THEORIES of POLITNESS

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بسم الله الرحمن الرحيم

﴿٣٥﴾ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ

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سورة النور آية ٣٥

Dedication

I would like to dedicate this work to my dear parents

ACKNOWLEGMENTS

ABSTRACT

The research addresses theories of politeness from different linguistic viewpoints. It deals with comprehensive perspectives on politeness and its theories. It studies some different models, rules, and strategies. It is constructed mainly on Brown and Levinsons' form of actions of face saving and the dissimilarity between faces in terms of positivity and negativity. Moreover, they assume that politeness ought to be conversed and the nonexistence of conversed politeness may be adopted like nonexistence of polite approach. Politeness is regarded a typical basis of divergence from this balanced effectiveness, and is exactly communicated by this divergence. The research aims at explaining politeness and its theories due to their importance in daily communication; therefore, this topic is selected by the researcher.

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Introduction

It is likely for us to deal with politeness as a constant notion, as in the notion of polite societal conduct, inside a society. It is additionally viable to identify a group of one-of-a-kind typical standards due to behaving politely in social interplay inside a certain society. Several of these may encompass behaving tactfully, generously, modestly, and sympathetically towards the others. Nevertheless, inside a communication, there will be an extra scarcely special kind of politeness at function. If we want to illustrate it, we require the face notion (Yule, 1996: 60).

As a scientific expression, face signifies the communal individual's self-image. It points to that self moving and communal sense that everybody owns and anticipates others to be familiar with. Politeness in a communication is defined as the way utilized to confirm consciousness of the face of another individual. By this, politeness is likely to be achieved in conditions of social remoteness or nearness. Showing consciousness for the face of other individual whilst that individual looks socially remote is frequently illustrated in terms of high opinion or esteem. Showing the corresponding consciousness while the other individual is socially near is frequently illustrated with respect to openness, companionship, or harmony. Type one is seen in a question posed by a student to the teacher, as shown in [a], and type two in the question posed by a friend to the similar person, as shown in [b] (Ibid).

a. Excuse me, Mr. Ali, but can I talk to you for a minute?
b. Hey, Ahmed, got a minute?

It is understood from this kind of attitude that there are various sorts of politeness related to and linguistically manifested the supposition of comparative

social remoteness or nearness. In nearly all contexts of English dialogues, the contributors in a communication frequently must decide, when they converse, the comparative social remoteness between them, & thus their face needs (Manurung et al., 2015: 2).

Subsequently, the action of face saving directed to the negative face of a person shall have a tendency to exhibit respect, stress the significance of the time of the other person or his/her concerns, and encompass as well an apology for the annoyance or break, which is additionally named negative politeness. The action of face saving worried with the individual's high quality face shall have a tendency toward showing harmony, emphasizing that all speakers wish for the identical thing, & they have a frequent aim, which is additionally named positive politeness (Emaliana, 2013: 30).

The strategy of positive politeness results in the asker to attract to a joint aim, and companionship as well, by words similar to those in the following question [a].

a. How bout letting him see her gift?

b. Hello, friend, he'd be glad if she'd let him see her gift.

These on register expressions do signify an increased hazard to the speaker who suffers from a rejection & can be headed by several who wants and gets to understand you when you talk, the same as the sort shown in the following, intended to institute the required common on the base of this strategy.

 - Hello. How's it going? Ok, if I sit there? We should be interested in the same crazy things. You take a lot of remarks as well, huh? Say, do me a big favor and let me take one of your pencils.

Nevertheless, mainly in nearly all the contexts of English speaking, the action of face saving is usually done by means of a strategy of negative politeness. The usual shape utilized is a question that includes a modal verb like the following [a]:

a. Could you lend me a pencil?

b. I m sorry to bother you, but can I ask you for a pencil or something?

c. I know you're busy, but might I ask you if-em-if you happen to have an additional pencil that I can, you know –eh- borrow?

Utilizing this strategy leads to structures including apology expressions for imposing the kind seen in [b]. Further complex negative politeness action may from time to time be listened to in extensive chat, frequently with uncertainties, the same as in [c]. (Yule, 1996: 65).

Negative politeness is usually articulated by questions which even request agreement to pose, for instance, Might we ask---?, as seen in [c]. Superficially, questions like these provide a chance for another to reply in negative manner to the question without embracing the same effect of refusal of replying with negativity to a bald straight on record imperative (Manurung et al., 2015: 4-5).

Section One

Politeness Strategies & Principles

1.1 Politeness Strategies

The inclination to utilize positive politeness forms, highlighting nearness between the one who speaks and the one who hears, may be viewed as a solidarity strategy. This can be the main operating strategy amongst an entire group or it can be a choice utilized by an individual speaker on a certain occasion. Linguistically, a strategy like that will contain personal information, utility of nicknames, sometimes abusive terms as well (principally amongst males) and shared dialect or slang expressions. Often, a solidarity strategy will be distinguished by inclusive terms like 'we' and 'let's', as in the party invitation in [a]. (Brown and Levinson, 1987: 162).

Figure (1) How to get a pen from someone else
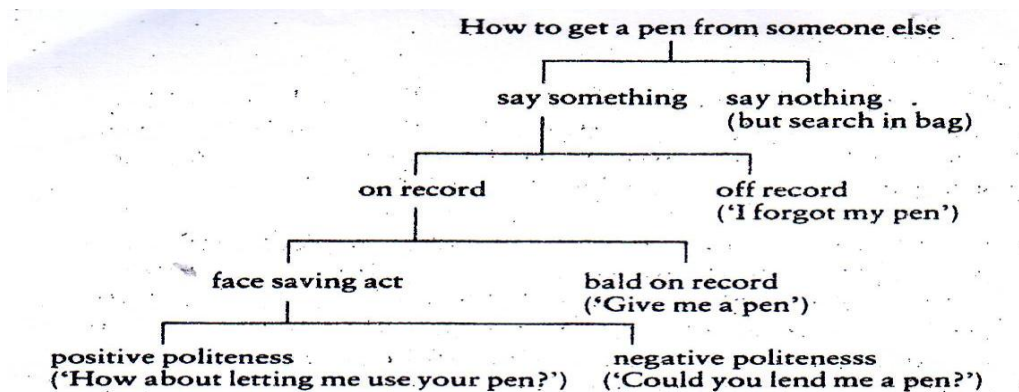
[a] Come on, let's go to the festival. Everybody will be there. We will have fun.

The inclination to utilize negative politeness shapes, highlighting the listener's freedom right, may also be viewed as a respect strategy. It may be the usual strategy of an entire group or just a choice utilized on a certain occasion. A deference strategy is concerned with what is named as 'formal politeness'. It is impersonal as if nothing is common or shared, and may contain expressions that do not point to the speaker or the hearer (for instance, 'Clients may not smoke here, sir'). The language related to a respect strategy highlights the independence of both the speaker and hearer, distinguished by the nonexistence of personal demands, as seen in [a], a substitute account of the festival invitation in [a].

[a] There is going to be a festival, if you can make it. It will be fun.

These common kinds of strategies are demonstrated here by utterances which are in fact central to the speech event (for instance, invitation). Yet, face saving behavior is frequently at work well before producing such utterances in the form of pre-sequences. (Siburian, 2016: 4-5)

1.2 Cooperative Principle (CP) & Politeness Principle (PP)

A lot are composed in enhancement of Grice's notion of CP that the principle is taken for granted to an extent. However, it seems essential to present a kind of explanation here about (a) For what CP is required & (b) For what reason it seems insufficient for explaining the relationship amid logic and compelling. Also, it is going to be crucial to take into account the function in the current form of its all element maxims (Farahat, 2009: 18).

Briefly, the responses to questions (a) and (b) are as the following. We need the CP to assist in accounting for the relationship between logic and compelling or sense and force, & this type of elucidation is principally welcome since it resolves

dilemmas occurring in an approach based on truth to semantics. Nonetheless, in itself CP may not clarify (1) for what reason individuals are frequently non-direct in expressing the meaning they want to convey, and (2) what kind of relationship there is between logic and compelling when nondeclarative sentence kinds are taken into consideration (Leech, 1996 : 80).

Also, some objections are directed to the CP of Grice based on its not facing the proof of genuine language utility. For instance, it is stated that spoken restrictions like CP restrictions do not function since the greater part of declarative sentences have no function bearing information. Also, it is argued that CP maxims are non-general to language, as there exist linguistic areas and communities where we can apply all of them. These criticisms are not necessarily so damning as they seem. To refuse the CP on merely quantitative arguments means to mistake maxims for statistical standards, which is not probable. There is not an argument made that CP can be applied to all communities in the same style. In fact, a chief purpose of sociological pragmatics lies in detecting how various communities manage maxims in various means, for instance via furnishing politeness with a bigger evaluation than cooperation in particular positions, or via furnishing precedence to a PP maxim more than any other else. Nevertheless, we should admit that CP is in a feeble situation if clear exceptions to it may not be adequately explained, that is why PP may be viewed not only as being another principle that we must add to CP, but as an essential complement saving CP from serious problem. (Yaqubi et al., 2016: 52)

An example in which the PP saves the *CP is as* follows:

[1] *a-* They will all miss Ali and Sama, won't they?

b- Well, they will all miss Shatha.

[2] *a-* Someone has taken the strawberries off the biscuit.

b- It wasn't he.

[i] *B* in fact fails to notice the Quantity Maxim:

When *a* asks *b* to ascertain *a's* view, *b* just corroborates part of it, and definitely disregards the remainder. From this, we originate an implicature: b is of the view that they will not all miss Sama. Yet on what arguments is the implicature reached? Not only on the base of CP, because *b* can add '... but not Sama' with no deceitful, unrelated, or blurred. To conclude *b* can be more informative, yet only at the cost of more impoliteness towards a third person: that *b* thus repressed the preferred information so as to inhence PP.

The responses in [1] will certainly about to have a tone of fall and rise, which is a tone frequently linked to oblique implicature. Yet, a further significant point is: the two instances show how a clear violation of CP is seen, at a more profound level of explanation concerning PP, not being such thing, by this CP is restored from complexity by PP. (Xiujun, 2001: 17)

In PP negative shape, it can be devised in a common way, i.e. reduce the word of impolite attitudes, & there exists an equivalent positive copy that increases the word of polite attitudes to the utmost, which is something less significant. In [1] & [2], the suppressed impolite attitudes are 'They won't miss Sama and 'He has taken the icing off the biscuit'. Polite and non-polite attitudes are correspondingly attitudes favorable and unfavorable to the listener or to a 3rd person, in which favorable and unfavorable are assessed on a pertinent level of rates. It must be emphasized, once more, that the actual attitudes of *s* are not under consideration, but rather what *s* declares to consider (Leech, 1996: 83).

At this point, we must take into consideration the universal socio- function and work of both principles, and the mutual relationship amid both. CP allows one to participant in a dialogue to converse on assuming that the other one who participants is cooperative. By this, CP functions as organizing the words we utter in that it contributes in certain assumed illocutionary or discoursal objectives. Moreover, PP owns a greater regulative role than that, i.e. to preserve the social balance arid the friendly relationships that make us able to suppose that our interlocutors are cooperative and supportive first. To set things correctly: if not polite to our neighbor, the communication path between both would collapse, & we will not be capable to borrow his mower any more (Ibid).

Certain states exist in which politeness may withdraw, for instance, where *s* & *h* are busy in a joint action where reciprocation of information is evenly significant to them both. Yet, there are other states in which PP may dominate CP to the point that even the Quality Maxim, which inclines to prevail over other cooperative maxims, is given up, i.e. in some situations, individuals feel that they have the right to say white lies. *S,* for instance, might perhaps sense that the solitary way to refuse whatever invitation in a polite way is to pretend to be busy having another engagement. Yet, we must differentiate white lies like this, which intention is to mislead the listener, & situations that represent only obvious violations of CP. A difference is there between off the record politeness & on the record politeness, for instance, when *s* tells *He couldn't help me hold these chairs, could he!,* & it is somewhat evident that *h* could hold them (Tamada, 1997: 2).

1.2.1 Tact Maxims

Tact Maxims apply to *directive* and *commissive* classes of illocutions made by Searle, which in their propositional content *X* point to a certain act to be made correspondingly by the listener or the speaker. This act can be names *A,* & can be

assessed with respect to what *s* supposes to be its rate or advantage to *s* or *h.* Accordingly, *X* 'she will cut these onions', can be put on a COST-BENEFIT BALANCE, as follows: (Leech, 1983: 132)

[I] Cut these onions.

At a certain quite undefined point on the scale, basing on the situation, the pertinent cost grows advantage to *h* rather than cost to *h;* yet in a clear way, if you maintain the imperative disposition fixed, a common increase exist in politeness.

The extra means of having a politeness scale is to maintain the similar propositional content *X,* for example: *X* 'She will cut these onions', and to augment the extent of politeness by utilizing a more and more non-direct type of illocution. Non-direct illocutions incline towards more politeness (a) for they raise the extent of optionality, & (b) because the further non-direct an illocution will be, the further reduced and uncertain its power inclines to be. (Xiujun, 2001: 11)

[2] Answer the phone.

indirectness   less polite

more polite
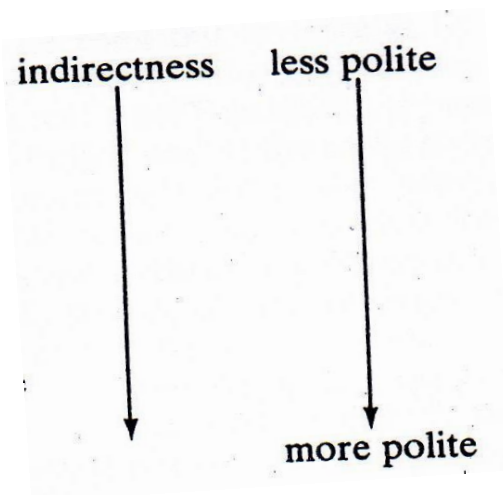
There is a matter pragmatics must elucidate is: For what reason do certain indirect illocutions work as being impositives, whereas other illocutions do not?, for instance, [3] is an offer instead of being impositive, it entails that 'sitting down' is to a benefit to *h*. (Xiujun, 2001: 11)

[3] Won't you sit down?

Other matters that need to be explained are: (a) For what reason does the utility of non-direct strategy, like adding negation in [3] , in the one case, that of [3], result in more politeness, with its implication of impatience, (b) For what reason do various non-direct illocutions have various implications whether emotive or attitudinal which is impossible to reduce to the plain extent of politeness?, for instance. (Brown & Levinson, 1987: 69)

[4] You will be silent.

In the correct situation, are all impositives with objective of *h* being silent; yet the mode they are formed implies an extremely diverse strategy on *s* part in every state, [4] which implies the severity of a military order. Therefore, it is rather insufficient to notice in [2] and [4] the correlation amid non-directness and politeness: we should be capable to state not just *how* polite a particular illocution is, but rather *for what reason* a certain device of non-directness participates to a certain illocutionary objective. For instance in [2], the extent of non-directness associates with the extent *h* is permitted the choice of not executing the intentional action, answering the telephone. In fact, here the point of the indirectness strategy is to bias the impositive further and further toward the negative option, in order that it grows increasingly simpler for *h* to answer 'no'. By this, negative politeness, *i.e.* serving the cost evasion to *h,* is augmented (Said, 2011: 63).

It looks strange at this point to describe politeness, as minimizing impolite beliefs. The prepositional content of those sentences all: ill-mannered to *h* as long as it assigns certain endeavor, problem, or cost to *h*. In utilizing the imperative in [1] & [2], *s* conveys the conviction that *h* is going to do the act. The imperative's utility does not permit *h* to have any option in the issue (Said, 2011: 63).

There are two aspects concerning the Tact Maxims; a negative aspect which lies in minimizing the cost to *h,* & a positive aspect which lies in maximizing the advantage to *h.* The 2nd aspect is of low significance, yet it is a normal result of the 1st aspect, which denotes for instance, that by suggesting a certain act advantageous to *h, s* must make the illocution bias towards a positive effect by limiting *h's* chance of answering by 'No'. Hence, the imperative which does not in fact permit *h* to answer by 'No' is in a casual situation a positive polite manner for creating the offer: *Help yourself Have another bite of fish*. The non-negative bias may be augmented as well by emphasizing persuasively: *Do have another bite!; You MUST have another bite!* will imply that *h* will make *s* a non-negative favor by accepting; as a result it is possibly that the bites are decayed, indigestible, or poisonous! The cause behind this reverse of polite strategies in positives & commissives is quite clear & has a relation with politeness irregularity: what should be articulated effectively by a contributor as a polite conviction should be minimized evenly by the other contributor as an impolite conviction. Hence, rising the non-negative politeness of an offer signifies expecting and neutralizing the receiver's negative politeness (Said, 2011: 30-31).

This assists in clarifying the reason why the negative shape of the inquiry *'Won't you help yourself'* is in an offer polite. The negative inquiry is an inquiry concerning a negative proposition, which means the rejection of a non-negative proposition. The logic may be literally said as in: I wish and wait for you to help

yourself, but now it seems that you will not help yourself; is it really so?. Actually, it gives *h* the tribute of carrying a polite conviction, and simultaneously politely (from *s's* viewpoint) conveys disbelief in that belief, and thus calls *h* despite the apparent unwillingness to agree to the offer. Hence, the inquiry is biased toward a non-negative impact. For the contrary cause, *"Would you mind helping yourself"* as an impositive is polite. The logic of *brain* in the structure signifies the action A negative anticipation*,* given that *"Would you mind"* is the same semantically as "*Would you dislike---*" or "*Would you object to---".* Thus, it owns an integral negative bias & differs from "*Would you like---",* that is further normally explained as bringing in an offer, which is a negative reply to this inquiry which implies *h's* agreement *"No, I wouldn't mind---*", yet, it is a non-committal answer as well, simply bearing the meaning "I would not object"*,* emphasizing that *h* is not reluctant but *h* is ready to make *A.* The insertion of a more negative to the approach does not make sense; and so the unsuitability of *"Wouldn't you mind--- ?"*(Leech, 1983: 132).

1.3 Politeness & Solidarity

Once we talk, we should continuously make options of a lot of different types: what we wish to utter, how we wish to utter it, and the definite sentence kinds, terms, and sounds which best join what with how. How we utter a thing is in any case as significant and vital as what we utter; actually, the content and type are somewhat indivisible, being only two aspects of the similar thing. The way to view this relation lies in checking a number of particular features of communication: i.e., pronominal option between the forms of tu & vous in languages that need an option; the utility of designating and addressing terms; & the utility of politeness indicators and signs.

In all cases, we will observe that specific linguistic options a speaker makes signify the social relation that the speaker recognizes to be present between him & the listener. Furthermore, in a lot of cases, it is not possible to evade making such options in the real messages packaging (Birner, 2013:202).

1.4 Address Terms

In observing a number of matters concerned with naming & addressing, we should first look at practices between foreign individuals to make ourselves far away from English somehow. A short view to such dissimilar system might perhaps permit us to get a further non-subjective point of view about what we make with our mother language & in our real culture. That non-subjectivity is not only helpful, but it is rather essential if we wish to evade findings and results twisted by ethnocentricity.

The study of Brown and Ford in 1961 about designating practices in English language was founded on analyzing modern dramas, the designating practices are noticed in Boston in a business, in the mid-western United States, & in England. They state that the asymmetric utility of title, last & first name (TLN/FN) showed disparity in influence, that reciprocal TLN signified disparity & unfamiliarity & that reciprocal FN signified parity & familiarity. A change from reciprocal TLN to FN is frequently started by the further influential member of the relation as well. Additional choices are present as well in addressing others: the title only (T), for example, Prof. or Dr.; the last name only (LN), for example, George; or multiple designation, for example, difference between Mr. George and John. We must notice in such categorization that titles such as Mr. or Miss are widespread alternatives of the title type, namely generic titles & forms such as Jack, Mate, Mack or Buddy are generic first names (FN), for instance in "What's up, Buddy?", or "Hey, Jack, I wouldn't do that if I were you" (Wolfson, 1986: 67).

Addressing by title only is the slightest friendly type of addressing since titles typically allocate grades or professions, as in Major, Dr. or Waiter, which are empty of private content. Thus, we may say that Dr. John is more intimate and familiar than Dr. only, admitting that the other name of the person is well-known and may be referred to. Recognizing & utilizing another individual's first name is evidently a symbol of significant familiarity or no less than a desire for such familiarity. Utilizing a pet name or a nick name demonstrates a bigger familiarity as well. When somebody utilizes just our first name in addressing us, we might sense from time to time that that individual is assuming an familiarity we are not aware of or otherwise is attempting to affirm some influence over us. Notice that the mother reduces the familiarity of her son's first name only to "Johnny", or pet name "Honey", & as a result it serves to indicate a censure. (Said, 2011: 39)

We may see some probable risks in communication cross cultures as different relations are articulated via what seems, seemingly as a minimum, to be the similar addressing system. The risks are bigger as well if we are taught the terms in a novel addressing system yet fail to realize how they are connected to each other (Brown and Levinson, 1987: 242).

Section Two

Theories of Politeness

2.1 Robin T. Lakoff Theory

Robin Lakoff might well be named the modem politeness theory mother, since she was one of the chief scholars to study it from a definitely pragmatic perspective. She defines politeness as a method of interpersonal relationships intended to make the interaction easy via reducing the potential for divergence and argument innate in all human beings' exchange (Lakoff, 1975: 13-14).

Lakoff utilized politeness to refer to a number of weaknesses in the traditional linguistic theory, & performed that by associating politeness with Grice's Cooperative Principle (CP). This theory bases on assuming that human are innately cooperative & attempt to be as much as informative in communication with informativeness pointing to a maximally competent information transfer. Those suppositions are grasped by CP and its related maxims of Quantity, Relation, Quality & Manner working as being rules of linguistic behavior controlling linguistic interpretation & production. When they are followed (which in accordance with Grice is the default situation), maximally informative communication or clarity is arrived at. Yet, they may be ignored as well, where case particular interpretive processes are prompted. By this, people may mean more than they literally say, and be understood as such (Grice, 1975: 45, 113-114).

In brief, the CP and its maxims intend to explicate how it is that people can understand each other beyond the literal spoken words. Nevertheless, in ordinary informal conversation, the CP and its maxims are almost by no means firmly

followed, and to explain this, Lakoff suggested a politeness rule, equal with the Gricean clarity rule and matching it.

2.2 Brown & Levinson Theory

Brown & Levinson's theory is definitely the most prominent one witnessing the countless interactions, appliances, criticisms, adjustments & corrections of their publication in 1978/1987. Brown & Levinson grew nearly identical with the impoliteness itself, or as one of the researchers states that it is not possible with no pointing to Brown & Levinson's theory (Brown and Planck, 2015: 327).

Brown & Levinson like Lakoff views politeness with respect to conflict avoidance, yet their explanatory toolbox varies considerably from Lakoff's toolbox. The fundamental ideas are rationality and face as being general characteristics, namely owned by all orators and listeners embodied in a universal Model Person. Rationality is the lessening or logic of means & ends, whereas face comprises two opposite fancies: face, or the fancy that person's acts are unhindered by other ones (Wierzbicka, 1985: 145).

2.3 Geoffrey Leech Theory

Leech's theory of politeness places politeness in a framework of inter-personal oratory. The departure spot is his wider distinction between semantics -as the field of grammar, the linguistic method, the rules- & pragmatics -as the field of oratory, namely the execution of the rules-. Semantics is linked to a sentence's conceptual rational connotation or sense, whereas pragmatics is linked to the relation between the sentence sense & its pragmatic power, namely its communicative connotation among orators and listeners in certain utterance positions. While semantics is governed by rules, pragmatics is governed by principles, the difference between

both is that the code is expressive, unlimited, of the kind of either / or and entail detached values, whereas principles are usually normative, relative in their appliance, may conflict or disagree with coexisting principles and point to continual values not separate ones. Semantic logic & pragmatic power are distinctive rather than separate phenomena, for power consists of logic. The probable pragmatic power of an expression relies on & consists of its semantic logic (Leech, 1983).

2.4 Shoshana Blum-Kulka Theory

Blum-Kulka studies politeness according to the Israeli & Jewish context. She borrows essentials from other different theories, but reinterprets them in a way relative to culture. Cultural standards or cultural scripts are terms of vital significance in her approach. Though she approves the presence of face-wants, she emphasizes that these are culturally decided and that their specific formulation may therefore never pretend to be universal as they are in Brown & Levinson. She admits, like Ide, the differentiation between strategic and obligatory linguistic options, but argues that its range and depth differ from culture to culture, grasping the obligatory options under the label 'cultural conventions'. In her viewpoint, discernment simply points to that part of politeness which is strongly conventionalized and languages with a high incidence of Discernment strategies (Blum-Kulka, 1983: 38, 55).

Conclusion

From the abovementioned, we may say that the theory & approach of politeness is a widespread, applicable & pragmatic phenomenon, namely a type of communicative conduct seen in man's languages and human society.

Politeness drew the attention and interest of a lot of researchers into conducting researches and papers about it since the years of nineteen seventies, and carries on to be a main focus for research in fields and domains related to social interaction.

Studying the phenomena of politeness may give an insight into extensively conflicting issues out of widely different interests. They embrace, for instance, investigating the chronological progress of politeness in normal reaction, studying pragmatics of cross cultures & misinterpretation, the face speaking ethnography & politeness in various situations & cultures, strategies of politeness as giving the stylistic consistency of certain kinds of reaction, for example, dissimilarities of gender in the style of speech, politeness as a practical impulse for linguistic structure, for example, "honorifics", the social psychology of face administration & interpersonal awareness, appliances of the theory of politeness to analyzing and examining ceremonial ritual and to viewing culture as rhetoric or shapes of effectual expression.

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