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In collaboration with:



PROCEEDINGS

The 2nd UAD TEFL International Conference

New Paradigms in Teaching English
as a Foreign Language

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**Reflection on FTA ‘Face Threatening Acts’:
Brown & Levinson’s and O’Driscoll’s types**

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Abstract

Several studies on pragmatics have shown that there are various perspectives concerning the definition, concepts, and approaches used to deal with the notion of ‘politeness’ in any language discourses. It is undeniable that almost in every discourse practice, either in local, national, or even international context, everyone’s interaction is bounded to ‘politeness’ principles. Until recently, there have been numerous studies discuss the notion of ‘politeness principles’ and these studies have come with relatively different approaches, theories, or patterns on how to assess or measure the degree of politeness of one’s act. One of them concerns with “Face Threatening Act (FTA)”. Generally, FTA is considered as a concept to measure someone’s act or utterance as how far it can endanger or threaten others’ reputation or self-image, their face. The lower the degree of one’s FTA imposes to others the higher the degree of politeness he/she shows to others and vice versa, the higher the degree of one’s FTA imposes towards others the higher the degree of rudeness he/she shows to others. Within pragmatics study, there are several issues concerning approaches or models on how to measure an FTA. This article, therefore, attempts to discuss two FTA models that are quite popular until recently, i.e. Brown and Levinson’s and O’Driscoll’s. In many occurrences, Brown and Levinson’s model apparently become more popular comparing to the O’Driscoll’s as their model is frequently used and discuss as a reference. However, in this article, their model will be confronted with that of O’Driscoll, in which as a matter of fact in some particular situations this model is proved to be more accurate or valid.

Keywords: Face Threatening Act (FTA), politeness, positive face, negative face.

A. Introduction

Recently, there are quite a lot of studies on politeness aspect of language. Since 1970s, there has been vast literature on politeness which is found to be tremendously confusing (Thomas, 1999: 149). Thomas says that the confusion begins with the very term, politeness, which like cooperation, has caused misunderstanding. Under the heading of politeness, she identifies that there are at least five separate sets of phenomena people have discussed, that is politeness as a real-world goal, deference, register, an utterance level phenomenon, and politeness as a pragmatic phenomenon. Gumperz says that politeness phenomena are basically having universal principles within the human interaction and are reflected in language (in Brown & Levinson, 1999: xiii). He states that societies everywhere, no matter what their degree of isolation or their socio-economic complexity, show these same principles at work; yet, what counts as polite may differ from group to group, from situation to situation, or from individual to individual (see also Holmes, 1996: 8). However, Thomas (1999, 178) suggests that within pragmatics one should carefully define ‘politeness’ as a pragmatic/communicative phenomenon and not to equate it with any moral or psychological disposition towards being nice to one’s interlocutor.

B. Notions of FTA ‘Face Threatening Act’

Many studies have been carried out and have revealed with some theories of politeness such as Leech’s politeness principles (1983: 131-149), Brown & Levinson’s FTA, Tanaka’s OOC ‘Opting Out Choice’, Fraser’s CC ‘Conversational Contract’, Spencer-Oatey’s Pragmatic scales, and O’Drescoll’s FTA. Among those theories of politeness it seems that FTA theory emerges to be quite remarkably influential and had become a hot issue in the pragmatics course for several decades, particularly the one proposed by Brown & Levinson.

Central to Brown & Levinson’s theory of politeness is the concept of ‘face’ as proposed by Goffman and from the English folk term which ties face up with notions of being embarrassed or humiliated or losing face. Thus, according to Brown & Levinson (1987: 61), face is something that is emotionally invested, and that can be lost, maintained, or enhanced, and must be constantly attended to in interaction. Furthermore, they explain that people in general cooperate (and assume each other’s cooperation) in maintaining face in interaction. Such cooperation is based on the mutual vulnerability of face that is normally everyone face depends on everyone else’s being maintained. People can be expected to defend their faces if threatened and in defending their own to threaten other’s faces, it is in general in every participant’s best interest to maintain each other’s face, that is to act in ways that assure the other participants that the agent is heedful of the assumptions concerning face given under the notion of face as public image.

Brown & Levinson (1999: 13) reveal that their notion of ‘face’ consists of two specific kinds of desires [face wants] attributed by interactants to one another: the desire to be unimpeded in one’s actions [negative face], and the desire [in some respects] to be approved of [positive face]. This is the bare bones of notion of face which they argue is universal, but which in any particular society they would expect to be the subject of much cultural elaboration. On the one hand this core concept is subject to cultural specifications of many sorts – what kinds of acts threaten face, what sorts of persons have special rights to face protection, and what kinds of personal style (in terms of things like graciousness, ease of social relations, etc.) are specially appreciated. On the other hand notions of face naturally link up to some of the most fundamental cultural ideas about the nature of the social persona, honour and virtue, shame and redemption and thus to religious concepts.

Not so much different to Brown & Levinson, Thomas defines that the word ‘face’ entails a sense of ‘reputation’ or ‘good name’ (1999: 168). However, she explains that the term face is not genuinely originated from English folk term but rather to have been first used in English in 1876 as a translation of the Chinese term ‘diu lian’ in the phrase ‘Arrangements by which China has lost face’, which since then it has been used widely in phrases such as ‘loosing face’, ‘saving face’, ‘enhancing face’ and so forth. It is mentioned earlier that the term face was firstly proposed by Goffman (1967), however he himself defines face as :

“...the positive social value a person effectively claims for himself the line others assume he has taken during a particular contact. Face is an image of self delineated in terms of approved social attributes – albeit an image that others may share, as when a person makes a good showing for his profession or religion by making a good showing for himself (in Thomas 1999, p.168).”

C. Brown & Levinson’s FTA

‘Face Threatening Act’ is an illocutionary act which is liable to damage or threaten another person’s face (Brown & Levinson in Thomas 1999: 169). They explain that an illocutionary act has the potential to damage the hearer’s positive face (by, for example, insulting hearer or expressing disapproval of something which hearer holds dear), or hearer’s negative face (an order, for example, will impinge upon hearer’s freedom of action); or the illocutionary act may potentially damage the speaker’s own positive face (if speaker has to admit to having botched a job, for example) or speaker’s negative face (if speaker is cornered into making an offer of help). In order to reduce the

possibility of damage to hearer's face or the speaker's own face, one may adopt certain strategies. The choice of the strategy will be made on the basis of speaker's assessment of the size of the FTA. The speaker can calculate the size of the FTA on the basis of the parameters of power (P), distance (D) and rating of imposition (R). These combined values determine the overall 'weightiness' of the FTA which in turn influences the strategy used. The weightiness of Brown and Levinson's FTA is calculated using the following formula.

$$W_x = D(S,H) + P(H,S) + R_x$$

(Brown & Levinson, 1999, p. 76)

According to Brown & Levinson, the first decision to be made is whether to perform the FTA or not. If the speaker does decide to perform the FTA, there are four possibilities: three sets of on-record super strategies and one set of off-record strategies. The three sets of on-record super strategies comprise perform the FTA on-record without redressive action (bald-on-record), perform the FTA on-record using positive politeness (weighed upon the desire to be approved or respected), and perform the FTA on-record using negative politeness (weighed upon the desire not to be impeded or imposed upon something). If the speaker decides that the degree of face threat is too great, he/she may decide to avoid the FTA altogether (in other words, to say nothing).

For a couple of decades, Brown & Levinson's FTA became quite popular, influential, and widely discussed. Therefore, it is not surprising then, that there are a number of criticisms have been made in response towards their model of politeness. Thomas (1999, p.174-6) identifies some criticisms addressed by some linguists as follows:

1. Brown & Levinson strategy "Do not perform FTA", appears to be self-explanatory: there are times when something is potentially so face-threatening, that you don't say it. Brown & Levinson do not discuss this strategy (there's not a lot to say about saying nothing!), but Tanaka (1993) discusses two sorts of 'saying nothing' (which, following Bonikowska (1998), she terms the 'opting out choice' or OOC). There are times when the speaker decides to say nothing and genuinely wishes to let matter drop; there are other occasions when an individual decides to say nothing (decide not to complain, for example) but still wishes to achieve the effect which the speech act would have achieved had it been uttered. Tanaka (1993:50-1) terms these two strategies OOC-genuine and OOC-strategic.
 - OOC-genuine : S does not perform a speech act, and genuinely intends to let the matter remain closed. s/he does not intent to achieve the perlocutionary effect.
 - OOC-strategic : S does not perform a speech act, but expects H to infer her/his wish to achieve the perlocutionary effect.

There is a third situation – where there is such a strong expectation that something will be said, that saying nothing is in itself a massive FTA (for example, failing to express condolences to someone on the death of a loved one).

2. The description of the FTA implies that an act is threatening to the face of either the speaker or the hearer; in fact many acts can be seen to threaten the face of both S and H simultaneously. An apology, for example, threatens the speaker's face in an obvious way, but it can also be the source of considerable embarrassment to the hearer.
3. Brown & Levinson claim that positive and negative politeness are mutually exclusive. In practice, a single utterance can be oriented to both positive and negative face simultaneously.

Example:

Woman addressing importunate man.
Do me a favour – piss off!

4. Brown & Levinson's model appears to predict that the greater the degree of face-threat, the greater will be the degree of indirectness. But many counter-examples are readily available. In addition to the examples of the type of bald-on-record utterances. Thomas offers examples which she finds very different norms of directness in operation within long-term relationships and within different sub-groups.

- a. Bob Champion, champion jockey, referring to women jockeys:
I'm dead against them! They're a mistake and get in the way. Woman are not strong enough or big enough.
 - b. Mr Tam Dalyll, M.P., in the British House of Commons (referring to the then Prime Minister, Margaret Thatcher)
I say that she is a bounder, a liar, a deceiver, a crook.
 - c. Australian Judge in the court case brought by the British Government to try to prevent the publication of the memoirs of Peter Wright, an ex-member of M15. The judge is referring to the evidence given by the then British Cabinet Secretary, Sir Robert Armstrong.
His evidence is palpably false and utter humbug.
5. Brown & Levinson argue that some speech acts are inherently face-threatening (cf. Leech, who claims that some speech acts are inherently polite). From these two observations it might be concluded that some utterances pose no face-threat at all. Thomas agrees with Dascal(1977) who argues that merely speaking to someone sets up what he terms a 'conversational demand': simply by speaking we trespass on another person's space. Saying anything at all (or even saying nothing!) is potentially face-threatening.

D. O'Driscoll's FTA

A more recent, systematic and detail criticism towards Brown & Levinson's FTA is addressed by O'Driscoll (2007) who eventually proposes another prototype of measuring an FTA. He gives some refutations in regards to Brown & Levinson's FTA theory. Firstly, if it were true one would expect acts performed without circumlocutions to be received as invariably threatening, yet even those acts which explicitly predicate something negative about their hearers – which in the abstract would seem ideal candidates for the intrinsic FTA property – can sometimes be received as face-enhancing, even when performed baldly. O'Driscoll gives his own experience of this sort. At a conference some years ago, when a linguist of some standing whose work he admires approached him and said: "Ah Jim. I've read that paper of yours. You're wrong". He experienced this bald criticism (as the average reader of this paper will readily understand) as significantly face-boosting. Another example is commonly found among English speaking closed friends who instead of expressing praising words in order to express admiration of such a hero's action, they chose to say insulting words, "You bastard" which actually functions as a solidarity marker.

O'Driscoll (2007: 249) argues that attributions of politeness and impoliteness and their effects depend on the reaction and evaluation of interactants. FTAs are by nature **subjective**. What is an FTA then? Departed from Goffman's original definition, which states that if a person's face is a result of the line s/he is assumed to be taking, then anything which has the effect of predicating a face which is inconsistent with that line is a threat to it. From the viewpoint of face, the nature of act – what kind of act it is – is a product of how it is received, not how it is intended in a particular situation of a particular moment, hence O'Driscoll defines FTA as follows:

An FTA is any move which (regardless of the actor's intention) is received as predicating a face inconsistent with the one presented up to that point in the ongoing situation.

(2007: 249)

In this case it can be understood that directives can be either FTAs or non FTAs at all. It fully depends on the situation predicating the utterance. The bald-on request, for example, "Read this paper for me and tell me what you think." could be a face threatening act if it is revealed between interactants who have assymetrical colleague relationship which will be considered as an imposing act, or though if they have symmetrical relationship but it were said not in appropriate time such as the colleague is about to rush for a deadline. On the other hand, it can be a face-enhancing act if it is revealed within a more engaging time, for example, prior to a seminar or conference. In short, O'Driscoll discussion on FTAs can be summarized into the following points:

1. FTAs are immediate effect. But like all effects of moves in interaction, one cannot predict them, either as analysts or as interactants.
2. FTAs are by nature subjective, depend on the reaction and evaluation of interactants.
3. It is salient to consider the importance of the situatedness of FTAs. In order to predict, identify or estimate the severity of an FTA, one must first decide what the faces of interactants are at the moment the (move which may or may not turn out to be an) FTA is performed. This requires a consideration on some aspects such as:
 - a. Interactants' individual histories (including the values which their cultural backgrounds and temperaments have let them to hold)
 - b. Interactants' interpersonal history prior to the encounter (if there is any)
 - c. the nature the occasion of which their encounter is part (including the roles which they play in it), but also, and crucially, of
 - d. the progress the encounter up to the point where the potential FTA is to be uttered.

Finally, O'Driscoll comes to a formula, that the relative severity of an FTA will be a product of two factors. One is simply the amount of face-change predicated the utterance; the other is the amount of face at stake generally in the situation at large, its degree of salience. In terms of formula, he sets the following pattern:

FTA= Change X salience

He emphasizes that this formula is a product, not a sum (as compared to Brown & Levinson's formula), since if the value of either of these is zero, the size of the FTA will be zero (=not an FTA at all). The amount of face-change is simply a matter of how far the FTA departs from claimed self-image, which is influenced by factors such as social interpersonal background, personal background, professional competence, culturally sanctioned values, mutually known individual history, and face sensitivities of the interactants. Meanwhile, the amount of general face-salience in a situation is most likely to depend on the contribution of one or more four main factors beneath;

1. Sheer number of people who are witnesses to the FTA (whether they are ratified participants or bystanders, the former making face more salient than the latter).
2. The nature of occasion.
3. Sociopragmatic impact of the act for the person who suffers the FTA.
4. And the nature of the personal relationships involved.

E. Implementation of FTA analysis on Interview between FAREED ZAKARIA GPS (Global Public Square, a weekly public affairs show airs on CNN) with Queen Rania of Jordan

The interview between Queen Rania and Farid Zakaria from GPS is an exclusive phenomenon of interaction types. This interview is such a complicated phenomenon in terms of politeness theory. In this case Brown & Levinson theory of politeness does not seem to work at this scene.

Brown and Levinson theory calculates weightiness of FTA based on the $D(S,H) + P(H,S) + R_x$. Slightly, it can be seen within the interview that the D and the P have high values; whereas the R is of a bit significance, thus it is supposed to result in a high degree weightiness of FTA. According to Brown and Levinson if the weightiness of FTA is high, a person will be likely to choose a high strategy which least risks in losing face or even choose not to do an FTA at all. However, in this interview, this concept does not work, since it is part of the speaker duty to reveal any salient information from the hearer, regardless whether the questions impose the interviewee or not (pretty frequent it happens within an interview that the interviewee feels being imposed to some degree).

As a host of a live interview show, Farid Zakaria plays certain roles that is rising questions and controlling the interview flow. The questioning tone and the words he chooses show his full consideration on diction which reflects his professionalism, or for a certain degree also reflects his account on the power the interviewee has upon him. Another factor which is quite interesting here is the present of the third party that is the audiences which are actually also unique. The audiences are divided into two categories, that is those who are present in the TV studio, those who are outside the TV studio. Farid Zakaria and Queen Rania themselves do not stand on their individual positions but rather speak on behalf of other parties. Farid Zakaria stands/represents westerns who hold stereotypes towards moslem, but at the same time also stands as a neutral party who seeks for clear information. Queen Rania represents the voice of moslem society, bounded with her, a responsibility to send/deliver a truth and adequate message in regards to moslem's views and belief.

Back to the weightiness of FTA, which are determined by the value of D, P, and R factors, it is quite interesting here to know why within this interview framework this formula does not work. In this case the Distance between the interactants is of a greater distance, so is the power. Queen Rania as being queen is generally considered as having a high status of aristocracy who is supposed to be placed in her majesty. This is likely to happen in her kingdom, however the effect will still appear outside of her region as it is known that Jordan plays many important roles in bridging the gap between the East and the West. However, it is obviously clear that there is a **clash** of the notions of "power and distance" here. Farid Zakaria himself is not a lay person at all. In terms of aristocracy, maybe he is since he has no aristocracy heritage at all. However, in terms of professionalism he in fact has a high reputation, that is being one of the 25 most influential liberals in the American media (In The U.S. Media. Forbes. Published January 22, 2009, [#cite_note-forbes-3](http://en.wikipedia.org/wiki/Fareed_Zakaria)). The notion of power and distance here, in fact, reveals a wide area of coverage.

1. Power and distance in terms of aristocracy status

Considering the aristocracy status, it is known that Rania is a queen, coming from a highest level of aristocracy status. She has a great power within her society. The distance is quite great since Farid Zakaria does not hold an aristocracy status at all. This notion would only work better if both of them are in the same setting; however the interview takes place outside the queen territory that is in the US which is well-known as a liberal country, in which such status is of little account among people in the society.

2. Power and distance in terms of professionalism

The power and distance among the interactants are pretty less. Both are well-known for their own dedication towards their profession and have proven to have high commitment in terms of professional contributions.

3. Power in terms of international reputation

Both are having a great power since both have a good reputation in the international world for their active engagement and participation in many international events.

4. Distance in terms of cultures

The distance of both interactants in terms of culture is mixed. It is known that both are moslems, however Queen Rania grows up in the middle east and internalizes middle eastern culture, whereas Farid Zakaria though Indian origin, but mostly spend his time grows up in America and internalizes American culture to some extent.

5. Distance in terms of gender

Being of different sex to some extent attributes a certain distance.

6. Power and distance in terms of self-position within the interaction

Quite unique, in terms of interaction, the distance between the two interactants is created by convention. Regardless the background of the interviewee, Farid Zakaria has the power and has the opportunity to steer the flow of the interview.

Considering the factors explained above, in terms of weightiness of Brown & Levinson's FTA, it is quite vague to determine the weightiness. Since one cannot determine for sure the value of each aspect which contribute to the Brown & Levinson's FTA. Some utterances though cannot be totally considered as an FTA strategy since it is more likely regarded as an interview genre. The interaction, therefore, can be said as a more role-based interaction. Some utterances are not particularly expressions of politeness but rather ceremonial jargons of addressing a guess within a TV interview.

The FTA analysis for this particular interview is therefore likely to benefit more if one uses the formula proposed by O'Driscoll, since it does not depart from the notion of Power, Distance, and Rating of imposition between the interactants. The FTA, according to him is more likely to be determined by two factors that is the amount of face-change predicated the utterance and the amount of face at stake in the situation at large (degree of salience). This is a more modest way to see the extract beneath since what is involved in this interaction here is more determined by a role-model the interactants play upon during the interview, not necessarily influenced by the power or distance existed between the interactants.

DATA		Analysis of Politeness/FTA
Zakaria	: <u>Known around the world for her intelligence, elegance and outspokenness, Queen Rania of Jordan has divided opinion between those who feel she should take a more traditional role and those who see her as a shining example for modern Arab women.</u> She was in New York recently, and she joined me to talk about the role of women in Islam and how to promote the voices of moderation within that religion. Queen Rania, thank you so much for doing this.	This is a kind of routine – a register of a host for welcoming a guess in a live show interview. The praise functions solely as face-boosting.
Rania Al Abdullah, Queen of Jordan	: <u>Thank you. It's a pleasure to be here.</u>	Standard answer for a guess when s/he is being introduced to the audience.

O'Driscoll (2007) explains that FTAs are immediate effect in which like most effects of moves in interactions one cannot predict them either as analysts or as interactants, however as interactants they are forced to do so. This phenomenon is perfectly portrayed in the excerpt below where as an interviewer, Farid Zakaria questions the reason of women's feeling pressure which seems to be unpredicted by Queen Rania. But she is forced to give right answer and to justify it based on the actual fact happening in the Arab world in order to reduce the misconception or misinterpretation from the audiences who hold negative stereotypes towards Islam.

DATA		Analysis
Queen Rania	: Again, I think it has more to do with the cultural aspects, with the political climate, with the economic climate, with the social e: situation in tho: those countries. A lot of women feel the pressure to dress in [a certain way :]	The question <i>why</i> is a kind of a threat strikes the interviewee's face. This question needs a justified answer from the interviewee and since the interviewee is speaking on behalf or representing a wider society she needs to formulate thorough answer quickly which incorporates critical thinking skills. That is what O'Driscoll calls as
Zakaria	: [why?]	
Queen Rania	: because that's :s: coz that's what society -- that's what society pressures. I mean, again, e:e: you know, political leaders sometimes, who have certain agendas e:ehm. and justify them through Islam, put pressure on women to dress in a particular way. Sometimes it's not their own choosing. And sometimes they just feel embarrassed not to be dressed in that particular way. So, I think we need to look at it de: deeper. It's not a matter of just religion, because Islam has	

	been around for a very long time. Why is it that we're suddenly seeing this rise, as you're saying, in conservative practice? For me it has much more to do with the environment in the Arab world rather than the [religion itself.]	immediate effect which neither the interactants or analysist could predict beforehand.
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O'Driscoll states that situatedness of FTAs is another salient thing one needs to consider in order to predict, identify, or estimate the severity of the FTAs. One must first decide what the faces of interactants are at the moment the (move which may or may not turn out to be an) FTA is performed. This requires a consideration on some aspects such as interactants' individual histories (including the values which their cultural backgrounds and temperaments have let them to hold), interactants' interpersonal history prior to the encounter (if there is any), the nature the occasion of which their encounter is part (including the roles which they play in it), but also, and crucially, of the progress the encounter up to the point where the potential FTA is to be uttered. The data beneath show those aspects of consideration.

DATA		Analysis
Zakaria	: [Well, do you:]	Farid Zakaria points to Queen Rania's interpersonal stand as his question departure. This indeed is an FTA to Queen Rania's personal territory and therefore she has to give ideal justification to save her face at stake.
Queen Rania	: [And with the::]	
Zakaria	: ever get criticized for not wearing a veil?	
Queen Rania	: Absolutely, you know, very often. But likewise, there are many women like me who: : who: do not wear the veil. So, as long as it's a choice. I have nothing against the veil. And I think that e::e:: wrongly, many in the West look at the veil as a symbol of oppression. Now, as long as a woman chooses to wear the veil, because that's her belief and because of her own -- that's a personal relationship with God, so she should be free to dress in whichever way she wants. And we should be smarter than to e: e: to apply more meaning e to a symbol of clothing than than we should, because, you know, all over the world there are many symbols of: of dress and e e many ways of: of prayer, et cetera. We shouldn't judge people through the prism of our own stereotypes. And I think there has been a stereotype that has developed over -- in the Western world of a women -- a veil means oppression, you know. That is not necessarily the case. And unfortunately, these stereotypes have been very dangerous between East and West. And we really need to start challenging them, because e: , you know, e: they really rob us of accurate perspective.	However, the question is not absolutely targeted to Queen Rania as an individual but rather to the moslem women in general who has the same view as her. Therefore, the justification itself needs to accommodate the whole view of wider groups. This is showed by the use of personal pronoun "we" to indicate that she is not speaking for herself only but rather also represents the third party, the moslem women in the Arab world. The use of personal pronoun "we" also aim to built sort of solidarity, alluding to all parties, either the moslems, the speaker, hearer, as well as the audiences.

Another key point O'Driscoll proposes in regards to FTA is that it is by nature 'subjective'- depends on the reaction and evaluation of the interactants. For example, this following extract could be or couldn't be considered as an FTA to Queen Rania's face, relatively depends on the way she perceives the question. However, in such an interview section, there is no clear cut /dot point evidence whether Queen Rania considers the question/remarks given by Farid Zakaria as an FTA or not FTA as in the interview it is an interviewer role to rise questions and the interviewee duty to respond to the questions, including unexpected questions which sometimes may irritate the personal feeling of the interviewee. This can be seen within the following excerpt.

DATA		Analysis
Zakaria	: But in some communities, it isn't just a small minority. If you look at, for	Whether or not

	<p>example, the Palestinian community, I mean, you are yourself Palestinian. But if you look at the Palestinians in Gaza, they elected Hamas and a Hamas government. How should the West deal with the situation where you have an elected government that espouses a certain kind of terrorism, does not believe in a two state solution to the Israeli-Palestinian problem?</p>	<p>Queen Rania takes Farid Zakaria's question as an FTA it totally depends on Queen Rania's perception herself. However, since this is an interview in which she has the duty to respond to it with adequate answer. The severity of the FTA she might consider in mind is not clearly revealed. Though, if one looks at the length of the respond, the justification and evidences she provides, it indicates that she has a tough concern on this question which may implies that she considers it as a kind of FTA to her face.</p>
<p>Queen Rania</p>	<p>: Well, in my: my mind, the success of Hamas has been a result of the failure of the international community to deliver to the Palestinian people. In my mind, their success has been a result of the sense of hopelessness and helplessness of the Palestinian people. They really could see no end of the – no light at the end of the tunnel. And e: they were perceiving the Palestinian Authority through the government of Mahmoud Abbas as being inefficient, as not delivering. You know, their their way of life has been going from bad to worse. Eh If you look at Gaza, for example, unemployment is now at over 50 percent.ehm: e Over 80 percent of the people living there rely on U.N. organizations for food, for example. So, you know, this is a situation that's not tolerable. They don't have access to basic health services, ehm schools. Roadblocks are all over the place, so you can't even move. So, in a situation like that, I think out of desperation people must have elected Hamas, because Hamas were viewed as providing social services, of, you know e e, giving – opening kindergartens for kids, of providing education for girls, et cetera. But at the end of the day, the Palestinian Authority is the – we view it as the legitimate representative of the Palestinian people. And the sooner the infighting inside of the Palestinian camp ends, the sooner they can start having a unified stand that really delivers to the Palestinian people. Because at the end of the day, it's the Palestinian people who are paying the price. And the onus is on the international community to try to embolden and strengthen the moderate hand, so that the moderate hand can show that it's delivering to the people. And that's where e:e they will be able to have more power and more leverage. I don't think people by nature are extremists. You will never find a population of extremists. Extremists have existed throughout the centuries on all religions. And what happens is, extremists start to have more leverage when the situation is bad.</p>	

F. Conclusion

FTA as proposed by O'Driscoll is in advance a product-based conception. It shifts the focus away from the production of the act towards its interpretation, from intentionality to effects. By this it does not mean intentions are irrelevant to face. An intention of doing an FTA sometimes increases the severity of FTA towards one's face. But yet, the cross-cultural literature (not to mention everyday experience of misunderstandings) is littered with cases of face-threat when no attack was intended. What makes an act threatening to face is not what is aimed at face but what actually strikes the face.

While Brown and Levison classified of all directives as inherently face-threatening with some exceptional circumstances, O'Driscoll argues that there is no need to appeal with such exceptional circumstances as FTA will only occur whenever there is an inconsistency of face predicating the utterance. In other word, utterances which predicate no change to face constitute no threat to it. O'Driscoll emphasizes that no act is intrinsically face-threatening and that FTAs cannot be equated with speech acts. They can only be identified in the context of the ongoing interaction. An FTA is suggested, a simply any move which predicates a change in face, however its ultimate identification rests with interactants. He suggests that the severity of an FTA is the product of two factors: the amount of face-change it predicates and the amount of salience accorded to face at the time. But the values of these factors are also ultimately determined by participant reactions. Both matters are addressed largely through the close examination of one particular moment in one particular encounter.

And ultimately, he comes with an argument that Brown and Levinson's weightiness formula does not work.

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Appendix

Source : <http://www.youtube.com/watch?v=TEC8p5VN1-I&feature=related>
<http://www.youtube.com/watch?v=XsIc--Cb9D0&feature=related>

Retrieved on October 20, 2009

FAREED ZAKARIA GPS

GPS: Interviews With Queen Rania

Aired October 19, 2008 - 13:00 ET

FAREED ZAKARIA, HOST, GLOBAL PUBLIC SQUARE: This is GPS, the GLOBAL PUBLIC SQUARE. I'm Fareed Zakaria. Welcome to our viewers in the United States and around the world.

Zakaria : Known around the world for her intelligence, elegance and outspokenness, Queen Rania of Jordan has divided opinion between those who feel she should take a more traditional role and those who see her as a shining example for modern Arab women. She was in New York recently, and she joined me to talk about the role of women in Islam and how to promote the voices of moderation within that religion. Queen Rania, thank you so much for doing this.

Rania Al : Thank you. It's a pleasure to be here.

Abdullah, Queen
of Jordan

Zakaria : Let me ask you, you're probably the best-known face of women in Islam. And many people talk about Islam, and they worry particularly about the role of women in Islam. And they feel that Islam has placed women in a subordinate and subjugated role. How do you react to that charge?

Queen Rania : Well, I personally think that Islam, in and of itself, does not subjugate women and does not hold them back. But certain people choose to interpret Islam in a way that does hold women back. Now, you might ask, why would they do that? And I think there's a lot of men, in particular, choose those interpretations in order to validate and justify their own conservative, traditional and sometimes chauvinistic attitudes. So, what we need to be looking at is some of these traditional mindsets. We need to challenge some of those attitudes, the social attitudes that hold women back. And that's what we need to focus on. It is not necessarily that you have to look at, you know, Islam itself. Holy scripture does not hold women back. It's the people that decide to interpret it in such a way for

their own, sometimes political, agendas. The other thing is that, in many of the Muslim countries, they suffer from economic problems. And what I've found, and what development has shown, is that whenever people feel the pinch, whenever the going gets tough, the first to get sacrificed are women. You know, they are always the last in the door and the first out the door. And so, when there's hardship, women's rights tend to suffer. And so, if you combine those two things -- economic hardship as well as age-old mindsets and:: nd very conservative attitudes -- and then you find that women are really sort of suffering. [But ...]

Zakaria : [But] we see all over the Muslim world women choosing a more traditional form of dress. So, for instance, the first time I went to the Middle East in the early '70s, you'd find women, frankly, dressed as you are. And now you go to Cairo or to Amman and you see more and more of the chador or the veil. There is a kind of conservatism and religiosity that has taken grip in the Muslim world.

Queen Rania : Again, I think it has more to do with the cultural aspects, with the political climate, with the economic climate, with the social e: situation in tho: those countries. A lot of women feel the pressure to dress in [a certain way :]

Zakaria : [why?]

Queen Rania : because that's :s:: coz that's what society -- that's what society pressures. I mean, again, e:e: you know, political leaders sometimes, who have certain agendas e:ehm. and justify them through Islam, put pressure on women to dress in a particular way. Sometimes it's not their own choosing. And sometimes they just feel embarrassed not to be dressed in that particular way. So, I think we need to look at it de: deeper. It's not a matter of just religion, because Islam has been around for a very long time. Why is it that we're suddenly seeing this rise, as you're saying, in conservative practice? For me it has much more to do with the environment in the Arab world rather than the [religion itself.]

Zakaria : [Well, do you:]

Queen Rania : [And with the:]

Zakaria : ever get criticized for not wearing a veil?

Queen Rania : Absolutely, you know, very often. But likewise, there are many women like me who: : who: do not wear the veil. So, as long as it's a choice. I have nothing against the veil. And I think that e::e:: wrongly, many in the West look at the veil as a symbol of oppression. Now, as long as a woman chooses to wear the veil, because that's her belief and because of her own -- that's a personal relationship with God, so she should be free to dress in whichever way she wants. And we should be smarter than to e: e: to apply more meaning e to a symbol of clothing than than we should, because, you know, all over the world there are many symbols of: of dress and e e many ways of: of prayer, et cetera. We shouldn't judge people through the prism of our own stereotypes. And I think there has been a stereotype that has developed over -- in the Western world of a women -- a veil means oppression, you know. That is not necessarily the case. And unfortunately, these stereotypes have been very dangerous between East and West. And we really need to start challenging them, because e: , you know, e: they really rob us of accurate perspective.

Zakaria : There are also many prejudices about the West in the Arab world.

Queen Rania : Absolutely.

Zakaria : When you poll Arabs, they still -- 30 percent feel that 9/11 was something that was actually perpetrated by the American government. How do you -- how does one change that?

Queen Rania : There was an interesting Gallup poll that came out earlier this year in which they asked many in the West if they thought that the Arab world was interested in improving relations. And the majority said, no, they don't. And likewise in the Muslim world, they asked if the West was interested in improving relations. And they said, no. But on the positive side, overwhelming majorities on both sides said that the quality of the relationship between East and West is something that is important to them. So, the problem is not that people don't care. It's that they don't see their care reflected. So, it's very important for us to start creating platforms for dialogue. I, for example, did a small -- I had a small project on YouTube, where I had a page, and I encouraged people to e send in their stereotypes, and we started to try to challenge them. And, you know, the idea was to get people to question their assumptions and: and to question certain beliefs that they held to be true. And that was a very enlightening experience, because there was a lot of anger out there. There was a lot of misunderstanding. There was a lot of ignorance. But that is just a drop in the ocean of what needs to be done. I think we need to take these initiatives at all levels.

Zakaria : But in some communities, it isn't just a small minority. If you look at, for example, the Palestinian community, I mean, you are yourself Palestinian. But if you look at the Palestinians in Gaza, they elected Hamas and a Hamas government. How should the West deal with the situation where you have an elected government that espouses a certain kind of terrorism, does not believe in a two state solution to the Israeli-Palestinian problem?

Queen Rania : Well, in my: my mind, the success of Hamas has been a result of the failure of the international community to deliver to the Palestinian people. In my mind, their success has been a result of the sense of hopelessness and helplessness of the Palestinian people. They really could see no end of the -- no light at the end of the tunnel. And e: they were perceiving the Palestinian Authority through the government of Mahmoud Abbas as being inefficient, as not delivering. You know, their their way of life has been going from bad to worse. eh If you look at Gaza, for example, unemployment is now at over 50 percent.ehm: e Over 80 percent of the people living there rely on U.N. organizations for food, for example. So, you know, this is a situation that's not tolerable. They don't have access to basic health services, ehm schools. Roadblocks are all over the place, so you can't even move. So, in a situation like that, I think out of desperation people must have elected Hamas, because Hamas were viewed as providing social services, of, you know e e, giving -- opening kindergartens for kids, of providing education for girls, et cetera. But at the end of the day, the Palestinian Authority is the -- we view it as the legitimate representative of the Palestinian people. And the sooner the infighting inside of the Palestinian camp ends, the sooner they can start having a unified stand that really delivers to the Palestinian people. Because at the end of the day, it's the Palestinian people who are paying the price. And the onus is on the international community to try to embolden and strengthen the moderate hand, so that the moderate hand can show that it's delivering to the people. And that's where e:e they will be able to have more power and more leverage. I don't think people by nature are extremists. You will never find a population of extremists. Extremists have existed throughout the centuries on all religions. And what happens is, extremists start to have more leverage when the situation is bad.

Zakaria : And we will be right back.

(COMMERCIAL BREAK)

Zakaria : We're back with Queen Rania of Jordan. In a broader sense, looking at the

- Middle East, do you think that the forces of moderation are winning? Do you think that, if you will, between the Dubai model and the al Qaeda world model, Dubai is winning?
- Queen Rania : I wouldn't say that -- I wish I could say that conclusively. I think a lot depends on the political process. I think if we can deliver on peace, and if we can -- I think it depends on two things: the political process, such as delivering on peace, and I think it depends on the government's abilities to look just: look beyond just the economic gains. I think a lot of investment needs to be done in the human capital in the Arab world, in changing the social landscape. We shouldn't just be looking at investment in education expansion, for example. We need to reform our education system, you know, make sure that we have the right curricula for our young people, make sure that we invest in labor-intensive e: areas so that we can provide jobs. You know, one in four young people in the Arab world does not - is unemployed. We're talking about 70 million young people in the Arab world. One in five live below the poverty line. So, in the Arab world we need to create five million jobs every year, just to prevent a rise in unemployment. So, that kind of vision is s is necessary.
- Zakaria : Do you feel as though those kinds of forces that are trying to work to a more modern interpretation of Islam are: are willing to condemn the more backward forces? There's a lot of people who feel that, in the world of Islam, the moderates are too scared. They don't speak out. They're they're, you know : .
- Queen Rania : Moderates generally e can be a little complacent, whether er it's in the Arab world or elsewhere. That's why you find that the extremists are always the ones with the loudest voices. And what I would - and I find that very frustrating, because I often e try to send the message that, although most - I mean, to be honest, let's be very frank about this -- most terrorist attacks in recent history have been conducted by Muslims. But what I'd like to remind people is that these are not -- Muslims are not -- the majority of Muslims are not terrorists. And although these people are maybe the loudest e: e in Islam, but they're not the majority. And they're certainly not representative. These are misrepresentatives of Islam.
- Zakaria : And finally, you have four children, and you are a very busy, talented, accomplished woman.
- Queen Rania : Thank you.
- Zakaria : Sarah Palin has five children and is in the midst of hoping to become vice president. What advice would you give to a working mother of four or five children? How do you manage to make it all happen?
- Queen Rania : Never manage to make it all happen, and never expect to make it all happen. I think, you know, the first thing that you need to do is to be kinder to yourself. e: e many women think that they have to achieve that perfect balance between family and work and everything else. And that balance just does not exist. There are some days when you feel it's all -- you've got everything under control, and other days where it's just all chaotic. It's about, you know, reorganizing your priorities every day, about being flexible, about accepting help and asking people to assist you. And it's about you know having a bit of a sense of humor, and just being kind to yourself.
- Zakaria : Queen Rania, thank you so much for being on the show.
- Queen Rania : Thank you very much for having me.