

Creating Pseudo-intimacy through *Vocatives* in Indonesian TV Show

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ABSTRACT

Vocatives, closely related to "addressing terms", are used to create pseudo-intimacy between participants of speech events, not only in everyday conversation, but also in media interactions, such as talk show. This paper presents a corpus-based analysis on the forms and functions of Indonesian vocatives used by female and male hosts, each hosting one of two popular talk shows in Indonesia, i.e. *So Imah Show* (with the female host) and *Just Alvin* (with the male host). The analysis is based on 12,746-word corpus of one episode for each of the two talk shows. The results show that the female host predominantly uses a politer form to her guests, namely the [*kinship terms + first name full form*] pattern; meanwhile the male host prefers a solidarity form, namely the [*first name full form*] pattern. Concerning the functions of the vocatives, both hosts use their preferred vocative forms mostly to maintain pseudo-intimacy, compared to the summoning attention, and addressee identification. These findings indicate that male and female, given their roles as hosts in the context of media interaction, show formal variations in maintaining pseudo-intimacy, in which the female host tend to be politer than the male host. This bias is hypothesised to be influenced by different politeness strategies used by each host, considering the age of their guests.

1. INTRODUCTION

This paper analyses the uses of *vocatives*, i.e. addressing terms, in Indonesian TV talk shows. The focus is on the form and functions of vocatives used by male and female hosts in maintaining and creating pseudo-intimacy with their guests in the talk shows they host. From a broader theoretical perspective, this paper studies gender-related language variation in media interactions, especially TV talk show. Within that theoretical context, the paper aims to contribute further insights from Indonesian perspective concerning the interaction between gender (represented by the hosts of the studied talk show) and the usages of vocatives in establishing pseudo-intimacy in media interactions. The insights may include not only the *formal* and *functional* variations of vocatives between the male and female hosts in maintaining pseudo-intimacy, but also *quantitative* variation of the form and functions of the vocatives in relation to the hosts. This quantitative insight allows us to determine the extent to which male and female hosts differ and converge in their use of vocatives for maintaining pseudo-intimacy.

Vocatives as one of the linguistic features to express intimacy in casual conversation are frequently used in media interaction, especially in Indonesian TV talk show. In this context, the interaction takes place between a presenter and a guest (or interviewee) on television. The audience has official hearer status to overhear the talk on television. This model promoted by Goffman (1981), in which the talk is framed in the participation framework and adopted by O'Keefe (2006) in explaining and discovering media discourse (Goffman, 1981:137; O'Keefe, 2006: 3, 18).

Wood and Kroger (1991) defined vocatives as forms of address. In their article of 'politeness and forms of address', they present forms of address pragmatically and integrated them to Brown and Levinson's politeness theory (1987). In doing interaction, people are concerned to protect their positive face and their negative face. Forms of address and the expected politeness are influenced by different categories of social relationship. They conclude that negative politeness outweighs positive politeness. In relation to weightiness formula, the result suggests that power (status) and distance (solidarity) should be considered

as equally important. Closeness and common identity express positive politeness. Negative politeness, on the other hand, requires the achievement of status (the need to protect the recipient from face threatening act). All of which are reflected in different form of address term. Pragmatically, forms of address create relative power (status) and distance (solidarity).

McCarthy and O’Keeffe (2003) classified vocatives taken from a corpus of radio phone-in calls to the Irish radio phone-in *Liveline* and casual conversation data in the spoken corpus CANCODE. They examined the form and function of vocative to express intimacy according to the social relationship between the participants and the interaction type (whether it is symmetrical or asymmetrical). The result shows the use of full honorific title + FN+SN by the interviewer when the interviewee is of high status, whereas the interview addressed the interviewer by using FN. On the other case (radio-phone-in and chat show), FN + SN form used by the interviewee at the opening and closing of the show referentially (e.g. to introduce and identify the guest to the audience). The FN form indicated as the form that frequently used among close friends in casual conversation. Pragmatically, whatever the forms, they are as an indicator of pseudo-intimacy.

These articles support in examining how vocatives are employed in the talk shows to create pseudo-intimacy. I found there have no research conducted to examine Indonesian vocatives employed by female and male participants to maintain pseudo-intimacy in Indonesian TV talk show.

The remainder of this paper is structured as follows. Section 2 discusses the relevant concepts and theoretical frameworks supporting the study. Section 3 presents the data source for the corpus and how the vocatives are retrieved from the corpus. Then, Section 4 discusses the results of the study, focusing on the distribution of forms and functions of the vocative usages between the male and female hosts, and being discussed in terms of the politeness strategy implied. Section 5 summarises the paper and points out the implication for the study of language and gender.

2. LITERATURE REVIEW

In this section will be presented relevant concepts and theoretical framework of vocatives as one of linguistic features to maintain pseudo-intimacy in media interaction. The theory proposed by O’Keeffe (2006) which supported by Brown and Levinson’s Politeness theory and some other relevant studies on the same topic done previously

2.1 Media Interaction

Media interactions are conversations between a presenter and an interviewee or guest, who interact on television or radio. They are aware of not only being overheard, but they are also having a conversation in front of an audience. In this context, it requires inclusion and involvement of the audience.

As noted by O’Keeffe (2006), media interaction as essentially overheard by other. Media interactions differs from casual conversation in that they not only take place in an institutional setting, in front of hearing audience, has ratified, inclusive and involved audience but also having participation framework which occur between the presenter/host/interviewer, the interviewee/guest/caller an audience (O’Keeffe, 2006: 3). Given this setting, there comes institutionalised roles. The presenter/host/interviewer hold institutional power to decide when and how to start the conversation, and how to frame it. Having this power in the interaction leads to discourse-asymmetry, that is, the presenter/host/interviewer not only places the interviewee/guest/caller in the role of answerer, but also is able to decide when to begin and change a topic, as well as when and how to close the conversation (see Drew & Heritage, 1992; Koester, 2006)

The institutionalised position of speakers, the presence of power, and turns-taking rights are the predominant features distinguishing media interactions from everyday conversations. Even though the communication context and conditions of casual conversations and media interactions differ considerably, many of the inherent linguistic features of spoken language (e.g. vocatives, pronouns, and pragmatic markers-hedges, discourse marker, and respond tokens) exist in both kinds of interactions, but their form, function, and distribution may differ (O’Keeffe, 2006, pp. 4-5).

2.2 Pseudo-intimacy

One of the features of media interactions being the focus of this paper is *pseudo-intimate relationships*, or *pseudo-intimacy*; this term is used within the *participation framework* (cf. O’Keeffe, 2006, p. 3) between the presenter, the interviewee and the audience. The participants are generally public persona and normally do not know each another. In media interaction, pseudo-intimacy is maintained by the same grammatical features as that of everyday conversation.

According to Brown and Ford (1961, p. 132), intimacy views members of a dyad (two people speaking) equally along horizontal dimension that results from shared values, which may pertain to kinship, social identity, gender, nationality or some other common fate, as well as frequent contact. Brown and Ford (1961) also note that intimacy is a relatively complete

and honest level of self-disclosure in an interaction that should exist between strangers. Pseudo-relationship of trust should be established between the presenter and callers/guests who are in fact strangers. Those who are listening are also 'friends'. Familiarity of routines, small talk about the weather or every-day events, and so on, are not only considered as constructing pseudo-relations within the participation framework of a programme, but also can bridge the relational gap between stranger and friend as well. Pseudo-intimacy in television and radio interaction can be identified linguistically as its features such as vocatives, pronouns, and pragmatic markers. Vocatives will be presented in the following section (O'Keeffe, 2006, pp. 89—90).

2.3 Vocatives

Vocatives are closely related to 'address terms' (Jefferson 1973) or 'forms of address' (Brown and Ford 1961), but Leech (1991) defined a term of address as any device to refer to the addressee of an utterance, where as a vocative is just one particular type of address term. Vocatives can take many forms: endearments (*honey*), kinship terms (*Daddy*), familiarisers (*dude*), first name familiarised (*Johnny*), first name full form (*John*), title and surname (*Mr Smith*), honorific title (*Sir*), nickname (*Oggmon-ster*), and even elaborated nominal structures such as: *those of you who have brought your own sandwiches*; impersonal vocatives may occur in utterances: 'someone get that phone, will you!' (O'Keeffe, 2006, p. 101).

The study of form and function of vocatives in marking intimacy would benefit from the integration of pragmatic and language use theory, such as Brown and Levinson's *Politeness Theory* (1987). The theory assumes that speaking politely requires us to understand the social values of a society. Decisions of being polite in any community, therefore, is related to the social relationships, including social distance or solidarity, and relative power or status. These dimensions lead to two politeness strategies. *Positive Politeness* is solidarity-oriented related to closeness, which can be expressed by identity markers; it emphasises shared attitudes and values. For instance, a positive politeness move can be seen when a superordinate (e.g. a boss) allows, or asks, a subordinate to address her with first name (FN); this move then expresses solidarity and reducing differences in status, indicating that the speaker and hearer 'belong'. A switch to a more informal behaviour, such as using slangs and swear words, will also suggest a positive politeness. By contrast, *Negative Politeness* aims to respect people, which may involve paying attention to social distance and status differences for someone to appropriately expressing

herself. Using title + last name (TLN) to your superiors, and to older people that you do not know well, are further examples of negative politeness (Holmes, 2001, pp. 267—274; Wood and Kroger, 1991, p. 147).

Leech's study considers vocatives formally, functionally and semantically/pragmatically. He identifies semantic categories or meaning of vocatives based on degree of familiarity (e.g., familiarised FN, such as Jackie; honorific titles such as Prof.; and others such as silly, lazy, and so on). Leech identifies three discrete functions of the vocatives: (1) summoning attention, (2) addressee identification and (3) establishing and maintaining social relationships. McCarthy and O'Keeffe (2003) concluded that the vocative serves pragmatic functions (e.g., to express power, politeness, and solidarity).

2.4 Language and Gender

Robin Lakoff (1975, pp. 53—60) identified several linguistic features that she claimed were used more often by women than by men. One of these features is using a super-polite form in every interaction, from which uncertainty and lack of confidence are expressed. Research on differences between women's and men's language ever since done raised many protests for their result that language used by women mostly associated to their social status. Explaining the differences in speech behaviour between women and men should proceed beyond the dimensions of status or power only for a more satisfactory account. For instance, the research done by Pop (1950, p. 195) in Coates, 2004, p. 36) reveal that women are more innovative in using their language.

Holmes (2001) stated that whatever the features are differentiating the language of man and woman, they are used differently in different contexts. In using standard forms, women could be regarded as responding positively to their addressees by accommodating to their speech. Like question tags, they are often used as politeness devices rather than as expressions of uncertainty. The function of features of women's speech often reveal women as facilitative and supportive conversationalists, rather than as unconfident, tentative talkers. Many of the features that characterise women's language are devices expressing solidarity. In doing interaction both women and men use a language to different expectations and functions in different context. For instance, women, in their interaction, aim at emphasising solidarity, maintaining good social relations, seeking for agreement, and avoiding disagreement (Ibid, 2001). In contrast, the norms for male interaction tend to be "public referentially-oriented interaction", where there is more likelihood for contradiction and disagreement

compared to agreeing and confirming others' statements (Holmes, 2001, pp. 284—309).

3. METHODOLOGY

This study is based on a corpus of transcribed text (12,746 words in total) from one episode of two talk shows aired on two different television programs. The first talk show is *Just Alvin* (henceforth JA), which has a male host (abbreviated as MH), named *Alvin Adam*; the episode in JA was broadcasted in 2010. The second talk show is *So Imah Show* (hence forth SIS), which has a female host (abbreviated as FH), named *So Imah*; the episode was broadcasted in 2013. All the invited guests in these talk shows are celebrities; the guests rarely see each other, even the host. The studied episode in JA features one main female guest and two male guests; all guests are younger than MH. The episode in SIS features five main guests, consisting of two females and three males; all of them are older than the FH. The two episodes were downloaded from *YouTube* and were transcribed into an electronic corpus of spoken text.

The research focuses on the form and functions of Indonesian vocatives in both selected episodes used by HF and HM. To retrieve the concordance/usage citations for the relevant vocative forms, several sections of the transcribed interview (e.g. beginning, middle, and the end/concluding part of the interview) were manually read. The goal is to identify the potential key vocative types (e.g. first name, last name, familiarised form, kinship terms, etc. (cf. Section 2.3)). These manually identified forms were used for further retrieval of their occurrences/citations in the whole corpus, so that their frequency of occurrence as well as the frequency of their functions between the male and female hosts can be calculated and compared. The discussion for these comparisons will make reference to the *Politeness Theory* by Brown and Levinson (1987) and the Sociolinguistics theory by Holmes (2001).

4. RESULTS AND DISCUSSION

4.1 Distribution of the forms of vocatives between the male and female hosts

The first set of analyses examines the *forms* of vocatives used by the hosts in the investigated episodes of the talk shows. Figure 1 provides the percentages of the types of vocative forms used by the male host (MH) to his addressee in *Just Alvin* (JA) talk show, hosted by Adam Alvin.

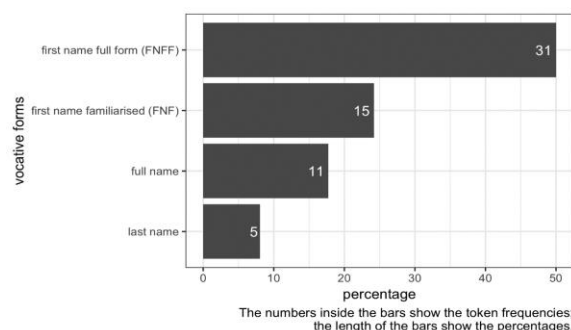


Figure 1 Distribution of vocatives by male host in *Just Alvin* talk show

In the analysed JA episode, all guests are younger than the MH; the guests are Agnes Monica (female), Indra Beki (male), and Samuel (male). This age-difference context conditions the range of vocative forms used by MH during his interaction with the guests, as reflected in Figure 1, in which MH uses vocative types without honorific title (cf. Figure 2 below). The predominant vocatives used are "first name full form" (FNFF) (50% of all tokens) (e.g. *Agnes*, to Agnes). FNFF is used in the onset of the interview/talk show with the guests, during the interview, and when MH attempts to change topic of discussion. Another prominent form, that is the "first name familiarised" (FNF) form, occurring in 24.19% of all cases, is typically a shortened version of one's full (first-/second-)names (e.g. *Nes* referring to Agnes, *Sam* for Samuel, or *Ti* from the last name of Indra Beki).

According to Brown and Ford (cited from Wardough (2006, pp. 259—260)), the use of "FNFF" and "FNF" creates *positive politeness* that reflects equal status and symmetrical relationship between speech participants. The range of vocative types used by the MH suggests that MH to a large extent aims at maintaining positive politeness or solidarity during interaction with his guests.

The data in the female host (FH), to which we turn below, shows the reverse tendency to the MH in relation to the expressed politeness. Figure 2 below shows the distribution of types and percentages of vocatives used by female host (FH) in *Show Imah* (SI) show.

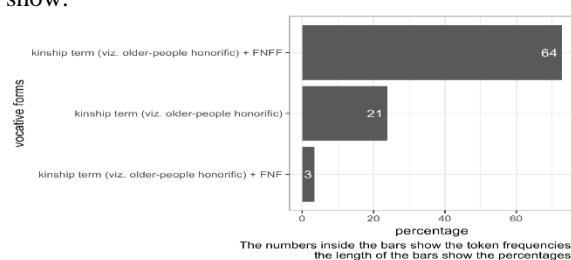


Figure 2 Distribution of vocatives by female host in *Show Imah* talk show.

One difference is observable between the types of vocatives used by FH and MH. In SI, the female host addresses the guest predominantly with "kinship terms", which can precede the full form of the first name (FNFF) or the familiarised first name (FNF) of the guests. In terms of the vocatives' usage proportion, the [kinship terms + FNFF] pattern is the most predominant one (i.e. 72.73% of all cases). This might be due to the age difference between Soimah as the FH and her guests, who are older than the FH.

In comparison to MH, who uses FNFF most frequently (cf. Figure 1), the predominance of "kinship terms" with honorific purpose among the range of vocatives used by FH suggests that FH uses more polite forms, further confirming Lakoff's (1975, p. 55) assumption that women tend to use super-polite forms. It is typically suggestive of different social status, or asymmetrical relationship, between FH and her guests. Yet, the use of these polite forms by FH is rather indicative of FH's expression of power/authority as well as of her facilitating ability to maintain both (i) social relationship and (ii) intimacy with her addressees during the talk show interaction. In Section 0 below we turn to the functions of the vocatives in the talk show.

4.2 Distribution of the functions of vocatives between the male and female hosts

This section presents the kinds and distribution of the functions expressed by the vocatives. The identified functions are based on the findings by Leech (1999, pp. 107—118) on the three discrete functions of vocatives: (i) *summoning attention*, (ii) *addressee identification*, and (iii) *establishing and maintaining social relationship*, which could subsume the pseudo-intimacy of the participants in the talk shows. The distribution of these functions is looked at from two perspectives: the percentage of the functions (i) in each talk show, i.e. by the male (MH) and female hosts (FH), and (ii) across the types of vocative forms found in each talk show.

The first perspective aims to provide a broader view regarding the extent of the functions intended by MH and FH in their use of vocatives during their interaction with the guests; in this way, we may observe the extent to which the two hosts differ, or converge, in the relative weight of the intended functions of their vocatives usages. The second perspective zooms in to the question of which types of vocatives are predominantly used by each host to express certain functions; this perspective reveals the relative prominence of certain vocatives used by the hosts in expressing certain function during the talk show.

To begin with, Figure 3 contrasts the distribution of the functions of vocatives between MH (right panel) and FH (left panel) in the two talk shows.

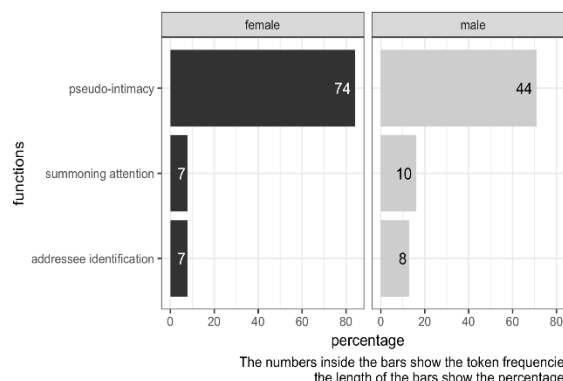


Figure 3 Distribution of the functions of vocatives usages between the male and female hosts.

As one can notice from Figure 3, 'establishing and maintaining pseudo-intimacy' is the most prominent intended function by both MH and FH in their vocatives usages (70.97% for the MH and 84.09% for the FH).

We have seen in Section 0 above that male and female hosts resort to different forms of vocatives during their interaction with their guests. In the remainder of this section, I will show, for each host, the proportion of vocative forms in relation to the intended functions that the forms convey during the interaction in the talk shows. I begin with the results for the male host shown in Figure 5.

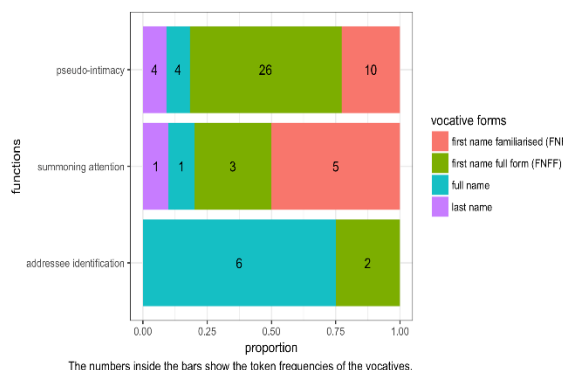


Figure 4 Proportion of vocative forms for each function used by the male host.

Figure 5 Proportion of vocative forms for each function used by the male host, only two types (viz. "FNFF" and "full name") in comparison to the other two functions, which are expressed by four different vocative patterns. Moreover, in terms of the proportion of the vocatives in each function, for the most frequent function of the vocatives in the male-host data, i.e. 'maintaining and establishing pseudo-intimacy', the two most prominent vocatives used by MH are the full

form of the guests' first name (FNFF) (59.09%) and the familiarised forms (FNF) (22.73%). Citation (1) illustrates the use of FNFF functioning as 'pseudo-intimacy' marker.

- (1) Alvin: "Pengalaman masa kecil ataupun eee pertama terjun di entertain, yang paling berkesan buat *Agnes* sama siapa?"

Alvin: "What is the most memorable childhood experience as well as eee initial involvement in entertainment industry for (you) *Agnes*, and with whom it is?"

In this context, Alvin, the MH, does not only attract his guest's attention (i.e. *Agnes Monica* and *Samuel*) by using FNFF (i.e. *Agnes* and *Samuel*), but also maintain pseudo-intimacy with his guests. Similar pseudo-intimate relationship is also evoked in the use of familiarised form of the guests' names. Citation (2) shows the use of familiarised form by MH to convey 'pseudo-intimacy' function.

- (2) Alvin: "kita mau tanya nih, ehem, mungkin *Sammy* sama *Bekti* bisa kasih gambar"

Alvin: "we want to ask you, ehem, may be *Sammy* and *Bekti* can describe it to us (lit. give picture)"

Another formal difference between the three functions is the predominant usage of "full name" form to express the 'addressee identification' function, which is not so frequent for the other two functions; in contrast, "first name familiarised (FNF)" and "last name" are never used to identify the addressee. Citation (3) exemplify the 'addressee identification' function conveyed by the MH in his use of "full name" vocative.

- (3) Alvin: "apa yang kami sajikan di sini bisa membuka value lain dari seorang *Agnes Monica* buat Anda. Terima kasih, Just Alvin, sampai jumpa."

Alvin: "(we hope that) what we just presented here may reveal the other values of the only *Agnes Monica* for you. Thank you, Just Alvin, good bye."

Identifying the addressee with the "full name", as underlined in (3), indicates that the MH and the addressee (*Agnes Monica*) in 'addressee identification' function are equal, suggesting a positive politeness as discussed in Section 0 above, particularly expressing solidarity.

Turning to the 'summoning attention' function in the MH data, the predominant forms for conveying the function are FNFF and FNF, illustrated respectively in citations (4) and (5).

- (4) Alvin: "Okey, *Agnes* terima kasih banyak, *Agnes* apresiasinya."

Alvin: "Okay, *Agnes*, thank you very much, *Agnes* for your appreciation."

- (5) Alvin: "*Ndra*, bener eh *Indra Bekti* jadinya. Kamu semakin *Indra Bekti* ya?"

Alvin: "*Ndra*, is it right, eh, *Indra Bekti*. You become more *Indra Bekti*, don't you?"

The use of FNF and FNFF by the MH in the excerpts above to summon the addressees' attention indicates the closeness of relationship between the host and the addressee. Next, I will turn to the distribution of vocatives for each function in the female host (FH) data, which is displayed in Figure 6.

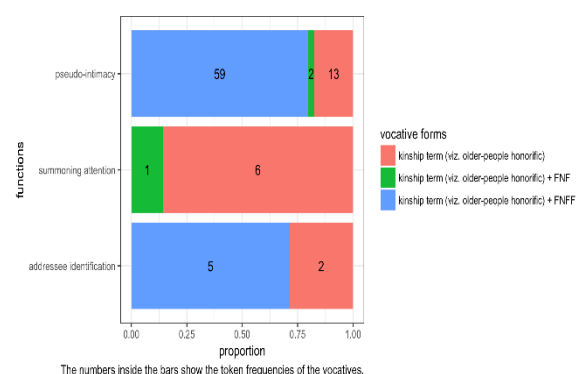


Figure 6 Proportion of vocative forms for each function used by the female host.

Considering the distribution of vocatives for the 'pseudo-intimacy' function, the FH intends to maintain pseudo-intimacy with the guests predominantly using honorific kinship term for older people followed by the guests' first name in full form (i.e. [kinship term + FNFF] pattern) (79.73% of the total cases of 'pseudo-intimacy' function). The kinship, honorific terms may come from a regional language of Indonesia, such as Sundanese (e.g. *teteh/teh* 'older sister' and *Aa* or *Kang* 'older brother'), or from English (e.g. *mami* 'mother' from English *mommy*), in addition to the common Indonesian terms *mas* 'older brother' or *mbak* 'older sister'. It should be mentioned that the use of *mami* 'mother' based on English in this context is used rather to refer to *Mrs* (cf. (6) below).

- (6) So Imah: "Ya, tadi kan kita sudah membicarakan panjang lebar tentang *mami Uli*"

So Imah: "Yes, we have talked about *mami Uli* at length"

All the kinship terms are commonly used in domestic (i.e. non-formal and non-public) situation to show endearment among people in kinship relationship (O'Keeffe, 2006, p. 292). Nevertheless, the FH extends the use of these terms in public situation, such as talk

show, to express or establish 'pseudo-intimacy' function with her guests because the FH is not in a kinship relationship with the guests. Citations (7) and (8) below illustrate the use of [kinship term + FNFF] pattern for 'pseudo-intimacy' function; example (7) features the kinship term *mas* 'older brother' and example (8) shows the use of (*te*)*teh* 'older sister'.

- (7) So Imah: "Nah, menurut *Mas Tigor* dan *Mas Dimas* nih, apa sih ya sosok Uli Arta ini, sosok yang seperti apa sih?"

So Imah: "Okay, according to (you both) *Mas Tigor* and *Mas Dimas*, what do you guys think about Uli Arta, what kind of person she is."

- (8) So Imah: "ini ada foto *Teh Elma*"

So Imah: "here is a picture *Teh Elma*"

Moreover, the use of the [kinship term + FNFF] pattern positions FH's guests in a higher position, due to the honorific function of the kinship terms, thus reflecting *negative politeness*. This kind of politeness expresses asymmetrical relationship (i.e. *pseudo-gap*) and status difference in terms of social distance. In sum, FH's uses of the [kinship term + FNFF] vocative pattern in her talk show context allows her (i) to address her guests appropriately for social endearments and (ii) to maintain/respecting status difference in terms of social distance (such as age).

Turning to the 'addressee identification' function, the same [kinship term + FNFF] pattern is also predominantly used, as in the 'pseudo-intimacy' function. This is exemplified by (9) below in which FH welcomes and introduces her guests, i.e. *Mas Tigor* and *Mas Dimas*, to the audience.

- (9) So Imah: "Orang-orang yang disayangi, dicintai sama mami Uli, yaitu adik dan keponakan mami Uli, silakan masuk *Mas Tigor* dan *Mas Dimas*."

So Imah: "Persons who are cared for, and loved by mami Uli, ..., please come in *Mas Tigor* and *Mas Dimas*."

Despite the similarity in terms of the predominant form used in expressing 'pseudo-intimacy' and 'addressee identification' functions, FH resorts to more limited set of vocatives for the latter function (two types of vocatives) than the former (four types of vocatives). In contrast to the previous two functions, i.e. 'pseudo-intimacy' and 'addressee identification', the 'summoning attention' function is most frequently expressed by "kinship terms" only without a following first name in 85.71% of all cases (cf. (10) to (12) below).

- (10) So Imah: "sebentar yah *Teh*, Aa..ama mas Tigor, mas Dimas dulu ahahaha"

So Imah: "please wait a second, okay, *Teh*, Aa and mas Tigor, let mas Dimas go first, haha."

- (11) Soimah: "sebentar yah *Teh*, Aa..ama mas Tigor, mas Dimas dulu ahahaha"

So Imah: "please wait a second, okay, *Teh*, Aa..and mas Tigor, let mas Dimas go first, haha."

- (12) So Imah: "Jadi gini *Mas*, tadi kan katanya masih banyak aaa...apa yah, keinginan-keinginan mami Uli yang belum tersampaikan"

So Imah: "Here is the thing *Mas*, you said that there is still a lot of aaa...what is it, mami Uli's wishes and plans that are not delivered yet."

Similar as the 'addressee identification' function, the 'summoning attention' function is also expressed by two types of vocatives (cf. Figure 6)

5. CONCLUSION

This paper discusses the use of *vocatives*, particularly addressing terms, during the interaction between a male (MH) and a female host (FH), and their guests, in two Indonesian TV talk shows; each host hosts one of the two talk shows. The focus of the paper is on the forms and functions of the vocatives used. Overall, this study found that the two hosts differ in the range of types of vocative forms used with their guests. The MH predominantly uses first name of the guests, in either full or familiarised forms. In contrast, the FH uses kinship terms with honorific dimension (viz. paying respect to older person). This difference may be due to the age difference of the guests with the hosts in the studied episodes; MH hosts all younger guests than him, while FH interviews older guests than her.

While both hosts use their preferred vocative forms to maintain pseudo-intimacy function in most of the cases, the way they maintain it differs in terms of the politeness strategy used. The predominant range of vocative forms used by the MH, such as first name (full form or familiarised) lean towards *positive politeness* strategy that reflects equal status and symmetrical relationship between speech participants, i.e. between MH and the guests. On the contrary, the predominant choice of the FH in using honorific kinship terms preceding the name of the guests reflect *negative politeness* strategy used in maintaining pseudo-intimacy during the talk show. Negative politeness expresses asymmetrical relationship and social distance; yet, FH's uses of honorific kinship terms in her talk show context allows her (i) to maintain social endearment, suggesting pseudo-intimacy, with appropriate kinship address-terms and (ii) to respect FH's status difference with her guests in terms of age.

More broadly, this case study in Indonesian has demonstrated that the range of vocative forms in media interaction for maintaining pseudo-intimacy shows gender bias; in this case, MH uses more frequently solidarity forms as reflected in the use of first name and nick name, while FH resorts to honorific kinship terms. The bias reflects different kinds of politeness strategies used and may be largely determined by the age difference between the guests interacting with MH and FH in the talk shows. The finding and generalisation of this case study is limited to the studied talk show episodes for each host. Despite this specific limit, this case study not only further (i) confirms the assumption in the study of language and gender (e.g. Coates, 2004), namely females tend to use polite forms, such as address terms or vocatives, compared to males, but also (ii) provides a new insight that females are not necessarily more innovative than males, as shown by the lesser type of vocatives used by FH compared to MH (compare Figure 1 and Figure 2).

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