



الجمهورية الجزائرية الديمقراطية الشعبية  
People's Democratic Republic of Algeria  
وزارة التعليم العالي والبحث العلمي  
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# The Communication Category of Politeness theory in Arabic and Western culture

A Dissertation submitted in partial fulfillment of the requirement for the  
Master Degree in Language and Culture

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2018/2019

# DEDICATION

*I dedicate this work*

*This thesis is dedicated to the loving memory of my mother : my guiding light, my shining star forever.*

*To my father: for his love and support.....*

*To my little yahya ,who was patient with his mommy while she was writing the lines of this*

*research*

*also to my husband for his supporting, understanding*

*and kindness*

*To the readers of this work.*

*Safa dounia KHARROUB*

# DEDICATION

*I wish to dedicate this modest work to:*

*My father and my mother...*

*My Sisters Nawel & Madjeda who had been  
with me all along through this work ...*

*My dearest friends Amína djedda aziza  
loubna kawther asma imane safa soumia ...*

*Special thanks must go to my supervisor Mr.*

*Bediaf for his patience and help.*

*Rayane ghezal*

# Acknowledgments

*Journeys, like artists, are born and not made. A thousand differing circumstances contribute to them, Few of them willed or determined by the will. Lawrence Durrell*

I would like to thank the people that have been a part of this journey to complete this dissertation.

First of all, we are enormously thankful to Mr. Abedlkhalek BEDDIAF . We would like to thank him for his support, guidance, and patience all over the stages of this project— without him the completion of this work would not have been possible.

we want to thank him again for being our supervisor.

My sincere thanks should go to the honourable board of examiners who accept to refine the work.

Special thanks are due to the respondents, without them we would not have been able to get appropriate findings; we do heartily appreciate their time and efforts.

Special thanks are due to the respondents, without whom I would not have been able to get appropriate findings. Ido heartily appreciate their time and effort.

## **List of Abriviation**

**FTAs:** Face Threatening Acts

**H:** Hearer

**S:**Speaker

**MP:**Model Person

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## **General Introduction**

### **1. Background of the Study.**

Cross-cultural communication takes an enormous part in today's life. It is essentially almost how to communicate with people in different cultural backgrounds. The politeness phenomenon has been displayed. Early studies tended to claim, certainly or expressly, the all-inclusiveness of the standards fundamental neighborliness wonder (Lakoff: 1973a & 1973b, 1975, Grice: 1975, Brown and Levinson: 1978, 1987, Leech: 1983, Fraser: 1990). Within the taking after a long time, in any case, researchers from various social foundations challenged this all-inclusive see with what they claim to be proved from their claim languages. Since at that point, plenty of work has been tired of the domain of what is called phonetic politeness. This driven to a part of the confusion in the writing almost this point among analysts and scholars who have each a distinctive see and conception around it.

### **2. Statement of the problem**

When talking almost politeness equations in Arabic and English and how they are distinctive, it is significant to require into consideration the social contrasts and religious differences as well, so is sexual orientation contrast. Politeness within the Arabic dialect is more elaborated than within the English dialect in a few perspectives whereas English is wealthier in others. This investigate will appear us how Arabic and English are diverse in politeness

In this study, the researcher propose to investigate the phenomenon of politeness in general and linguistic politeness in particular, and to shed light on the importance of cross-cultural differences between the Arabic and the western societies

The research done was intended to answer the following questions

1-what is the effect of a cross-cultural perspective on politeness theory?

2-Concerning Politeness Theory, what makes the Arabic and western cultures -differ from each other?

3-How do the Arabic and western groups reflect -on politeness Principles?

### **3. Aims of Research**

The primary purpose of this study is to investigate the phenomenon of politeness in general and linguistic politeness in particular, this is to shed lights on the differences and similarities of English and Arabic culture.

This study will contribute to an understanding of the concept of politeness as a universal phenomenon; also to display politeness in both western and Arabic societies with showing the points where those different cultures converge and diverge.

### **4. Background of the Study**

Add a small introduction here before this. This part deals with most important theory and theorists in linguistics concerning politeness, it's a relationship with cross cultural and we have

#### **4.1. First-order Politeness**

First-order politeness is referred to as a social politeness, which means according to Kasper (1994: 3206) (cited in Barron 2002) "the proper social conduct and tactful consideration of others". Fraser (1990) views first-order politeness as etiquette and social appropriateness (in his terminology the social norm view and the conversational-contract

## **4.2. Second-order Politeness**

Second-order politeness is seen by Kasper (1994: 3206) (cited in Barron 2002) as the pragmatic concept of “ways in which rational function in linguistic action is expressed”. As for Fraser (1990), second-order politeness is seen through a linguistic perspective (the conversational-maxim view and the face saving view).

According to Watts (1992: 50), the term polite behavior refers to second-order politeness. He defines polite behavior as “socio-culturally determined behavior directed towards the goal of establishing and/or maintaining in a state of equilibrium the personal relationship between the individuals of the social group” In other words, Watts’s polite behavior is the broader concept of social appropriateness from which one may derive a narrow concept of politeness.

Leech (1980: 19) defines a second-order politeness as “strategic conflict avoidance”, which “can be measured in terms of effort put into the avoidance of a conflict situation” and “the establishment and maintenance of comity”. Because it is strategic, the avoidance of the conflict is a conscious effort by the person being polite.

Fraser’s Classification of Politeness the following is a brief account of the key points and issues in the four approaches proposed by Fraser (1990).

## **4.3. Politeness As a Social-norm View**

The social-norm view of politeness reflects the social and behavioral norms and rules taking place in a society, which one must observe if he/she wants to be polite in the sense of showing good manners, it is highly connected with the speech styles and formality.

Politeness as a social-norm view is found in the system of languages with T/V subsystems, like the French (Tu/Vous). The T/V distinction is a contrast, within one language, between second person pronouns that are specialized for varying levels of politeness, social distance, courtesy, familiarity or insult toward the addressee.

#### **4.4 The Conversational-Contract View**

This is another approach proposed by Fraser and Nolan (1981), This view is considered the most general view of politeness, because it places this linguistic phenomenon in the realm of conditions of a conversational contract existing between participants.

Politeness is seen here virtually the same as using language appropriately. In this view, Fraser sees a politeness in a way similar to Watt's notion of political behaviour, in which one must maintain the equilibrium in the relationship. Lakoff (1973) and Leech (1983) are the main proponents of this view; they base their theoretical work on Grice's Cooperative Principle (1975).

Lakoff has extended Grice works and argues for the necessity of both a Politeness Principle and a Cooperative Principle, with the Politeness Principle used to address the relational goals and to reduce the friction in personal interaction (Lakoff,1989).The conversational-maxim view has been criticized in some points; the main one is that the Cooperative Principle is too vague to be operative and that it does not deal with the question of what politeness actually is (Watts 1992).

The model of this view was criticized because it does not give any clues on how Lakoff's three levels of politeness (do not impose, give options, make the hearer feel good) (Lakoff, 1973) can be understood and how interlocutors choose a particular strategy.

Leech (1983) gives a more comprehensive, but once again, he never defines politeness explicitly; he puts it in the domain of Interpersonal Rhetoric, so all the focus is on the speaker's social goals rather than his/her elocutionary goals. Leech (1983: 81) gives the Politeness Principle as a general way to “minimize the expression of impolite beliefs”; he then divides it into six interpersonal maxims, which will be dealt with later in this section.

Face-saving View The most influential approach to politeness is proposed by Brown and Levinson (1978, 1987), and is termed by Fraser as the face-saving view (Fraser, 1990). Brown and Levinson theory is based on three basic notions: the view of communication as a rational activity, Grice's (1975) Cooperative Principle and maxims of conversation, and Goffman's (1967) notion of face

## **5. Procedures and Instruments**

This section contains a discussion of the methodological approach and research design best suited to the study. Both quantitative ( statistical ) and qualitative (analytical) method are used in this research; In one hand, this should reflect the fact of social value and beliefs of respondent groups in different communities under study.

### **5.1. Participants**

The number of participants are 60 each group contains 20 from Arabic, western, Arabic western group. Their ages between (20 to 50) years including 30 participants (50%) female and 30 participants (50%) male

The 20 Arabic participants from (Algeria)

The 20 western participants from (Canada)

The 20 Arabic western participants are Algerian who lives in Canada

## 5.2. Data

We have two parts:

In part one we present our participants into four different social situations and we select the information of how each group reflect among the situations (using scale 1-5 from little to no potential for an offence, hurt or umbras).

In the second part we use questionnaire which we ask about (name , age, gender, place, residence, native language, a language spoken at home , level of education ) and additional questions. Then we discuss the methodological approach and research design that is suitable to the study using both quantitative and qualitative method.

## 6. The Organization of Dissertation

This work comprises four chapters. After this introduction, several definitions are given.

**Chapter1** - discusses the most important theories and theories in political and linguistic reporting, and the basis of all scientists is the universality of Brown and Levinson. There is also a theoretical basis for politeness.

**Chapter2** - focuses on English and Arabic culture and discusses the politeness of linguistic culture. In this chapter, researchers define cultures, recognize the importance of verbal politeness, and discuss arguments for universality. This chapter also lists the most important empirical studies that were carried out in accordance with the consensus of both languages, expressing respect for the English and Arabic languages.

**Chapter3** - analysis and discussion of data; Respondents, collected data and questionnaires. The main results of data analysis are also described in this chapter. This includes results

based on the use of qualitative and quantitative research methods. Also the chapter shows the limitations of the study.

**Chapter4-** summarizes the results and makes recommendations for future research.

## **Chapter I: theoretical issue**

### **Introduction**

Interest in humility as a social norm springs from ancient rhetoric, here are decent standards for all ages and all standards have unique characteristics in different communities, until the 1970s, there was a lot of talk about manners. Early studies show the versatility of simple or explicit principles of (Lakoff: 1973a, 1973b, 1975, Grice: 1975, Brown and Levinson: 1978, 1987, Leech: 1983, Fraser: 1990), in the following years, scientists came out. Different social circles bring out this all-inclusive point of view. What they claim is verification of their own dialect.

Since then, much has been done in this area of linguistics and this has caused a lot of confusion about the concept of politeness, researchers and theorists. Everyone has different views and ideas and background for the meaning of politeness theory in sociolinguistics and it makes wonder on real meaning of the term politeness.

This term politeness is culturally understood in any culture. and researches explanation of these phenomena come from various languages and cultures, to see politeness as social behavior you should understand; what do these speakers do when they communicate with each other, and what their values are?

Politeness is a culturally specific phenomenon, and it can be respectful in one culture, sometimes it can be a little rough or eccentric in another cultural context.

#### **I.1. Definition**

It is important to briefly define the term “politeness” before you learn, but this seems very difficult, because there are many definitions of many theorists.

It seems difficult to define Politeness or negligence, many theorists are trying to define it under their ideas, before accepting the definition of politesse in this study, some definitions are discussed in the next section.

Robin Lakoff (1975: 64) said: "Common courtesy reduced friction in personal interaction.

Brown and Levinson (1978) explore a politely sophisticated system to reduce the threats of frontal confrontation.

They don't characterize the term politesse but degree it on a scale: negative politeness and positive politeness. For them, a few societies utilize as it were positive politeness and other negative politeness, but may not apply in all settings Culture cannot be positive or negative and uses two techniques, but at different levels.

Hill et al. (1986: 349) suggested that politeness is one of the limitations of human interaction” to explore the feelings of others, establish measures of mutual comfort and increase contact.

Ide (1989: 22) considers politeness as a “language” associated with smooth communication.

Syfianu (1992a: 86,) regards humility as" a diversity of social values that lead to mutual interaction by meeting common expectations. «Therefore, this is the term used to describe the strategies that make up studying.

Watts (2003: 9) give the right idea when describing respect, esteem, friendship, friendship or solidarity when others are socially distant.

Shammas (2005: 5) argues that “what is considered being favorable is provided in a defined language and normative context only if it is understood in a particular culture” social values. "

To respecting people, researchers will help them understand each other, avoid and resolve conflicts, and create a positive social environment. This means that you must treat others politely and politely and avoid anxiety, scandal or injury to others.

Obviously, in everyday communication, these goals cannot always be achieved, but at least we should try to maintain harmony, having good intentions and thoughts about the feelings of others.

The definition of politeness is “a system of interpersonal relationships designed to facilitate interaction by minimizing the like hood and confrontation inherent in all human interactions.”

## **I.2. Politeness Approach**

Since the late 1970s, pragmatists have advanced various polite theories to explain the universal and cultural-specific international conventions . Fraser (1990) presents theories of politeness phenomena:

### **I.2.1. The Social-norm View**

The socio-normative perspective refers to the historical understanding of humility and, according to Fraser (1990: 220), is considered the first approach to humility. The rules determine the actions or thoughts of people. If someone acts under these rules, politeness is positive. However, if it violates the social norms prescribed in society, the behavior is tested negatively and politely, so looking at these things includes the behavior and labels that everyone should follow

### **I.2.2. Conversational-Contract View**

This is another approach by Fraser and Nolan (1981),this viewpoint is considered the most common viewpoint of humility, since it places the phenomenon of language within the framework of a dialogue between the participants. Besides using the language, manners can

almost be found here. From this point of view, Fraser sees a politeness in a manner similar to Watts's view of political action.

### **I.2.3. Grecian Maxims**

One of the most important contributions to pragmatic research is Grice's maximum dialogue with the principle of cooperation. Philosopher Paul Grice offered four lectures by Maxim to illustrate the connection between his statement and meaning. Mainly it is based on the cooperative reading principle as follows, "Make your contribution according to the steps taken, the purpose or direction of the conversation." Grice (1975: 1945). It is called cooperative because the audience and the speaker must speak and accept each other in a certain way

This guideline clarifies the application of the four standards of accomplishing compelling communication and quality, quantity, value and strategy social situations. Paul Grice proposes that speakers and audience members utilize a common working rule that clarifies how individuals associated with each other, it clarifies how individuals carry on normally.

a. Maxim quantity: The most extreme value is as takes after: Conduct instructive discussions almost data. It implies don't make more of your commitment to the discussion than you need.

b. Maxim quality: it says: Don't say that you simply are mixed up., it implies don't say why there's not sufficient evidence.

c. Maxim of relevance: centers on the concept of significance (i.e. When talking around the subject of the current conversation) .

d. Maxim of way: the taking after is shown: to Dodge equivocalness within the introduction; · Streamline (dodge superfluous delays).; Stacks.

#### **I.2.4. Lakoff's rules of Politeness**

Lakoff (1973) one of the first researchers who described Grice's approach to adopting models from a pragmatic point of view, although this author adopted the structure of Grice, he noted that this principle is too generalized and there are no clear explanations, he argues that grammar should include practical elements and grammar rules.

"The pragmatic components are responsible not only for linguists but also for other parts of the grammar" (1973: 296) thus, he includes his own rules for a maxim of polite conversation and provides two universal rules of practical ability.

To be clear and polite, this rule consists strategies the concept of Lakoff's politeness principle are needs and interests of others, using a politeness strategy in which opponents maintain harmony and unity during social interactions. He developed his theories and rewrote rules such as form, respect, and generality, his model deals with the area of his audience.

#### **I.2.5 Leech's Model of Politeness**

Leech (1983), in his book "Principles of Pragmatics «dissecting the principle of modesty (PP) in six principles:

- a) Propriety Saying: Minimize costs and increment revenue other.
- b) maxim generosity: Minimize benefits for yourself and increase your costs alone.
- c) Maximize Maximization: Minimize the distribution of others and increase.
- d) Maxim Simplicity: Minimize irritation to yourself and maximize it Praise.
- e) Maxim Coordinate: Minimize conflicts between you and the other, the most extreme understanding between them.
- f) Saying Sympathy: minimize antipathy between you and others maxim sympathy between them.

## I.2.6 Brown and Levinson's politeness Strategies

### A. Linguistic Realization of Politeness Strategies

There is a way to achieve what we want in everyday conversation, when we are with friends, we can say to them: “Give me a cup of tea!” Or “Shut up!” However, if you are surrounded by a group of adults in a formal setting with my parents: “We can give you a cup of tea, if you do not mind say sorry, I don't want to bother them, You can take 15 years. “In other social situations we have to correct our words in certain cases. The term "politeness strategy" refers to a verbal communication strategy that satisfies the listener's face; polite strategies don't let people worry, speakers apply different strategies to avoid free trade agreement.

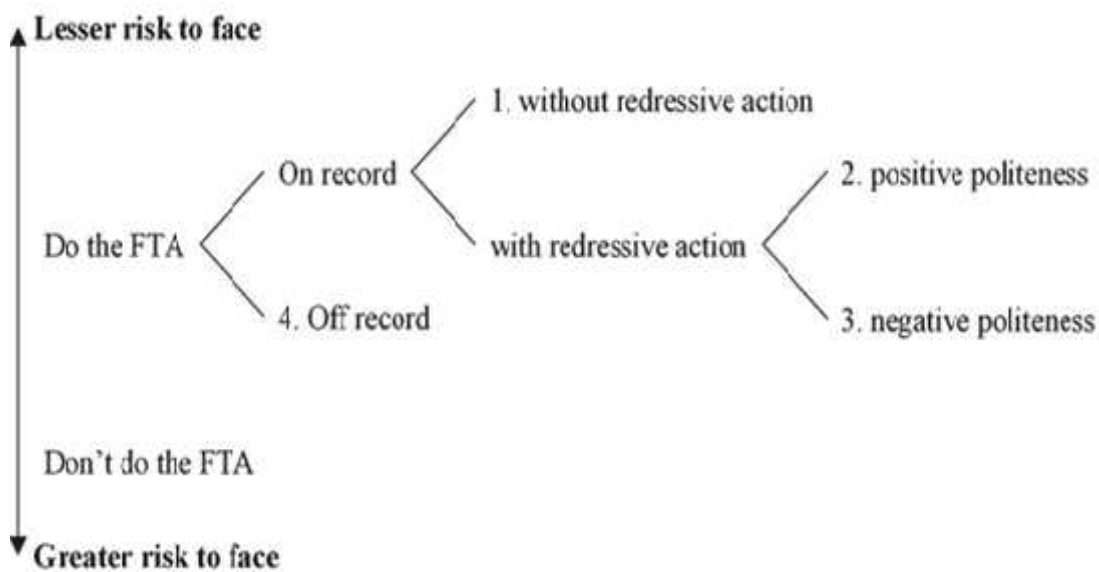


Figure 1: Strategies for Doing FTAs (Brown & Levinson, 1987: 69)

#### A.1. Bald on record

This “bald” strategy is considered the most direct strategy. The most direct way is to express the behavior. Spokesperson to reduce the impact of FTA. Bald History usually

includes a strategy that uses an imperative without compensation and is used when the threat is minimal.

Using this strategy will make you feel shock, annoyance or discomfort. However, such strategies often meet people who know each other well and feel very comfortable with their close friends and family.

## **A.2.Positive Politeness**

An important feature of positive politeness is the exchange of knowledge about people. This can be seen in code or language.

The goal is to return all threats to positive people, people who are members of a group, friends, people who love and know their desires and personal qualities. In general, a group of friends or people in a certain social situation know each other well

Ordinarily, he tries to minimize the separate between them, communicating a greater interest in communicating fellowship and regarding the gathering of people (minimizing FTA). Positive politeness is pointed at choosing between diverse strategies to create a sense of solidarity between the speaker and the listener

According to (Brown & Levinson, 1987: 103-129), these strategies include the following : Positive Politeness strategies:

- 1) Notice, attend to H.
- 2) (his interests, wants, needs, goods)( Exaggerate (interest, approval, sympathy with H).
- 3) Intensity interest to H.
- 4) Use in-group identity markers.
- 5) Seek agreement.
- (6) Avoid disagreement.

- 7) Presuppose/raise/assert common ground.
- (8) Joke.
- (9) Assert or presuppose S's knowledge of concern for H's wants.
- (10) Offer, promise. 11) Be optimistic..
- (12) Include both S and H in the activity.
- (13) Give (or ask for) reasons.
- (14) Assume or assert reciprocity.
- 15) Give gifts to H (goods, sympathy, understanding, cooperation...)

### **A.3.Negative politeness**

In contrast to positive polite policies aimed at solidarity, the negative strategy of

Brown and Levinson increases the social distance between the discussion partners.

He avoids evading maneuvering and chooses that the speaker respects the negative perspectives and does not interfere with flexibility of activity. The foremost reason of utilizing this strategy is to anticipate simply fair can drive the gather of spectators and enter the room, in this way they subsequently recognize that there may be social isolated.

Brown and Levinson (1987:132-211) identify these strategies:

- 1) Be conventionally indirect.
- (2) Question, hedge.
- (3) Be pessimistic.
- 4) Minimize the imposition, Rx.
- 5) Give deference.
- ( 6) Apologize.

7) Impersonalize S and H.

(8) State the FTA as a general rule.

9) Nationalize.

10) Go on record as incurring a debt, or as not incurring H.

Positive politeness theories	Negative politeness theories	Off-record theories
1. Notice/attend to H	1. Be conventionally indirect	1. Give hint/clues
2. Exaggerate	2. Question, hedge	2. Give association clues
3. Intensify interest to H	3. Be pessimistic	3. Presuppose
4. Use in-group identity marker	4. Minimize imposition	4. Understate
5. Seek agreement	5. Give deference	5. Overstate
6. Avoid disagreement	6. Apologize	6. Use tautologies
7. Presuppose/assert common ground	7. Impersonalize	7. Use contradiction
8. Joke	8. State the imposition as a general rule	8. Be ironic
9. Show concern for H's wants	9. Nominalize	9. Use metaphors
10. Offer, promise	10. Go on record as incurring a debt	10. Use rhetorical questions
11. Be optimistic		11. Be ambiguous
12. Include both S and H in the activity		12. Be vague
13. Give reasons		13. Over-generalize
14. Assume/assert reciprocity		14. Displace hearer
15. Give gift to H (e.g. goods, sympathy, understanding)		15. Be incomplete, use ellipsis

Fig3: Chart of Off-record Strategies: Summarizes the higher-strategies and out-put strategies of the off-record strategy.

#### A.4. Off-Record (indirect)

Typically the fourth and final super-strategy given by Brown and Levinson on politeness. It uses indirect dialect and expels the speaker from the potential of being imposing. "A communicative act is done off the record when it is not possible to the trait as it were one clear communicative deliberate to the act. Such off record expressions are basically roundabout employments of language, to build an off-record articulation one says something different from what he truly needs to say or to say something more common. S here anticipates H to form a few deductions to recover what was truly aiming by the expression (Brown and Levinson, 1987: 211). Again, Brown and Levinson classified the off-record speech strategies in higher-strategies which are:

Strategy 1: Provide hints The primary instrument in this technique is to damage the Maxim of Relevance. S does not explicitly say what he needs, but he makes H seek for an elucidation pertinent to the setting by giving him some clues. Examples: “It is hot here” implies “open the window” “What a hot day” implies “how about a drink” Strategy 2: Provide association clues S notices something related with the act H is required to do. These sorts of hints leave it up to H to offer and to require the responsibility for the FTA. Examples: “Are you planning to advertise tomorrow?” “there’s a showcase tomorrow I suppose”. (c.i. donate me a ride there).

Strategy 3: Presuppose Here, there's a infringement of the Pertinence Saying which carries a feedback. Examples: “I washed the car once more today” “John’s on the bath however again”

Strategy 4: Understate In this methodology, the proverb abused is the Quantity Maxim. Where S maintains a strategic distance from the lower focuses of the scale within the case of criticism and avoids the higher focuses within the case of compliments. Examples: “She’s kind of idiot” (criticisms, she is an idiot) “The car looks because it might go!” (Compliment approximately a flashy sports car)

Strategy 5: Overstate When S is saying more than fundamental, he is additionally violating the Amount Adage and passing on implicatures within the same time. This can be done by inverting the downplay standards. Illustrations of criticism: “Why are you always smoking?” “You never do the washing up.”

Strategy 6: Utilize tautologies Another way in abusing the Amount Saying is to utilize a tautology to create H hunt for data in a non-informative utterance, like in: “War is war” or “Boys will be boys”

Strategy 7: Utilize contradictions By saying two things that negate each other, S damage the Quality Adage and appears that he cannot say the truth, he thus makes H look for an

translation that accommodates the contradiction. Case of inconsistencies is appearing feedback or complaint. A: are you disturbed almost that? B: well, yes and no.

Strategy 8: Be ironic Here once more S is damaging the Quality Proverb, he is being ironic by saying the inverse of what he truly implies, and H has to understand the interpretation. Examples: “Lovely neighborhood, eh?” (Said in slum) “He could be a genuine genius” (almost somebody who has done a part of stupid things).

Strategy 9: Utilize metaphors Metaphors are usually utilized on-record but sometimes S intends off-record precisely one of the essences of the metaphor, like within the taking after example: “John could be a genuine fish”. He drinks/ swims/ is disgusting like a fish.

Strategy 10: Utilize explanatory questions Questions that are cleared out without answers may

Strategy 11: Be ambiguous

Ambiguity is realized through metaphor; because it is not always clear which part of the connotations is intended to be evoked.

Example:

“John is a sharp/ smooth cookie” can be a compliment or an insult depending on the connotations of sharp and smooth.

Strategy 12: Be vague in which S goes off-record by being vague about the object of the FTA or what the offence is, like in criticism:

“Perhaps someone did something naughty.

Strategy 13: Over-generalize here It means that S has recourse to over-generalization to give H

the choice to decide whether the general rule applies to him.

Proverbs also can be used to over-generalize. Examples:

“A penny saved is a penny earned”

People who live in glass house shouldn’t throw stones.

Strategy 14: Displace H by displacing H, S may pretend that the FTA is redressed to someone who wouldn’t be threatened and hope that the real target will see that the FTA is for him. By doing so, S gives H’s the choice to do the act as „a free gift“

Strategy 15: Be incomplete Here, both Quantity and Manner Maxims are violated, elliptical utterances are found in FTAs when these latter are left half undone. S leaves the „hanging in the air implicature“. Example:

“Well I didn’t see you...”be utilized to do FTAs

### **1.2.7 Brown and Levinson’s Model of Linguistic Politeness**

The theory of humility was first published in 1987 by Levinson and Brown ,many people criticize their work, but their theories are still used as the basis of many literary sources on the subject. In the theoretical part, Levinson and Brown represent the human model (MP), a model comprising "a representative of volunteers in natural language with rationality and facial features." (Brown and Levinson, 1987, 58)

**a.Rationality:** Rationality can be determined by the existence of correct thinking and a personality model that will eventually be achieved, all agents are reasonable agents. They all choose ways to achieve their goals. Rationality is the application of a practical inference system that allows you to save these resources simultaneously with the transition from mark-up to resources.

**b. Face:** He is a man who wants every member to be developed, a desire not to bother, and the desire to confirm in certain situations.

**c. Positive Face :** The desire of each member is at least expected from others? (Brown and Levinson: 1987: 62). an desire must be understood, accepted, happy or recognized. It is advisable to see the goals , achievements and possessions of some people.

**d. Negative Face:** This desire of competent adult members to prevent their behaviour is blocked by others, such as freedom of movement and freedom of speech (for example, Brown and Levinson: 1987: 62).

**e. Face Threatening Acts (FTAs):** From the people's point of view, all agents must protect their faces. Sometimes, however , some kind of behaviour threatens people. They are called "narcotic actions against this person n. Free trade agreements conflict with those who want a congressman. Here, the term "action" is implied in verbal and non-verbal communication

### **1.5.8 Criticism of Brown and Levinson's mode**

Although theories of Brown and Levinson are influential and most accurate, this theory cannot avoid criticism, this criticism is mainly focused on the principle of rationality, the universality of the "face" ,and the universality of polite strategies.

Regarding strategies, Wierzbicka (1991) shows that the concept of positive and negative politeness can be applied on the Western English community, but not universally. Not in Arabic society or culture. The Arabic culture emphasizes the feelings of the listeners. Regarding the universality of the structure of the face, many researchers argue that the faces of Brown and Levinson do not relate to the study of Oriental languages, because the politeness of this language is based on collective identity, and not on individualism.

## **Conclusion**

Brown and Levison models conclude that this is an important contribution to polite research. Some theories of pragmatics and sociolinguistics, including Brown and Levinson, which theoretically distinguish between "negative" and "positive" politeness, show how humility is important for social interaction. That politeness is a social norm that can be empirically controlled in language and analysed in language has become an important topic of sociolinguistic research that explores the relationship between language and society.

## **Chapter II: Culture and Politeness**

### **II.1. Definition of Culture**

The sociological frameworks hypothesis has continuously been uneasy around culture. Talcott Parsons had conceived of culture as the framework of value-orientation whose generalized images of action orientation solved the issue of twofold possibility in social frameworks (Parsons/Shils 1951). But as of now when concluding the celebrated "detente" between human studies and humanism concerning the utilize of the terms culture and social framework, individually, he or maybe ambivalently accepted culture as a figure which shapes human behavior by "transmitted and created content and designs of values, thoughts, and other symbolic-meaningful frameworks", but compared this to an idea of the social framework which is inquisitive about "the particularly social framework of interaction among people and collectivities" (Parsons/Kroeber 1958, p. 583). There seems to be something more fundamental going on concerning the social which postures problems that may or may not be fathomed by social rules.

‘Culture ... is that complex entirety which joins data, conviction, craftsmanship, morals, law, custom, and any other capabilities and penchants gotten by man as a portion of society.’

Tyler (British anthropologist) 1870: 1; cited by Avruch 1998: 6

‘Culture comprises of plans, unequivocal and caught on, of and for conduct gotten and transmitted by pictures, constituting the unmistakable achievements of human bunches, tallying their embodiment in artifacts; the fundamental center of culture comprises of ordinary (i.e. verifiably deduced and chosen) contemplations and especially their associated values; culture systems may, on the one hand, be considered as things of movement, on the other, as conditional components of future action.’

Kroeber & Kluckhohn 1952: 181; cited by Adler 1997:

Culture comprises of the auxiliaries of inclusion, more or less organized, learned or made by the individuals of a people, tallying those pictures or encodements and their interpretations (suggestions) transmitted from past periods, from partners, or molded by individuals themselves.'

T.Schwartz 1992; cited by Avruch 1998: 17

'[Culture] is the collective programming of the judgment skills which recognizes the people of one bunch or category of people from another.' Hofstede 1994: 5 '... the set of states of intellect, values, feelings, and behaviors shared by a bunch of people, but different for each individual, communicated from one time to the next.'

Matsumoto 1996: 16

## **II .2.National Culture**

all shapes of societies can be seen as conduct frameworks that are particular to certain populaces (Keesing, 1974). Triandis (2003), be that as it may, proposes that people in common have confinements when uncovered to differences. Triandis notes that individuals can as it handled a little sum of data and so tend their conduct, managing with diverse sorts of jolts as if they were all alike. Indeed when individuals are made mindful of idiosyncrasies concerning their culture, it remains troublesome to alter the common conduct, since it is the culture that helps people to "act or associated [...] in any significant way" (Corridor, 1982, p.188). Hence, culture is seen as "an unavoidable impact which underlies all features of social conduct and interaction" (Craig & Douglas, 2006, p. 323).

Leung, Bhagat, Buchan, Erez, and Gibson (2005) propose a see of culture that's broken down to a number of levels: from worldwide to national, to authoritative and at long last gather societies. However, Scholz (1987, as cited in Rashid, et al., 2003) notes that corporate and national culture are two unmistakable concepts that ought to not be befuddled, even though it may be difficult to clearly recognize between national or ethnic culture and the point at which

the individual esteem framework of an individual begins to blend with the values that are set forward by a certain bunch the person has a place to, indeed more so as the person can be portion of a boundless number of bunches that might require conduct adjustments to the national, conventionalized shapes of conduct.

### **II.3. Universal politeness**

Nearby has been to a great extent question about whether politeness is a complete marvel and about whether it is feasible to dissect it in habits translatable across cultures. Selected scholars make a case that it would be difficult, if not impossible, to construct a politeness notion that might adequately concentrate on the community constructs of mutually East Asia and Western cultures (Wierzbicka 1991, Mao 1994). The premise for this side is that Western cultures are listening carefully on the precise desires and desires of folks in society, Eastern cultures are completely ears on maintaining the confront and rituals of the group. These differences, some argue, are profound that they administer out any prototypical of “politeness” that would be validate for the mutual needs of in cooperation types of cultures.

According to Wierzbicka (1991:72), one biased reply to this dilemma would be to test politeness across cultures by a metalanguage of “near-universal concepts such as want, say, know, think, worthy and bad.”, even with objections, countless scholars prolong to advocate the guess that in attendance are a plenty sum cross-cultural similarities in politeness conduct to fail account for further or a fewer variety of standard for categorizing and exposition the phenomena.

At the get least, they argue, it must be probable to devise argot that would divulge a grip for comparing and sympathetic politeness in and across cultures (Brown and Levinson 1987, Watts 2003, freeloader 2007).

Several of these scholars back up receive a crate that, flat if politeness may patent itself a different system across cultures, it is set in enjoy underlying principles; politeness in chosen

method keeps your head above water in both one people and functions on an unprofessional down of principals that are not a dissimilar one any extra (Brown & Levinson 1987, parasite 2007, Mills1992).

#### **II.4.The Concept of “Politeness” in Western Culture**

In terms of theory, Brown and Levin's face theory and Leech's politeness are relative influential among them. Both theories make the study of connotation and designation systematic and deep politeness that influences the study of the politeness of different cultures, The concepts of Brown and Lenvinson That is based on Goffman's definition.

According to Goffman's theory, people are sacred and cannot be contested for everyone and this is the most basic and cannot be ignored for any communicator (Gao, 1997).

Brown and Levinson proposed more accurately. They believe that every rational member of society has their own people and they divide the face into two groups according to individual needs: negative and positive people.

Means first that people have the freedom to act without interference, while the latter means the desire to be approved. The person has a duality and multiple aspects that form opposing faces; On the one hand, we must interact with other participants or pay attention to it, At the same time we must show our attention. The positive aspects on interaction and Lenvinson distinguish it as positive Courtesy.

The discourse strategy that is usually applied by "positive people" is to listen to each other's words Respect and interest in it; to clarify that both communicators have similarities, and so on. For example: "I agree, I always believe that." We need to maintain the level of independence, We express our respect for their independent search on the other side. An independent aspect of politeness is Negative people recognized by Lenvinson as "negative politeness".

The main strategy for recognize negative people: speculate the needs and interests of others to a minimum; don't force us alone. Opinions about other people; To give others the right to make their choices. For example, if you want to make a suggestion for others, people can say, "I want to drink coffee, but I think you are busy." (Gao, 1997, p. 25).

The negative application of the individual is to force no thought on other individuals that our specialists will appreciate satisfactory opportunity and independence. In genuine life, the foremost communicative activities are those that undermine the individual. In some cases express their objection with others, complain or fault others for their work; sometimes you say a couple of indecent words or Unthinkable. They are all included in debilitating actions.

This is often since the speaker does not consider other communicators social esteem. Activities such as orders or solicitations undermine negative people. When the other side of the discussion capacities at the ask of the speaker, the listener's flexibility to act when constraining the speaker to be interrupted To maintain a strategic distance from or decrease person threat and keep up positive communication.

This is unmistakably politeness. Leech Englishman Mention six principles of modesty according to British culture (Leech, 1983):

Maxim Wisdom: Try to minimize the costs of others or maximize benefits for others.

Generosity Maxim: Try to minimize benefits for yourself or increase costs for yourself;

Maxim Maximization: Try to minimize the spread of others or increase the praise of others.

Maxim Modesty: Try to minimize your self-glorification or to maximize self-rejection

Maxim of maximize: Try to keep the disagreement between you and others as low as possible or to achieve maximum agreement between you and others

Sympathetic proverb: Try to minimize antipathy between you and others or to increase sympathy between you and others.

## **II .5.Arabic politeness**

For a long time, the center of dialect considers teaching and learning Arabic was on syntactic competence of the dialect learners on the levels of sentence structure, morphology, and phonology. In any case, this center has moved from looking at the syntactic competence of the learners to their down to soil competence and their utilization of the communication strategies. Commonsense competence contrasts from phonetic competence since it is considered as a point of view of communicative competence and the capacity to communicate fittingly in a particular set of utilizing, while phonetic competence comprises inside the specialist of the common utilization of dialects rules. This modify in the center is seen inside the improvement of the composing on communication techniques and a noteworthy number of experimental ponders inside the field of talk acts behavior (Atawneh, 1991; AlHamzi, 1999; Al-Khatani, 2005)

concurring to Farhat (2009: 98) within the Arab culture, *wajih*, meaning “face”, is utilized to portray the front portion of the head from the brow to the lower jaw. Be that as it may, it is additionally used metaphorically to stand for expressions such as „respect“, „shame“, „honor“ and „dignity“. Confront within the Middle easterner culture capacities as a deterrent, making individuals tolerate by the institutionalized and sanctioned code of neighborliness. At the same time, the importance of face in this society avoids individuals from damaging social rules and engaging in activities that may be considered as contradictory to the interests of the group. The activities carried out by one individual will be beneath scrutiny and the more confront he or she claims the more weight will be put on them in term of the social perceivability of his or her activities, and hence the limitations forced on their activities will be more prominent. The require to protect self’s confront and the other’s confront influences the line of the encounter.

## **II6.Politeness and culture**

Brown and Levinson (1987) argue that politeness strategies function in one culture might be addressed more to support positive face than to avoidance of threatening negative face in another culture, and to assume that there is a cultural spectrum of politeness types ranging from negative politeness cultures to positive politeness cultures; Thus, there is no such thing as positive or negative cultures.

In the works conducted by Lakoff (1973, 1977), politeness appears to be a phenomenon by which cultures can be categorized, or vice versa, a phenomenon which can be categorized according to culture.

within the politeness writing, the term 'culture' ranges from national groupings through dialects, gender-specific contrasts, social classes, subcultures decided by interface bunches, ages bunches, in bunches, etc; and back to wide, clearing ideas such as ' Western European and North American culture, 'Asian culture', The number of ways in which the term 'culture' is utilized in writing for the most part leads to the conclusion that it may be a different idea which shows up to assist the discourse of politeness (Watts, 2003:101).

Mills and Kadar (2011) argue that “the relationship between culture and politeness can in fact be studied but should be approached with some caution.

We believe that it is possible to critically study politeness in [...cultural] settings, provided that one refrains from generalizing statements based on the languages practices of certain dominant groups or stereotypes of those groups.

Politeness norms that apply in this field can be served faithfully as long as they are not confirmed absolute norms, and while other "norms" are treated connection with them.  
"(Quoted in Chiappini& Kadar 2011)

In the same context, Mills (2009; 1054) claims that this is the problem when dealing with courtesy standards, it is advisable to be careful and between cultures, because in language cultural norms emerge, they are conservative, ideological and stereotypes.

He gave an example (Hamza, 2007) critical assessment of Arabs speaking in English unshakable, which condemns Arabs too rudely or too directly.

He added that this solution was because of differences Pragmatic accent between Arabic and English. He saw that these decisions are purely ideological and can have more in the current's context political climate.

Therefore, this consideration is considered as a community assessment and their cultural values, there is no respect for their language.

Mills (2009: 1048) discusses several theories made for "positive politeness" and "negative politeness that is, claims that some cultures tend they prefer friendship (positive politeness) interference strategy (negative politeness).

He claimed that "he is It is very difficult to make this information for all cultures for positive or negative politeness, especially when we suffer given the fact that positive and negative politeness is not the same functions or meanings in different cultures.

" So accept Brown and Lewson (1987: 245) negative culture-polite and positive-polite culture cannot longer retention because each group uses both types Manners, but to varying degrees.

Uk-ky (2001: 1) says that the reason for modesty is "to maintain harmony by showing good intentions then he said that interpreting "true" modesty in different cultures very difficult.

This is because cultural assumptions occur each conversation partner can be very different. What is seen as "good / bad", "honest / dishonest", "polite / dishonest" and many others-moral axes can be very different in different cultures?

For example, a cultural courtesy signal from someone to culture a woman from another culture can be interpreted as compulsive, rude; holy ... and so on.

Eelen (2001: 164) considers the concept of manners different from culture to culture and cultural norms reflected in-speech acts differ not only from one language to another but also from one regional and social diversity to another. Maybe that's the reason

He strengthened his criticism of sociological theory. He argued that the approach fully reflects the position of the listener and.

Point Assessment; treat manners and carelessness; and provide a more dynamic and reciprocal social outlook individual relations.

He also believes that the driving force behind the courtesy system is a general socio-cultural norm.

Eelen (ibid, 169) contends that unobtrusiveness and confusion are secured by the same concept: strengthening of audience members and-though believe is as it was inviting behavior can ever be socially suitable whereas contamination in some way or another non-cultural character.

"The main features of The term "culture" used in politeness theory is them  
Its uncertainty and transformation are observations in Indonesia  
explanatory idea ".

Modesty may differ from one culture or one The subculture to the next and the way it is understood is different and hence

Bloom-Kulka (1992: 270) refers to this cultural concept-disrupting the peculiarities of company modesty the concepts intervene in the definition of the distinguishing features of each The four parameters and, as a result, significantly affect social-understanding the politeness of society in the world.

He accepts that the social understanding of modesty is influenced by four parameters: 1 - social motivation, 2 - expressive 3- social differences and 4- social meanings.

By the community motivation for manners is the need to care for the person; expressive Mode refers to various language expressions available at every language for modesty. Social differences are a concept factors such as social distance, strength and degree where the speech act represents the imposition of the recipient.

According to Bloom Kulka, culture seems to be independent clear entity, however, this is n objective entity that can be used for explanation modesty or anything else in this matter? Problem with The term is that it can develop and contract arbitrarily.

As mentioned earlier, politeness is a certain culture Convention; What is considered politeness in a culture cannot in other cultures.

Based on language studies courtesy of various cultures,Finally, in a certain sense, we can say that as proposed the cultural norms of Mills (2009: 1058) are myths; nation, what we take for it cannot speak with one voice, for opinions about what is appropriate or inappropriate.

In every time there will be a number of different norms or concepts Benefits circulating within the practice community, in the culture as a whole. "

In the process of social interaction, people communicate inter-culture produces statements that are polite, impolite and neutral. But when people from different cultures interact, they-use different rules of courtesy that lead to cultural backgrounds Difference.

## **Conclusion**

Each dialect and culture creates a etymological framework in order to empower speakers of that dialect to communicate effectively. In this manner, understanding people's social and linguistic behavior can encourage communication and increment understanding across-cultures. Before talking about the respectfulness wonder across cultures, it is critical to talk about a definition almost what culture means in our current investigate, in spite of the fact that it is difficult to characterize it. The term culture may be a exceptionally complex concept which made researchers see it in different ways and this what happened in the case of Arabic and Western cluture.

## **Chapter III : Methodology and Data Presentation**

### **Introduction**

This section provides an explanation of the adopted methodology, Design approaches, and the appropriate research tools for the target study. As the research design requires a quantitative and qualitative approach, the analytical methods used in this study. On one side, it reflect the facts of the social values (politeness) and beliefs gained from both group respondents of the two aforementioned communities surveyed. These facts presented in tables showing figures and percentages of respondents' answers and ratings. On the other hand, this work integrates the result units of the review literature matching up the courtesy theory based on the social values and cultural beliefs.

Anderson and Poole (1994: 29) state that "this is true sometimes it is desirable to combine qualitative and quantitative research to maximize the theoretical implications of research and knowledge.". Applying qualitative methods can prevent researchers from doing it not only describe events and behavior but also why such phenomena occur (Marshall and Rossman, 1995: 39).The main problem with handling multi-methods, the strategy is the integration of quantitative and qualitative research. Quantitative approaches generally refer to attitudes and opinions to Explain what people do (Hammersley, 1992: 45).

### **III .1.Respondents**

The number of respondents is 60 persons, 20 of them are (Arabic native speaker); 20 are (English native speakers), and the last 20 are (Arabic native speakers but they live in western country), their range is between (20to 50 years) , they include 30 male (50%) and 30 female (50%) ,the independents divided into three groups as follow :

**Group one:** the Arabic native speakers (20 respondents) are from Arabic country which is Algeria, they come from diverse social status (economic and educational backgrounds...) this group contains 10 males and 10 females.

**Group two:** the English native speakers (20 respondents) are from a western country which is Canada, they are from a diverse social rank; (economic and educational backgrounds...), this group as well incorporates 10 males and 10 females.

**Group three:** the Arabic native speakers who live in a western country (20 respondents) are Algerians who live in Canada, they are from diverse social standings this group in turn consists of 10 males and 10 females.

### **III.2. Data Collection**

The data was collected by using two parts on research study and they are presented as follow:

**In part one:** it contains different questions concerned with the social situations, and we will investigate how each group reflects among the situations (greeting; addressing and request...), and the same survey is given to the three groups.

**In part two:** we use a questionnaire that includes background questions ( name; age; gender; place of residence; native language and language spoke at home), and other marginal additional questions as supporting raw. The same questionnaire is given for the three groups.

### **III .3. Method**

This section contains a discussion of the methodological approach and research design best suited to the study. Both quantitative ( statistical ) and qualitative (analytical) method are used in this research; In one hand, this should reflect the fact of social value and beliefs of the three respondent groups in different communities under study. The results are represented in tables and figures with the percentages of respondents 'responses and evaluations . On the other hand, it serves to connect the results and evaluations to the theories of politeness (see the review literature) as based on values and cultural beliefs.

### **III .4.Finding and Discussion**

#### **III .4.1.Section One**

##### **A.Greeting**

###### **A. a. In English**

There are two sorts of welcome in English:

1 official greeting: Welcome, that is utilized at any time of the day: Hello and great evening (Mr or Ms). - Welcome to the weather: Good morning, great evening, great night and a great night. - Congrats on wrapping up a discussion with someone: It's decent to see you and decent to meet you.

2-informal greetings: Welcome, that is utilized at any time of the day: Hi, hello, what's up? Congratulations on the weather: Morning, evening and night. Congratulations on wrapping up a discussion with someone: See you afterward, see you later.

Most youthful men and ladies tend to utilize casual welcome when talking to each other. Be that as it may, they tend to turn to formal welcome when talking with grown-ups or informal circumstances. Whereas grown-ups of both genders frequently utilize official welcome in their ordinary regular dialect, it doesn't matter who and with what age they speak. In Arabic Salam is regularly utilized more in Arabic than in English.

###### **A .b .In Arabic**

There are three sorts of welcome in Arabic: Greetings (1-religion; 2- official; 3-Unofficial)

Greetings concerning religion: - Welcome, that is utilized at any time of the day: Assalamu Alaikum (peace be upon him). السلام عليكم –

Upbeat finishing the call: (Fe secure Ellah), (fe hefth Ellah and fe re'ayet Ellah) (which suggests that God ensures you).

official greetings: - Welcome, that is utilized at any time of the day:

Ahlan wa Sahlan and Marhabban bekom (hi and welcome). أهلا وسهلا,

Congratulations on the weather: Emmtam Sabahhan (great morning) emmta masa'an (great evening and great night) , Tossbeh ala khair (great night). تصبحون على خير.

Cheerful finishing the call: Ma'a al-salama, Neshofek ala Khair (Bye and bye). مع السلامة, نشوفكم على خير

Remark: In Arabian society, speakers utilize the plural instead of the particular to sound more polite.

## **B. Addressing**

### **B. a .In English**

Formal addressing and Titles: Sir (grown-up men of all ages) Female (ancient lady - North America) Woman (ancient woman) Mr. + Family names (each male) Wife + (hitched lady with her husband's final name) Ms. + (hitched or single ladies, frequently in business) Miss + Family (single woman) Dr. + Family (a few specialists call Dr. + Name) Professor + family title (inside the university)

2-informal handling: Negligent or exceptionally near relations require casual greetings: Names (companions, understudies, children) Miss / Mr + Title (in some cases utilized for teachers) love title When alluding to a child, sentimental accomplice or near companion or family part (ordinarily more youthful), somebody regularly employments this term for leniency, too known as "pet's name": Honey (child, sentimental accomplice or more youthful person) somewhat candy love favorite Baby or child (sentimental couple) Buddy (father or granddad calling a boy) Bud or bud (exceptionally casual between companions or grown-up children can be negative) \* The state "Yes sir!" (or "Yes, ma'am!") Now and then utilized by nearby.

## B . b. In Arabic

There are three sorts of tending to in Arabic (1- formal addressing. 2--informal addressing. 3- bad addressing).

1-formal handling: Family names are not utilized in Arabic, individuals are called to begin with names -Verglichen (sir) السيد -Alsaeda (woman) السيده -Ostath (male teacher) -Risa (teacher) -Al-anisa (ms) الأنسه Doctor (doctor) Doctor (male doctor) .

2- Informal handling: To begin with the name. -Alshaikh (wealthy man or imam within the mosque) الشيخ - lala (wealthy woman) -Ostaz (male teacher) -Ostasis (teacher) Ahlana (implies family or wife) أهلنا – الأهل -Ya A'mm (any aged man we don't know his title). يا عم -Ya khalaa (any aged lady we don't her title). يا خاله

3- Impolite Tending to: - Ya Mohammed (any male if we don't know him, to begin with, name) يا محمد -Ya Hajj (any ancient male we don't know him, to begin with, name) يا حج .

## C. Request

### C .a . In English

There are numerous distinctive ways to create respectful demands in English. In case you don't want to sound inconsiderate after you talk English, you must know how to courteously ask. Use can and will be more polite than use. "Can I utilize your computer?" "May I take cash from you?" "Does it bother you when I turn on the heater?" "Do you intellect if I turn on the heater?" .

If you employ these two sentences, do not utilize them. It is very polite! Asking others to do things – making requests: Can I offer the assistance you?" "Shall I open the window for you?" "Would you like another coffee?" "Would you like me to reply to the phone?" "I'll do the photocopying if you like." Shall" is especially British English and is more formal than can.

## C .b .In Arabic

There are a few equations for inquiries, and a few of them utilize verb subordination. One of the foremost common expressions for Arabic questions is as follows:

1-Lw Samahte (on the off chance that you allow me)                      -Etha samaht (on the off chance that you will)                      -En samaht (in case you may)                      -Halla samaht (would you

intellect) هل لا سمحت This equation isn't a question. It employments the subjunctive temperament of the verb "allow," though within the frame of a perfective, or past, verb instead of a subjunctive imperfective, or show, verb. Perfective verbs are regularly utilized as subjunctive verbs in Arabic. 2- Min fad-like (in case you would be ideal if you)                      This state does not use any subjunctive verbs. It'll be followed often by a coordinate command, just like the past one. It is additionally more often than not deciphered to "it would be ideal if you" or "pardon me."

3-Rajaa'an                      Typically more pressing than the past two. It moreover implies "it would be ideal if you" or "pardon me" and it is utilized similar to the equations specified over. In any case, it does not have other conjugations than this one.

### III .4.2. Section two

**Question one** :Please describe your attitude to these situations on a scale of four points: just use numbers (1, 2, 3, or 4):1) I confront the person violently;2) I rebuke him/her verbally;3) I ignore him/her;4) I concede and reply positively.

#### a) Arabic native speakers group (Arabic group)

**Item 1** :The question one include certain situation (a-e) , in each situation we give the participants the choice of the suitable attitude (1-4)

(a): A friend insists on you to do a favor for him and you don't want that.

(b): Stranger insists that you accept the invitation of dinner

(c): A stranger offers a piece of advice in this situation

(d): A stranger correct your linguistic in this situation

(e) A friend corrects your linguistic

(1) I confront the person

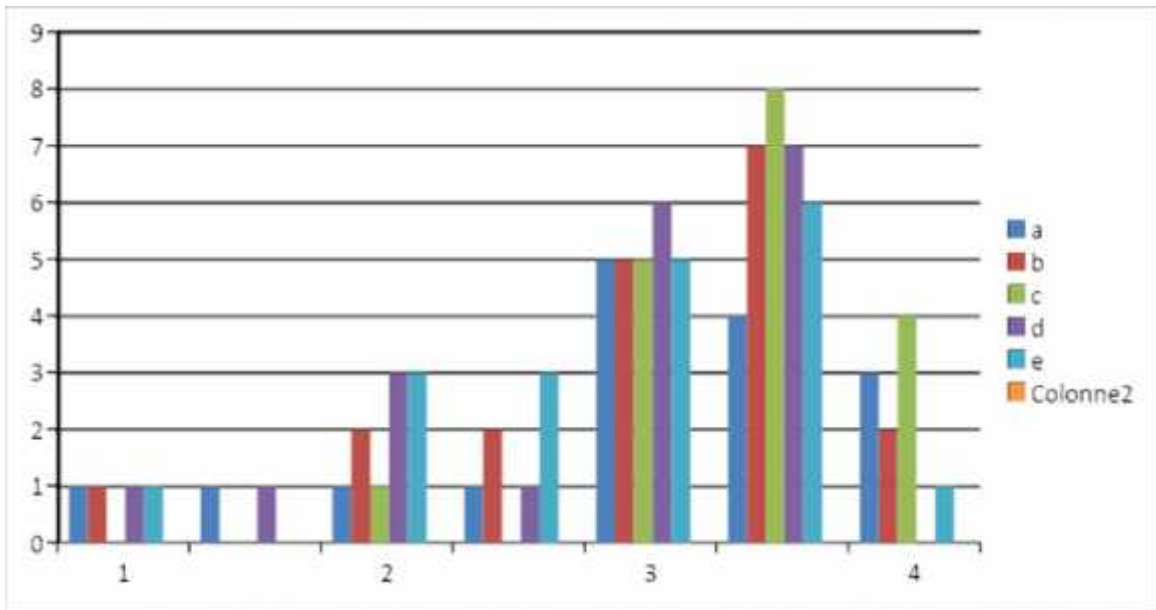
(2) I rebuke him/her verbally

(3) I ignore him/her

(4) I concede and replay positively

Items Option	a	a%	b	b%	c	c%	d	d%	e	e%	Genre
1	1	10%	1	10%	0	0%	1	10%	1	10%	Male
	1	10%	0	0%	0	0%	1	20%	0	0%	Female
2	1	10%	2	20%	1	10%	3	30%	3	30%	Male
	1	10%	2	20%	0	0%	1	10%	3	30%	Female
3	5	50%	5	50%	5	50%	6	60%	5	50%	Male
	4	40%	7	70%	8	80%	7	70%	6	60%	Female
4	3	30%	2	20%	4	40%	0	0%	1	10%	Male
	4	40%	1	10%	2	20%	1	10%	1	10%	Female

**Table1: The results of the Arabic Native Speakers' Concerning Question One**



**Figure 3: Results of Question One from The Arabic Native Speakers**

### Comment

From questions (a-e) raised by different categories of people in various situations.

a. *A friend insists on you to do a favor for him and you don't want that*— in this situation very few respondents males and females use body and verbal violence (10%-10%) the majority of them use ignorance (50%-40%) , (30%-40%) choose to replay positively in which females respond more than males .

b. *Stranger insists that you accept the invitation of dinner*— in this situation Very few respondents use body violence (10%-0%) and they use verbal violence (20%-20%), the majority of them use ignorance in which females more than males (50%-70%) , the rest choose to replay positively (20%-10%)

c. *A stranger offers a piece of advice in this situation*— the respondents refuse the body violence (0%-0%) and verbal violence (0%-10%), the majority of them choose the ignorance in which males are more than females (50%-80%),(40%-20%) of respondents use to replay positively.

d. *A stranger correct your linguistic in this situation*— very few number of respondents use body violence (10%-10%), (30%-10%) in which males are more than females in using verbal violence; the majority (60%-70%) in which females are more than males, most of our respondents refuse to use positive replay.

e. *A friend corrects your linguistic*— most of participants refuse to use body violence, but they use verbal violence (30%-30%); while the majority of them use ignorance in which females are more than males (50%-60%), very few of them use positive replay (10%-10%)

**b) English Native Speaker Group ( western Group)**

Item 2: The question one include certain situation (a-e) , in each situation we give the participants the choice of the suitable attitude (1-4)

(a): A friend insists on you to do a favor for him and you don't want that.

(b): Stranger insists that you accept the invitation of dinner

(c): A stranger offers a piece of advice in this situation

(d): A stranger correct your linguistic in this situation

(e) : A friend corrects your linguistic

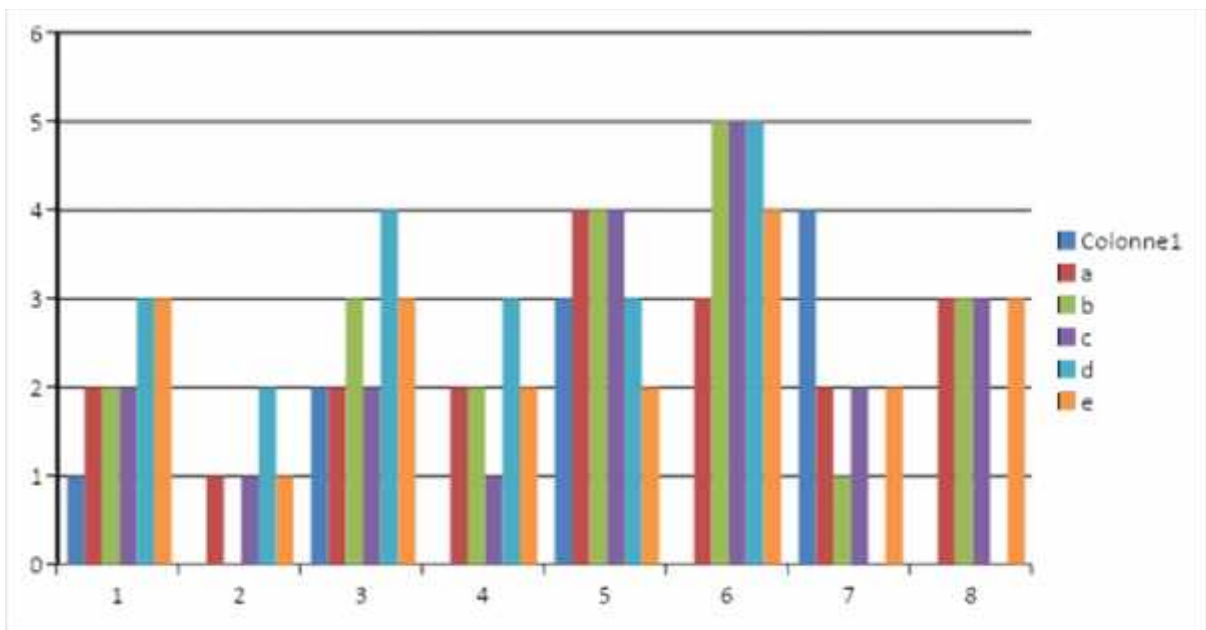
(1): I confront the person

(3) (2) I rebuke him/her verbally I ignore him/her

(4) I conceded and replay

Option ITEMS	a	a%	b	b%	c	c%	d	d%	e	e%	
1	1	10%	1	10%	0	00%	1	10%	1	10%	Male
	1	10%	0	00%	0	00%	1	10%	0	00%	Female
2	1	10%	2	20%	1	10%	3	30%	3	30%	Male
	1	10%	2	20%	0	00%	1	10%	3	30%	Female
3	5	50%	5	50%	5	50%	6	60%	5	50%	Male
	4	40%	7	70%	8	80%	7	70%	6	60%	Female
4	3	30%	2	20%	4	40%	0	00%	1	10%	Male
	4	40%	1	10%	2	20%	1	10%	1	10%	female

**Table2: Result of Question One of The English Native Speakers'**



**Figure 4: the results of question one from the English native speakers questionnaire**

**Comment:** Starting from the questions (a-e) raised by different categories of people in various situations.

a. *A friend insists on you to do a favor for him and you don't want that—* in this situation very few of respondents use body violence (20%-10%) and verbal violence (20%-

20%), the most of them (30%-40%) use ignorance, the rest of them (20%-30%) choose to replay positively.

b. *Stranger insists that you accept the invitation of dinner*— in this situation a few of them use body violence (20%-0%) in which male more than females, some of them use verbal violence (30%-20%), the majority of them use the ignorance (40%-50%), and the rest (30%-10%) choose to replay positively.

c. *A stranger offers a piece of advice in this situation*—few of them use body violence (20%-10%) and verbal violence (20%-10%); the majority of the participants choose ignorance (40%-50%), the rest (20%-30%) choose to replay positively and the females are then males.

d. *A stranger correct your linguistic*— in this situation some of them use body violence (30%-20%), (40%-30%) use verbal violence and the males are more than females, the majority choose ignorance (30%-50%) in which females are more than males, but they refuse to replay positively (0%-0%).

e. *A friend correct your linguistic* in this situation some of them use body violence (3-1) and verbal violence (30%-20%) but in this situation male use violence more than females, others choose ignorance (20%-40%), the rest (20%-30%) replay positively and in which females and more than males.

### **c) Arabic native speakers who live in the western group**

Item 2: The question one include certain situation (a-e) , in each situation we give the participants the choice of the suitable attitude (1-4)

(a): A friend insists on you to do a favor for him and you don't want that.

(b): Stranger insists that you accept the invitation of dinner

(c): A stranger offers a piece of advice in this situation

(d): A stranger correct your linguistic in this situation

(e) A friend corrects your linguistic

(1) I confront the person

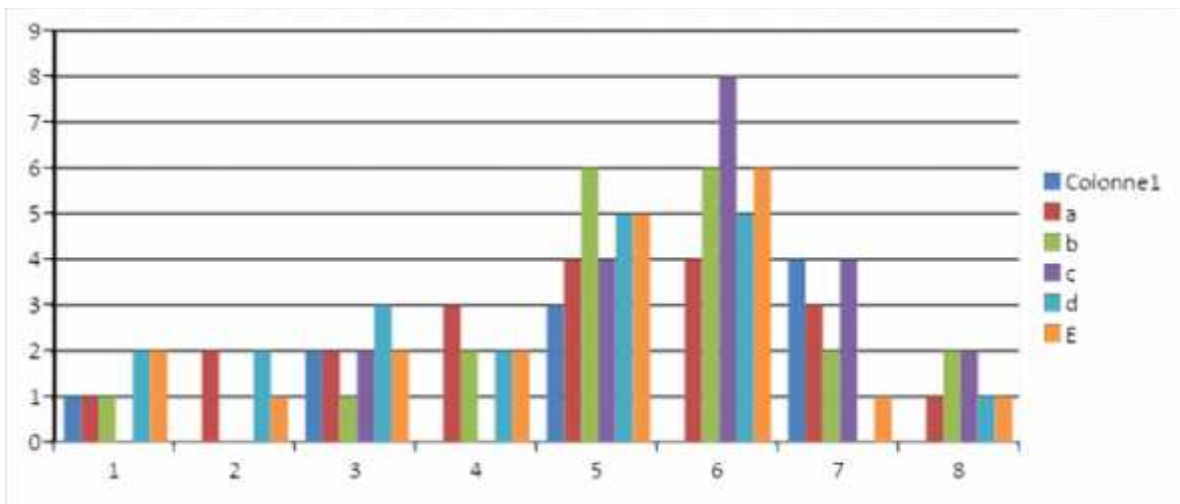
(2) I rebuke him/her verbally

(3) I ignore him/her

(4) I concede and replay positively

Item Option	a	a%	b	b%	c	c%	d	d%	e	e%	Gender
1	1	10%	1	10%	0	0%	2	20%	2	20%	Male
	2	20%	0	0%	0	0%	2	20%	1	10%	Female
2	2	20%	1	10%	2	20%	3	30%	2	20%	Male
	3	30%	2	20%	0	0%	2	20%	2	20%	Female
3	4	40%	6	60%	4	40%	5	50%	5	50%	male
	4	40%	6	60%	8	80%	5	50%	6	60%	Female
4	3	30%	2	20%	4	40%	0	0%	1	10%	Male
	1	10%	2	20%	2	20%	1	10%	1	10%	female

**Table3: represent the result of question one of the Arabic native speakers who live in the western group questionnaire**



**Figure 5: results of question one from the Arabic native speakers who live in the western group**

**Comment :** Within the same line of questions (a-e) raised by different categories of people in various situations .

a. A friend insists that you do a favor for him and you don't want that— in this situation a very few of respondents use body violence (20%-10%), some of them use verbal violence (20%-30%), the majority choose ignorance (40%-40%), the rest (30%-10%) choose to replay positively.

b. *Stranger insists that you accept the invitation of dinner* \_\_in this situation very few number of respondents use body violence (10%-0)%, some of them use verbal violence (20%-0%) and here females refuse to use violence the majority choose *ignorance* (60%-60%), the rest (20%-20%) choose to replay positively.

c. *A stranger offers a piece of advice* – in this situation they refuse to use body violence (0%-0%), very few of them use verbal violence (20%-0%) in which female refuse to use verbal violence , the majority choose ignorance (40%-80%) in which female is more than males,the rest (40%-20%) accept it positively .

d. *A stranger correct your linguistic*— in this situation very few of the respondents use body violence (20%-20%), some of them use verbal violence (30%-20%), the majority choose

ignorance (50%-50%), the rest (0%-10%) in which males refuse to choose to replay positively.

e. . *A friend corrects your linguistic* \_Very few of the respondents use body violence (20%-10%), some of them use verbal violence (20%-20%), the majority choose ignorance (50%-60%), the rest (10%-10%) choose to replay positively.

**Question Two:** Read these statements, (a – k) carefully. Then, on a scale of four points (1 – 4), please express your attitude freely. Please use numbers only (1 – 4). 1) Yes/always; 2) Perhaps/sometimes; 3) Not necessarily; 4) Not at all.

**a. Arabic native speakers group (Arabic group)**

Item 1: include situations (a-k) each with its attitude

(a) : Do you have to stand up to shake hands with someone standing

(b) : Do you have to offer condolence to a friend whose mother newly died

(c) : Do you consider it impolite to ignore a colleague passing by

(d) : Is it an obligation to congratulate newly married friend

(e) : Do you approve of pre-marriage

(f) : Is it an obligation to help your parents

(g) : Is it an obligation to help your parents if they need your help

(h) : Is it an obligation to help a brother if he needs

(i) : Is it an obligation to invite someone to lunch if he invited you before

(j) : If your teacher rebukes you for some reason, is it socially accepted

(k) : Do you have to satisfy social consensus when you do something

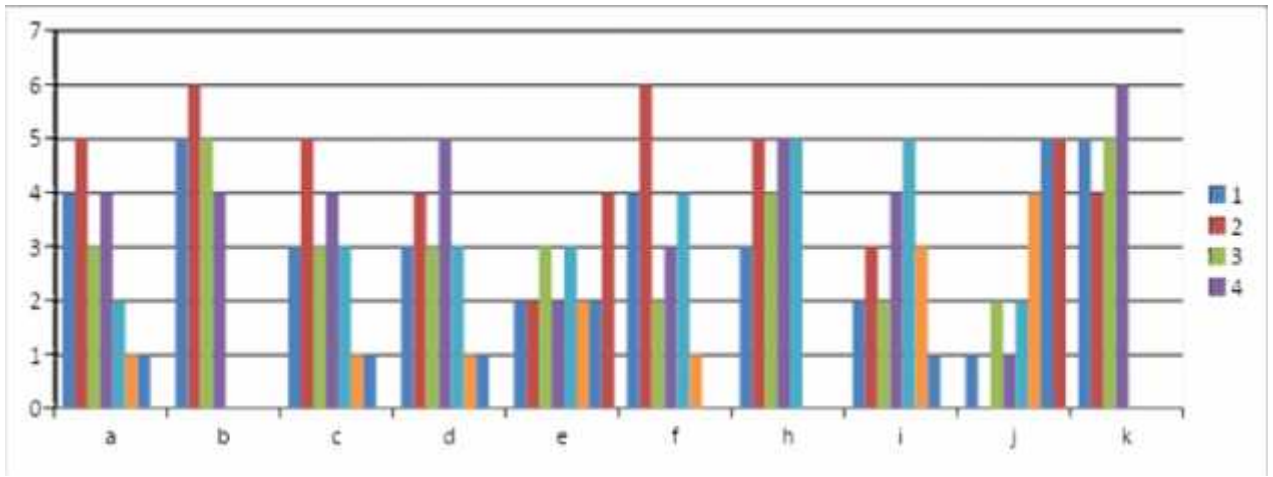
(2) : Perhaps/sometimes

(3) : Not necessarily

(4): Not at all

Option Items	a	a %	b	b %	c	c %	d	d%	e	e%	f	f%	h	h %	i	i%	j	j%	k	k %	Gender
1	4	40 %	5	50 %	3	30 %	3	30 %	2	20 %	4	40%	3	30 %	2	20 %	1	10 %	5	50 %	Male
	5	50 %	6	60 %	5	50 %	4	40 %	2	20 %	6	60%	5	50 %	3	30 %	0	0 %	4	40 %	Female
2	3	30 %	5	50 %	3	30 %	3	30 %	3	30 %	2	20%	4	40 %	2	20 %	2	20 %	5	50 %	Male
	4	40 %	4	40 %	4	40 %	5	50 %	2	20 %	3	30%	5	50 %	4	40 %	1	10 %	6	60 %	Female
3	2	20 %	0	0 %	3	30 %	3	30 %	3	30 %	4	40%	5	50 %	5	50 %	2	20 %	0	0 %	Male
	1	10 %	0	0 %	1	10 %	1	10 %	2	20 %	1	10%	0	0 %	3	30 %	4	40 %	0	0 %	Female
4	1	10 %	0	0 %	1	10 %	1	10 %	2	20 %	0	0%	0	0 %	1	10 %	5	50 %	0	0 %	Male
	0	0 %	0	0 %	0	0 %	0	10 %	4	40 %	0	0%	0	0 %	0	0 %	5	50 %	0	0 %	female

**Table4: Result of Question Two of The Arabic Native Speakers**



**Figure 6:Results of Question two From The Arabic Native Speaker Group Questionnaire**

**Comments:** include situations (a-k) each with its attitude: 1) yes/always; 2)perhaps /sometimes ;3)not necessary; 4)not at all.

a. *Do you have to stand up to shake hands with someone standing—* in this situation the majority their attitude is yes and always (40%-50%); while some of them (30%-40%) their attitude is perhaps and sometimes; others (20%-10%) their attitude is not necessary; very few of them their attitude is not at all (10%-0%).

b. *Do you have to offer condolence to a friend his mother newly died—*in this situation the majority their attitude is yes and always (50%-60%), some of them (50%-40%) their attitude is perhaps and sometimes; none of them their attitude is not necessary (0%-0%) and also no of them their attitude is not at all (10%-0%).

c. *Do you consider it impolite to ignore a colleague passing by—* in this case the majority their attitude is yes and always (30%-50%), some of them (30%-40%) their attitude is perhaps and sometimes, others (30%-10%) their attitude is not necessary, very few of them their attitude is not at all (10%-0%).

- d. *Is it an obligation to congratulate newly married friend—* in this situation some of them their attitude is yes and always (30%-40%), the majority their attitude is perhaps and sometimes , others (30%-10%) their attitude is not necessary, very few of them their attitude is not at all (10%-0%)
- e. *Do you approve of pre-marriage\_* in this situation few of them their attitude is yes and always (20%-20%), some of them their attitude is perhaps (30%-20%), others (30%-20%) their attitude not necessary ,majority of them (20%-40%) their attitude is not at all.
- f. *Is it an obligation to help your parents \_\_*in this situation few of respondents their attitude is yes and sometimes(20%-20%), some of them their attitude was perhaps and sometimes (30%-20%), other their attitude is not necessary , the majority of them their attitude is not at all
- g. *Is it an obligation to help your parents if they need your help \_\_*in this situation the majority their attitude is yes and always (40%-60%), some of them (20%-30%) their attitude is perhaps and sometimes ;others is their attitude is not necessary (40%-10%) and also no one of them their attitude is not at all (00%-00%).
- h) *Is it an obligation to help a brother if he need \_\_* in this situation some them their attitude is yes and always (30%-50%), the majority their attitude is perhaps and sometimes (50%-40%) ; others their attitude is not necessary (50%-00%) , no of them their attitude is not at all.
- i) *Is it an obligation to invite someone to lunch if he invited you before \_\_*in this situation some of them their attitude is yes and always (20%-30%)others their attitude is perhaps and sometimes the majority (40%-50%) their attitude was not necessary, very few of them their attitude is not at all (10%-00%).

j) *if your teacher rebuke you for some reason, is it socially accepted*\_\_ in this situation very few of them their attitude is yes and always (10%-00%), some of them their attitude is perhaps and sometimes (20%-40%), others (50%-30%) their attitude is not necessary, the majority of them their attitude is not at all (10%-00%)

k) *do you have to satisfy social consensus when you do something* \_\_in this situation some of them (50%-40%) their attitude is yes and always, the majority of them (50%-60%) their attitude was perhaps and sometimes, none of them their attitude is not necessary and not at all.

### **b.English native speaker (western group)**

Item2:include situations (a-k) each with its attitude

(g) :Do you have to stand up to shake hands with someone standing

(h) :Do you have to offer condolence to a friend his mother newly died

(i) :Do you consider it impolite to ignore a colleague passing by

(j) :Is it an obligation to congratulate newly married friend

(k) (e):Do you approve of pre-marriage

(l) : Is it an obligation to help your parents

(g) :Is it an obligation to help your parents if they need your help

(h): Is it an obligation to help a brother if he need

(i): Is it an obligation to invite someone to lunch if he invited you before

(j): if your teacher rebuke you for some reason, is it socially accepted

(k) : do you have to satisfy social consensus when you do something

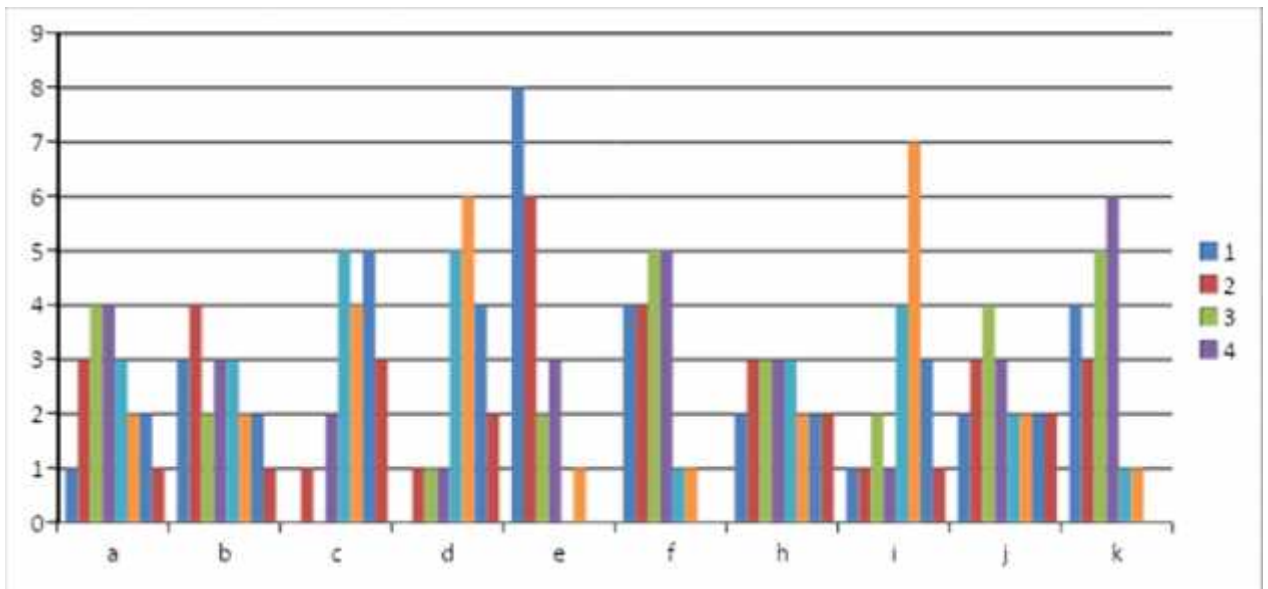
(2): Perhaps/sometimes

(3): Not necessarily

(5): Not at all

Option Items	a	a %	b	b %	c	c %	d	d %	e	e %	f	f%	h	h%	i	i%	j	j%	k	k%	
1	1	10 %	3	30 %	0	0 %	0	0 %	8	80 %	4	40 %	2	20 %	1	10 %	2	20%	4	40 %	Male
	3	30 %	4	40 %	1	10 %	1	10 %	6	60 %	4	40 %	3	30 %	1	10 %	3	30%	3	30 %	Female
2	4	40 %	2	20 %	0	0 %	1	10 %	2	20 %	5	50 %	3	30 %	2	20 %	4	40%	5	50 %	Male
	4	40 %	3	30 %	2	20 %	1	10 %	3	30 %	5	50 %	3	30 %	1	10 %	3	30%	6	60 %	Female
3	3	30 %	3	30 %	5	50 %	5	50 %	0	0 %	1	10 %	3	30 %	4	40 %	2	20%	1	10 %	Male
	2	20 %	2	20 %	4	40 %	6	60 %	1	10 %	1	10 %	2	20 %	7	70 %	2	20%	1	10 %	Female
4	2	20 %	2	20 %	5	50 %	4	40 %	0	0 %	0	0%	2	20 %	3	30 %	2	20%	0	0%	Male
	1	10 %	1	10 %	3	30 %	2	20 %	0	0 %	0	0%	2	20 %	1	10 %	2	20%	0	0%	female

**Table5: Result of Question Two of the English Native Speakers**



**Figure7: results of question two from the English native speaker group**

**Comments:** include situations (a-k) each with its attitude: 1) yes/always; 2)perhaps /sometimes ;30%)not necessary; 40%)not at all.

a. *Do you have to stand up to shake hands with someone stranding \_\_\_* in this position some of them their attitude was yes and always (10%-30%), the majority their attitude was perhaps (40%-40%), other (30%-20%) their attitude not necessary ,very few of them (20%-10%) their attitude was not at all.

b. *Do you have to offer condolence to friend his mother died\_\_\_* in this situation the majority their attitude was yes and always (30%-40%), some of them (20%-30%) their attitude was perhaps and sometimes; others their attitude was not necessary (30%-20%) and few of them their attitude was not at all (10%-00%).

c. *Do you consider it impolite to ignore a colleague passing by \_\_\_*in this situation very few of them their attitude was yes and always (00%-10%), few of them their attitude was perhaps (00%-20%), the majority (50%-40%) their attitude not necessary ,some of them (50%-30%) their attitude was not at all.

- d. *Is it an obligation to congratulate newly married friend*\_\_\_ in this situation very few of them their attitude was yes and always (00%-10%), few of them their attitude was perhaps (10%-10%), the majority (50%-60%) their attitude not necessary, some of them (40%-20%) their attitude was not at all.
- e. *Do you approve of pre-marriage*\_\_ in this situation the majority (80%-60%) their attitude yes and always, some of them their attitude (20%-30%) perhaps, very few of them their attitude not necessary (00%-10%), no one of them his attitude was not at all
- f. *Is it an obligation to help you, parents, if they need you*\_\_ in this situation some them their attitude was (40%-40%), the majority (50%-50%) their attitude perhaps, few of them (10%-10%) their attitude not necessary, no one of them his attitude was not at all
- h) *is its obligation to help a brother if he need you*\_\_\_ in this situation some them their attitude was (20%-30%), others (30%-30%) their attitude perhaps, few of them (20%-30%) their attitude not necessary (20%-20%) of them his attitude was not at all
- i) *Is it an obligation to invite someone to lunch if he invite you* \_\_before in this situation very few of them their attitude was yes and always (10%-10%), few of them their attitude was perhaps (20%-10%), the majority (70%-30%) thier attitud not necessary ,some of them (30%-10%) theirr attitude was not at all.
- j) *if you teacher rebuke you for some reason, is it socially accepted*\_\_ in this situation some of them say yes and always (20%-30%), the majority of them their opinion was perhaps (40%-30%), others (20%-20%) declare not necessary and (20%-20%) their attitude was not at all.
- k) *do you have to satisfy social consensus when you do something* \_\_in this situation some of them their attitude was yes and always (40%-30%), the majority their attitude was perhaps (50%-60%), few(10%-10%) their attitude not necessary ,no one of them their attitude was not at all.

**c. Arabic native speakers who live in the western group**

Item3: include situations (a-k) each with its attitude

(m) : Do you have to stand up to shake hands with someone standing

(n) : Do you have to offer condolence to a friend whose mother newly died

(o) : Do you consider it impolite to ignore a colleague passing by

(p) : Is it an obligation to congratulate newly married friend

(q) (e) : Do you approve of pre-marriage

(r) : Is it an obligation to help your parents

(g) : Is it an obligation to help your parents if they need your help

(h) : Is it an obligation to help a brother if he needs

(i) : Is it an obligation to invite someone to lunch if he invited you before

(j) : If your teacher rebukes you for some reason, is it socially accepted

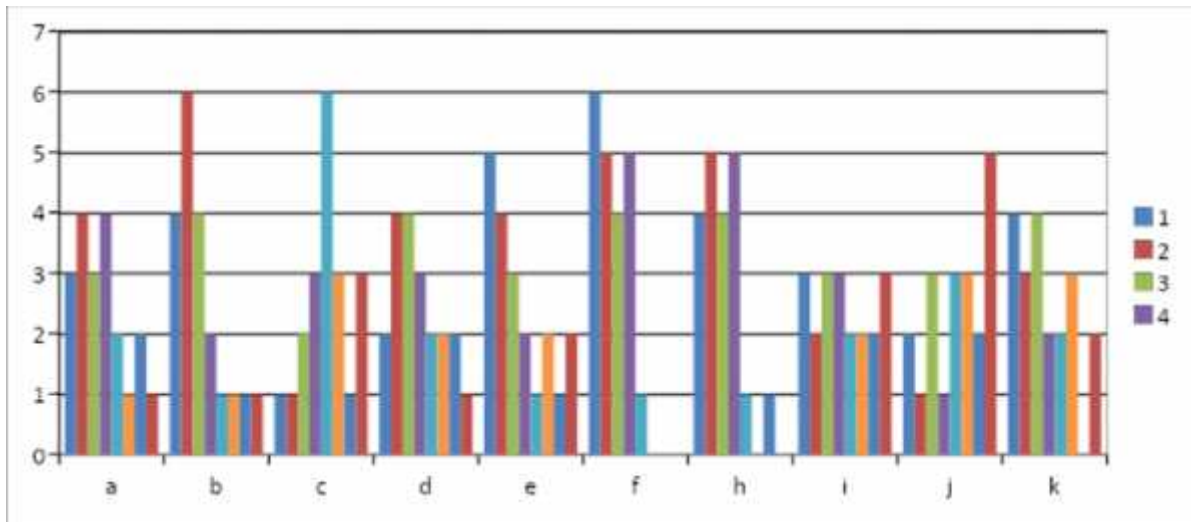
(k) : Do you have to satisfy social consensus when you do something

(2) : Perhaps/sometimes

(3) : Not necessarily

	a	a %	b	b %	c	c %	d	d %	e	e %	f	f %	h	% h	i	i%	j	j%	k	k %	Gender
1	3	30 %	4	40 %	1	10 %	2	20 %	5	50 %	6	60 %	4	40 %	3	30 %	2	20 %	4	40 %	Male
	4	40 %	6	60 %	1	10 %	4	40 %	4	40 %	5	50 %	5	50 %	2	20 %	1	10 %	3	30 %	Female
2	3	30 %	4	40 %	2	20 %	4	40 %	3	30 %	4	40 %	4	40 %	3	30 %	3	30 %	4	40 %	Male
	4	40 %	2	20 %	3	30 %	3	30 %	2	20 %	5	50 %	5	50 %	3	30 %	1	10 %	2	20 %	Female
3	2	20 %	1	10 %	6	60 %	2	20 %	1	10 %	1	10 %	1	10 %	2	20 %	3	30 %	2	20 %	Male
	1	10 %	1	10 %	3	30 %	2	20 %	2	20 %	0	00 %	0	00 %	2	20 %	3	30 %	3	30 %	female
4	2	20 %	1	10 %	1	10 %	2	20 %	1	10 %	0	00 %	1	10 %	2	20 %	2	20 %	0	00 %	Male
	1	10 %	1	10 %	3	30 %	1	10 %	2	20 %	0	00 %	0	00 %	3	30 %	5	50 %	2	20 %	female

**Table 6: Result of Question Two of The Arabic Native Speakers How to Live in western Culture**



**Figure8: Results of Question Two From The Arabic Native Who Lives in western Culture Speaker Group Questionnaire**

**Comments:** including situations (a-k) each with its attitude: 10%) yes/always; 20%) perhaps /sometimes ;30%)not necessary; 40%)not at all.

a. Do you have to stand up to shake hands *with someone standing* in this situation some of them their attitude was yes and always (30%-40%), and (30%-40%) their attitude was perhaps (50%-60%), others(20%-10%) their attitude not necessary, and (20%-10%) their attitude was not at all

b. Do you have to offer a condolence to a friend his mother died in this situation the majority of them their attitude was yes and always (40%-60%), some of them their attitude was perhaps (40%-20%), few of them (10%-10%) their attitude not necessary, and (10%-10%) their attitude was not at all.

c. Do you consider it impolite to ignore a colleague passing by in this case few of them their attitude was yes and always (10%-10%), some of them their attitude was perhaps (20%-30%), the majority(60%-30%) their attitude not necessary, others their attitude was not at all(10%-30%).

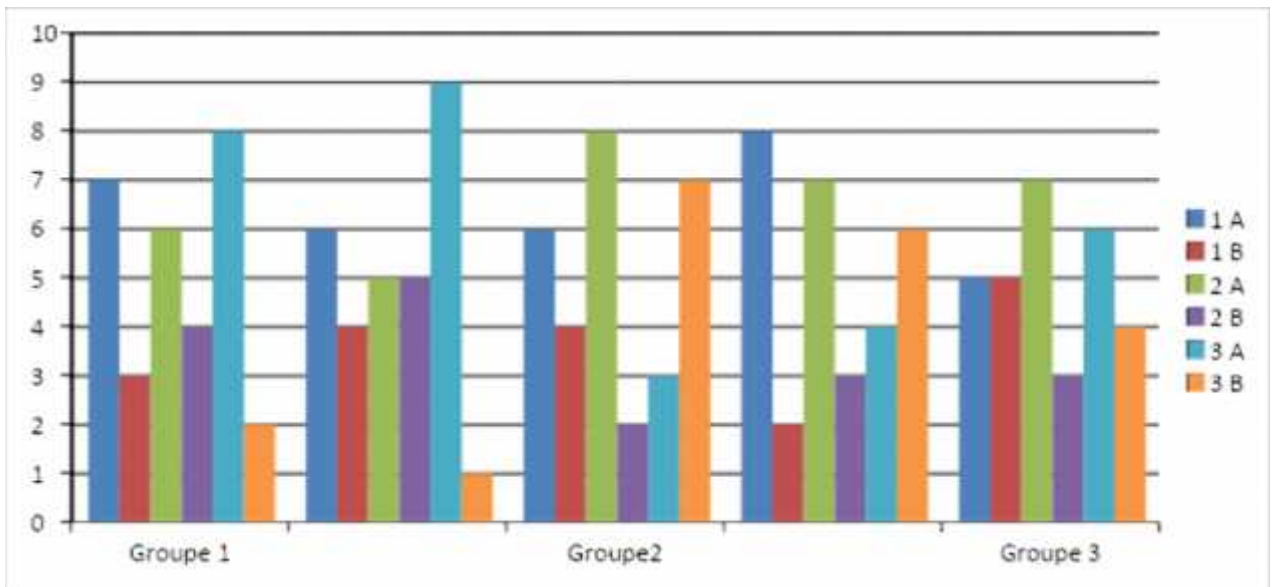
- d. Is it an obligation to congratulate newly married friend in this position some of them their attitude was yes and always (20%-40%), the majority their attitude was perhaps (40%-30%), others(20%-20%) their opinion not necessary, few (20%-10%) of them their attitude was not at all.
- e. Do you approve of pre-marriage in this manner the majority of them their attitude was yes and always (50%-40%), some of them their attitude was perhaps (30%-20%), few(10%-20%) their attitude not necessary, and (20%-10%) their attitude was not at all?
- f. Is it an obligation to help your parents if they need you in this manner the majority of (40%-50%), very few (10%-00%) their attitude not necessary, no one of them their attitude was not at all.
- h) is its obligation to help a brother if he needs you in this position some of them their attitude was yes and always (40%-50%), and (40%-50%) their opinion perhaps, few(10%-00%) their attitude not necessary, (10%-00%) of them their attitude was not at all.
- i) Is it an obligation to invite someone to lunch if he invites you before in this case some of them their declaration was yes and always (30%-20%), others their attitude was perhaps (30%-30%), few(20%-20%) their attitude not necessary, (20%-30%) of them their opinion was not at all.
- j) if your teacher rebuke you for some reason, is it socially accepted in this situation few of them their attitude was yes and always (20%-10%), some of them their attitude was perhaps (30%-10%), others (30%-30%) their stance not necessary the majority of them confess not at all(50%-20%).
- k) do you have to satisfy social consensus when you do something in this situation some of them their attitude was yes and always (40%-30%), others their attitude was perhaps (40%-20%), (20%-30%) their attitude not necessary few respondents not at all (00%-20%)

**Question three:** Which social value of the following, A or B, would you give more weight in case of a possible conflict? Just circle the right letter of each number 1- 4 below

A. honest or B. preception;2) A. Law or B.personal relation ship;3) A.Personal interests or B. Public welfare.

Values	A	A%	B	B%	A	A%	B	B%	A	A%	B	B%	Gender
Groupe 1	7	70%	3	30%	6	60%	4	40%	8	80%	2	20%	Male
	6	60%	4	40%	5	50%	5	50%	9	90%	1	10%	Female
Groupe 2	6	60%	4	40%	8	80%	2	20%	3	30%	7	70%	Male
	8	80%	2	20%	7	70%	3	30%	4	40%	6	60%	Female
Groupe 3	5	50%	5	50%	7	70%	3	30%	6	60%	4	40%	male
	4	40%	6	60%	6	60%	4	40%	5	50%	5	50%	female

**Table7: Result of Question Three of The Three Groups Questionnaire**



**Figure9: Results of Question Three From The Three Groups**

**Comment:** Question three asked the respondents to choose one of two values (A or B) in case of conflict.

**1.Group one (Arab native speaker group)**

**A. Honest or B. Perception**

the majority of males 70% and females 60% choose the honest, the other males 30% and females 40% choose perception.

**A. Law or B. Personal relationship**

The majority of males 60% and females 50% choose law, the other males 40% and females 50% choose a personal relationship

**A. Personal interests or B. Public welfare**

The vast majority of participants (80% males and 90% females) choose a personal interest, the rest 20% males and 10% female choose public welfare.

## **2.Group two (English native speaker group)**

### **A. honest or B. perception**

While the majority of males 60% and females 80% opt for the honest, the other males 40% and females 20% choose perception.

#### **A. Law or B. personal relationship**

The most part of males 80% and females 70% choose law, and the other males 20% and females 30% choose personal relationships.

#### **A. Personal interests or B. Public welfare**

40% males and 60% females choose a personal interest, the rest respondents (60% males and 40% females) opt for public welfare.

## **3.Group three (Arabic Native Speaker Who Live In a Western Group)**

### **A.honest or B. perception**

50% males and 40% females select honesty, 50% males and 60% females choose perception

#### **A. Law or B. personal relationship**

The majority of males 70% and females 60% single out the law option, the other males 30% and females 40% choose a personal relationship.

#### **A. Personal interests or B. Public welfare**

60% males and 50% females elect personal interest, the majority 40% males and 50% females pick public welfare.

## **1.6 discussion**

### **Comparison and Analysis of Data**

.After collecting data and interpreting the information, in section one we found that Arabic is wealthier than English in managing with shapes of dialect that are respectful to culture,

religion, and numerous equivalent words (each word has at slightest ten other words that have the same meaning). Concerning welcome, local speakers of both dialects tend to utilize casual respectful welcome in their daily talks. The same is genuine for addresses, but Arabic speakers once in a while utilize titles in their society when they approach one another, not at all like English, unless they allude to one of the illustrious families. At last, as distant as demands are concerned, Arabic, alike English customs, has multiple shapes of the respectful range of expressions in arrange to sound courteous. The utilize (can and will) is enough.

In section two we found that Numerous contrasts were found between English and Arabic dialects when it came to phonetic respectfulness, for the occasion: English local speakers tend to be more individualistic than Arabic local speakers, who are together arranged. Closeness and security are exceptionally central issues for English local speakers, whereas burden is acknowledged among most Arabic local speakers.

Gender and respectfulness challenge the thought that ladies are continuously more respectful than men, as claimed within the phonetic and gender orientation writing, in any case of the dialect in which they talk Arabic, English, or French. There are circumstances where ladies who talk of female generalizations to decide their behavior show up to be more friendly than men, and there are numerous inescapable factors where ladies act as brutally as men. In common, ladies around the world have a tender and inviting friendly nature, which is why women's activist and woman's rights tend to utilize caring neighbourly shapes of communication in their everyday lives and their talks. Whereas men are forceful and most likely careless, they sound so inconsiderate that they expected, since that's their inherited biological nature. Men as it were sound when talking to somebody of the inverse sex to appear gently respectful to inspire somebody, whereas men try to utilize casual dialect and communication between them unless they are so great at commerce meetings. We all think that ladies are more courteous than men.

## **Conclusion**

In conclusion, Arabic and English societies both have numerous courteousness shapes in their daily personnel-relationships transaction and activities. Because it is evident within the investigation and talk, the Arabic and English cases are, to a few degree, diverse concerning the concept of Respectfulness. Arabic dialect is wealthier than English in few shapes. When it comes to respectfulness in asking, welcoming and tending to similarities between the two dialects are more than the contrasts. A contrast between them is the non attendance of certain social courteousness in a dialect and the existing in another which is basically stems out from particular backgrounds , as well as the religion, plays a colossal portion in Arabic. On the other hand, both dialects have a frame of courteousness that passed on or either not utilized these days by youthful people. This investigation concludes that English and Arabic are not as distinctive as individuals think. And no matter what gender people are, it is the individual himself/herself who decides how to talk, whether to behave discourteously or sound friendly.

## **Appendix one**

dear participant

this research is design to look how people communicate in various form of communication , there will be various situations presented to you after you read it, try to answer about them

### **SituationOne**

Greeting:

how do you greeting anytime during the day in formal and informal way ?

### **Situation Two**

Adressing:

how do you adress some one you know and some one you dont know in formal and informal way ?

### **SituationThree:**

Request:

how do you make a polite request in your language ,if you dont want to sound rude when you speak?

## Appendix two

### Questionnaire

this questionnaire serve part of my research on comparison between Western and Arabic culture ,your cooperation in answering this questions below would be highly appreciated . please interpret the questions as freely as you wish and ignore any question you feel unable to answer . all the information provided will remain confidential

background question

Name:

Age:

Gender:

Place:

Residence:

Native language:

Language spoke at home:

Level of Education

**Question One:** Please describe your attitude to these situations on a scale of four points: just use numbers (1, 2, 3, or 4):1) I confront the person violently;2) I rebuke him/her verbally;3) I ignore him/her;4) I concede and reply positively.

a) A friend insists that you l do for him favor when you do not want to: -----

b) An stranger insists that you accept his/her invitation to dinner: -----

c) A stranger offers you a piece of advice: -----

d) A stranger corrects your linguistic and/or normative behavior: -----

e) A friend corrects your linguistic and/or normative behavior: -----

**Question Two** : Read these statements, a – m carefully. Then, on a scale of four points (1 – 4), please express your attitude freely. Please use numbers only (1 – 4). 1) Yes/always; 2) Perhaps/sometimes; 3) Not necessarily; 4) Not at all.

a) Do you have to stand up to shake hands with someone standing? -----

b) Do you have to offer condolences to a friend, whose mother has just died? -----

c) Do you consider it impolite to ignore a colleague passing by? -----

d) Is it an obligation for you to congratulate a newly married friend? -----

e) Do you approve of pre-marriage relationship? -----

f) Is it an obligation for you to help your parents financially if in need? -----

h) Is it an obligation for you to help your brother financially if in need? -----

i) Is it an obligation for you to invite someone for a lunch if s/he has invited you before ? -----

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j) If your teachers rebuke you for some reason, is it socially acceptable for you to answer back? --

k)--Do you have to satisfy social consensus when you do something? -----

**Question Three:** Which social value of the following, A or B, would you give more weight in case of a possible conflict? Just circle the right letter of each number 1- 4 below

A. honest or B. preception

2) A. Law or B.personal relation ship

3) A.Personal interests or B. Public welfare

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## **Abstract**

This study investigate the area of linguistic politeness and the concept of polieness in Arabic and Western cultures .this desertation analyzes similarities and differences of Arabic and Western cultures from the aspect of politeness.

Both qualitative, i.e. analytical, and quantitative, i.e. statistical, methods are used in this research. methods are used in this research. The data consists of questionnaires that were given to Arabic native speakers and English native speakers.

All the results are tabulated and the contrasts in both standardizing and etymological respectful (or rude) behavior are tackled in a way that reflects the fluctuation in social values and socio-cultural structures of the two groups under consider.

The research demonstrates that, despite noticeable variations, the social values embodying politeness in both communities under research were becoming closer.

The research also chosed that more then Western culture(Canadians) people , Arab people (algerians) used fixed words ,Arabic lingo is wealthier than English in some shapes. When it comes to respectfulness in asking, inviting and tending to, similitudes between the two lingos are more than the contrasts. A differentiate between them is the nonattendance of certain social courteousness in a tongue and the existing in another.