content, Instant Messaging (IM) like WhatsApp, LINE, and WeChat, Social Bookmarking/ Tagging, and Social Networking Sites (SNS) such as Facebook, Twitter, and MySpace. Collectively, these Web 2.0 applications are commonly referred to as social media.

Today, much of the buzz in the online world is about social networking sites (SNS). Beside to connect with people across great distances, SNS has been a platform for users to share ideas, express their feelings, or share their online or real-life world activities and events with other users by posting contents. Users can share contents in any forms such as textual, auditory, visual such as photos and videos, and even multimedia-based since social media involve a high level of multimodality. The use of any types of SNS such as video sharing site like YouTube and BuzzFeed, community sites like Twitter, MySpace, and Facebook, photo sharing sites such as Flickr, Instagram and Pinterest, tagging/sharing sites like del.ilcio.us, digg, and LinkedIn has made a strong impact among internet users around the world. Being widely connected as well as having free space to express themselves is the main reason people are attracted to use SNS when they surfer on the internet.
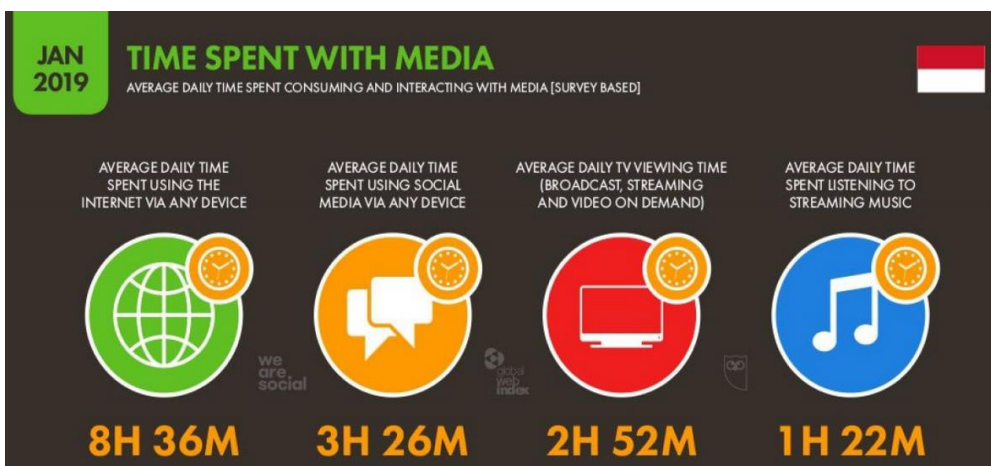
(Source: Globalwebindex Q2 &Q3 2018)

The use of SNS in Indonesia takes almost half of the time spent on the internet. It denotes that people don't use the internet only for looking for specific information or things related to business. The surge of social media attracts internet users to have "a second life" where they can make a new list of friends or maintain the existing one. Social media also allows users to have more than one identity; people can be themselves or be anyone they want to be such as politicians, selebgrams, sports commentators, motivators, coaches, fashion police, etc.

PREVENTATIVE AND BRAGGADOCIAN BEHAVIOR

Due to the easy access to the internet, social media has become a part of people's lifestyle. Some people tend to use social media tools heavily on their daily basis. However, there are still some others who prefer keeping distance from social media. Qualman (2009) classifies motives of using and not using social media like Facebook and Twitter into two categories as *preventative behavior* and *braggadocio behavior*.

People with *preventative behavior* are individuals who are always mindful in posting status, uploading photos or those who just simply do not use social media at all because they do not see the benefits. This preference is mostly to maintain their self-image because they want to keep their personal life personal or they probably want to hide their dark sides. Mass transparency of social media, which makes everything one does can be seen by the whole world, can affect a person's image. Besides, they might be worried if social media will violate their privacy as personal space.

On the contrary to *preventive behavior*, *braggadocian behavior* refers to the type of people who updates status or posts something on his social media account often or regularly. This type of people will manage to do things that contribute to his existence in social media. There are several motives of people with *braggadocian behavior*.

The first motive is altruism. An altruistic person is an individual who is concerned with the needs of others over his personal needs. He tends to always help other people in anyways even if he has to sacrifice his own needs for the good of others. Through social media, these people may share information—that they believe useful—with other social networks users, assuming that the information somehow would be beneficial and come in handy when needed. However, altruistic users often do not know exactly for whom the information can be useful or whether the information is valid and accountable but they still share it anyway.

Then, the second motive is hedonism. People with hedonistic behavior live and behave in the pursuit of one main goal, which is achieving pleasure. Everyone can find their pleasure in different things; it can be in getting good grades, making money, doing shopping, having fancy cars, doing their hobbies, eating good food, etc. In this era, social media has also become a source of pleasure for users. Nowadays, people can get satisfaction only by getting hundreds of likes on photos or videos that they have just uploaded, getting lots of likes and retweets of the tweets they have composed, accumulating a large number of followers on Instagram account, hitting one million subscribers on YouTube channel, getting good comments and compliments on photos that have been uploaded on Facebook, and anything similar to those.

Connectionism is also one of the motives of *braggadonian behavior*. Some users feel the need to always stay in touch with others through social networks and also to keep up-to-date all the time about things that happen on social media or in real life. For instance, someone idolizes an international singer who lives abroad wherein it is highly unlikely to manage a chance of meeting the singer in person. Since she is very obsessed with her idol, the only way to stay updated is to keep an eye on the artist's activities through his social media all the time. This is supported by the fact that in social media, there are two possible scenarios. One, people can share what goes on in their lives. Two, users can learn about the lives of other people too.

The last motive is narcissism which refers to one's excessive interest or admiration for himself/herself. People with this motive feel extremely good about their traits, qualifications, values, or behaviors, so they want other people to know and acknowledge it. Besides, they have always wanted to get compliments from other people. For example, people who consider themselves as beautiful or handsome post many selfies on Instagram. People who believe that they are considered as rich fill their social media with the pictures of their wealth for others to see. Narcissistic culture can also lead to show-off behavior, selfish, egoistic and many more. Narcissistic culture is not only shown by photos but can also be through the status updates that they make or comments that they give to other people on social media because the narcissist not only attempts to boost their power but also belittle others' achievement. Sometimes they dislike knowing that other people can have more wealth, power, achievement and/or higher status than they do.

Aside from motives, there are several reasons we have discovered on the use of social media, one of them is the freedom of speech. It can explain why some social media's main features rely heavily on textual communication such as Facebook and Twitter. People can write freely anytime and anywhere, with the guarantee that some of their friends/followers must read their posts sometime. Each SNS has its unique characteristics that enable users to choose which social media fits their need best. In Facebook, users tend to write longer postings; the writings can be daily stories, inspirational quotes, important information, hot issues and/or personal concerns/problems. Any postings can be easily accessed and share, that is why the term "viral" exists; if the posting catches many users' attention by commenting, replying or sharing it. On Twitter, the unique feature is the posting may not exceed 140 characters. It's challenging yet demanding the tweet should be concise and brief, some even drop politeness strategies resulting most posts are direct. However, a research study by Maros and Rosli (2017) finds that directness can lead to misfire. The phenomenon "unmentioned tweets" sometimes makes particular people offended, thinking they are the intended party that the tweet talks about.

An interesting result found in a research study by Perez and Gomez (2011). Social networks are mainly used for entertainment purpose (Mean: 4.81), followed by socializing (4.62) and updating the user's contact information (3.62). It can be reflected that social network users tend to have

fun in scrolling the latest SNS' updates with usually no particular posts in minds but what are shown on their personalized timelines. Also, since the mean numbers for entertainment and socializing purposes are not that different, users merge the two aspects into one. They may find fun entertainment through others' posts and/or get socialized with other users through interesting posts.

(MENTAL) HEALTH PROBLEM TRIGGERED BY SOCIAL MEDIA

Those mentioned motives make people be devoted to their phone accessing social media. Therefore, nowadays, the use of social media can be perceived to be excessive, both in the duration and in behavior. Many people begin to act unwisely when using social media. They invest more time in the virtual world to visit their social media accounts, which often makes them put aside their real-world affairs. Sitting for hours, staring at a mobile phone screen, tracing and scrolling through social media timelines are no longer a strange habit. Although it is said to be a virtual world social media has a real impact on our lives, one of which is to the users' mental health.

The use of social media has become a popular leisure activity over the past few years (Kuss & Griffiths, 2011). People visit social media to engage in many different types of entertainments and social activities including playing online games, socializing, killing time, communicating, and posting pictures (Allen et al., 2014). Even though this has become a normal modern phenomenon (Boyd & Ellison, 2007), numerous concerns have been increasingly augmented regarding the potency of addiction from using social media through various types of disciplines. The excessive use of Social Networking Sites (SNS) can lead to the emergence of 'SNS Addiction Disorder' because of addiction criteria, such as neglect of personal life, mental preoccupation, escapism, mood modifying experiences, tolerance, and concealing the addictive behavior, appear to be present in people who excessively use SNS (Kuss & Griffiths, 2011).

SNS like Facebook, Instagram, and Twitter, allow users to share contents that most are related to their life events or experiences. However, in using SNS, many individuals are concerned about how others perceive them so they tend to attempt maintaining favorable impressions by optimizing the presentation of self and lifestyle (Chou & Edge, 2012)

which often more desirable than they are in actuality. As in SNS people are connected to other users, they are also exposed to the presentation of other people that can result in impressions towards them. Consequently, these impressions can lead to a tendency to compare oneself with others. Due to this constant comparison, people can experience jealousy and anxiety (Fox & Moreland, 2015). They start comparing their lives with other people's and feeling inadequate about their own lives as *the grass is always greener on the other side*.

To avoid unnecessary jealousy, SNS users actually can limit themselves by not joining a circle of online friends wherein social gap may be too wide to handle. In other words, users can choose their online friends so that it does not have to be the same circle as their offline friends. There are some main categories of online friends on SNS, they are schoolmates, colleagues, families, and friends who share the same interests/activities (Zhang, etc. 2013). Female users tend to add their schoolmates, colleagues, and family as their online friends. They feel the need to keep informed with their friends' current news. Meanwhile, male users choose their online friends from anyone who shares the same interests/activities. That way, they can share any current information related to shared hobbies.

Some people feel the urge to stay updated about everything goes on in social media that make them spend too much time in the cyber world. They have concerns that if they are not able to access social networking sites, they feel like about to miss some kind of valuable information. This will result in anxiety where they experience FoMO (Fear of Missing Out). Users who experience FoMO try to reduce his anxiety by keeping being informed which is achieved by staying connected to social media since they provide the user with new information. Moreover, FoMO can affect the individual's psychological state as he starts to feel frustrated, mentally exhausted and socially excluded when he is not caught up in what his friends are doing and being excluded in their activities. Therefore, being in social networks becomes a daily routine, which may affect one's behavior and often result in stalking habit (Wiesner, 2017). Consequently, FoMO has resulted in a Heads-Down-Generation, a society in which people only pay attention to their phones (Buchenau & Fürtbauer, 2015).

The excessive use of social media can result in depression. It is because the time spent on social networking is related to the higher risk for depression (Pantic et al., 2012). People who spend more time on social

media are more prone to depression compared to those who spend less time in the cyber world. The increased the time spent, the increased the chance of depression (Ahmad, N., Hussain, S., & Munir, N., 2018) for it is associated with feelings of sadness, hopelessness, fatigue, loneliness mood depressed, social isolation, and loss of interest (Krylova, D., 2017; Aalbers, et al., 2018). Thus, it can be concluded that SNS addiction can lead to depression if users cannot handle how to dissociate themselves from their own created identity version on the cyberspace. No matter how good or popular a person on SNS is, he/she still needs to be acknowledged in his/her real life.

FORMS OF (IM)POLITENESS IN SOCIAL MEDIA

To support the creation of good imagery of the users' online identities, SNS users are provided with features that allow them to share their thoughts, photos, or videos on their accounts. Since the contents are shared publicly, they can be seen by their audiences or followers. Besides being seen, the audiences can also react or give feedback by giving a like or comment. People's reactions in the form of comments are varied in meanings. Some show admiration or compliments, and some others exhibit dislikes criticism, disapproval, or even hatred depending on how they perceive the post. Giving comments to compliment the other is very common to be found on social media. It is a form of politeness in SNS because it is less likely to cause conflicts since every human being would love to be praised and appreciated.

People usually found themselves in a dilemma when getting a compliment in person, whether they should accept the compliment but have the risk to sound arrogant, or decline it to avoid arrogance but risk being considered ungrateful. People usually end up with several alternative ways in reacting to compliments such as accepting it by humbly saying "Thank you", decline it with a "You're just trying to cheer me up", give credit to someone else "All credit should go to my coach who has helped me a lot ", or say something nice back to the complimenter "It means a lot, coming from such a great artist as yourself." Cultural norms can influence how people react to compliments. People living in eastern cultures are more likely to decline compliments than those who adopt Western values who are more likely to accept them.

Meanwhile, social media provides a varied set of choices. Because the conversation does not happen face-to-face and in real-time where an immediate response after getting a compliment is highly required, the lag between the compliment and response can change how strong the receiver feel the will to respond. People might respond to each compliment or state a mass reply as "Thank you, everyone, for all of the birthday wishes!" The new norms of online interactions also allow the receiver to just give a "like", respond with an emoticon or simply ignore the message as alternative ways of responding.

People, especially women have several considerations to reply to comments. First, they reply to messages that they consider the matter. For instance, people appreciate more personalized message such as a compliment posted directly to their Facebook wall or comment section of their post than a comment on a friend-of-a-friend's photo where they are tagged in. Besides, the quality of the compliment also matters. Specific compliments are more likely to get a response than an ambiguous short message like "nice". People are more likely to respond to compliments from people they are close to with longer comments, not just simple "like" or saying "thank you." In the term of politeness, people will respond immediately to their superiors without hindering because it will be considered as impolite if the response is too long (or withhold politeness according to Culpeper (1996), even though comments on social media is asynchronous in nature.

However, people's comments are not always in a positive tone. People in contrast often give harsh comments to others as well. Getting non-constructive criticism, being judged, and mocked are parts of unpleasant consequences living in cyberspace. It is possible because, on social media, people can make use of anonymity. They can hide behind the screen or protected/fake account, which is like wearing a mask so that they predict that they will have no issues when saying whatever they want to without considering further moral responsibilities. People can be very brave and bold on social media. They can say things and behave inappropriately that seem to be contradicted to real-life since they would not dare say and do the very same speech acts on a face-to-face basis. This is certainly an impolite behavior on SNS because it can lead to conflict, which is why it is always very easy to descend into an argument with people on social media in the comment section. This is supported by the fact that according to a

survey conducted by VitalSmarts in 2013, people are less polite online than they are in person and tensions that happen in social media often go unresolved so that they end up blocking, unsubscribing or 'unfriending' each other over an argument on social media.
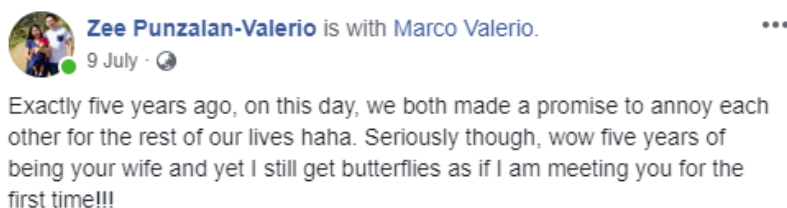
Replying to social media comments is an effective way to interact with the audience especially if the person has a special social status in the world of social media, for example as an influencer. That makes him own a large number of followers above the average people does, which also makes him get more exposure to people's attention. Besides being able to build connections with the audience, replying comments or at least giving a comment or even a "like" is a form of politeness. It is a way to express gratitude for those who have taken the time to appreciate their post.

Each social media platform is unique in the form of allowing users to express gratitude towards other users. Retweeting becomes one of the options on Twitter aside from giving a 'heart' or replying. Retweeting someone's comment or 'tweet' is also recognition of someone's value and a form of appreciation. Everyone seems to have their considerations in retweeting other users' posts. Most of the time, people retweeting is a sign of approval of the post. Besides, people retweet someone's tweet because it is assumed to contain good information that they can learn something from and they want to share it with their followers. People also retweet as a signal of thanks, for instance, they are being mentioned in the tweet which contains a compliment for them and they respond with a retweet. Thus, retweeting can be also categorized as politeness in the cyber world. The other social media platforms also provide similar features but referred with different terms such as "repost" and "sharing".

Instead of using words, in reacting to people's posts or respond to their comments, sometimes people choose to be more practical by using emojis which can describe their emotion nearly accurately even if it is only a single graphic symbol. Besides as emotional markers (Baron, 2004; Tossell, et al. 2012) in which emojis and/or emoticons provide information about how a message should be interpreted (Skovholt, Grønnig, & Kankaanranta, 2014), they can also substitute punctuation marks and be text separators (Komrsková, 2015). Adding emoticons to texts helps convey both positive and negative politeness strategies to develop and maintain harmonious relations online (Kavanagh, 2016). Positive emoticons, for example, have become an integral part politeness strategy by attributing

them to polite phrases such as addressing greetings and showing gratitude (Komrsková, Z, 2015). Positive emoticons can also mean that the comment is purposively to be polite or humous even though the text seems to be unfavorable. Thus, using positive-toned emoji or emoticons can be viewed as a form of politeness. In contrast, adding negative toned emoji symbols or emoticons is in the risk of being unpleasantly understood.

Politeness can be also shown through the use of expression or acronyms of laughing such as "Hahaha", "Lol," "Oho" etc. These expressions are intended to add humorous nuance to the text. Whatever tone, mood, and/or words used in a posting, which may be serious or insulting, these aforementioned expressions will negate the previous sentence or phrases and changes it to humor or jokes—unless the expressions are meant to be irony or derogatory.

> **Zee Punzalan-Valerio** is with Marco Valerio.
> 9 July ·
>
> Exactly five years ago, on this day, we both made a promise to annoy each other for the rest of our lives haha. Seriously though, wow five years of being your wife and yet I still get butterflies as if I am meeting you for the first time!!!

A sample of expression of laughing

A sample of status above shows that the writer or "Zee" makes a joke on her statement that she would love to annoy her husband forever. Her statement is supposed to be romantic, but she conceals it by using a joke. If Zee had not put the expression "haha" and at the same time, we don't really know about the context or have no idea who Zee and Marco are, the first sentence would suggest that they were merely friends who sometimes disturb one another. However, the choice of "made a promise" between a man and a woman is usually an underpoliteness term which actually refers to marriage. Thus, the use of the verb "annoy" gives a sense that the couple loves to make a joke with each other and marriage can give them long time together to be happy together.

MEME: SERIOUS BEHIND HUMOROUS

Apart from emoji, SNS users also use memes to represent their thoughts in a more interesting form. Since meme is a common way to communicate online, people often use memes to reply to each other on social networking sites or other online forums. The meme is also a sign that

one knows what is popular or "hype" on the internet at the current time. This is also the reason why memes are very fast and widely spread on the internet.

People can understand and use memes to communicate with each other because they are actually speech acts (Grundlingh, 2017). Memes can contain text or just an image that works the same way as facial expression, gestures, etc. when having face-to-face communication. Memes can be remixed and reused in a multitude of different ways. However, a correct interpretation is required for effective and successful online communication. Communication through memes could lead to misunderstandings since people might fail to relate to the context or convey the implied message.

There are thousands and even millions of memes on the internet recreated for different purposes. Memes are basically, created for two main reasons, which are for humor or sarcasm (Grundlingh, 2017). Memes can simply imply humor, but many others might use jokes to mask more serious or problems such as opinions about political issues. This type of memes often becomes a source of conflict and leads to an online war on social media since SNS users must come from different political views. Some people feel the need to inform, explain, share, clarify or argue with other users, mostly when they have a dissimilar opinion on this sensitive issue.

A Sample of Political Meme

Interaction circle on social media often goes from people post an opinion, a critic, or a link to an article on their account walls, then somebody adds a comment that demonstrates either agreement or disagreement, later on, somebody else responds by posting another

comment disagreeing with the previous commenter or with the writer, then others hop in to add their perspectives. Sometimes it results in tension, abusive languages and soon enough, a virtual fight goes on among people who barely knew or ever met each other. It is a common phenomenon in the cyberspace because people can respond differently to written text than spoken communication, even if both of them are the same sentence. Besides, it is easy for tempers to flare over social media.

A Sample of Misunderstanding Post in SNS

The intended purpose of the deer picture post is a rhetorical question for we can see the exaggerated number of the question mark. If the owner of the deer post "Tally High" delivered her comment by oral communication, we can hear the tone of her voice, raising her objection of people killing and eating such beautiful animal. However, the very same text would result in a different interpretation. The commenter "Ted Altizer" caught two possible meanings of High's post; it can be either rhetorical question in which High demands people not to hunt, kill then eat deers, or a request for a recipe on how to make a delicious meal from venison or deer meat for dinner. At last, it is also hard to find the intention of the commenter "Ted Altizer." Is he trying to ask the question to High, making a joke, or arguing with High that he thinks that eating venison should be deemed as normal as eating beef, chicken or pork?

To be noted carefully, showing disagreements online to the other SNS users can be considered impolite. SNS is a public utility; activities in someone's account are visible to other users. Thus, confronting people

through comment sections is the same as confronting people in public. This can result in embarrassment for those who are being criticized or confronted which potentially drive public opinion or even attract unwanted people to interfere and make the quarrel worse than it should have been.

Social media has not only changed the way people communicate, but they have also modified their motives. Social media has become a platform for everyone to show their existence and self-promote. Starting from what they eat, wear, think, feel, and even achieve, all that can be displayed on social media. Although our social media accounts are private property, what is being displayed are for public consumption. It can be intoxicating to receive likes and positive reinforcement from others which influences people to share everything going on in their lives to get public attention.

People use social media to fulfill their fundamental social drives, which are to connect with others and to manage impression in front of other people, through five key behaviors, (1) sharing information such as text, pictures, links, videos including personal information (e.g. thoughts, daily activities), (2) receiving feedback from other users in respective forms such as comments and/or signals of approval (e.g., a 'like', a 'heart', 'favorite' or, 'retweet') (3) observing others' posts, (4) providing feedback on others' posts, (5) engaging in social comparison, by contrasting their own and the others' broadcasts such as number of likes received (Meshi, Tamir, & Heekeren, 2015)

On social media, people employ a varied way of strategies to construct a positive self-presentation (Lampel & Bhalla, 2007; Schau & Gilly, 2003). To form a good impression on their audience, social media users often do humblebragging. Humblebragging is strategic self-promotion. It is bragging covered up by a complaint or humility. Humblebrag is an act of someone showing off for public attention but he avoids to be openly perceived bragging by attempting to appear humble. Humblebragging comes from people need to be liked by provoking sympathy as well as impressing others at the same time. People naturally want to boast, to get respect and appreciation for their competence, and to be liked. Yet, they worry if by showing off, they will not achieve the expected appreciation that so they do a mitigation strategy which is by humblebragging. However, it just does not happen that way. In contrast, humblebragging is more displeasing than a straightforward bragging

because that makes people seem insincere. People who brag openly are found and perceived as more likable and competent because they are perceived as being genuine (Sezer, Gino & Norton (2018).

Besides to post daily activities or to communicate with other people, social media can also be a place to gather mass opinion. People can attract others' attention to be more concerned about social issues, so they can talk and open discussion about any topics. However, choosing social media as platforms to declare politics tendency publicly is not the best option. People often receive unexpected responses as a result of posting such content and social risk is often involved in such discussion.

People tend to be easily inflamed when talking about political and religious matters because those are deemed divisive since it relates to one's personal belief, moreover if those people have a contrary opinion, it is likely to cause tensions with no exception in cyberspace. Hence, such contents are identified as 'rants' with the aim of rousing attention and conflicts. Therefore, to be having a deep conversation to discuss such topics on social media where people are not afraid to say anything even if it is extremely rude has a great chance to trigger a conflict that results in impoliteness. Besides, posting political content holds risks such as displeasing people including family members and friends that may result in being unfriended, and even damaging future career opportunities (John & Dvir-Gvirsman (in press). There are actually several strategies to mitigate such issues, including avoiding posting political or religious content, phrasing in order to softening the radical views, sharing other people's content instead declaring own or using humor to dim tension such as using of funny memes (Mor, Y, Kligler-Vilenchik, N, & Maoz, 2015) that look like they are neutral.

A Sample of Humorous Political Meme

The above meme does not evidently demonstrate the creator's political opinion, even though most people who use Donald Trump in their memes deliberately intend to mock Trump. If we connect memes to Culpeper's impoliteness strategies, most political memes are categorized as impolite. Memes may contain inappropriate identity markers, a secretive language that excludes out-group party, seeks disagreement to incite conflict, etc. In this meme, the creator finds it funny that the television crew added a clarification on which side the President stood. It would be normal if Trump had stood with another person, such as Mike Pence (current Vice President) or Barrack Obama (Former President) because there might be some people who did not know which one was the President. However, since Trump stood next to a giant bunny (even though we are fully aware that inside the bunny is a real person).

INTERCONNECTION OF THE TWO WORLDS

Although cyberspace and real life are two different worlds, social interactions are somehow connected to the real world. It is likely possible because online social networks such as Facebook allow users to regularly interact with known and unknown "friends," who can behave either politely or rudely. Some of the known audience might be those whom people also hang out with in real life. Thus, events beyond SNS can influence sentiment on user interactions that are originally occurred on SNS. By looking at the reality, there is no such thing as what happens in the cyber world must stay in the cyberworld. Hostility can rise upon social media and spilling over into real life, and vice versa. Two people who currently have disagreements in real life might continue the quarrel on SNS. Evidence is growing that forms of online incivility like aggressive comments, rude critics, disrespectful behaviors, harassment, hate speech, and outrageous claims are spreading in the population of SNS users. As a result, disliking, unfriending, unsubscribing, or even blocking people to become a fast solution. As much as criminal cases from bullying to murders are intrigued by online insinuation or misunderstanding that often happened lately.

People's behavior on social network can affect their life. All the bad things people do in cyberspace have big impacts on their real life. People are often unaware of the never-ending life of the internet. Everything is going to be around tomorrow and for years to come. Like criminal records, digital footprints might destroy career opportunities someone has.

On social media, most of the time people communicate nonverbally, text-based and indirectly where there is no presence of voice intonation or the physical appearance of the other person. The absence of these supporting cues to convey the meaning of the statements can hinder the achievement of effective communication, because it potentially raises problems in communication, for example, a misunderstanding. Misunderstandings can arise since every single one of SNS users can interpret an expression in written form differently. Besides, being prejudiced for not being able to understand the character of the writer can also trigger it. Not to mention a typo that is failed to be realized or revised which in some situations can present a completely different meaning. Moreover, if the typo causes impolite interpretation, communication becomes more complicated.

Non-verbal communication does not only involve words and symbols, knowledge about the background of both the character and the culture of the other person can also influence communication. The more people are familiar with the character or the cultural background of the person they deal with, the easier it is to understand the message that minimizes misunderstandings. However, when people lack information, they tend to rely on stereotypes to fill in the gaps which raise the chances of emotional misinterpretation.

CHAPTER 5
CYBER POLITENESS OF CHATTING APPLICATION

With the emergence and proliferation of smartphones, Instant Messaging (IM) services have been significantly becoming popular nowadays. The use of IM now has even swapped customarily written communication utilities such as letters, notes, texts or facsimiles. Many mobile applications provide Instant Messaging services such as WhatsApp, LINE, Blackberry Messenger, Facebook Messenger, WeChat, Viber, Telegram, etc. Mobile Instant Messaging (MIM) apps allow people to engage in synchronous and private text-based conversations with each other at no cost, as long as they have an internet connection. Besides, they also let users create a group chat, providing the users with a space to manage a conversation with multiple individuals in the same chat room at the same time. MIM apps also support multimodality that allows users to exchange pictures, videos, and even audio messages as well as stickers or emojis. Therefore, IM has been the main option for people to use to contact others daily.

NEAR-SYNCHRONOUS COMMUNICATION

Even though there are several different IM platforms which differ from each other in the specific features, they share some key attributes in common; IM provides near-synchronous communication, it also shows some forms of presence awareness that indicates whether contacts are available or connected to the network, and besides, it offers high-profile notifications of incoming message or communication which is often in the form of pop-up windows and audio alerts (Garret & Danziger, 2008).

With the features they have, IM apps provide convenience towards users. Let's take WhatsApp as an example. As the most popular messenger in the world, WhatsApp shows the online presence of the contact and provides the last-seen time which enables users to know when the last time

their contacts using the app so that users can expect when they will receive a response (Pielot et al., 2014). WhatsApp also gives marks whether others have received and read their messages. Later on, these delivery marks are strongly related to politeness.

Judging from the increasing number of users, IM has bestowed the users with a lot of advantages. People can easily communicate privately with anyone without having to meet face to face. This might be very helpful for people who have an issue in communicating directly with others because some people may be performing better in writing than verbally. Additionally, people can be more comfortable and relaxed when they need to raise personal issues that are difficult to discuss Face-to-Face. By its synchronous nature, IM is also very useful in an emergency when someone has to immediately notify people who are currently distant from them.

Even though IM provides advantages, the negative impact of instant messaging can also be recognized. Some IM applications provide contacts availability information and last-seen time that can help people predict the time they need to wait to receive a response. Nevertheless, these functions can invade users' privacy. If the receiver does not reply to the sender's message as soon as they are online, it may make the senders feel like they have been ignored. Furthermore, as some IM applications provide a sign that tells the sender whether the receiver has read the message, it makes the sender aware of the status of the message. However, on the other hand, the receiver may feel under pressure to reply to the message once he opens the application (Wei, 2014) despite the fact that he unintentionally reads the message through its pop-up notification.

As MIM uses the concept of synchronous communication and provides the visibility of one's online presence, people presume that receivers read the messages within a short time and expect an instant response. This might lead to interruptions and distractions (Wei, 2014; Nielsen, 2003; Gonzalez & Mark, 2004) for some people may be in the middle of doing important activities. It has been found that IM interrupt workers from current tasks and it is difficult for them to continue performing the tasks after getting interrupted (Adamczyk & Bailey, 2004).

Sometimes, receivers are not in a convenient situation and time, being busy with their work or study, but somehow they can receive messages from anyone at any time that may break his attention from the main task that is currently being done. Frequently, with the message

received along with audio alerts or some visual indicators makes the receiver want to immediately open and reply to the message which can lead to a long conversation. In some cases, people often continue to chat, even though they are not willing to, for the sake of politeness since people may consider it rude not to reply or withhold the reply for some time.

Some IM platforms can be near-synchronous, mostly when they are text-centered. However, several chatting applications have been complemented with multi-modality that allows users to chat in real time, even seeing the other person such as using audio, video, attachments, etc. Multimodal analysis gives richer appreciation since it can conveys other aspects of communication, such as gestures, postures, facial expressions, voice tones. Inspite of having more perceptible communication factors, multimodal analysis will find it hard to differenciate between active senders and passive receivers since both of them are continously engaged in the conversation (Marcoccia, 2008).

CHATTING POLITENESS

Due to the absence of physical appearance, in IM, some people may tend to write and express themselves in communication with no pressure. Although this communication type is text-based, whereof people have a longer time to think and determine what they are going to write, people often regret things that they type or realize that they mistype some words shortly after pressing the sent button. In contrast to the real-life where we cannot take back the words, we say to people, some IM apps like WhatsApp and Facebook Messenger allow users to retract or unsend the message that has just been delivered. This is very helpful to minimize misinformation or misunderstandings that may arise from the message. Nevertheless, with the notifications feature that appears in the mobile desktop, messages that have not retrieved still have the probability to be read through the notification bar.

WhatsApp has become the most common communication tool to reach people. As the most used mobile instant messaging application, its use has spread across the globe. With its synchronous and high-level multimodality nature, where users not only can send messages in private or in-group, the feature is also available to make a call or video-call, update status, give comments to other's status as well. This application is not only used for personal communication, but WhatsApp has also become an

alternative tool for communication in formal environments such as academic and business, other than e-mail.

Since WhatsApp is considered to be the evolution of short messaging service with more sophisticated features, WhatsApp texts are not supposed to be lengthy. In executing this communication tool, people usually come up with abbreviations that are still comprehensible by users from the same language. However, since distance and social power can affect which types of politeness strategy used by people, these two factors can influence how people compose their messages. In formal settings, to be considered polite, subordinates usually make longer texts without abbreviation when they send a message to their boss to present the indirectness of the request. Meanwhile, text from superiors to subordinates is usually shorter, directly addressing the request. However, it does not work so if the boss and subordinates have a close social relationship. They can drop an indirect strategy to maintain the flow of effective communication.

Apparently, gender influences the length and complexity of the message. Women are found to write longer messages than men and they tend to write more complex messages. Besides, women also use abbreviations and emoticons significantly more than men and the younger they are, the more abbreviations they use (Ling, 2005). Longer message is perceived to carry more information to clear away misunderstanding. It may also contain several politeness strategies.

As WhatsApp is a synchronous application where people can have communication in real-time, users usually require immediate attention of the receiver. However, there are times when people take too long to reply or even does not reply at all. People have various reasons why they take much time or do not send a text back at all, one of which is the time factor. For most people, daytime is social time and nighttime is private time. Normally, they do not want to be bothered during their private time. It can be considered rude to interrupt and disrespect people's private time by sending them text messages or giving a call during nighttime. Besides, most people also consider weekends to be a moment for private affairs, especially family time and avoid to be involved in everything that concerns work, and they will be right back to deal with work-related business on weekdays. Even some people can be very upset and offended to be contacted on weekends. If it has not violated the privacy boundaries, but the person still

does not reply, he might just be too busy and choose his productivity over a quick reply.

However, taking too much time to answer, leaving someone hanging and waiting for a reply, or not giving a response at all can be considered as impolite behavior especially if the sender has a higher social status or the message has a high level of urgency unless the receiver has higher power than the sender. The level of impoliteness could be worse because WhatsApp provides user online status and last time indicator so that when the recipient is shown to be online in real-time but he still does not respond, he is most likely to be considered rude by ignoring or not taking either the message or the person seriously. At the end of the day, people usually show up with mitigation to deal with such a situation which is by starting their message with an apology.

Not only for interacting both ways, but chat applications are also often used to exchange information. People easily spread information obtained from the internet to people in their contact list in the chat app. The message is easily dispersed from one person to another because chat apps like WhatsApp have a feature to forward messages. This has an upside in making people keep informed of specific information. However, the downsides exist when the messages are forwarded without filtering, mostly because the information always has a potential risk of containing fake news or hoaxes which can be considered impolite.

Misinformation is nearly unavoidable since millions of links are shared every day by many people on the social network. Elderly people tend to share much more fake news than younger generations. There are at least three reasons behind such an issue. The first is that older people came late to acknowledge the internet, therefore, lack of digital literacy skills prevent them from being able to confirm the information on their own. The second is older people would easily assume that any information they find on the internet must have been true and factual. It never crosses to their mind that the internet might contain false information since people look up to it. Third, people experience cognitive declines as they age which makes them more likely to believe in information considered new for them and fall for hoaxes.

Since people can access any kind of information from the internet, people can easily spread information from one person to another. However, sharing pornographic contents are considered taboo and impolite, especially

if the sender does not have any intimate relationship with the receiver. Hoax, fake news, pornographic contents, defamation, etc. can put anyone involved in sharing them to jail.

Along the way, people have often used IM as a medium to share taboo contents resulting in the emergence of the term "sexting". Sexting is the activity of sending and receiving sexual contents including nudes, erotic pictures, dirty text messages, sexual videos, or intimate live streams that are usually carried out between two or more people with committed relationships like couples or even strangers (e.g. people they only met online). Sexting can easily happen, and it can also go easily wrong. Sending nude photos or videos of self to others is a high-risk activity. Those contents have the risk of being leaked to unintended viewers that everyone who is engaged in this case can receive social punishment or even sentence. These things are likely to occur due to various types of sexual-related crimes that occur online. The first, there is revenge porn which refers to the distribution of sexual or pornographic images of individuals on the internet without their consent with the intent to get revenge by causing harm such as humiliation, harassment, annoyance, extortion, etc.

In sum, sextortion describes cases where people are forced or blackmailed to do things that harm the victims like transferring a certain amount of money, staying in a relationship, or performing sexual acts that are against their will. Victims usually do what they are instructed to avoid their dirty images or videos from being sent public or to specific related social group membership (e.g., parents, friends, employers).

Without facial expressions and body postures to guide the interpretation of the messages, people only rely on each word as an indicator of tone and mood. Thus, emoji happens as a tool to limit the risk of misinterpretation due to the lack of nonverbal cues. Emoji can visualize an emotional state and explain the tone of messages in text-based communication. Adding emoji in texts makes people seem friendlier and the conversation less awkward. However, the use of emoji must fit the audience. Being too friendly by sending intimate emojis to people who are not so close in terms of social distance is regarded as disrespectful behavior. Moreover, people need to be aware of many other symbols which imply negative meaning or even can be perceived scandalous. For example, the case of black skin colored foot palm emoji has aroused controversy on social media. The emoji is said to be failed in representing diversity due to

the inaccuracy since people assume no black person is having that dark-toned skin in that body area. People who remain using the emoji might be considered insensitive due to social ignorance.

Honorification, namely *deference* in English, matters in some societies. It is basically the title that conveys respect for position when addressing or referring to a person. In English, the honorific terms such as 'sir' and 'madam' are optional and infrequent used (Leech, 2014). People usually call someone else just by their first name, no matter what their age or position. Even lecturers in Western universities sometimes ask their students to just call them by their first names to narrow the social gap as well as be more intimate. Meanwhile, doing the same thing in Asian cultures can be considered as extremely impolite because honorification is an obligatory and a kind of polite behavior. It enables speakers to respect the addressee or third party, especially when people referring to others who are older, distant in terms of social relationships, or having a higher power.

Honors are found widely among human languages, and some of them are as rich and complex as the Japanese and Korean. Several factors underlie the use of honorification in these cultures including age, status, and gender (Sohn 1999, Kuno 1987), even some other cultures include kinship and ethnicity. Japanese numbers of suffixes, such as -san, -chan, -kun, and -sama, can show varying degrees of respect as well as Korean with their -a/-ya, -ssi, -nim, -gun/-yang, etc. -san is a suffix that has similar function like "Mr." or "Ms." in English. The use of honorification in everyday human life does not necessarily vanish when the interaction is carried out into the online domain. The honorific system does not change at all. Since giving deference is one of the sub-strategies of negative politeness, failing to perform it may result in impoliteness.

In engaging communication with older people or those who possess higher social power, people normally want to present themselves to be polite. Nevertheless, there are times when people can be overpolite or underpolite. Underpoliteness occurs in a situation when participants fail to fulfill the required politeness in communication (Methias, 2011). Therefore in a certain situation, underpolite can be easily seen as rude or impolite. Nevertheless, being overpolite can also agitate negative effects if the reader fails to acknowledge the insincerity so that it can be termed as sarcasm, which presents one of the impoliteness sub-strategies (Culpeper, 2011; Alkhazaali, M & Al-Hindawi F, 2016), since over-politeness is sometimes

associated with insincerity. On the other hand, if insincerity is not perceived, then the speaker succeeds in conveying a request and avoiding being considered rude and deceitful.

However, it can be said better to be overpolite than underpolite. It is more pleasant for a professor to receive a text that says "I am really sorry to bother you but I am just wondering if it is at all possible for you to maybe check my thesis draft?" and more likely to have no problem with that than receiving "I have put my thesis draft on your desk as you asked. I wish you would check it soon. Thank you."

Overpoliteness is more expected to occur in formal contexts of communication such as between teacher and students or employees and employers where the students or the employees have the "good will" and sincerity of being more polite to the teacher and the boss. In contrast, underpoliteness is viewed to exist more often in less formal situations as between friends or familial exchanges where politeness is not a prior aspect of communication (Alkhazaali, M & Al-Hindawi, F, 2016).

WhatsApp allows users to retract the message they just sent. This feature is very helpful for the sender if he is being hesitant after sending the message or wants to edit and resend the message before the recipient has time to open and read it. However, this habit of deleting messages is deemed impolite because the sender is considered to be hiding something that makes the recipient curious and suspicious. The sender will be also perceived as careless and sloppy if retracting messages too often.

SOCIAL INVOLVEMENT THROUGH CHATTING GROUP

WhatsApp allows users to make a group chat where multiple people can have a conversation in the same chat room. Unlike social media group membership, membership in the chatting group is mostly bound by real relationship in the offline world; it can be school alumni, familial background, colleagueship, friendship, neighborhood, etc. Chat groups usually consist of several people who know each other and have the same goal as the group is created. Thus, a chat group is closely related to one's social involvement.

When it comes to politeness, there are unspoken rules or etiquette in conducting group chat communication. In a group conversation, there is one or more admin who has the privilege to add and remove people from the group. However, the chat group has a strange structure. An admin is not

necessarily someone who has a high position in real life. A boss in real life is not necessarily the admin and admin is not necessarily the boss. The group creator will automatically become an admin regardless of his social power in real life.

The group admin can add someone into and get someone out of the group. However, the admin or the group member cannot carelessly add someone, despite the fact that he can really possess high authority in real life. For example, if he is currently a part of the office group chat, he cannot add his high school friend into the group even though she is his best friend at the moment. If she is not related to the current workplace, she cannot enter the group. Besides violating office conditions because group members are most likely to discuss a confidential work-related topic, his action can interfere with the privacy of his co-workers who might not want their contacts to be known by strangers. Not only adding someone to the group that can cause impoliteness but removing group members from the group also can imply impoliteness. Then again, mitigation is needed as an initial notice, explaining the reasons why someone needs to leave, for instance.

When a group does not do them any favors anymore or is very bothering, people usually decide to exit the chat group. Leaving the group by one's own will without alerting the group members can cause impoliteness because of the possibility of offending the rest of the members in the group unless the group is almost empty and no longer functioning. Therefore, there needs to be some mitigation strategy that works for such a situation as saying goodbye or asking for permissions before taking the action.

In some cases, group members decide to create a new group that does not involve some people from the main group. It is a malicious act but can be done for a variety of reasons. For example, it starts with a misunderstanding between some group members that causes hostility, so that another group is created excluding those who are not on the same side, or simply because some people want to gossip about the other group members. The subgroups are usually kept very confidential from the excluded parties since if the group is accidentally discovered by someone who is not a part of the new group, it may hurt his feelings that will result in impoliteness.

The topic of communication in group chat relates to all people in the group which is like having a real conversation with a group of people.

The difference between real-life conversations is that every group member always has the choice to respond or not respond to the topic of discussion and engage or not engage in the conversation. Responding to someone's post in the group and taking part in the conversation are considered polite rather than pretending to be absent and remain silent.

Meanwhile, leaving out one's post in the chat group can be considered impolite. Nobody wants to be in the situation being left hanging in the group chat. This will affect the feelings of the sender who might feel neglected or refused by the community. The sender might experience bad feelings due to the left-out which might hurt as much as physical exclusion.

Nowadays, even WhatsApp conversations have become a thing to share on social media pages or chatting groups with whatever reason and intention behind it. Just because it is in a text format, does not make it any less private. Uploading and sharing private conversations captured without informing and getting approval from the other person can violate his privacy. Even in some cases, this action is considered breaking the law. Especially those conversations that concern on someone's personal data or potentially cause disputes must be carried out with the consent of the concerned parties.

Humor has been a fun topic to conversate in any group communication, both offline and online groups. Conversational humor is considered as a form of politeness since joking is one of the positive politeness strategies for putting the hearer at ease (Brown and Levinson, 1987 p. 124). When one is too serious when talking about something, it can sound impolite. Humor can be employed to promote social bonding and foster solidarity (Dynel, 2016). Hence, humor is, in fact, a part of politeness which may contribute in constructing good workplace relationship and strengthening in-group solidarity (Coser, 1960; Morreall, 1991; Caudron 1992; Barsoux 1993). However, since a group consists of members who have various personalities, which usually impacts senses or types of humor, a group member should carefully pick the kind of senses of humor that is expected to be accepted by the whole group. Otherwise, one can be offended or dislike the joke. It will get worse if the one who makes the joke has a lower position in real-life and the one who is offended posits higher place in the society.

CHAPTER 6
CYBER POLITENESS: THE CONCLUSION

FUTURE RESEARCH IN ONLINE POLITENESS

The use of the internet is going to become more ubiquitous, it will be absorbed in every single aspect of our life. Once the Internet of Things (IoT) is globally accessed by public in a more affordable way, it is hard to imagine life without the internet. Eventhough in our nowadays situation, we incline to feel confident that it is likely possible to manage our life without internet despite how hard it would be. Just like when the electricity was just discovered and started to be consumed widely, it seemed that people could run their lives even though the electricity went off. At that time, they did not depend on the electricity wholefully; they could still handle their daily works manually. But seeing our current situation, we are absolutely sure that we cannot live without electricity since everything we touch is empowered by the electricity waves; from simple home appliances such as rice cooker into public facitilites such as monorail train system. Thus, we are now beginning to embrace the internet as our primary needs, no longer in a tertiary level. Once the internet has a problem, it will affect the delivery of important communication.

THE DEATH OF EMAIL AND THE AWAKENING OF NO FACE IDENTITY

Among online communication applications and services that are heavily used today, e-mail is the oldest form of the online communication platform. Its asynchronous nature has its benefit in the credential between the sender and the recipient. However, this credential seems no longer important since other online platforms can also offer a similar benefit. Even though e-mail has always been preferably used for business reasons or any formal situations where rank, power and distance are relatively wide, its

asynchronous nature cannot keep up with the urgency and instancy where time has always been set as the reminder when the goal should be achieved.

The death of emails has been slowly beginning to occur. It can be easily seen in either formal or nonformal information distributions, both dispersed online and offline, such as posters, brochures, leaflets, even name cards, where the contact that an interested recipient can reach through is Whatsapp number, or other online chatting platforms. If, let say, a poster of an international conference puts two kinds of contact information, they are WhatsApp number and email address, people who are willing to know more about the conference will prefer to reach through the committee via WhatsApp rather than e-mail. I even believe that if it is possibly allowed, they will choose to send their abstract and full paper sent through WhatsApp, not e-mail.

One of the main reasons is the prompt reply that WhatsApp can offer. The synchronous nature that such applications offer is the simplicity in using and the promptness in communicating. Two people who previously knew nothing about each other, they will feel no boundaries once they communicate through IM applications. The synchronicity of IM applications blurs the lines between the sender and the recipient. The first person who sends the text does not merely become the sender since the text is likely to be replied by the second person. Thus, the concept of face, elaborately developed by Brown and Levinson (1987), is challenged. Two strangers conversing through IM applications are reciprocally interdependence. They can violate several politeness maxims proposed by Leech (1983), such as tact maxim and generosity maxim. Benefit and cost will be assumed as previously calculated not to burden to only one party. Thus, saving other's face does not have to be always sacrificing one's face.

A more recent definition of face is offered by Morand & Ocker (2002): "Face, the positive social value each person effectively claims for him or herself in the public arena, is proffered and thus exposed throughout the interaction. The face is the very reflection of self-worth; upon this presentational aspect hangs individuals' self-esteem, self-identity, and their credibility as a member of the social group."

Face and politeness are juxtaposed that it has been hard to discuss about face without talking about politeness. However, the concept of face is becoming clearer when online communication platform has been developed massively. Internet text-based communication preserves digital traces of its users that people try to avoid mistakes so they can mitigate the FTA. Both

asynchronous applications such as e-mails and synchronous applications such as WhatsApp still demand politeness during the communication. People should save others' faces when communicating through aforementioned online platforms due to the high possibility of encountering with each other in the real life, or even if they are not likely to meet face-to-face, one of the parties is likely to have specific requests to another party. By saving another face, it is expected that the intended purposes of the communication can be fulfilled.

However, face and politeness are no longer present when people can conceal their identities when using some social media where identities can be fabricated and people can still enjoy the same benefits such as Instagram and Youtube. Since an individual can register more than one account for Instagram and Youtube, people are likely to have several accounts at the same SNS platforms. For example, a person who wants to know the updates of some celebrities without revealing his identity can easily set up an anonymous account. By being anonymous, the user can post, like, tweet, re-tweet, comment without having to save others' faces or even his faces. When there is no demand to save face or mitigate the FTA, there is no urgency to use politeness. That can be the reason that flaming and online bullying are easily found in social media applications. Unlike Facebook or Twitter, in some SNS such as Youtube and Wattpad, individual identities are not that important since what users enjoy the most is the content of the sites. They can blend, interact, comment, agree, or even argue with other users without knowing the real identities of the addressees.

Interaction among stranger users definitely lacks the three socio-factors from Brown and Levinson (1987); they are power, distance, and rank. Power is hard to detect when people just make random comments to other users. A speaker who realizes the higher power of the interlocutor will make sure that the conversations will use politeness strategy, so is the ranking of the imposition. The higher the imposition ranking on the interlocutor is, the more polite the speaker will convey the conversation.

Interestingly, social distance is a relatively unstable factor in deciding cyber politeness. The familiarity between cyber interlocutors cannot determine the degree of politeness or impoliteness. Two unknown users can just talk casually and friendly, even though they have no idea to whom they address their conversation to, moreover the relatively different level of power and the rank one of them can be. This casual and friendly conversation can occur when they happen to be in the same opinion on the

discussed issue. On the contrary, when they are flamed due to different opinions, the debate will heat into impoliteness.

Fransisco Yus (2011) finds the people generally possess two main axes when they are conversing. One is a vertical line when people recognize the existence of power relations in their interlocutors. The other is a horizontal line when they see themselves as equal to others. Thus, impoliteness can occur when people are familiar with each other so that no hurt or misunderstanding can take place since both parties are aware of the intended meaning of the impoliteness. On the other hand, the impoliteness can also happen when one indeed intentionally makes some rude comments to display their dislikes, either to the interlocutor they are familiar with or stranger one. Cyber politeness in the future should pay more attention how impoliteness can be different in both scenarios, what strategies to use so that the interlocutor would recognize instantly that the impoliteness is intended for making more friendly and intimate interaction.

However, Pilar Garcés-Conejos Blitvich (2010) comes up with a fascinating argument insisting that impoliteness on online rude comments can serve multifunctionally. The act of impoliteness can be used to separate in-group and out-group so there is "a sense of 'us versus them' by making their attributes undesirable, and to heighten a sense of membership in the in-group" (541). It indicates that impoliteness can be functioned to declare that the speaker belongs to the in-group while the interlocutor is the out-group. The impoliteness is not necessarily intrigued to make a quarrel or fight over some disagreements, instead to assert that both addresser and addressee are not in the same group.

This division of group membership has more of social function while neglecting their own identities as individuals. For example, one may have a heated argument in some political postings on a news website, which means, any readers can fabricate their identities since they can surf, read and post anonymously. However, in real life, they may not be related directly to politics. Many people even choose to be a silent majority where they do not publicly state their political choices. News websites can be a safe place for them to express their opinions. Thus, we can say that when an anonymous individual writes comments on some issues, he/she manifests the text as a part of his/her social involvement, not as an individual statement. Cyber politeness may clarify anonymous provoking comments from this multifunctionality.

TEXTUAL VERSUS MULTIDIMENSIONAL INTERACTION

Even though it has been predicted that more high-tech social networking applications are predicted to be rapidly created in the near future, text-based online communication will still be strongly maintained and proliferatively utilized. Francisco Yus (2011) states that simple texting will always be widely used by online users due to its "Safety, control how much information is disclosed and how much will be interpreted by the interlocutor, whereas vocal and visual nonverbal information might provide valuable information about the users that, perhaps, they are not willing to communicate explicitly" (289). Text, despite as the oldest technological media communication, has its benefits so that online users still see it as the main feature on their online interaction. Some benefits that text provides are:

1.   Simplicity

It's easy to employ text-based online platform since users need to just type and post. Despite the popularity of Instagram (due to its picture-friendly) and Youtube (for its enormous choices of videos to see), Facebook and Twitter are still attracting millions of active users. Facebook is still mainly used by a circle of friends where they can post texts, pictures, videos or links for their friends to see. Even though Facebook has provided multiple modes to insert in its users' contents, textual postings dominate the users' walls.

2.   Safety

It's easy to control over textual postings; what kinds of text that users want to represent themselves through it. If one loves to talk about business motivation, most of his postings are related to business, economy, finance, personal growth, etc. People can choose what images they want to expose through the use of textual postings; how much they want others to see, how much they want to reveal some of their personality. Thus, it can be summarized that SNS does not describe users in real life. SNS is the representative image that users want others to see.

If a user decide to reveal his true identity on textual-based social media, he is likely to reproduce politeness strategies in his account. Textual interaction on SNS where the real identities of the users are much preferred to be exposed generates rich sources for cyber politeness to dig and explore how internet users want to reveal themselves. When the users have cyber interaction with ones they are familiar with, politeness is more likely be

imitating the offline interaction; be it formal and polite if they interact with their coworkers, or be more informal if they interact with close friends when politeness can be dropped.

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