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A Pragmatic Investigation of Politeness Strategies in the Algerian Setting: Case of Tlemcen Speech Community

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October 12th, 2017.

Mrs. Nabila EL HADJ SAID

Dedications

This dissertation is dedicated to:

The memory of my father to whom I express my love

To my beloved mother the light of my life

To my brothers and sisters

To my husband

To my sweet candles Abir, Manar and Sirine

To Mr. Majid Mechernene for his support and encouragement.

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Abstract

This research aimed at investigating the phenomenon of politeness in the realization of speech acts in Tlemcen speech community taking into account Brown and Levinson's influential framework (1978). The research built on a mixed methods approach to data collection in which participant observation mainly recordings, and Discourse Completion Test were used. The analysis of the qualitative and quantitative data indicated that speakers of Tlemcen Arabic have a tendency towards positive politeness strategies which seek to maintain soft and conflict-free relationships. Moreover, speakers opted for the use of preventive and protective expressions mainly in the form of blessings and well-wishes and some other softening strategies in order to conduct safe and well-oiled interactions. The reasonable explanation for the inclination of TA speakers towards positive strategies is the interest in positive face wants in the Arabic communities. This characteristic is attributed to the nature of Arabs who call for collectivism, unity and solidarity.

Table of Contents

STATEMENT OF ORIGINALITY	I
DEDICATIONS.....	II
ACKNOWLEDGEMENTS.....	III
ABSTRACT.....	IV
TABLE OF CONTENTS.....	VI
LIST OF TABLES.....	IXI
LIST OF FIGURES.....	XI
LIST OF ABBREVIATIONS AND ACRONYMS.....	XII
GENERAL INTRODUCTION.....	1

Chapter One

Theoretical Perspectives on Politeness Phenomenon

1.1 INTRODUCTION:	9
1.2 APPROACHES TO POLITENESS:	9
1.2.1 FIRST-WAVE APPROACHES:.....	9
1.2.1.1 <i>The Social-norm View:</i>	10
1.2.1.2 <i>The conversational- maxim view:</i>	10
1.2.1.2.1 <i>Grice's Maxims:</i>	10
1.2.1.2.2 <i>Lakoff's rules of Politeness:</i>	13
1.2.1.2.3 <i>Leech's (1983) model of politeness:</i>	15
1.2.1.3. <i>The Conversational –contract view:</i>	18
1.2.1.4. <i>The Face-saving View:</i>	19
1.2.1.5. <i>Arndt and Janney's interpersonal supportiveness and its relation to politeness</i>	22

1.2.2. MODIFIED BROWN AND LEVINSON'S APPROACH:	24
1.2.2.1. <i>Ide's View</i>	24
1.2.2.2. <i>Usami's View</i>	24
1.2.2.3. <i>Spencer-Oatey's View</i> :	25
1.2.3. POST- MODERN APPROACH TO POLITENESS:	28
1.2.3.1. <i>Eelen Paradigm</i>	29
1.2.3.2. <i>Watts Paradigm</i>	32
1.2.3.3. <i>Mills Paradigm</i>	35
1.3. DEFINITIONS OF RELETED CONCEPTS:.....	38
1.3.1. PRAGMATICS DEFINITIONS:	38
1.3.2. POLITENESS:	48
1.3.3. FACE AS A CONCEPT:	53
1.3.4. FACE-THREATENING ACTS:	56
1.3.5. BROWN AND LEVINSON'S POLITENESS STRATEGIES:.....	61
1.3.5.1. <i>Bald on Record</i> :	61
1.3.5.2. <i>Positive Politeness</i> :	63
1.3.5.3. <i>Negative Politeness</i> :	64
1.3.5.4. <i>Off-Record (indirect)</i> :.....	65
1.3.5.5. <i>Do not do the FTA strategy</i> :.....	66
1.3.6. SPEECH ACTS:.....	66
1.4. CONCLUSION:.....	67

Chapter Two

Aspects of Politeness in Algeria

2.1. INTRODUCTION:	72
2.2. ALGERIA BEFORE 19TH C:.....	71
2.3. THE LINGUISTIC PROFILE OF ALGERIA:	72
2.3.1. THE TAMAZIGHT LANGUAGE:	73
2.3.2. FRENCH:	75
2.3.3. STANDARD ARABIC:.....	76
2.3.3.1. <i>Classical Arabic CA</i> :	77

2.3.3.2. <i>Modern Standard Arabic (MSA)</i>	77
2.3.4. ALGERIAN ARABIC:.....	80
2.4. THE DIGLOSSIC SITUATION IN ALGERIA	82
2.5. BILINGUALISM:.....	88
2.5.1. ALGERIAN ARABIC (AA)-FRENCH BILINGUALISM	89
2.6. CODE SWITCHING/ CODE MIXING.....	90
2.6.1. ARABIC (AA)-FRENCH CODE SWITCHING	91
2.7. BORROWING	92
2.8. POLITENESS AND SOCIAL ETIQUETTE IN ARABIC COMMUNITIES:.....	96
2.9. SOME ASPECTS OF POLITENESS IN ALGERIA:.....	102
2.10. TLEMCEN GEOGRAPHY:.....	106
2.11. SOCIOLINGUISTIC VARIATION IN TLEMCEN SPEECH COMMUNITY:.....	107
2.12. CONCLUSION:	110

Chapter Three

Methodology and Data Collection

3.1. INTRODUCTION:	113
3.2. SAMPLING:	114
3.2.1. PARTICIPANTS:.....	115
3.3. RESEARCH METHODOLOGY:	116
3.3.1. QUANTITATIVE APPROACH:.....	123
3.3.2. QUALITATIVE APPROACH:.....	126
3.4. RESEARCH INSTRUMENTS:.....	131
3.4.1. RESEARCH INSTRUMENTS IN PRAGMATICS:	134
3.4.1.1. <i>Questionnaire</i> :	137
3.4.1.2. <i>Discourse Completion Test (DCT)</i> :	143
3.4.1.2.1. <i>DCT cognitive demands</i>	143
3.4.1.3. <i>Participant Observation</i>	153
3.5. CONCLUSION:	162

Chapter Four

Data Analysis and Discussion

4.1. INTRODUCTION.....	166
4.2. DATA ANALYSIS AND INTERPRETATION:	166
4.2.1. ACTS THAT CONVEY POSITIVE POLITENESS.	168
4.2.1.1. <i>Greetings:</i>	168
4.2.1.2. <i>Condolences:</i>	176
4.2.1.3. <i>Well-wishes:</i>	181
4.2.2. ACTS THAT THREATEN H’S NEGATIVE FACE:	186
4.2.2.1. <i>Orders and requests:</i>	186
4.2.2.2. <i>Commisives:</i>	194
4.2.2.2.1. <i>Offers and invitations</i>	194
4.2.2.2.2. <i>Promises</i>	194
4.2.2.2.3. <i>Threats</i>	201
4.2.2.3. <i>Expressives:</i>	202
4.2.2.3.1. <i>Compliments and congratulations</i>	202
4.2.3. ACTS THAT THREATEN H’S POSITIVE FACE:	211
4.2.3.1. <i>Insults:</i>	211
4.2.3.2. <i>Curses:</i>	215
4.2.3.3. <i>Reproaches and expressions of disapproval:</i>	218
4.2.3.4. <i>Taboos and euphemisms:</i>	220
4.2.3.5. <i>Interrupting:</i>	222
4.2.3.6. <i>Terms of address</i>	223
4.2.3.6.1. <i>Kinship terms</i>	223
4.2.3.6.2. <i>Solidarity and distancing terms of address</i>	223
4.2.4. ACTS THAT THREATEN S’S NEGATIVE FACE:	228
4.2.4.1. <i>Thanking and accepting thanks:</i>	228
4.2.5. ACTS THAT THREATEN S’S POSITIVE FACE:	230
4.2.5.1. <i>Apologies:</i>	231
4.3. CONCLUSION:	234
GENERAL CONCLUSION	235
BIBLIOGRAPHY:	241
APPENDICES	261

APPENDIX A :.....	261
APPENDIX B :	275

List of Tables

Table 1.1: Strategies of face -work	23
Table 1.2: Rapport management (Spencer-Oatey 2000: 15).....	26
Table 1.3: Summary of characteristics among three approaches to politeness	38
Table 1.4: CCARP Coding Scheme	42
Table 1.5: Examples of Face Threatening Acts based on Brown and Levinson Theory	58
Table 1.6: The acts threatening the face of the addresser (Brown and Levinson 1987)	59
Table 1.7: The acts threatening the addressee’s face (Nurul Chojimah 2015:65)	59
Table 2.1 : Some Arabic Letters and their peculiarity	80
Table 2.2 : Domains of Language practice in Algeria (Queffélec, et al. 2002:103).....	85
Table 2.3 : Examples of lexical variation between rural and urban varieties	109
Table 3.1 : Participants and research instruments of the current study.....	116
Table 3.2 : Quantitative and Qualitative Approaches	130
Table 3.3 : Major Research approaches in education	131
Table 3.4 : Advantages and disadvantages of questionnaires	140
Table 3.5 : Adaptation of contextual variables ‘definitions	147
Table 3.6 : Examples of DCT items.....	149
Table 3.7 : Abilities needed to perform a speech act	152
Table 3.8 : Advantages and disadvantages of Participant Observation	155
Table 3.9 : Guidelines of an observer	156
Table 3.10 : Howell’s Stages of Participant Observation	158

Table 3.11 : Types of Participant Observation.....	161
Table 4.1 : politeness strategies used in situation1	188
Table 4.2 : politeness strategies used in situation2	191
Table 4.3 : Politeness strategies in situation3	193
Table 4.4 : Particles introducing oaths in CA and Maghrebi dialects.....	199
Table 4.5 : Diminutive and endearing forms used to address mothers	225
Table 4.6 : Expressions used in thanking and accepting thanks among TA speakers.	229
Table 4.7 : The use of semantic formula by situation	233

List of Figures

Figure 1.1: Pragmatic Competence (Adopted from Watts, 2003: 60).....	13
Figure 1.2: Components of a pragmatic study.....	40
Figure 1.3: Constructivist role of culture.....	47
Figure 2.1: Berber speaking regions in Algeria.....	75
Figure 2.2: The Arabic Alphabets and their shapes.....	79
Figure 2.3: Regional dialects of Arabic.....	82
Figure 2.4: Badawi's chart 'levels of Egyptian Arabic'	88
Figure 3.1: population sampling	115
Figure 3.2: Knowledge Claims, Approaches to Research and the Design Process...	115
Figure 3.3: Elements of Knowledge Claims	115
Figure 3.4: Features of qualitative approach	128
Figure 3.5: Data collection methods.....	133
Figure 3.6: The Research Instruments Used in this Case Study.....	134
Figure 3.7: The questionnaire design	139
Figure 4.1: politeness strategies in situation1	189
Figure 4.2: Politeness strategies in ituation2	192
Figure 4.3: politeness strategies in situation3	193
Figure 4.4: The use of semantic formula by situation	234

List of Abbreviations and Acronyms

AA: Algerian Arabic

APOL : an expression of apology

CA: Classical Arabic

CCSARP: cross-cultural speech act realization project

CP: cooperative principle

CS: Code Switching

D: social distance

DCT: discourse completion task

FORB : A promise of forbearance

FTA: face threatening acts

H: hearer

H: High variety

L: Low variety

MP: model person

MSA: Modern Standard Arabic

NNS: non native speakers

NS: native speakers

P: social power

PP: politeness principle

REPR: An offer of repair

RESP : an acknowledgment of responsibility

S: speaker

SA: Standard Arabic

TA: Tlemcen Arabic

General Introduction:

Right through history, people have been in contact with each other through language which is used in different ways among different cultures. Language serves to reflect views and beliefs of people about certain ideas in a community.

For that reason, it does not entail just the knowledge of grammatical structures that guide the construction of a sentence in a given language that is solely significant in language acquisition or learning. This reality which is suggested by language scholars led to the emergence of a field of study recognized as Ethnography of communication. This research does not focus only on the means by which individuals communicate but also on the way speakers associate particular styles of speaking with particular contexts and activities. Likewise, this field takes into consideration who speaks, where and to whom to speak (Fishman 1965), and how collocutors interact using appropriate social norms in order to ensure smooth communication and avoid any friction.

Among other many concepts, politeness is central to the field of ethnography of communication. In fact, every individual seeks to be appreciated and respected by others mainly when using language which demonstrates the universality of this concept. Nevertheless, despite the fact that there are some similarities in the realization of politeness in different languages, there is equally a divergence and variance in its expression in different cultures. This explains the focus on an Algerian context in this study.

In the 1970's, linguistic politeness has recorded a significant growth and development explaining its overwhelming and increasing recognition among

researchers and specialists. This fact has been marked by the emblematic description of politeness model through the publication of Brown and Levinson seminal work *Politeness, Some universals in language usage* (1978). Their work attempts to provide a universal theory of politeness phenomenon and to show the complexity of its surface manifestations. The authors constructed their theory considering Erving Goffman's sociological concept of "face" and "face-wants" which is integrated in interaction dynamics.

Conforming to Goffman's concept, every individual possesses a face which is his self image; this face has a set of positive and negative wants that require maintenance. Positive face-wants represent human want to be accepted and appreciated by members of the community, whilst negative ones embody the opposite desire not to be obstructed in one's freedom of action. Thus, speakers always tend to protect these wants because both the speaker's (S) and the hearer's (H) positive and negative face-wants are threatened in an interaction. In daily life, politeness provides a range of redress strategies through which interactants can perform the face threatening act and reach their goals, thus minimizing the threat to the face of hearers and maintaining smooth and cooperative relationship.

Although the concepts of face and face-wants are characterized by universality, each culture displays its specific degree of imposition related to FTAs and its own system of redressive strategies. Brown and Levinson's model represents a crucial contribution to the development of politeness phenomenon. Most data gathered in case studies are in fact examined on the basis of their FTA and redressive strategies.

Studies concerning politeness in the Arabic language and dialects do not seem to have much benefited from the useful methodological tools suggested by Brown and Levinson (1978).

According to D'Anna (2014), the number of studies related to politeness in Arabic is not high and most of them are devoted to Mashreqi dialects (Parkinson (1985), Wilmsen (2010)). Despite the politeness of the Arabs is regarded as a source of fascination for foreigners, few investigations have been devoted to approach the subject from a scientific perspective. This dissertation aims to explore politeness manifestation in Tlemcen.

The notion of politeness is shaped differently in different settings, contexts and cultures. Various aspects of the principles and attitudes in a culture and the sensitivity of politeness are apparent and marked through the use of language. Consequently, as a significant consideration, this study will look into how politeness is manifested and interpreted in an Algerian setting. Hence, this dissertation addresses the following questions:

- 1) What strategies are used in Tlemcen community to realize politeness?
- 2) What are the factors that might influence the use of politeness?
- 3) What are the linguistic devices used to express politeness?

Three testable hypotheses for such raised questions are arranged as follows:

- 1) Speakers of Tlemcen Arabic show a tendency towards positive politeness strategies using redressive actions and softeners in order to maintain smooth and conflict-free interactions.

- 2) The choice of the strategy is influenced by a variety of variables such as age, gender, the social distance between the interlocutors, the rank of the act, in addition to the display of religious aspects on the strategies used.
- 3) As linguistic forms used to express politeness in this community, well-wishes are common especially those rooted in religion.

The researcher aims to investigate the phenomenon of politeness on the basis of relevant research tools mainly observation and questionnaire.

As regards the organization of this research work, it is comprised of four chapters. Chapter one deals with the relevant literature. It exposes the theoretical concepts related to politeness phenomenon such as face, speech acts, and politeness strategies.

The second chapter focuses on the sociolinguistic situation in Algeria, precisely Tlemcen Arabic (TA). It includes the linguistic profile of the country, the languages used and the linguistic phenomena that characterize it. On the other hand, this chapter clarifies the way politeness is manifested, and the way speech acts are performed in Algeria.

Chapter three involves the methodology followed in the conduct of the study. It sums up the overall methodology approach used such as the research design, the sampling, and the modes of data (quantitative and qualitative). It also examines the techniques employed for data collection.

Chapter four is concerned with the analysis, discussion and interpretation of the data. This chapter aims at answering the research questions raised, and to confirm or nullify the suggested hypotheses.

Chapter One

Theoretical Perspectives on Politeness Phenomenon

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1.1 INTRODUCTION:	9
1.2 APPROACHES TO POLITENESS:	9
1.2.1 FIRST-WAVE APPROACHES:.....	9
1.2.1.1 <i>The Social-norm View:</i>	10
1.2.1.2 <i>The conversational- maxim view of politeness:</i>	10
1.2.1.2.1 <i>Gricean Maxims and politeness:</i>	10
1.2.1.2.2 <i>Lakoff's rules of Politeness:</i>	13
1.2.1.2.3 <i>Leech's (1983) model of politeness:</i>	15
1.2.1.3. <i>The Conversational –contract view:</i>	18
1.2.1.4. <i>The Face-saving View:</i>	19
1.2.1.5. <i>Arndt and Janney's interpersonal supportiveness and its relation to politeness:</i>	22
1.2.2. MODIFIED BROWN AND LEVINSON'S APPROACH:.....	24
1.2.2.1. <i>Ide's View</i>	24
1.2.2.2. <i>Usami's View</i>	24
1.2.2.3. <i>Spencer-Oatey's View:</i>	25
1.2.3. POST- MODERN APPROACH TO POLITENESS:	28
1.2.3.1. <i>Eelen Paradigm</i>	29
1.2.3.2. <i>Watts Paradigm</i>	32
1.2.3.3. <i>Mills Paradigm</i>	35
1.3. DEFINITIONS OF RELETED CONCEPTS:	38
1.3.1. PRAGMATICS DEFINITIONS:	38
1.3.2. POLITENESS:	47
1.3.3. FACE AS ACONCEPT:.....	53
1.3.4. FACE-THREATENING ACTS:	55
1.3.5. BROWN AND LEVINSON'S POLITENESS STRATEGIES:.....	61
1.3.5.1. <i>Bald on Record:</i>	61
1.3.5.2. <i>Positive Politeness:</i>	63
1.3.5.3. <i>Negative Politeness:</i>	64
1.3.5.4. <i>Off-Record (indirect):</i>	65
1.3.5.5. <i>Do not do the FTA strategy:</i>	66

1.3.6. SPEECH ACTS:	66
1.4. CONCLUSION:	67

1.1 Introduction:

It has been confirmed that language cannot be studied far from society. Thus, sociolinguists consider the relationship between language and society and that each one influences the other. Therefore, politeness phenomenon is part of sociolinguistics. This chapter is divided into two sections; the first part sketches the different approaches which are conducted in reference to politeness from Brown and Levinson's model (1978) till post-modern theories. It aims to provide readers with the steps that this phenomenon has passed through, and the second one is devoted to the definition and the conceptualization of the basic concepts of this phenomenon.

1.2 Approaches to Politeness:

Within the fields of pragmatics and sociolinguistics since the late 1970's, politeness has been considered as a central topic which has generated the scholars' interests. Several theories have been identified within pragmatics to explain interactional conventions of language use, the universal and culture-specific ones.

Theorizing about politeness has gone through two main periods: the Brown and Levinson's period, and the discursive postmodern era. It is also called the first-wave approaches. The other period has emerged as a reaction to the critiques of traditional theories, aiming at a series of attempts to create a conceptually different, discursive model of politeness, which is referred to as postmodern approaches.

1.2.1 First-wave approaches:

The approaches that emerged as first attempts to investigate politeness are ordered as follows:

1.2.1.1 The Social-norm View:

The social-norm view, according to Fraser (1990:220) is known as the first approach to politeness, it is associated with the historical conception and understanding of politeness. This view has the principle that each group of individuals adopt or has a series of social norms and rules that recommend people's behaviour or their way of thinking. When an individual acts in society respecting or taking into consideration these rules, his or her acts are being considered as positive and polite. However, it will be assessed negatively if these acts oppose the social norms prescribed in a community. As a result, this view embraces manners and etiquette that everyone should respect.

Moreover, the social-norm view was also related to "first-order politeness" which is referred to as "social politeness", it is defined by Kasper (1994: 3206) as "the proper social conduct and tactful consideration of others". Fraser (1990) scrutinizes first-order politeness as referring to the concept of etiquette and social appropriateness.

1.2.1.2 The conversational- maxim view of politeness:

The second approach to politeness is the conversational-maxim view which relies on the framework of Grice (1975) and his Cooperative Principle (CP). The second view to politeness is called the conversational-maxim view; it is built on the framework of Grice (1975) and his Cooperative Principle (CP). This principle was embraced also by Lakoff (1973) and Leech (1983).

1.2.1.2.1 Grice's Maxims and politeness:

One of the main outstanding contributions to the study of pragmatics has been the Co-operative Principle (CP) and Maxims of Conversation of Grice. Paul Grice, the philosopher, suggested four conversation maxims in order to explain the

relationship between the utterances and what can be grasped from them. They are based on his (CP) which dictates the following:

‘Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged,’ Grice (1975:45). It is called “cooperative” because both speakers and listeners should interact cooperatively and reciprocally accept each other to be understood in a certain way. The principle explains how effective and successful communication is achieved in social contexts with regard to the four Maxims of Quality, Quantity, Relevance and Manner.

Paul Grice suggests that in ordinary conversation, the cooperative principle is shared by speakers and hearers dictating to them the way they should interact with one another.

*Maxim of Quantity:

- Make your contribution to the conversation as informative as necessary.
- Do not make your contribution to the conversation more informative than necessary.

*Maxim of Quality:

- Do not say what you believe to be false.
- Do not say that for which you lack adequate evidence.

*Maxim of Relation:

- Be relevant

*Maxim of Manner:

- Avoid obscurity of expression.

- Avoid ambiguity.
- Be brief (avoid unnecessary wordiness).
- Be orderly

Grice (1975:45-46)

In this regard, Grice (1978: 113–114) explains :

I have suggested a Cooperative Principle and some subordinate maxims, with regard to which I have suggested: (i) that they are standardly (though not invariably) observed by participants in a talk exchange; and (ii) that the assumptions required in order to maintain the supposition that they are being observed (or so far as is possible observed) either at the level of what is said – or failing that, at the level of what I implicated – are in systematic correspondence with nonconventional implicata of the conversational type.

This discussion reveals that the cooperative principle and its conversational maxims make clear that the main objective of conversation is to realize a successful exchange of information through the use of maxims. Without a doubt, Grice's maxims are very crucial in creating polite language and behaviour. The following diagram explains clearly these elements:

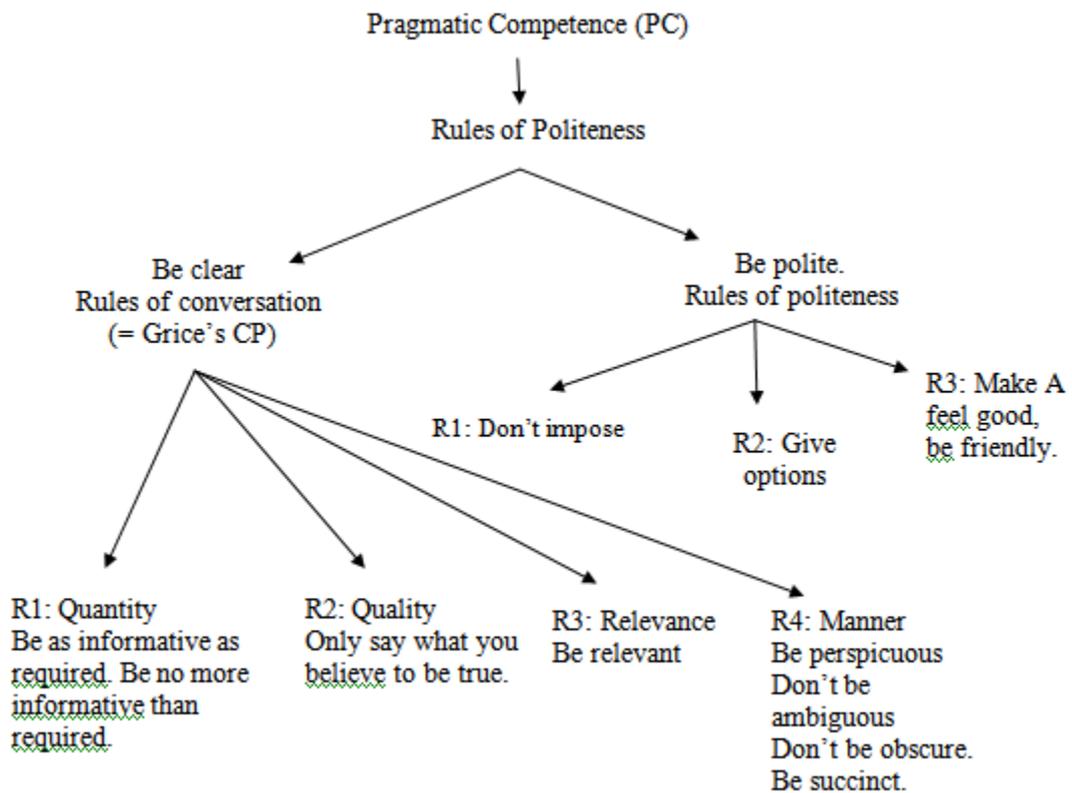


Figure 1.1: Pragmatic Competence (Adopted from Watts, 2003: 60)

1.2.1.2.2 Lakoff's rules of Politeness:

Among the first scholars who adopted Grice's framework, Lakoff (1973) also tried to investigate politeness phenomenon from a pragmatic perspective. Although she showed interest in the work of Grice, she noticed that his maxims lacked some clear explanations and were in fact too general. She asserts that pragmatic components should be included within grammar in addition to grammatical rules claiming the following:

'the pragmatic component is as much a part of the linguist's responsibility as is any other part of grammar' (1973: 296).

As a result, Lakoff mixed her own rules of politeness with the conversational maxims of Grice and identified two universal rules of pragmatic competence which are as follows:

-Be clear

-Be polite, this rule comprises three strategies: (do not impose, give options, and be friendly).

Given that the CP and its maxims are hardly ever adopted in communication, Lakoff (1973) recommended a politeness rule to consider situations in which the CP is not severely related to:

[...] if one seeks to communicate a message directly, if one's principal aim in speaking is communication, one will attempt to be clear, so that there is no mistaking one's intention. If the speaker's principal aim is to navigate somehow or other among the respective statuses of the participants in the discourse indicating where each stands in the speaker's estimate, his aim will be less the achievement of clarity than an expression of politeness, as its opposite (Lakoff 1973:296).

Consequently, the CP considers communication as an informative practice which should have the quality of clarity, while Lakoff elucidates communication in terms of politeness expression and clarity. She then defines politeness as:

“a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange”(Lakoff 1990:34).

Moreover, Lakoff (1973:297-298) explains that when clarity interferes in politeness, on the whole politeness supersedes, because in a conversation, politeness is regarded as crucial to avoid offense than to attain clarity.

Like Grice, Lakoff stated that in order to achieve a successful communication, the message should be expressed in a clear manner. In her model, she describes politeness as “a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange” (1990:34).

It is noticeable from her rules that one should not interfere into others' territory, but on the contrary, it is to let others express their own decisions and helping the addressee feel comfortable. Thus, the notion of politeness aims at avoiding friction and discomfort. Both Grice and Lakoff have centered the notion of clarity in conversation.

In general, Lakoff's notion of politeness is based on the realization of a conflict-free conversation and having the ability to satisfy each other's needs and interests through the use of politeness strategies that preserve harmony and unity during social interaction. Afterward, she expanded her theory and reconstructed her rules as encompassing: formality, deference and camaraderie. Her core concern is respecting the interlocutor's territory and keeping comfort.

1.2.1.2.3 Leech's (1983) model of politeness:

Another model of politeness has been established by Leech (1983) adopting Grice's conversational maxims, and examining politeness within a pragmatic study in terms of maxims. Leech tries to explicate indirectness considering politeness as the motion to convey meaning indirectly in an interaction. He makes a distinction between what the speaker wants to produce as a speech act and the way it is done.

Depending on the Cooperative Principle (CP) foundation and its maxims, Leech put forward his Politeness Principle (PP) as a crucial component along with the (CP). The role of this principle is «to maintain the social equilibrium and the

friendly relations which enable us to assume that our interlocutors are being cooperative in the first place” (1983:82). Basically, as Kingwell (1993:395) claims: "Leech's PP clarifies what is obscured in Grice...”.

The Politeness Principle consists of six maxims:

*The Tact Maxim

The tact maxim says: ‘Minimize the expression of beliefs which imply cost to other; maximize the expression of beliefs which imply benefit to other.’ The first branch of this maxim corresponds to Brown and Levinson’s negative politeness strategy of reducing the imposition of the acts, and the second part imitates the positive politeness strategy which is seeking for focusing on the hearer’s interests and needs.

*The Generosity Maxim

Leech’s Generosity maxim claims: ‘Minimize the expression of benefit to self; maximize the expression of cost to self.’ Different from the tact maxim, the maxim of generosity concentrates on the speaker.

*The Approbation Maxim

The Approbation maxim dictates: 'Minimize the expression of beliefs which express dispraise of other; maximize the expression of beliefs which express approval of other.' It dictates that it is useful to praise others or to give some sort of minimal response for instance, the use of euphemisms, or to stick to silence. This maxim intends to keep away or avoid disagreement in its first part; the second part attempts to demonstrate solidarity.

*The Modesty Maxim

Leech’s Modesty maxim says: 'Minimize the expression of praise of self; maximize the expression of dispraise of self.'

*The Agreement Maxim

The Agreement maxim states: 'Minimize the expression of disagreement between self and other; maximize the expression of agreement between self and other.' This maxim fits with Brown and Levinson's positive politeness strategies (seek agreement) and (elude disagreement).

*The Sympathy Maxim

The sympathy maxim asserts the following: 'minimize antipathy between self and other; maximize sympathy between self and other.' This refers to a set of speech acts such as congratulation and expressing condolences.

In line with Leech, the CP and the PP work together with each other in interaction; the Cooperative principle and its maxims reveal the way utterances may be interpreted to express indirect messages and the Politeness Principle and its maxims try to explicate why indirectness occurs.

On the other hand, as reported by Leech, his maxims are measured in terms of a set of pragmatic scales which are cited as follows:

'the 'cost/benefit' scale, which estimates how the action is assessed by the speaker to be costly or beneficial either to the speaker or the addressee; 2) the 'optionality' scale, which describes the degree to which the action is realized as the choice of the addressee; 3) the 'indirectness' scale, which describes the length of inference involved in the action; 4) the 'authority' scale, which measures the degree of distance with respect to the power or authority that one participant has over another; and, 5) the 'social distance' scale, which describes the degree of solidarity between the interlocutors.'

(Félix-Brasdefer 2008:16)

Without a doubt, Leech's model has made significant and vital contributions to politeness theory.

1.2.1.3. The Conversational –contract view:

This model has been developed by Fraser (1975) and Fraser and Nolen (1981), and extended later by Fraser (1990). It follows the Cooperative Principle of Grice but it is unlike Brown and Levinson's face-saving analysis. Fraser (1990:232) explicates this view as follows:

We can begin with the recognition that upon entering into a given conversation, each party brings an understanding of some initial set of rights and obligations that will determine, at least for the preliminary states, what the participants can expect from the other(s). During the course of time, or because of a change in the context, there is always the possibility for a renegotiation of the conversational contract: the two parties may readjust just what rights and what obligations they hold towards each other.

According to Fraser, politeness phenomenon is considered as a contract which is signed by both the speakers and hearers. This contract should be respected then within a given interaction, this means that every individual must know his rights and responsibility, and must respect their obligations according to the context. However, this view has received much criticism by researchers who claim that it lacks some illumination concerning the way the rights and obligations occur. For example, Thomas (1995:177) says that: "Fraser's model of politeness is very sketchy compared with that of Leech and Brown and Levinson and it is difficult to judge how it might operate in practice"

Therefore, one can say that this model as an approach, it could not be considered as a theoretical basis for study.

1.2.1.4. The Face-saving View:

The most influential approach to politeness is the face saving model suggested by the anthropologist Penelope Brown, and the linguist Stephen C. Levinson in 1978. Their work was formerly published as a book chapter in 1978 and appeared as a book in 1987. Their theory attempts at linking the main dimensions and rules of social interaction with the ways individuals communicate to each other. Three basic elements compose this model, which are face, face threatening acts and politeness strategies. The two researchers carried out a comparative study on three separate languages and cultures, English, Tamil “Dravidian language”, and Tzeltel, a language belonging to the Mayan family of Central America. They observed that these languages share similar linguistic strategies, and they noticed that these strategies do exist in other languages, this fact led them to consider politeness phenomenon as being universal (politeness universality).

Politeness theory explicates how and why people tend to preserve or save face in certain embarrassing and shameful contexts. It explains how a person identity should be managed in an interaction, through the adoption of politeness strategies.

The way individuals interact can be clarified by the fact that everyone has what is called face wants. There are some communicative acts that may threaten the face wants of the partner and as a result the linguistic strategies are used in order to respect these wants.

Central to their approach, Brown and Levinson (1987) constructed a Model Person (MP). This (MP) is considered as having the rationality properties, which make a person, be able to reason and gratify and satisfy face wants. In this vein, Brown and Levinson (1987:58) assert:

...All our Model Person (MP) consists in is a willful fluent speaker of a natural language, further endowed with two special properties – rationality and face. By

‘rationality’ we mean something very specific – the availability to our MP of a precisely definable mode of reasoning from ends to the means that will achieve those ends. By ‘face’ we mean something quite specific again: our MP is endowed with two particular wants – roughly, the want to be unimpeded and the want to be approved of in certain respects.

Thus, in order to realize and reach one’s goals in communication, and when two Model Persons interact, one must stick to cooperation and maintaining each one’s face.

As a matter of fact, Brown and Levinson developed Goffman’s face notion and suggested two kinds of face; positive and negative face. Positive face refers to the desire to be accepted and appreciated by the others, negative face means the desire to be unimpeded by others, and it is the need of a person to be free to behave without imposition. They explain face as follows:

...Central to our model is a highly abstract notion of ‘face’ which consists of two specific kinds of desires...: the desire to be unimpeded in one’s actions (negative face), and the desire (in some respects) to be approved of (positive face). This is the bare bones of a notion of face which (we argue) is universal, but which in any particular society we would expect to be the subject of much cultural elaboration. (Brown and Levinson, 1987: 13).

It is noticed that the two researchers agree that the desires related to face are universal while they claim that they are culture-specific.

Another vital concept of face is Face-Threatening Acts (FTAs), they are acts that threaten the face wants of interactants.

According to Thomas (1995: 169) face-threatening acts are:

... An illocutionary act has the potential to damage the hearer's positive face (by, for example, insulting H or expressing disapproval of something which H holds dear), or H's negative face (an order, for example, will impinge upon H's freedom of action); or the illocutionary act may potentially damage the speaker's own positive face (if S has to admit to having botched a job, for example) or S's negative face (if S is cornered into making an offer of help).

The acts that threaten the face require softening and as a result, language users tend to build up politeness strategies in order to reduce friction in interaction.

As reported by Brown and Levinson, politeness theory is seen as "a tool for describing the quality of social relationships" (1987:55). They identify a rationalist and a universalist model of the use of politeness strategies in social interaction.

All in all, Brown and Levinson (1987) politeness theory is guided by three primary suppositions. First, they agree that people should maintain face, with its two dimensions the positive and negative one, the positive which means the desire to be admired and appreciated by others, and negative face which is the desire to act without restraint.

Second, politeness model considers that human beings are rational and goal oriented in quest of to avoid FTAs. It means that the speaker has to choose the suitable strategies to achieve his goals regarding face saving. Brown and Levinson hypothesize that if the individuals involved tend to maintain the face of the others, then face management will succeed. .A polite behaviour is the result of cooperation in interaction.

The last hypothesis is that some actions are face- threatening, they are referred to as "face-threatening acts".

1.2.1.5. Arndt and Janney's interpersonal supportiveness and its relation to politeness:

As can clearly be noticed from the previous models of politeness, the key concept of politeness is subtle and often vaguely conceptualized and defined. Because of the non existence of a key issue –how to define politeness (Arndt and Janney 1987 in Janney and Arndt 1992/2005:22), the two researchers Arndt and Janney 1987 made a shift of focus in studying politeness, from “a static logical notion” to a socio-psychological one. They consider politeness as “a dynamic interpersonal activity that can be observed, described, and explained in functional interactional terms” (Janney and Arndt 1992/2005:22)¹.

Their approach is based on “emotive communication” or “the communication of transitory attitudes, feelings and other affective states”. (Arndt and Janney 1985b:282 in Eelen 2001:15). Their work tries to link politeness to human emotions rather than focusing on linguistic forms and social conventions and variables. It is also important to mention that emotive communication does not contain only speech but also paralinguistic and non-paralinguistic characteristics such as: intonation and tone of voice.

At the heart of their model to politeness, they incorporated or replaced the notion of politeness by interpersonal supportiveness, i.e., in an interaction; speakers interact

¹ Quoted in (Milica Savic 2014:24)

in a polite manner if they are interpersonally supportive to express their feelings.

The authors suggested four strategies of face work as follows:

Table 1.1: Strategies of face -work

Emotive Strategies	Hearer's Face Needs	
	Personal (need for autonomy)	Interpersonal(Need for social acceptance)
Supportive positive	acknowledges	acknowledges
Non-supportive positive	acknowledges	threatens
Supportive negative	threatens	acknowledges
Non-supportive negative	threatens	threatens

It is important to admit that most if not every researcher on politeness owes to rely on the classical achievements and works mainly those of Brown and Levinson model, in which their linguistic strategies sketch was constructive in the analysis of individuals' interaction.

Next to Brown and Levinson's work (1987), Lakoff 1973, Leech (1983), and Fraser (1990), other researchers have considerably advanced our understanding of politeness phenomenon such as Ide (1989), Usami (2002), and Spencer Oatey (2000). They suggested a modified version of Brown and Levinson's model.

1.2.2. Modified Brown and Levinson's approach:

Adopting Brown and Levinson's theory and perspective, other empirical investigations are suggested to describe politeness in different cultures (Ide 1989, Usami 2002, Spencer-Oatey 2000).

1.2.2.1. Ide's View:

Based on the analysis of the Japanese language, Ide (1989) focuses on the point that linguistic politeness does not involve only the volitional type of politeness, which is the core concern of Brown and Levinson's work, but also according to her, another type should be included within the phenomenon which is the discernment type. Ide considers that volition in politeness is related to the speaker's active will, where linguistic strategies are used, and adopted to save face. On the other hand, the discernment type is operated by the individuals or the speakers' discernment, where linguistic forms are used to respond to society. According to this view, the adoption or choice of linguistic forms is governed by the socially obligatory norms (Murata 2008). It takes into account speakers' perception of relationships in society, and the social identities of speakers.

Ide (1989) states that this type of politeness plays a crucial role in the Japanese language in politeness expression. She challenges Brown & Levinson's theory, affirming that their theory does not pay much attention to the discernment importance in politeness, which is governed by obligatory principles rather than by one's volition or will.

1.2.2.2. Usami's View:

Another study has been conducted in the Japanese politeness system by Usami, a Japanese researcher in (2002). Usami analyzed 72 conversations between unacquainted individuals or participants, taking into account the age and gender factor, considering politeness phenomenon. The results of this study reveal that

there are choices and options for the use of strategic speech-level shifts in Japanese, which means that the shift from a level to another i.e, from the polite speech to the non-polite is considered as an indication of positive politeness.

Whereas Ide (1989) asserts that the use of honorifics is governed by discernment and little emphasis is put on strategic use. Usami (2002) states that the use of honorifics is achieved through one's volition.

Usami (2002) supports the theory of Brown and Levinson 1987 in that it is incorporated in the Japanese discourse behaviour. However, according to her, their theory lacks some points in that their main focus is limited to the phenomenon at the speech act level.

Usami (2002) proposes the term 'discourse politeness' defining it as 'the dynamic whole of functions of various elements in both linguistic forms and discourse-level phenomena that play a part within the pragmatic politeness of a discourse' (2002: 4). She claims that Brown and Levinson's paradigm still accounts for the dynamic level of discourse. Hence, it can be said that Usami develops the politeness theory, making a shift from speech-act level to conversation or discourse level.

1.2.2.3. Spencer-Oatey's View:

Spencer-Oatey (2000) proposes an extended work, responding to Brown and Levinson's theory that according to her lacks some consideration of cultural aspects of face. She suggests the concept of 'rapport management' rather than politeness to describe 'the use of language to promote, maintain or threaten harmonious social relationships in interaction' (2000: 3). She also focuses on rapport management than face management stating that 'because the term 'face' seems to focus on concerns for self, whereas rapport management suggests more of a balance between self and other' (2000: 12).

Spencer-Oatey (2000) asserts that there are two incentives behind the management of people's relationships, which are "face" and "sociality rights". In opposing politeness theory saying that 'B&L's conceptualisation of positive face has been underspecified' (2000: 13), she suggests two interrelated faces to describe people's desires to be approved, a desire for a positive estimation in terms of individual's qualities such as abilities and competence (quality face), and a desire for a positive evaluation in terms of social roles such as close friend (identity face).

Spencer-Oatey (2000) also states that "the concerns [B&L] identify as negative face issues are not necessarily face concerns at all" (2000: 13). Instead of negative face which she considers it as a personal desire, she suggests a sociality right and defines it as "fundamental personal/social entitlements that individuals effectively claim for themselves in their interactions with others" (2000: 14). According to her, Sociality rights consist of two other interrelated aspects: equity rights, which mean that people are treated as equals; and association rights, which mean appropriate association with others. The correlation between B&L's and Spencer-Oatey's concepts and notions is illustrated in the following table:

Table 1.2: Rapport management (Spencer-Oatey 2000: 15)

	Face management (personal/social value)	sociality rights management (personal/social value)
personal/independent perspective	quality face (cf. B&L's positive face)	equity rights (cf. B&L's negative face)
social/interdependent perspective	identity face	association rights

As the table illustrates, positive politeness of Brown and Levinson includes quality face which is associated with personal value and identity face, which is associated with social value.

She divided face into two aspects, introduced the concept of sociality rights and thus extending the focus from individual to social issues. Spencer-Oatey's extension work is crucial in the establishment of a wider social combination in the notion of face.

In addition, she argues that:

“rapport is managed across five correlated domains, in which a set of strategies are realized: : (1) the illocutionary domain (the performance of speech acts); (2) the discourse domain (the choice of discourse content, such as topic choice, and the management of the structure of an interchange, such as the organization and sequencing of information); (3) the participation domain (the procedural aspects of an interchange such as turn-taking, inclusion/exclusion of people present, and the use/non-use of listener responses); (4) the stylistic domain (stylistic aspects, such as choice of tone, choice of genre-appropriate lexis and syntax, and the use of honorifics); and (5) the non-verbal domain (non-verbal aspects, such as gestures and other body movements, eye contact, and proxemics). (Spencer-Oatey 2000: 20)².

Through these five domains, she made a shift of focus from the speech-act basis into the discourse level. Spencer-Oatey (2000) speaks about appropriateness in polite behaviour and claims that politeness is ‘a question of appropriateness.’(2000:3). She explains that this appropriateness relies on ‘cultural differences in ways of managing rapport’ (2000:41). Thus, culture plays a crucial role in determining appropriateness. She describes the concept culture as:

"a fuzzy set of attitudes, beliefs, behavioural conventions, and basic assumptions and values that are shared by a group of

² Quoted in Murata (2008 :6)

people, and that influence each member's behaviour and each member's interpretations of the 'meaning' of other people's behaviour" (Spencer-Oatey 2000: 4).

More specifically, "culture is operationalized primarily in terms of ethnolinguistic and/or national or regional political identity" (2000: 4).

Spencer-Oatey's (2000) views that all speakers of a given speech community or members of a cultural group behave the same way. Her theory is still based on the notion of face, which makes it discriminated from the post modern approach. It includes cultural patterns focusing on utterance production.

1.2.3. Post- Modern approach to politeness:

The post-modern approach (Eelen 2001; Watts 2003; Mills 2003) represents an important and a radically new framework, giving importance to social-theoretical concepts, and a new notion has been applied which is "habitus", the concept was identified by the French sociologist Bourdieu (1977, 1991). According to Eelen (2001), Habitus is defined as a social mechanism that "caters for regulated behaviour without the need for positing some external regulating force" (Eelen 2001: 222). And for Watts (2003), it is "**the set of dispositions to behave in a manner which is appropriate to the social structures objectified by an individual through her/his experience of social interaction**" (Watts 2003: 274).

The post modernist researchers rely on habitus in the evaluation of politeness, and see that the polite behaviour is based on speakers' habitus. They set politeness within social practice theory, in this respect Watts (2003) states: "**practice is observable in instances of ongoing social interaction amongst individuals, which most often involves language**" (Watts 2003: 148). In the traditional approach, the emphasis is on the speakers' intentions and the strategies they select while in the modern approach, the focus is on listeners' interpretations.

1.2.3.1. Eelen Paradigm:

Eelen was also inspired and influenced by Bourdieu's notion of "habitus", he relates politeness to social practice. "Social" refers to what happens between interactants and individuals in society. He views politeness as a representative of social reality. Eelen asserts that: **"notions of politeness are not simply the result of a passive learning process in which each individual internalizes 'the' societal/cultural politeness system, but are rather an active expression of that person's social positioning in relation to others and the social world in general"** (2001: 224).

Habitus in Eelen's (2001) theory becomes a vital concept; he sees that individuals attain habitus through their experience of interactions in a social group. This sociological thinking is considered as a guide in the development of this theory, Eelen explains that the social cultural is the outcome of human interaction, he considers culture as the main issue in politeness and that politeness depends on cultural expectations that arise from cultural norms and principles. He then sees that politeness differs from one culture to another and that its norms differ not only from one language to another but also from one variety to another be it social or regional. Tenets of his theory can be mentioned as:

"[...] argumentativity (which incorporates evaluativity), historicity and discursiveness. The incorporation of these characteristics leads to a notion that takes full account of the hearer's position and the evaluative moment; is able to capture both politeness and impoliteness; provides a more dynamic, bi-directional view of the social-individual relationship [...]". (2001:247)³.

³ Quoted in Fernandez- Amaya, L. (2012 :9)

Eelen asserts that politeness norms are considered as part of culture and sociolinguistic system stating: “communicative success depends on the right amount and kind of politeness applied at the right time to the right speech act, as determined by social norms that stipulate what is appropriate for a specific interactional situation” (Eelen, 2001:128). He also treats the concepts of politeness and impoliteness on the same level, he states: “The most important characteristics of the notion of 'culture' as employed in theories of politeness are its vagueness and its transformation from an observational into an explanatory notion”. (Eelen 2001:169).

Eelen criticizes the previous theoretical assumptions of politeness like Brown and Levinson, Lakoff, Leech, Blum Kulka and Nolen. His critiques involve some points, according to him, these theories rely on the speech act theory, and they stress their attention on the speaker neglecting the hearer, considering politeness as something that can be recognized easily by the speaker and the hearer. He gave importance to two perspectives on politeness and categorized it into “politeness 1” and “politeness 2” asserting that a distinction should be done between the two concepts saying that:

‘politeness 2 concepts should not just be different from politeness 1 concepts, or given different names, but rather the relationship between both notions should be carefully monitored throughout the entire analytical process-not only at the input stage.’ (Eelen 2001:31).

He explains politeness 1 and divided it into aspects: the action-related side which means the way politeness is presented or manifested in communication; and the conceptual side which explains the common-sense principles of politeness. He suggests in his discussion some characteristics which are politeness 1 characteristics: a) evaluativity, where Eelen states that politeness and impoliteness relate to social values ; b) argumentativity, where in a conversation, there are situations where interactants have something to lose or gain; c) politeness, where in a cultural group, individuals consider themselves as polite and only some of them

are impolite; d) normativity, where politeness becomes a series of social norms that should be applied; and e) modality and reflexivity. For him, politeness 2 means the scientific conceptualisation of politeness phenomenon and can be considered as the theory of politeness 1. Politeness 1 refers to "common sense notions of politeness" and politeness 2 refers to "the scientific conceptualisation of politeness" (2001: 30).

Concerning this distinction, Kazuyo Murata (2008) argues:

“According to Eelen (2001), the distinction between politeness1 and politeness2 corresponds to the distinction between emic and etic, both of which originated in anthropological linguistics and are applied to his politeness theory. Politeness1 (emic) can refer both to "the informants' conscious statements about his or her notion of politeness" and to "his or her spontaneous evaluations of politeness, (of his or her own or someone else's behaviour) made in the course of actual interaction" (2001: 77). Politeness2 (etic), on the other hand, can refer to "outsiders' accounts of insiders' behaviour, involving distinctions not relevant to those insiders" (2001: 78)”
(Murata 2008:8).

In other words, what is meant by politeness1 is the everyday concept of polite behaviour, politeness2, on the other hand, means the more common and universal notion of politeness.

The previous politeness frameworks were criticized by Eelen; he explains his point of view about these models as:

“ (1) being unable to explain impoliteness and politeness with the same theory; (2) overlooking the perspectives of hearers (the evaluative side of politeness); (3) stating normative stance; (4) lacking details and outliers in analysing data; and (5) considering social reality as stable ” (Eelen 2001: 246).

As a result, he suggests an important approach to politeness which is (politeness2) adopting a sociological thinking. He says in this respect that it should

"[take] account of the hearer's position and the evaluative moment; [be] able to capture both politeness and impoliteness; provide a more dynamic, bi-directional view of the social individual relationship; and thus acknowledge the individual (in terms of both variability and creativity) as well as evolution and change as intrinsic to the very nature of politeness" (2001:247).

Eelen tries to propose an alternative model to politeness phenomenon, but it can not be considered as a practical analytical tool and a workable model for analysis, a lot of work is needed for the reason that it has not been refined sufficiently.

1.2.3.2. Watts Paradigm:

Another contribution to the development of politeness theory and intending to criticize the previous theories, Watts (2003) has also contributed in the series of criticisms; suggested two notions, first- order politeness which refers to politeness 1 and second-order politeness, which refers to politeness2.

Watts intends to adopt a new discursive model following some of Eelen (2001) proposals. His framework relies mainly on his book “Politeness” (2003). He tries to overcome what the previous theories missed, according to him, theories of politeness should investigate first-order (im) politeness what Eelen (2001) names as politeness1. Watts (2005), in his book “Politeness in Language. Studies in its History, Theory and Practice (2005) argues that the modeling of politeness “**should form the rockbed of a postmodernist approach to the study of linguistic politeness**” (Watts 2005,xxi). It means the study of linguistic politeness as a base. He then comes back to Eelen’s view that:

[a] “theory of politeness” should first and foremost be an “examination of politeness 1”, of the everyday phenomenon of politeness. After all, it seems obvious that our scientific efforts should be aimed primarily at understanding the (social and linguistic) world we live in, so it is to this real world that our attention should be directed (Eelen 2001:252)⁴

Thus, Watts presents another contribution is to suggest a theory of politeness¹ which considers it as descriptive, denying politeness² as a realistic analytic device stating that **"there can be no idealised, universal scientific concept of (im)politeness (i.e., (im)politeness²) which can be applied to instances of social interaction across cultures, subcultures and languages"** (Watts 2003: 23). According to him, a theory of politeness should be descriptive or should describe politeness¹ and that can allow **"to offer a way of assessing how the members themselves may have evaluated that behaviour"** (2003: 19).

Watts (2003) asserts that one can not evaluate a linguistic behaviour as polite or impolite on a positive-negative scale. He views that linguistic strategies can not be considered neither as polite nor impolite, but this depends on interpretation justifying by saying “it is impossible to evaluate (im) politeness behaviour out of the context of real, ongoing verbal interaction” and also “social interaction is negotiated on-line” (2003: 23). So, in his opinion an utterance can not be recognized as polite or impolite in advance and by this it is impossible to develop a predictive approach to linguistic (im) politeness.

What makes Watts (2003) theory distinguished is the introduction of new concepts which are “politic” and “polite” behaviour. “Politic” behaviour was first introduced in 1988 and defined as follows:

⁴ Quoted in Milica Savic (2014 :36)

“Socioculturally determined behaviour directed towards the goal of establishing and/or maintaining in a state of equilibrium the personal relationships between the individuals of a social group, whether open or closed, during the ongoing process of interaction” (Watts 1989 in Watts 1992/2005:50)⁵

It means that “politic” behaviour is the appropriate behaviour in an interaction, and what is beyond appropriateness is called a “polite” behaviour. Watts clarifies:

“Politic behaviour is behaviour, linguistic and non-linguistic, which the participants construct as being appropriate to the ongoing social interaction” (2003: 21). And concerning polite behaviour is "behaviour beyond what is perceived to be appropriate to the ongoing social interaction" (2003: 21)

Watts’s conception of politic/polite behaviour is allied to Bourdieu’s concept of habitus. What is interpreted as (im)polite is decided by an individual habitus or linguistic habitus.

Murata (2008) mentions that both Watts (2003) and Eelen (2001) criticize the Parsonian viewpoint, which shares the same ideas of the previous frameworks to politeness, As Watts claims:

"Parsonian view of society consists of 'regularised' constraints on 'normal' or 'acceptable' social behaviour and sets of institutions" (Watts 2003:14 7) and "these determine the structuring of social groups and the roles which individuals are 'expected' to play in those groups" (2003: 147-148).

According to this approach, individual’s behaviour is decided by society, and both context and culture are already fixed and determined. However, Eelen (2001) and Watts (2003) adopt social practice theory that of Bourdieu which asserts that politeness should be analyzed in a constant process of interaction.

⁵ Quoted in Milica Savic (2014 :37)

Watts' (2003) politeness framework or theory is to some extent realistic, understandable and clear than Eelen's (2001) model. Murata (2008: 9) describes this theory as: **“it is favourable for micro level analysis of the data. However, it cannot be used for macro level analysis of a whole discourse because its focus is limited to only detail parts of interaction”**.

Both views, Eelen (2001) and Watts (2003) see linguistic politeness as social practice, and individuals are defined by their positions in a social organization.

1.2.3.3. Mills

Although Brown and Levinson's politeness model can not be ignored, Mills (2003) also criticized their work, she believed that their work **“in some respects, it works a little too well”**(2003:57)⁶ and it was **“clear the politeness is a much more complex phenomenon”**(2003:57).

As a result, Mills offers a “far more complex model of politeness which is concerned with the way that assessments of what politeness consists of are developed by individuals engaging with others in communities of practice, in the process of mapping out identities and positions for themselves and others within hierarchies and affiliative networks” (2003:58). She suggests an autonomous individual without taking him or her into account in relation to others. She adopts the communities of practice framework in her work. “Communities of practice” is originated from Wenger (1998), defining the notion as:

“A community of practice consists of a loosely defined group of people who are mutually engaged on a particular task and who have a shared repertoire of negotiable resources accumulated over time” (Wenger 1998: 76, in Mills 2003: 30).

⁶ Cited in Bayles (2008 :13-14)

Mills (2003) explains that linguistic politeness analysis should be done within a community of practice approach, and politeness is not a set of utterances or choices produced by individuals, but it is a set of practices or strategies developed by the communities. She also states that:

"Politeness and impoliteness play a key role in presenting and producing a particular type of identity, and negotiating a position in the community of practice" (2003: 9).

A community of practice is not a fixed static concept; it is rather an ongoing active process.

Another crucial characteristic of a community of practice is that an individual is regarded as performing different roles in a community, and not as a stable and powerless persons, who according to Mills (2003) **"engages with others and is defined and changed by that engagement and contributes to the changes taking place within the community of practice"** (2003: 30).

Mills (2003) tries to adopt the "habitus" notion, joining this notion with the model of communities of practice; she explains that what influences the assessment of appropriate behaviour is also the communities of practice and not just the individual's habitus.

All the three researchers, Eelen (2001), Watts (2003), and Mills (2003) assert that the two concepts politeness and impoliteness should not be regarded as binary opposites, but in one scale, and any analysis of (im)politeness should be performed through the sentence and then to the discourse level.

The alternative framework of Mills (2003) tackle some important points, which can be summarized as: 1) she argues that analysis should be carried out within a community of practice frame; 2) any linguistic analysis should emphasize on discourse level rather than the sentence level; 3) Mills views that it is important to

consult the participants to obtain an assessment of what was happening in an interaction.

It is noticed thus that each of the researchers in the post-modern approach has his or her own methods, perspectives and notions, but it is also found that some points are shared, as Murata (2008:11) claims:

“Although each of the researchers in the post-modern approach has distinctive features of his or her own, the following points are shared:

Politeness involves subjective, context assessment. What is evaluated as polite behaviour is different according to the person and according to the local context.

No linguistic expressions are inherently (im) polite. Politeness and impoliteness should be seen as part of a continuum. A politeness theory should cover both impolite and polite phenomena within its framework.

Politeness is negotiated between speakers and hearers dynamically and discursively and thus should be captured at the discourse level not at the speech-act level. Moreover not only speakers but also hearers should be adequately taken into consideration in assessing (im) politeness.

Politeness theory should not be prescriptive and normative but descriptive. Murata (2008:11).

These characteristics, though they are common, but the post-modernist work still need development since they consider analysis without prediction, they neglected predictions which may also exclude the possibility of theorizing politeness.

In an attempt to summarize the previous approaches and models, the traditional approach, the modified Brown and Levinson approach, and the post modern approach to politeness, the following table is presented:

Table 1.3: Summary of characteristics among three approaches to politeness

Traditional	Modified B&L	Post-modern
Lakoff (1973), Leech (1983), and Brown and Levinson (1987)	Ide (1989), Usami (2002), and Spencer-Oatey (2000)	Eelen (2001), Watts (2003), and Mills (2003)
Normative	(Moderate) normative I principle-based	Non-normative
Predictive	Predictive	Non-predictive
Speech-act level	Speech-act level	Dynamic discourse level
Speaker-oriented	Mainly speaker-oriented, taking into consideration about hearers' assessment	Discursive negotiation
Data as a Text	Data as a discourse	Data as a process
Homogenous	Heterogeneous according to cultures	Heterogeneous according to situations or speakers

1.3. Definitions of related concepts:

This section is devoted to yield the reader with the major key-concepts related to politeness phenomenon:

1.3.1. Pragmatics definition:

Pragmatics is a subfield of linguistics that has been developed in late 1970. It focuses on communication, and how people interact by means of language. It explicates language use in context and the influence of that context on the utterance,

in addition to the goals the speaker aims at realizing through the adoption of means of expression.

The term “pragma” is Greek and means activity, to act or to do. Technically, it is defined as the study of language in use. The term was used by the American philosopher C.Morris in his semiotic study in 1937, he discovered that semiotics is composed of three branches which are: syntactics, semantics and pragmatics. Syntactics is concerned with the rules that manage how words are joined to form phrases and sentences; semantics, deals with the organization of the signs and the objects they denote. Morris (1938:6)⁷ thus provides his famous definition of pragmatics as “the study of the relation of signs to interpreters”; he considers it as a branch of semiotics (study of signs and symbols) which deals with the link between linguistic expressions and people who use them, in addition to the contexts and behaviour.

In point of fact, pragmatics is the study of words’ meaning, and meaning of phrases and sentences in social contexts, it is unlike semantics which is concerned with the meanings of the words that are found in dictionaries.

According to Crystal (1985:240), pragmatics is conceptualized as:

Pragmatics is the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effect their use of language has on other participants in the act of communication.

According to Crystal’s words, in order to achieve a successful communication, a given code should be selected first, and there should be a consideration to the social

⁷ Quoted in Mey (1993 :4).

rules that restrict speakers, and at last, these options should have effect on the hearers.

The following figure illustrates Crystal's definition of pragmatics:

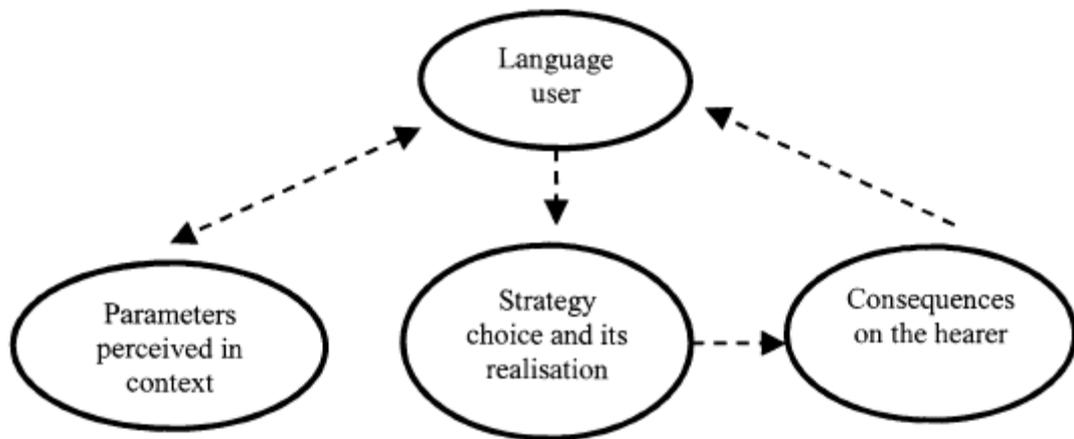


Figure 1.2: Components of a pragmatic study

8

Leech (1983:6) considers pragmatics as “the study of meaning in relation to speech situations”; however, Blum-Kulka (1997:38) asserts that:

In the broadest sense, pragmatics is the study of linguistic communication in context. Language is the chief means by which people communicate, yet simply knowing the words and grammar of a language does not ensure successful communication. Words

⁸ Figure 1 is taken from Yaghoobi (2002 :7).

can mean more – or something other – than what they say. Their interpretation depends on a multiplicity of factors, including familiarity with the context, intonational cues and cultural assumptions. The same phrase may have different meanings on different occasions, and the same intention may be expressed by different linguistic means. Phenomena like these are the concern of pragmatics.

In this quotation, Blum-Kulka explains what pragmatics is interested in, she demonstrates that this field is concerned with the meanings the words convey in interaction. Blum-Kulka also differentiates between early and contemporary pragmatics, she explains that early pragmatics focuses on words and utterances in isolation, whereas contemporary pragmatics deals with the whole sequences in texts.

In fact, contemporary pragmatics is characterized by cross-cultural features; it investigates the differences between cultures which led to the birth of a new area of research called “cross-cultural pragmatics”. One of the studies which was carried out in this area is “CCSARP” (Blum-Kulka and Olshtain, 1984; Blum-Kulka, House and Kasper, 1989), these scholars aimed at comparing two speech acts which are: requests and apologies in eight languages. The following table⁹ illustrates a summary of the CCSARP coding scheme:

⁹ Taken from (Ho:33-34).

Table 1.4 CCARP Coding Scheme

Obligatory Part	Head Act	Direct	<p>1. Mood Derivable eg. Open the door!</p> <p>2. Explicit Performatives eg. I ask/request you to open~.</p> <p>3. Hedged Performatives eg. I'd like to ask you to ~.</p> <p>4. Obligation Statements eg. You should open the door.</p> <p>5. Want Statements eg. I want/wish you to open~.</p>
		Conventional Indirect	<p>1. Suggestory Formulae eg. How about opening ~?</p> <p>2. Query Preparatory eg. Can/could you open ~?</p>
		Nonconventional Indirect	<p>1. Strong Hint eg. Why is the door closed?</p> <p>2. Mild Hint eg. I couldn't find my door keys.</p>
Optional	1) Alerters	Polite Alerters	1. Title / Role

Part	(Openers)		<p>eg. Sir, Mr., Miss, Father</p> <p>2. Greeting</p> <p>eg. Hi, How are you?</p> <p>3. Apology</p> <p>eg. Excuse me, I am sorry (to bother you).</p>
		Intimate Alerters	<p>1. Name</p> <p>eg. John, Judy, Mary...</p> <p>2. Vocative</p> <p>eg. Hey, yo...</p> <p>3. Aggravator</p> <p>eg. Big mouth woman (BMW), LKK</p>
	2) External Modifier (Supportive Move)	Mitigating	<p>1. Preparator</p> <p>eg. Are you free now?</p> <p>2. Getting a Precommitment</p> <p>eg. Can you do me a favor?</p> <p>3. Grounder: give reasons</p> <p>eg. I am preparing for tests.</p> <p>4. Disarmer: show understanding</p>

			<p>eg. I know you hate to be bothered,</p> <p>but.....</p> <p>5. Promise of Reward</p> <p>eg. I will/can give you \$10.</p> <p>6. Imposition Minimizer</p> <p>eg.only if you are not busy</p> <p>7. Thanking</p> <p>eg. Thanks a lot.</p>
		Aggravating	<p>1. Insults</p> <p>eg. You are really a chicken.</p> <p>2. Threat</p> <p>eg.or I will call the police.</p> <p>3. Moralizing</p> <p>eg. It is impolite to smoke indoors because smoking is unhealthy to yourself and people around you.</p>
	3) Internal Modifier	Downgraders	<p>1. Tense</p> <p>eg. I am wondering(wonder) if ...</p> <p><i>I hoped(hope) to ask you to...</i></p>

			<p>2. Polite Markers</p> <p>eg. Open the door, <i>please</i>.</p> <p>3. Hedge</p> <p>eg. Your article is <i>a bit</i> long.</p> <p>Lower your voice <i>a bit</i>.</p> <p>4. Downtoner: soften the impact of utterance</p> <p>eg. Can you <i>possibly</i> open....?</p> <p>5. Cajoler: eg. <i>You know</i>, I really..</p> <p>6. Appealer</p> <p>eg. Open the door, <i>ok/ will you?</i></p>
		Upgraders	<p>1. Expletive</p> <p>eg. Can you shut the <i>damn</i> door?</p> <p>2. Repetition of the Request</p> <p>eg. <i>Shut up!</i> Be quiet.</p> <p>3. Intensifier</p> <p>eg. Open the door <i>right now!</i></p> <p>You are <i>really very</i> noisy.</p> <p>4. Emphatic Addition: provide additional emphasis of the request</p>

			eg. <i>Go and</i> open the door!
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In this regard, Blum-Kulka (1997: 55) explains that cross-cultural pragmatics adopts two approaches of analysis. In the words of Leech (1983), they are: pragmalinguistics and sociopragmatics. A definition to these two approaches is given by Leech (1983:10-11):

Socio-pragmatics is the sociological interface of pragmatics. ... The term pragmalinguistics, on the other hand, can be applied to the study of the more linguistic end of pragmatics – where we consider the particular resources which a given language provides for conveying particular illocutions.

Hence, this distinction clarifies that pragmalinguistics analyzes the linguistic expressions or manifestations which convey pragmatic functions in a language, however, sociopragmatics is concerned with the way social and cultural conditions affect pragmatic performance.

Many social sciences are interested in the realization of politeness in different cultures, among them pragmalinguistics, sociolinguistics, sociology, social psychology and social anthropology (Watts, 2005). And among the crucial notions that relate to politeness is the cultural notion, as Blum-Kulka (1992:270) says:

“Cultural notions interfere in determining the distinctive features of each of the four parameters and as a result significantly affect the social understanding of politeness across societies in the world”.

Blum-Kulka explains that there are four parameters that govern politeness, they are: “social motivations, expressive modes, social differentials and social meanings” as shown in the following figure¹⁰:

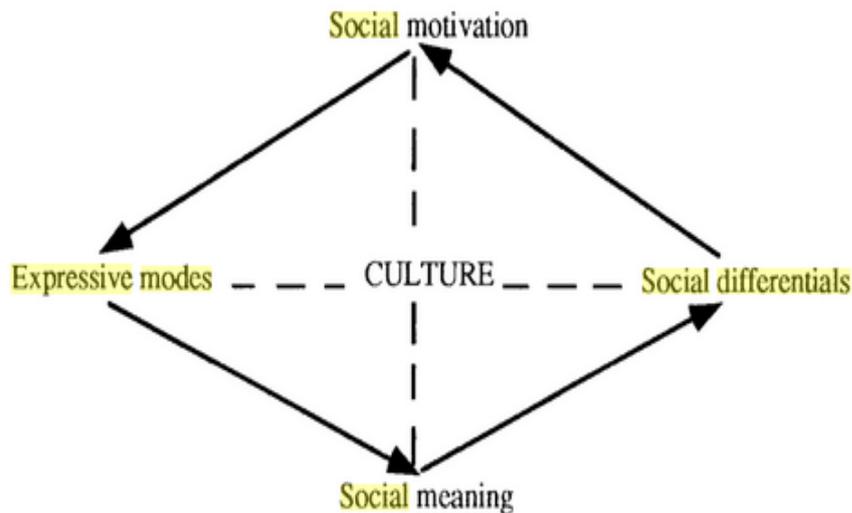


Figure 1.3: Constructivist role of culture

It is meant by social motivation for politeness is the necessity of maintaining face; the expressive modes mean the linguistic expressions that are used to realize politeness. Social differentials refer to social distance, power and degree of imposition of speech acts.

Cross-cultural analysis tends to show the ways in which different cultures differ in their recognition and realization of polite behaviour, and it is useful to say that politeness phenomenon is a culture specific principle or convention, what can be considered polite in a culture may not be seen the same way in other cultures.

Cross-cultural studies aim at exploring the distinctiveness of languages and cultures. Cross-cultural pragmatic analysis investigates the difference between the non native speakers and the native speakers in terms of using the linguistic strategies or forms to express politeness. They also carry out comparative studies of different speech communities. The explanation of the meanings the speakers like to

¹⁰ Taken from Richard J. Watts, Sachiko Ide, Konrad Ehlich (2005:271)

convey by means of particular words is often affected by the context. Two kinds of context can be identified in pragmatics: “linguistic context”: or co-text means the linguistic environment a word is used, and physical context: refers to the location or position of a word and timing.

As a matter of fact, pragmatics is concerned with the study of the meaning the speakers want to convey, excluding the grammatical or the phonetic forms of the words and utterances, and also is interested in the influence a given context on such utterances or messages. Politeness then is a crucial and vital aspect of pragmatics, the present study aims at making a contribution to this field by identifying some of the pragmatic characteristics of an Algerian speech community. Let us consider how the concept of politeness is defined by researchers and scholars.

1.3.2. Politeness:

In fact, it is really difficult to explain and describe what politeness means, it really needs a uniform definition because polite behaviour varies from one culture to another and a large confusion arises between its universality and language specificity.

In this vein, Watts, Ide and Ehlich (1992a: 3) notice:

... one of the oddest things about politeness research is that the term “politeness” itself is either not explicitly defined at all or else taken to be a consequence of rational social goals such as maximising the benefit to self and other, minimising the face-threatening nature of a social act, displaying adequate proficiency in the accepted standards of social etiquette, avoiding conflict, making sure that the social interaction runs smoothly, etc.

Moreover, Dimitrova-Galazci (2002:1) explains the difficulty of defining politeness, she points out that a:

... part of the problem in defining politeness comes from the lack of a universal formal and functional equivalence across cultures, from the different perceptions and motivations behind it across cultures and the close and often difficult to untangle link between the folk understanding of politeness and the theoretical concept .

Kasper (1994: 3206) also comments on the different meanings of the term, he defines the concept in ordinary conversation as referring to proper social conduct and tactful consideration for others.

He also describes it in pragmatics as follows:

... ‘politeness’ as a technical term in linguistic pragmatics refers to a broader, substantially more democratic concept. Since the object of pragmatic inquiry is linguistic action, ‘politeness’ as a pragmatic notion refers to ways in which linguistic action is carried out – more specifically, ways in which the relational function in linguistic action is expressed.

Despite the huge number of attempts that seek to approach the term, it still lacks a unified direction in the domain as Meier (1995a:345) claims, there is a “disconcerting amount of divergence and lack of clarity concerning the meaning of politeness”. Furthermore, Held (1992:31) also explains this linguistic aspect as a “definitionally fuzzy and empirically difficult area”.

Furthermore, there is a disagreement among researchers, taking into account the complex nature of the phenomenon due to the different ways in which the concept has been treated, it is considered differently such as: as deference, as formality, as indirectness, as etiquette, as tact, as appropriateness and so on.

Politeness can also be regarded as a social lubricant which aims at greasing the interaction wheels, and enhancing cooperation and solidarity in a society. In this line of thought, Yuang (2001:266) points out that:

“Politeness can also be regarded as a restraint...some kind of social norm imposed by the conventions of the community of which we are members. Sometimes we feel that we have to be polite in order to show that we are civilized and cultivated to such an extent that we know what to do to live up to the conventionally recognized social standards so that we will not be accused of being rude or ill-mannered. In order to be polite, we have to be tolerant. Under certain circumstances, to meet certain standards, we have to refrain from doing certain things which we would readily do in private”.

Another suggestion has been provided by Werkhofer (1992); he matches up politeness to money in his research. He considers politeness as a socially constructed unit like money. His analogy is as follows:

- (i) Politeness, like money, is a socially constituted medium.**
- (ii) Again like money, it is a symbolic medium in the sense that its functions originally derive from an association to something else, namely to values.**
- (iii) Like money, too, politeness is historically constituted and reconstituted; its functions and the values it is associated with are essentially changeable ones.**
- (iv) During its history, the functions of politeness turn into a power of the medium in the sense that it may, rather than being only a means to the ends of the individual user, itself motivate and structure courses of action.**
- (v) Correspondingly - and due to other forces, too - the chances of the user to master the medium completely (which would mean being able to use it according to his/her wishes) will be diminished.**

Werkhofer (1992: 189-90)

In the words of Werkhofe (1992) politeness is seen as power and as a medium between individuals.

Most researchers have the same opinion that politeness is a tool used to avoid conflicts. For instance, Lakoff (1975:64) perceives politeness as those forms or rules of behaviour which have been “developed in societies in order to reduce friction in personal interaction”, this explains politeness universality. She also refers to politeness as appropriateness stating that “to be polite is saying the socially correct thing” (1975:53). Leech(1983:104) correspondingly, considers politeness as those forms of behaviour which seek to establish and maintain comity, which means the ability to reach a comfortable and smooth atmosphere in interaction.

Hill *et al.* (1986:349) also share the same opinion, he sees politeness as a tool which restrains the individual’s feelings and reduces friction and avoids conflicts, he states that “politeness is one of the constraints on human interaction, whose purpose is to consider others’ feelings, establish levels of mutual comfort, and promotes rapport”. Hills, in this definition, links between politeness and enhancing harmony.

Another definition is given by Watts (2003:39), defining politeness as: “the natural attributes of a “good” character, the ability to please others through one’s external actions and the ideal union between the character of an individual and his external actions”. According to Watts, politeness is considered as one of the most essential aspects of human communication which has to take part in a community to create a social order. Indeed politeness is considered by almost all the scholars as a behaviour without conflict, they agree that being polite is to realize a smooth and safe communication; it is a vital component in interaction.

On the other hand, Fraser and Nolen (1981:96) see politeness phenomenon as the outcome of a conversational contract in which the interactants participate in order to achieve a conflict-free interaction. They explain:

[...]In general, speakers operate within the terms of the conversational contract and, in doing so, act in a way which we call polite .To be polite is to abide by the rules of the relationship .A speaker becomes impolite just in cases where he violates one or more of the contractual terms.

This explanation considers politeness as a contract signed by participants, if speakers tend to not to respect or they oppose this contract, it will be conceived an impolite behaviour.

Conveying politeness can be achieved linguistically and non-linguistically, it is to appreciate what the addressee has performed, done or said.

Politeness concept has been also linked or combined with the concept of face. Brown and Levinson (1987) describe the theme as preserving the hearer's face, which is clarified by Goffman (1967:p.12-13) as:

“the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact; not a specific identity but successful presentation of any identity”.

It is then considered as a complex system which aims at softening and reducing face threatening acts. Thus, face is seen as the underlying and essential construct of politeness, for example when talking to a stranger, it is polite and courteous to give him face. Correspondingly Mills (2003:6) matches politeness to face asserting that:

Politeness is the expression of the speakers' intention to mitigate face threats carried by certain face threatening acts toward another.

This explanation reveals that being polite is to try to save or preserve face for another, and to avoid hurting him. Politeness is, indeed, a range of social skills whose purpose is to ensure that everyone feels comfortable in a given social interaction. In fact, politeness, being a complex concept makes it complicated and hard to reach an absolute and unique definition or meaning to the term.

Many proposals and attempts have been suggested dealing with politeness as appropriate language usage. Brown and Levinson (1987), in their model, espoused it to the concept of “face” which will be explained next.

1.3.3. Face as a concept:

Being a vital component in pragmatics, “face” has been suggested by the sociologist Erving Goffman in his paper “On Face-work: An Analysis of Ritual Elements of Social Interaction” and introduced in his 1967’s book: *Interaction Ritual: Essays on Face-to-Face Behavior*.

Goffman considers face as a mask that may change according to the audience and depending on the social context. People try hard to maintain face in social interactions. They are emotionally and psychologically connected to their faces, hence they feel relaxed when their faces are preserved; and any loss to face will lead to emotional pain, as a result, in social interactions the individuals should cooperate and show solidarity through the use of politeness strategies to save each others' faces. Indeed, Face is a crucial cultural notion in society and life in general; it functions as the social reputation of a person which means the identity or image each person wants to keep in interaction and face-work involves the range of actions that are adopted by people to maintain face.

In fact, the term “face” is originated from Chinese as reported by Ho¹¹ (1975:867) who claims: "The concept of face is, of course, Chinese in origin", it is often used metaphorically in some languages to refer to respect, honour and prestige.

Furthermore, Brown and Levinson 1987 regard face as being characterized by two types, they assert that:

¹¹ The first Asian to serve as the President of the International Council of Psychologists.

“Central to our model is a highly abstract notion of “face” which consists of two specific kinds of desires (“face-wants”) attributed by interactants to one another: the desire to be un-impeded in one’s actions (negative face), and the desire (in some respects) to be approved of (positive face). This is the bare bones of a notion of face which (we argue) is universal, but which in any particular society we would expect to be the subject of much cultural elaboration”.

(Brown and Levinson 1987: 13).

In Arabic culture, particularly in Algeria, the concept of face is regarded as a vital portion; it entails the tendency to avoid upsetting situations without consideration to the costs. People try to save face to the extent that sometimes they may lie or hide the truth.

In the Arabic culture, much effort is made in order to avoid any pain or disagreement. A concept labeled "save face" is used to solve misunderstanding and conflicts, and get rid of the embarrassing situations. Maintaining someone's face and saving dignity entail reducing friction, harm and discomfort.

Comfort, peace and being normal compromise the aim of saving face, it is considered as an ethical behaviour with high quality.

People are encouraged to act modestly and respectfully with sensitivity to an individual's dignity in the Arabian culture, especially when it concerns the endangered self-esteem and dignity. Algerian community is considered as a society characterized by a “conflict-avoidance culture”. Their behaviours and communication are governed by the face saving belief; they are so sensitive to maintaining and losing this cultural component which is a serious matter according to them. In consequence, two frequent formulas or expressions are embraced in this Arabic community: [jhammar wəʒhak] which means “May God bless you”, it is a positive and polite expression, and there is also another expression when someone

behaves in a good way or does a successful achievement which is [ħammerəna wʒahna] meaning “he made us feel proud”. For example, when a child works hard in studies and succeeds, their parents use this expression to praise him and to show their pride, it is observed that the concept of face is collective, it concerns the whole family.

Another negative expression which is used as an insult, it is [jʃaffar wəʒhak], its translation in English may be ““may your face become yellow” but its exact and correct meaning is “God disgrace you”. This expression is addressed to someone who behaves in a wrong and terrible manner.

It is noticed that the concept of “politeness” and “face” play a significant role in Algeria, the word “[wəʒh] in Arabic which means “face” in English is quite common and always related to shame, if someone behaves wrongly in a manner that does not fit to the norms of his or her community, a common expression is uttered: [maʕandehʃ ləwʒah lɪ jəħʃəm], which means literally: “he has not got face that is shameful”.

Face is described by Erving Goffman (1955:213) as the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact.

Face is the mirror that reflects people’s image representing the respect individuals can claim for themselves from other people. Brown and Levinson (1978:66) have also linked the notion of face to politeness; their definition to the concept is as follows:

Face is the public self-image that every member wants to claim for himself, [...] so something that is emotionally invested, and that can be lost, maintained, or enhanced, and must be constantly attended to in interaction. In general, people cooperate (and assume each other's cooperation) in

maintaining face in interaction, such cooperation being based on the mutual vulnerability of face.

As perceived by Goffman (1955), face is inevitability and a requisite component in social interactions between individuals, its maintenance became a condition in communication.

Certainly, face is a social phenomenon that is regularly at stake in a conversation where two or more partners interact. It is an effective tool to establish smooth and good relationships from which both sides will benefit. Face can be maintained, lost and enhanced; it should be taken into consideration by all participants. In the realization of speech acts, its maintenance is a crucial aspect if threatened. Let's shed light on the concept of "face-threatening act".

1.3.4. Face-Threatening Acts:

Any threat to a person's face is called a face threatening act; FTAs refer to all those verbal or non-verbal acts which are opposing the addressee's face-wants or the face-wants of the speaker himself. According to Brown and Levinson (1987), FTAs may threaten or intimidate either the hearer's face or the speaker's face, and either positive or negative face. Thus, this damage requires some verbal repair, some mitigation or softening.

Politeness is a way of behaving appropriately, it does not only involve a set of linguistic strategies adopted by people in particular interactions, but it is also to determine people's linguistic habits. Thus, it is considered as a range of strategies and verbal habits which are established and introduced as a norm in society, it is also seen as a socially constructed rule in a given community. Holmes (1995:5) describes polite individual or community as those who:

avoid obvious face-threatening acts...they generally attempt to reduce the threat of unavoidable face threatening acts such as requests or warnings by softening them, or expressing them

indirectly; and they use polite utterances such as greetings and compliments where possible

Face Threatening Acts vary according to their type of threat, there are some acts that threaten the positive face, other acts threaten the negative one, and there are those that threaten the face of the addressee or the speaker. The acts that make the positive face in risk or danger are the acts that damage the participant's intention to retain the positive self-image. Thus, the acts that intimidate positive face-wants involve disagreement, taboo topics and criticism; threats to the speaker's positive face include apologies and self-humiliation.

Concerning FTAs that threaten negative face, they refer to those acts that may impede the interactants' freedom of action or imposition. Therefore, the acts that threaten the addressee's negative face involve requests, advice and expressing envy; the acts that are concerned with the speaker's negative face threatening are accepting apologies, thanking, and making promises. In this line of thought, Brown and Levinson (1987:68) describe the distinction between the acts that threaten the positive and negative face of both the speaker and hearer in the following table:

Table 1.5: Examples of Face Threatening Acts based on Brown and Levinson Theory(1987)

	Negative FTAs	Positive FTAs
<i>Affecting Hearer</i>	Orders/requests Suggestions/advice Reminders Threats/warnings/dares Offers Promises Compliments/envy/admiration Strong negative emotions	Disapproval/criticism/contempt/ridicule/ complaints/reprimands/accusations/insults Contradictions/disagreements/challenges Violent emotions Irreverence/taboo Bad news/boasting Emotional/divisive subject matter Non-co-operation Inappropriate terms of address
<i>Affecting Speaker</i>	Giving thanks Acceptance of thanks/apology Excuses Acceptance of offers Responses to hearer's faux pas Unwilling/reluctant promises/offers	Apologies Acceptance of compliment Breakdown of physical control Self-humiliation/deprecation Confessions/admissions of guilt Emotional leakage/non-control of Laughter/tears

According to Brown and Levinson (1987), these classifications and distinctions of FTAs are not usually taken into account because some acts may challenge and harm both the positive and negative faces of participants, for instance when complaining. In the same way, there are some acts that can damage both the speaker and the addressee. The two tables below explain the distinction between the acts that threaten the addresser's face and the acts that can damage the addressee's face:

Table 1.6 : The acts threatening the face of the addresser (Brown and Levinson 1987)

Addresser's face	Face Threatening Acts	Linguistic Realizations
Positive	Apologizing Congratulating Self-humiliating	Sorry for my being late... Congratulations for your victory Great! You have a good job Oh,...how stupid I am
Negative	Expressing thanks Accepting thanks and apologies, offers	Thank you for your concern You're welcome, it's ok, ok, thanks

Table 1.7 : The acts threatening the addressee's face (Nurul Chojimah 2015:65)

Addressee's face	Face Threatening acts	Linguistic Realizations
Positive	Criticizing Disapproving, disagreeing Accusing	Oh, your writing needs improvement, there are weaknesses here and there Choose another topic for your skripsi It is you who have to be responsible for this This is the worst seminar I

	Insulting	once attended
Negative	Ordering Suggesting, advising Reminding Threatening/Warning	Can you serve me? Why don't you change your topic? Ma'am, I would like to remind you that tomorrow you will examine me. I Warn you that smoking is bad habit

In fact, three basic factors can influence the production of an act as stated by Brown and Levinson, these are: social distance, power and the rank of imposition. In this regard, Wolfson (1989: 67) asserts:

In deciding how much to take another person's feelings into account, we have three factors to consider. First, people are usually more polite to others when they are of higher status or perceived of as being powerful; second, people are generally more polite to others who are socially distant; and third, we are usually more polite in relation to the gravity of the threat we are about to make to others' face.

Thus, the circumstances which decide the choice of strategies when performing an act are illustrated in the following diagram (Brown and Levinson 1987): these factors are explained as follows:

- **Degree of Social Distance:** it refers to the distance between the interlocutors, if they are close or distant; it means how close the interlocutors or the interactants are.

- **Power:** it means the power relationship between the participants, for example the position or status.
- **Rank of Imposition:** it refers to the kind of the act, its degree of imposition.

1.3.5. Brown and Levinson's politeness Strategies:

Politeness strategies may vary from a language to another and even within a community. The use of the wrong or inappropriate strategies can have catastrophic effects in interaction. This can happen when a language is used by non-native speakers. The use of politeness strategies aims at maintaining social order and human cooperation and solidarity.

The term “ politeness strategies” describe the verbal message strategies that please the face of the hearers

In fact, in an interaction some utterances may be viewed and perceived as threats. Threats may be prevailed against the positive and negative face and as a result, in order to lessen the risk of these threats against both types of face, a set of five strategies are used which tend to mitigate FTAs. In this vein, Brown and Levinson introduced their politeness strategies as follows:

Bald on Record, Positive Politeness, Negative Politeness, Off-Record-indirect strategy, and another ultimate strategy which is referred to as “Do not do the FTA”.

1.3.5.1. Bald on Record:

The most direct politeness strategy is “bald on record”. It is to produce an act in a direct way without any effort from the part of the speaker to lessen the impact of the FTA. This type covers strategies generally through the use of the imperative form without any mitigation, and is used when the FTA is minimal. Adopting this strategy makes people to be addressed feel uncomfortable, embarrassed and shocked. Nonetheless, this strategy is common between individuals who know each

other very well such as family members and close friends where the environment is comfortable.

On record is shaped as being: without redressive action, baldly, and with redressive action. Speaking on record without redressive action means speaking clearly and in a succinct way. In this line of thought, Brown and Levinson (1987:69) affirm:

... (a) S and H both tacitly agree that the relevance of face demands may be suspended in the interests of urgency or efficiency; (b) where the danger to H's face is very small, as in offers, requests, suggestions that are clearly in H's interest and do not require great sacrifices of S (e.g., 'Come in' or 'Do sit down'); and (c) where S is vastly superior in power to H, or can enlist audience support to destroy H's face without losing his own.

Considering the above citation, it is revealed that bald-on record strategies are used in the following situations:

- When the act realized requires more efficiency such as emergencies.
- When the act is addressed to persons who know each other like close friends where "weightiness" is small.
- When the face threatening act is performed for the benefit of the hearer.
- .When there is a great difference in power, for example a teacher who is powerful can employ the direct way to address a student.

However, performing an act with redressive action entails reducing the face threat using some softeners or additions like the word "please". Redressive action is also grouped into two types which are: "positive politeness" and "negative politeness".

1.3.5.2. Positive Politeness:

This strategy is regarded as the language of intimacy; its main concern is to share some degree of familiarity and solidarity with people. It strives for recovering any threat or risk to positive face, where the addressee is treated as a friend, an in-group member. It is regularly noticed in groups of friends or in situations where individuals or members of society know each other quite well. It usually tends to reduce the distance between them by conveying friendliness and showing interest in the hearer's need to be considered (minimize the FTA). Positive politeness seeks to create a feeling of solidarity and harmony between the speaker and the hearer.

As a matter of fact, Brown and Levinson recommend three strategies that express positive politeness; the first one is to claim common ground with others, which means that both the speaker and hearer have things in common such as the same attitudes, opinions and interests. This strategy requires some address terms such as “dear” and “brother”. The second strategy of positive politeness entails cooperation between the interactants or interlocutors. It is to show interest in the hearer such as considering his point of view. The third strategy is to achieve the others’ desires, needs and wants like sympathy.

Positive politeness strategies are classified according to (Brown & Levinson, 1987: 103-129)¹² as follows:

- (1) Notice, attend to H₂ (his interests, wants, needs, goods)
- (2) Exaggerate (interest, approval, sympathy with H)
- (3) Intensify interest to H
- (4) Use in-group identity markers
- (5) Seek agreement

¹² Quoted in Romanello (2010:25)

- (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)

It is observed that the use of these strategies convey familiarity and solidarity between people, they make the hearer feel respected and appreciated by the speaker.

1.3.5.3. Negative Politeness:

Negative politeness strategies, unlike the positive ones, are used to increase and enlarge the social distance between interactants. Negative politeness states that speakers consider the addressee's negative face and do not interfere in his or her choice or freedom of action.

In this respect, Brown and Levinson (1987:132-211) categorize these strategies as follows:

- (1) Be conventionally indirect
- (2) Question, hedge
- (3) Be pessimistic

- (4) Minimize the imposition, R_x
- (5) Give deference
- (6) Apologize
- (7) Impersonalize S and H
- (8) State the FTA as a general rule
- (9) Nominalize
- (10) Go on record as incurring a debt, or as not indebting H

This reveals that there is no restriction on the hearer and that there is a large distance between the interlocutors.

1.3.5.4. Off-Record (indirect):

The off-record or indirect strategy is the fourth one suggested by Brown and Levinson, it is to perform an act indirectly in an unclear way. These strategies lessen the pressure and heaviness that is on the speaker through the avoidance of the direct FTA. Moreover, Brown and Levinson (1987) try to clarify the role of the off-record strategy stating that:

A communicative act is done off record if it is done in such a way that it is not possible to attribute only one clear communicative intention to the act. In other words, the actor leaves himself an 'out' by providing himself with a number of defensible interpretations; he cannot be held to have committed himself to just one particular interpretation of his act.

(Brown and Levinson 1987:211).

In point of fact, if one estimates politeness, it is to consider 'negative politeness' more than "positive politeness", as reported by Leech (1983: 133) stating that 'negative politeness' is a more 'weighty' consideration than "positive politeness".

1.3.5.5. Do not do the FTA strategy:

The fifth strategy is “Don’t do the FTA.” It is the case when nothing is said because of the high rank of imposition of the act and the degree of the risk of losing face is great. Concerning this strategy, Brown and Levinson (1987) suggest silence as the ultimate realization of politeness, despite the fact that they provide no discussion about it.

Moreover, Sifianou (1997:67) comments on this strategy, stating that it is inadequate to ban and exclude this one from the other superstrategies, however, it is vital to identify aspects of silence under the other strategies, she regards silence as a strategy that can achieve positive, negative and off-record politeness in order to bypass imposition.

1.3.6. Speech Acts:

According to Austin (1962), speech acts refer to the utterances of the speakers which convey meaning and push the hearers to do specific things. Speech acts are governed by the context where different factors influence the speakers’ utterances. In the words of Austin (1962), it is meant by a performative utterance that the speaker is concurrently doing something. For instance, when someone says ‘I am thirsty’, he expresses his need for water or is likely to request for water.

As a result, Austin explains that people realize three different types of acts when speaking, he classifies them as follows:

- ✚ Locution acts: are the meaningful utterances speakers use.
- ✚ Illocution acts: refer to the intention a speaker has when making an utterance or the impact of the utterance on the hearer. They are often realized on purpose and used to produce a given function.

- ✚ Perlocution acts: refer to the effects resulting from a speaker's illocutionary acts.

In fact, different locution acts can be used to realize the same illocutionary force or different purposes can be achieved through the use of one locution. For instance, when you ask someone for a pen, the literal meaning entails the ability of the hearer to pass a pen to you whereas its illocution means it is a request from the hearer. If the listener does something, this is called perlocution.

Speech acts are classified by Austin (1962) into five categories:

- ❖ Directives (Verdictives): contain the intention to get the addressee to do something like in requests, invitations, advice and commands.
- ❖ Declaratives (Exercitives): refer to the use of power and rights such as warning, ordering and appointing.
- ❖ Commissives: it is to declare an intention and commit to do something such as promising.
- ❖ Expressives (Behabitives): they include a psychological expression that reveals the seriousness condition about certain matters such as congratulation, apology, and gratitude.
- ❖ Assertives (Expositives): refer to the truth of utterance performed, like in statement and argument.

1.4. Conclusion:

As it has been mentioned in the introduction to this chapter, the objective+ of the first chapter was to afford a general overview of the theoretical background. Its aim is to contextualize some important key concepts related to the theme of study.

This chapter has exposed a clarified review about politeness phenomenon and the approaches to this pragmatic trend. As a leading model of politeness, Brown and Levinson's framework is considered as an influential model to this theme.

The subsequent chapter is an attempt to provide a sketch on the linguistic situation in Algeria in general and Tlemcen speech community in particular.

Chapter Two

Aspects of Politeness in Algeria

Aspects of Politeness in Algeria

2.1. INTRODUCTION:	72
2.2. ALGERIA BEFORE 19TH C:	71
2.3. THE LINGUISTIC PROFILE OF ALGERIA:	72
2.3.1. TAMAZIGHT LANGUAGE:.....	73
2.3.2. FRENCH IN ALGERIA:	75
2.3.3. STANDARD ARABIC:	76
2.3.3.1. <i>Classical Arabic CA:</i>	77
2.3.3.2. <i>Modern Standard Arabic (MSA)</i>	77
2.3.4. ALGERIAN ARABIC:	80
2.4. THE DIGLOSSIC SITUATION IN ALGERIA	82
2.5. BILINGUALISM:	88
2.5.1. ALGERIAN ARABIC (AA)-FRENCH BILINGUALISM	89
2.6. CODE SWITCHING/ CODE MIXING	90
2.6.1. ARABIC (AA)-FRENCH CODE SWITCHING	91
2.7. BORROWING	92
2.8. POLITENESS AND SOCIAL ETIQUETTE IN ARABIC COMMUNITIES:	96
2.9. SOME ASPECTS OF POLITENESS IN ALGERIA:	102
2.10. TLEMCCEN GEOGRAPHY:	106
2.11. SOCIOLINGUISTIC VARIATION IN TLEMCCEN SPEECH COMMUNITY:	107
2.12. CONCLUSION:	110

2.1. Introduction:

Algeria, a post-colonial country can be considered as an ideal example for linguistic complexity; it is a multilingual country where four languages are used: spoken Algerian Arabic, Modern Standard Arabic, Berber and French. Many languages have been developed which made its sociolinguistic situation particular. Algerians were in contact to foreign people, which leads to different linguistic phenomena such as bilingualism, code switching and borrowing and this is due to the French colonialism which lasted more than 130 years. The current chapter will explore some aspects of the linguistic profile of Algeria, and precisely sketch out Tlemcen speech community. Some aspects of Tlemcen Arabic dialect and politeness manifestation will be highlighted.

2.2. Algeria before 19th c:

North Africa is characterized by the spread of various civilizations and cultures like the Carthaginian, the Phoenician and the Roman. Thus, among the North African countries, Algeria in particular was a scene to many invasions. The Carthaginians settled more than seven centuries. Due to trade, Phoenician reached the North African coast and established Carthage. The Carthaginians brought their Punic civilization and adopted Punic language which is a Hamito-Semitic language but their state did not last a lot because of the successive invasions by the Romans in what is called the Punic wars. The Romans defeated Carthage and conquered certain areas and lasted for centuries.

Another domination which is that of the Vandals¹³, they followed the Romans and the languages used at that era were Latin, Berber and Punic¹⁴.

Another invasion put an end to the Vandals after they lasted more than one century until the domination of the Arabs. The arrival of the Arabs tried to introduce and implement the Arabic language and Islam.

Spain has also taken part in the Algerian history, in the late 15th century, in some coastal cities of Algeria, Spain settled for about two centuries. The regions that were controlled are Mersa El Kebir¹⁵ in 1505, Tlemcen, Oran, Mostaganem and the West of Algiers. This has an effect on their dialects, for instance many Spanish borrowed words are used in Oran city. As a result, Algerians asked for help from the Turkish Corsairs, then the Ottoman Empire helped them to get rid of the Spanish domination. Then, Algeria became under the Turks control until 1830.

2.3. The linguistic profile of Algeria:

As cited before, four languages are used in Algeria: Algerian Arabic, the native language of the majority; Classical Arabic, the language used in official settings; French which is used in teaching science and knowledge; and Amazigh (Berber).

¹³ Vandals: were a Germanic tribe, a group of tribes that conquered North Africa in the 5th Century.

¹⁴ Punic : Punic language is also named Carthaginian, it is a deceased variety of the Phoenician language, it was spoken from the 8th century BC to the 5th century AD in the Carthaginian empire in North Africa and other Mediterranean islands.

¹⁵ Mersa El Kebir: a city situated near the golf of Oran.

2.3.1. Tamazight language:

Tamazight is a Hamito-Semitic language which unifies the Berber dialects. It is a term used by the Greeks to refer to the people of North Africa. Before the Arabic speaking invaders' arrival, Berbers were the earliest inhabitants of Algeria.

Many Berber dialect groups are adopted in the Algerian territory, but the major ones are the Kabyles in Tizi Ouzou and Bejaia in which it is used in Latin and Tifinagh¹⁶ scripts. The other groups are as follows:

❖ In the Northern area:

* The Chaouia: spoken in the Aures, it is also called Tchawit.

* Chenoua or Chenwiya which belongs to the lexical and phonological variations of the Kabyle and it is spoken around Mount Chenoua (Near Tipaza and Cherchel).

* The Tamazight of Blida, spoken in the wilaya of Blida.

* Matmata dialect, known in some villages of the Ouarsenis region.

❖ In the Sahara:

*Mozabi is spoken in Ghardaia

* Language of Touat and Gourara named as «Taznatit"

* Language of Touggourt and Temacine

* Tamahaq in Tuareg of the Hoggar .

¹⁶ The script used to write the Berber languages.

❖ In the Northwest:

*The dialects of Berber Beni Snous and Beni Said are spoken in some villages of Tlemcen Wilaya.¹⁷

*Another dialect spoken near Moroccan borders which is called the Rifi or Tharifit.

As a matter of fact, it was then until 2002 that Berber was recognized as a second national language by the constitution.

¹⁷ (Taken from Wikipedia, https://en.wikipedia.org/wiki/Languages_of_Algeria, accessed on 16th March 2017)

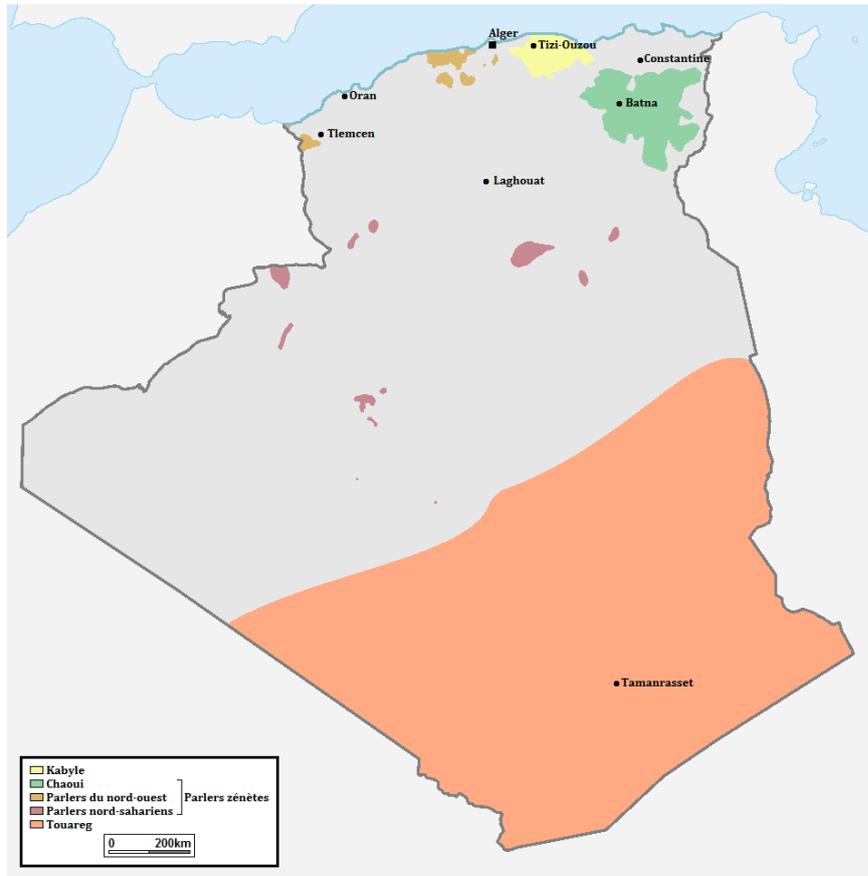


Figure 2.1: Berber speaking regions in Algeria

2.3.2. French in Algeria:

Since the arrival of France in 1830, French language traced its roots in Algeria. It was imposed in social, cultural, and political domains by the colonists with violence as it is stated by Taleb Ibrahimi, (1997:42-43):

« Le Français, langue imposée au peuple Algérien par la violence, a constitué un des éléments fondamentaux utilisés

par la France dans sa politique de dépersonnalisation et d'acculturation a l'égard de l'Algérie ».¹⁸

Thus, Algerians are deeply influenced linguistically by French language, despite the Arabization policy; it still gains an important status in all domains. For instance, most of administrative documents are written in French. It constitutes until now a significant component in the Algerians' linguistic profile.

2.3.3. Standard Arabic:

According to Owens (2013), Standard Arabic (SA) belongs to the Semitic language family. It is known that the Semitic languages are composed of three main groups: East Semitic languages, Central Semitic languages, and West Semitic. Arabic is considered as a central Semitic language, it is widely spread in the Arab world. There are around 22 countries that adopt it as an official language. Standard Arabic is used in the West of Africa from Morocco and Mauritania to the eastern boundary of the Arabian Peninsula. In this regard, Ennaji (1991:19) claims that SA is "...standardized and codified to the extent that it can be understood by different Arabic speakers in the Maghreb and in the Arab World at large".

It is worth saying that Arabic witnessed many adjustments through various periods of time.

¹⁸ Personal translation: The French, language imposed on the Algerian people through violence, is one of the fundamental elements used by France in its policy of depersonalization and acculturation with regard to Algeria.

2.3.3.1. Classical Arabic CA:

Classical Arabic is acknowledged as the sacred language, the language of the “Quran” and the language of poetry. Ennaji (1991:7-8) asserts that it is:

“...the language of Islam. It is codified and the vehicle of a huge body of classical literature....., it encompassed in ancient poetry, grammar books and mainly in the Koran, in which Classical Arabic was revealed and it is still preserved”.

CA has been used by different Arab tribes in several cultural, social and commercial events, which led this language to gain and keep its prestigious position. In this vein, Marçais (1960:566) describes this language saying:

...had an extremely rich vocabulary, due partly to the Bedouins' power of observation and partly to poetic exuberance; some of the wealth may be due to dialect mixture. It was not rich in forms or constructions, but sufficiently flexible to survive the adaptation to the needs of a highly urbanized and articulate culture without a disruption of its structure. Quoted in Derni (2009: 38).

Nevertheless, it is assumed that Classical Arabic acquired its prominent existence and prestige because of Islam (Watson, 2002).

2.3.3.2. Modern Standard Arabic (MSA)

Modern Standard Arabic (MSA) derives its rules from Classical Arabic, it is considered as the highest form, it the language used in formal contexts, education, media and news reporting. In Algeria, MSA is mainly the language of religious and literary purposes; it is used in government and institutions. It is described by Cowan et al (1986: 20) as follows: “Modern Standard Arabic is traditionally defined that

form of Arabic used in practically all writing (forms) of Arabic and the form used in formal spoken discourse such as: broadcasts, speeches, sermons and the like”

MSA differs from CA, especially due to the impact of modernity on language, for instance at the level of vocabulary, many new terms have been integrated which perplex the Classical writers, like in the words: Cinema *سينما* and computer. *كمبيوتر*.

Despite this distinction, both varieties have the same syntax and morphology and are grouped to compose Standard Arabic or al-fuṣḥā (الفصحى) which is defined as “a modernized version of classical Arabic” (Al Ani, 1971). the system used for writing the Arabic language is called “Abjad”.

The Arabic script used for writing the Arabic language is called “abjadya” or “abjad”, it is the Arabic alphabet that is written from right to left. It is commonly granted that plentiful languages of Africa and Asia adopt the same alphabetical system with Arabic, such as Malay, Urdu, Pashto and Persian. Arabic consists of 28 original letters. In an attempt to describe it, Rice (1952: 1) explains:

“Arabic is customarily written and printed in a special alphabet of it, called the Arabic alphabet, consisting of 28 letters and a number of signs”. Furthermore, another description by Frangieh (2011:4) he states that: “Arabic has twenty-eight characters: Twenty five are consonants and three are long vowels. Arabic also has several symbols, signs written above or below the letters that affect pronunciation and grammatical structures”. The following table illustrates the basic Arabic Alphabet:

sound	name	name	end	middle	start	isolated
ā	alif	ألف	ا	ا*	ا*	ا
b	bā'	باء	ب	ب	ب	ب
t	tā'	تاء	ت	ت	ت	ت
th	thā'	ثاء	ث	ث	ث	ث
dj	djīm	جيم	ج	ج	ج	ج
H	Hā'	حاء	ح	ح	ح	ح
kh	khā'	خاء	خ	خ	خ	خ
d	dāl	دال	د	د*	د*	د
dh	dhāl	ذال	ذ	ذ*	ذ*	ذ
r	rā'	راء	ر	ر*	ر*	ر
z	zāy	زاي	ز	ز*	ز*	ز
s	sīn	سين	س	س	س	س
sh	shīn	شين	ش	ش	ش	ش
S	Sād	صاد	ص	ص	ص	ص
D	Dād	ضاد	ض	ض	ض	ض
T	Tā'	طاء	ط	ط	ط	ط
Z	Zā'	ظاء	ظ	ظ	ظ	ظ
c	°ayn	عين	ع	ع	ع	ع
gh	ghayn	غين	غ	غ	غ	غ
f	fā'	فاء	ف	ف	ف	ف
q	qāf	قاف	ق	ق	ق	ق
k	kāf	كاف	ك	ك	ك	ك
l	lām	لام	ل	ل	ل	ل
m	mīm	ميم	م	م	م	م
n	nūn	نون	ن	ن	ن	ن
h	hā'	هاء	ه	ه	ه	ه
w, ū	wāw	واو	و	و*	و*	و
y, ī	yā'	ياء	ي	ي	ي	ي

Figure 2.2: The Arabic Alphabets and their shapes

Table 2.1 : Some Arabic Letters and their peculiarity

ض	ص	ث	ت	ب
ظ	ط	خ	ح	ج
غ	ع		ذ	د
ق	ف		ز	ر
ى	ي		ش	س

It is noticeable that each letter differs from the other by the dots, and they may occur in four different positions: initial, middle, final and isolated.

Another important sign in the Arabic alphabets is the “Shaddah”. The Shaddah indicates a double consonant; it is placed in order to avoid doubling a letter twice. In English, it is referred to as “Gemination”. The letter which contains this mark should be stressed.

2.3.4. Algerian Arabic:

Algerian Arabic is spoken in Algeria. It consists also of different varieties according to regions. It is a spoken variety that extracts its rules from MSA like the other Arabic dialects.

In fact, Dialectal Arabic varieties are divided into different groups, according to Zaidan and Callison-Burch, (2012: 3-4) five regional dialects can be distinguished as follows:

- ❖ **Egyptian:** the most widely understood dialect, due to a thriving Egyptian television and movie industry, and Egypt's highly influential role in the region for much of 20th century (Haeri 2003).
- ❖ **Levantine:** a set of dialects that differ somewhat in pronunciation and intonation, but are largely equivalent in written form; closely related to Aramaic (Bassiouney 2009).
- ❖ **Gulf:** folk wisdom holds that Gulf is the closest of the regional dialect to MSA, perhaps because the current form of MSA evolved from an Arabic variety originating in the Gulf region. While there are major differences between Gulf and MSA, Gulf has notably preserved more of MSA's verb conjugation than other varieties have (Versteegh 2001).
- ❖ **Iraqi:** sometimes considered to be one of the Gulf dialects, though it has distinctive features of its own in terms of prepositions, verb conjugation, and pronunciation (Mitchell 1990).

- ❖ **Maghrebi:** heavily influenced by the French and Berber languages. The Western-most varieties could be unintelligible by speakers from other regions in the Middle East, especially in spoken form. The Maghreb is a large region with more variation than is seen in other regions such as the Levant and the Gulf, and could be subdivided further (Mohand 1999).

(Quoted in Zaidan and Callison-Burch, 2012: 3-4).

These groups along with their regional dialects of Arabic are demonstrated in the following map¹⁹:

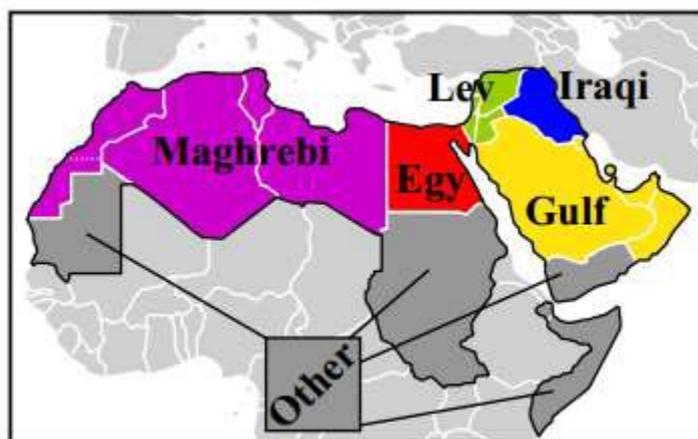


Figure 2.3: Regional dialects of Arabic

2.4. The Diglossic Situation in Algeria

One of the main characteristics of Arabic speaking countries is “diglossia”. The term “ diglossia” was first used by Emmanuel Roidis and Psychari Yaniss (1828) when they spoke about two varieties used in Greece, Katharevo usa and Demotiki which were used in different contexts (Boyer:1996). Later on, W. Marçais, the French linguist, introduced the term “diglossie” in 1930 to describe the situation in Arabic context. Then the concept was popularized in 1959 by the North American linguist Ferguson. Diglossia means the existence or the use of two varieties of the same language, one form represents a high variety and the other is considered as a low variety. In the Algerian context, Classical Arabic is the high variety, it is used in official settings, whereas, Algerian Arabic or dialectal Arabic is used in ordinary conversations.

¹⁹ The map is taken from Zaidan and Callison-Burch (2012: 3)

William Marçais (1930) describes the Arabic diglossic situation as follows:

“Arabic language appears under two perceptibly different aspects : 1) a literary language so called written Arabic or regular or literal or classical, the only one that had always and everywhere been written in the past, the only one in which still today are written literary or scientific works, newspaper articles, Judiciary acts, private letters, in a word, everything that is written, but which exactly as it is, has perhaps never been spoken anywhere, and which in any case, is not spoken now anywhere;2) spoken idioms, patois... none of which has ever been written... but which everywhere and perhaps for a long time are the only language of conversation in all popular and cultural circles.”

(Marçais 1930:401)

Marçais explains the situation in Arabic, for him, Arabic has two forms, one classical form used in writing and another used orally. The High variety (H) is used in formal contexts and situations, and for instruction, while the Low variety (L) is used in daily conversations and home; it is the colloquial form of Arabic. Similarly, Fasold (1984:40) describes diglossia as a phenomenon that “refers to the distribution of more than one language variety to serve different communicational tasks in a society.”

Ferguson (1959) describes the term “diglossia” as a linguistic situation where two forms of the same language are used in different settings to perform different purposes. According to him, the H variety is used in formal spheres and the L variety is used in informal situations.

He then describes “diglossia” as follows:

Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very

divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which learned largely by formal education and is used for most written and formal spoken purposes but it is not used by any sector of the community for ordinary conversation.

(Ferguson, 1959 : 16).

Ferguson clarified and developed the concept in the Arabic speaking countries as well as in the Greek and the German speech communities. He explained the term describing it as a type of bilingualism in a given community in which one language is the “H”, and the other is the “L” belonging to the same language. He distinguished between the two varieties of the same language. He parted them according to the functions they fulfill. He asserts that the high variety is the standard one; it is used in education and formal settings. Whereas the low variety is yjr non-standard one that is used in informal communication, daily conversations and home. Thus, the Low variety is considered as inferior as opposed to the low variety.

Both varieties, classical and colloquial are in complementary distribution with different functions. The highly codified Classical Arabic, it is the written form of Arabic, and the non-standard form is colloquial Arabic.

Ferguson adds: “These two varieties, classical and colloquial, exist side by side in the Arabic speech community in a diglossia relationship.” (Ferguson, 1959:359).

Ferguson put forward the specialisation of functions of the two different varieties of Arabic, he identified the paired varieties and their functions.

Children use Algerian Arabic or Berber before joining school, it is their mother tongue which they use in daily life speech. Whereas, at school, they learn Classical

Arabic. Spoken varieties of Algerians are used in everyday interactions, while formal or Classical Arabic is used in formal contexts such as literature, religious ceremonies and newspapers.

Thus, Frayha defines the colloquial form or variety as the “the language of life” and the classical variety as “the language of the book.” (Frayha, 1955:5)

Another synopsis was identified by to illustrate language use in Algeria and its domains; it is summarized in the following table:

Table 2.2 : Domains of Language practice in Algeria (Queffélec, et al. 2002:103)

Domains of use	Spoken Medium						Written Medium					
	AA	MSA	CA	French	Berber	English	AA	MSA	CA	French	Berber	English
Political Speech	-	+	+	+ /-	-	--	-	+	+	+	-	-
Administration	+	-	-	+	-	--	-	/+	/+	/-	-	-
Religion	+	+	+	-	- /+	--	-	+	+	-	-	-
Education	- /+	+	-	+	-	+	-	+	+	+	-	+/ -
Documentation							-	+	+	+	-	+
Economy/Industry	+	-	-	+ +	-	+	-	-	-	+	-	- /+

Edition								-	+	-	+	-	-
National Press	- /+	+	+	+	- /+	--	- /+	+	-	+	-	-	-
Foreign Press							- -	-	-	+	+	-	--
Advertisements	+	+	-	-	- /+	--	- /+	+	-	+	+	- /+	--
Public Bills							- -	+	-	+	+	- /+	- /+
Radio Programmes	+	+	-	+	+	--							
TV programmes	- /+	+	+	+	- /+	-							
Cinema	+	+	-	+	-	-							
Theatre	+	-	-	-	- /+	-							
Daily Conversation	+	+	-	-	+	-							

In fact, H is characterized with high prestige and is considered as a superior form. In the Algerian context, the speaker who lacks fluency in H variety is seen as ignorant of Arabic. Speakers believe in the H form superiority because they consider it as prestigious and beautiful and the language of their religion.

The existence of two varieties gave birth to what is called “Modern Standard Arabic” “MSA”. It is a variety used by educated people in semi-formal settings such as interviews. Modern Standard Arabic is an updated and modernized version of Classical Arabic. It is generally used in formal written and spoken communication in politics, business and in media. Gumperz explains the necessity for this intermediate variety as follows:

“Members of the same speech community need not all speak the same language nor use the same linguistic forms on similar occasions.

All that is required is that there be at least one language in common and that rules governing basic communicative strategies be shared that speakers can decode the social meaning carried by alternative modes of communication.”

(Gumperz, 1972:16)

According to Gumperz, speakers of the same speech community can speak differently; their language differs from one individual to another one.

Algerian Arabic is considered as a triangular linguistic situation in which high, middle and low varieties exist (Fezzioui, 2013). In this line of thought, An Egyptian study, for instance, was carried out by Badawi (1973) in order to reveal the way the Arabic linguistic system works. This Egyptian linguist put forward a diagram which can fit to the linguistic repertoire of Algeria.

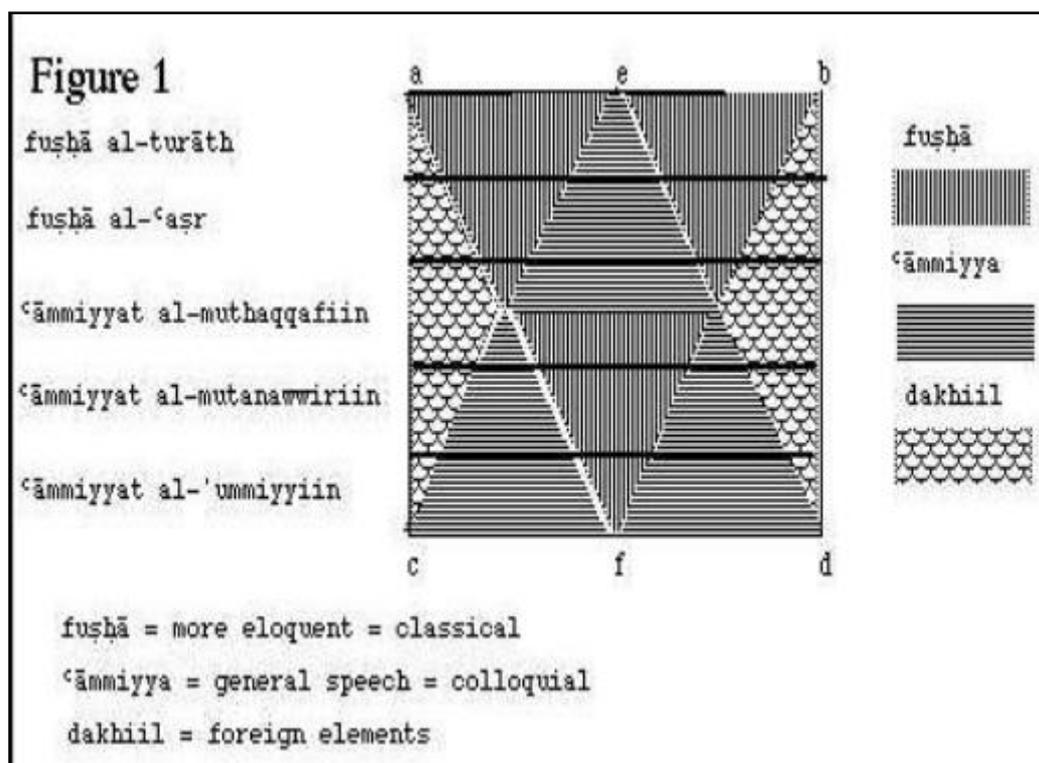


Figure 2.4: Badawi’s chart ‘levels of Egyptian Arabic’

In this diagram, Badawi shows different levels of Arabic. These layers are summarized by Freeman (1996) as five hierarchical levels: **the Classical Language of Tradition, the Modern Classical Language, the Colloquial of the Educated, the Colloquial of the Enlightened, and the Colloquial of the Illiterate**”.(Freeman, 1996).

2.5. Bilingualism:

Weinreich (1953:1) describes bilingualism as “The practice of using alternately two languages.” And Bloomfield (1933:65) sees a bilingual person as “**The native-like control of two languages.**”

When an individual comes in contact with another one speaking another language, here bilingualism and language shift appears, it is concerned with at least

two codes or languages. Competency in bilinguals differs from one speaker to another, and the fluency degree also differs from one person to another. For example Mackey (1968:555) asserts that bilingualism is **“The alternate use of two or more languages by the same individual.”**

Sayad (1984) says that:

The concept of Bilingualism, in its wide acceptance, covers multiform linguistic realities, starting from a light sabir, less respectful of the grammar and the morphology of the borrowed vocabulary, to the most accomplished bilingualism which supposes according to the necessities of discourse, a self-confident, correct and distinct practice of two languages.

(Sayad, 1984:215)

2.5.1. Algerian Arabic (AA)-French Bilingualism

Due to the French colonial domination in Algeria, the Algerian Arabic (AA) French Bilingualism emerged; Algerians were exposed to the French language and the French culture. The French domination tried to get rid of the use of Arabic in education and its teaching, and aimed at replacing it with the French language, the language of civilization and knowledge. Bilingualism is spread in almost everywhere in the Algerian territory, but it differs from one region to another. The degree of proficiency differs from one individual to another. Two kinds of bilinguals can be distinguished, active bilinguals and passive bilinguals. The active bilinguals are the ones who can understand, read and write both languages. However, the passive ones are those bilinguals who understand the two languages but can not speak, read or write them correctly. One can not deny that Algerians are bilinguals and bilingualism is practiced by the majority of Algerians differently, either by educated people or illiterate ones.

2.6. Code switching/ Code mixing

According to Gumperz (1982), what is meant by Code-switching is “The juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems.” (Gumperz, 1982:59)

Thus, it occurs when speakers shift from one language to another in a sentence or in a conversation, it is observed among bilingual or multilingual individuals.

Another definition is given by Hamers and Blanc (1983) as follows:

The term of Bilingualism includes the one of Bilinguality, which refers to a state of an individual but is also applied to a state of a community in which two languages are in contact with a consequence that two codes can be used within the same interaction and that a number of people are bilingual (societal Bilingualism).

(Hamers and Blanc, 1983:21)

Hamers and Blanc also consider that incompetence in one language can lead to code-switching, according to them, when a speaker does not know a word in one language; he or she shifts to the other code.

Hymes also explains the phenomenon as being used as a strategy of communication to compensate lack in competence by using one language, sometimes the other to maximize the efficiency of the communication. (Hymes, 1968:200)

It is applied by switching between two languages in the middle of a sentence or in a conversation. It occurs or happens when speakers know more than one language and not because of lack of competence in one language. Two kinds can be distinguished, when the switching occurs within one sentence, it is called intrasentential. Whereas, when there is an alternation between sentences, it is called intersentential.

As far as Code Mixing is concerned, it is different from code-switching. It is the mixture between two different codes. In the same conversation, it is noticed that some words are taken from one language and others from another one. For some, a mixed code can represent higher social prestige of a professional status or religious identity.

2.6.1. Arabic (AA)-French Code switching

Speakers use both languages in their conversation, in the same conversation and even same sentence. An explanation was suggested by the journalist Mohamed Amghar in “El Moudjahed” in the 8th of February, 1974, (cited in Bouamrane, 1986:109) he said:

They speak to you two minutes in French, 30 seconds in Arabic then one minute in French and so on, sometimes the two languages are mixed to such a point that these results are bizarre, unintelligible language, and one wonders if these people are not themselves bizarre.

.This journalist considers the contact between the two codes as bizarre, but in fact this contact is the result of bilingualism and multilingualism.

In all bilingual speech communities and in the case of Algeria, the shift between Arabic and French differs from one speaker to another, it is then individual, and it varies among individuals and it is not spoken by a group, this one is called “Conversational code switching”. However, when a group of people uses switching, it is called “Situational code switching” and it is practiced by a community.

Concerning this phenomenon, Hymes states:

Cases of Bilingualism...are salient special cases of the general phenomena of variety in code repertoire and switching

among codes. No normal person and no normal community, is limited in repertoire to a single variety of code.

(Hymes,1968:72)

In addition to bilingualism and code switching, the sociolinguistic phenomena that characterize the Algerian speech community, there is another prominent reality which is borrowing.

2.7. Borrowing

Through borrowing process, different languages can be mixed up, speakers can use words from another language in their conversations to refer to an idea or a concept. It is distinguished from code switching and code mixing, it is about mixing the systems, a word or an item is borrowed from another language to insert it in another one.

Another description to borrowing is that the borrowed words are usually included in the first language of speakers, these words take the structure of their native speakers, they are pronounced and used as if they belong to this language. However, when this item is integrated at the level of syntax or only phonology, then it is considered a code switching. Gumperz explains this:

Borrowing can be defined as the introduction of single words or short, frozen, idiomatic phrases from one variety (i.e., language) into the other. The borrowed items are fully integrated into the grammatical system of the borrowing language and they are treated as if they are part of the lexicon of that language and share morphological and phonological systems of that language. Code-switching by contrast relies on the meaningful juxtaposition of what speakers must process as strings formed according to the internal syntactic rules of two distinct systems. Gumperz (1982: 66)

In the case of Algeria, since French is included in its dialects, people use French with different degrees; words are integrated phonologically and morphologically in dialects as if they are part of the native language. Such borrowings are considered by some scholars like Bentahila and Davies (1883: 302) as being integrated due to the inexistence of equivalent words in the first language. They say:

French words which are regularly used by Arabic monolinguals must be recognized as borrowing which have become parts of the competence of the Arabic speaker. It is usually easy to see the motivation for such borrowings, for a word from one language is usually introduced into another to fill a lexical gap in the second, which may process no simple term for the concept represented by the borrowed word. Code-switching, on the other hand, need not be motivated by the need to fill such a gap; on the contrary, a bilingual may switch from one language to another even though he is perfectly able to convey the whole of his message in the first language, and may in fact sometimes demonstrate this by making a switch and then returning to his original language and providing a translation of the switching material.

They try to confirm the idea of absence of equivalent words in the native language; however, Myers-Scotton (1993) opposes their view. She asserts that not all borrowing words are due to the inexistence of equivalent items.

From what has been said about the linguistic map in Algeria, it is recognized that this country has a very loaded linguistic map. Bendjelloul (2008:5-6) extends his idea stating the following:

One should not consider, necessarily, Standard Arabic users in Algeria as advocates of Islam, Berber speakers as autonomy seekers, French speakers as western minded

people. Only Algerian Arabic might be attributed no connotation, except that of having a lower status. But of course, reality is much more complex. Up to here, our description of the socio-linguistic situation in Algeria has been a static and a simplified one. But from a more dynamic and detailed approach, both the linguistic and social-ethnic realities are different.

Through these lines, Bendjelloul focuses on ethnicity perspective; several races exist in Algeria due to the different invasions from non-Arabs, such as the invaders coming from Spain by the end of the fifteenth century and the Ottoman domination.

According to him, the notion of race is not a neat one. It is asserted from a political standpoint in the Algerian daily newspaper "Le Quotidien d'Oran", 26-04-2001, p.12 as follows:

Every citizen is highly required to denounce the lies whose form is silence and which have hidden for many centuries the Berber –or Amazigh- gene which flows in the blood of every Algerian; the Arab and the Ottoman married the Berber ancestor. The latter gave birth to the Algerians of today who have so much difficulty about facing these facts²⁰.

As reported by Bendjelloul, language use is not automatically affected by these different races, the language spoken by an individual can not prove his or her identity, for instance, an Arab may use Berber language in some cases like having a Berber friend or a colleague and use his language to communicate, and it is also

²⁰ Translated by Benjelloul 2008), the original version is in French as follows:

"Dénoncer les mensonges par omission qui ont caché, en fait durant des siècles, le gène berbère, amazigh, qui coule dans les veines de chaque Algérien, est une exigence citoyenne et impérative, l'Arabe et l'Ottoman ayant épousé l'aïeule amazighe qui a donné naissance à cet Algérien que nous sommes et que nous assumons si mal."

possible that a Berber might ignore his racial mother tongue for example he is brought up abroad. Moreover, this ethno-linguistic perplexity may be revealed on one's culture as Bendjelloul (2008:7) states:

This ethno-linguistic confusion is also going to appear on a higher level : the cultural one, since somebody's culture is what he thinks he is, he belongs to, but also what others –social-political organisations, mass-media, government- "decide" he is, and in a third step, what he chooses to be, to belong to ; which social groups, ideas, he is identifying with. Somebody's culture, identity, is often the interaction, the conflict, the tension, between these three influential dimensions.

Culture definition is suitable here since it is valid in large parts of the world, where multilingualism and cultural diversity dominate.

In the Algerian context, it is observed a group of people who consider themselves as Arabs, others as Berbers and others doubtless as a mixture of both.

In fact, Algeria is in the process of transformation, it is then a perfect example where languages, ideology and cultures are challenging under the factor of Islam. The Algerian society is considered somehow heterogeneous because Islam itself is read between the lines differently; there are different views and opinions that are imposed by different groups using sometimes violence to achieve goals as was noticed in the last decade.

In like manner, one's identity is a smooth variety of cultural features, a continuum on the linguistic, cultural and ethnic levels is being composed of social groups.

Bendjelloul (2008) summarizes his standpoint about what has been mentioned concerning the Algerian situation in the following lines:

To summarise and simplify the matter, let's take as a hypothesis that the average Algerian man meant to be representative of the whole Algerian speech community (1) is

ethnically –and linguistically- an arabo-berber whose religion is Islam. This, on the one hand, leads to include him into the araboisLAMic world –because, as noted earlier, of the prevailing character of Islam and its necessary link with the term Arab- ; while on the other hand, and because of a more recent past – french colonisation-, the Algerians are still affected, consciously or not, by the west European, and mainly the French culture and language. (Bendjelloul 2008 :10)

2.8. Politeness and social etiquette in Arabic communities:

As a matter of fact, Brown and Levinson’s framework has proved to be a constructive analytical instrument or tool in the hands of many scholars, who benefited from its suggestions to explore politeness phenomenon in different languages. Concerning Arabic sociolinguistics, though the Arabs ‘politeness has always hypnotized Western researchers and travellers; no comprehensive study has investigated the subject.

The seminal handbook of Reem Bassiouney (2009) can be regarded as the first work dealing widely with topics that consider religion, gender, language policies and their impact on everyday speech in the Arab world. As far as Maghrebi dialects are concerned, less attention is received to tackle their politeness system.

The word “etiquette” is described in the Oxford Advanced Learner’s Dictionary (2010) as” the formal rules of correct or polite behaviour in society or among members of a particular profession.” Watts (2003:1) explains that the English

society has some assumptions about someone whose behaviour is well, they are as follows:

“We might make statements like ‘He always shows a lot of respect towards his superiors’, or ‘She’s always very helpful and obliging’, or ‘She speaks really well’, or ‘He always opens doors for the ladies or helps them on with their coats’, etc. Some people feel that polite behaviour is equivalent to socially ‘correct’ or appropriate behaviour; others consider it to be the hallmark of the cultivated man or woman.”

In each culture, there are a set of attributes and norms which are recognized socially by individuals. Each one behaves in a reasonable manner that suits the public standards of the community. The Arabs respect a set of social perspectives and etiquettes in daily conversations according to Nydell (2006:63-64)²¹, he explains that both speaker and hearer should adopt these socially accepted norms in order to avoid misunderstanding and inconvenience. Nydell’s set of etiquettes are identified as follows:

a) Generosity

Generosity is widely common among Arabs, no one can violate this norm, a generous person is considered as “distinguished, noble-minded, noble-hearted, honorable, respectable” (Nydell, 2006:56). He also adds:

²¹ Mentionned in (Ajaaj 2016: 166).

For Arabs, hospitality lies at the heart of who we are. How well one treats his guests is a direct measurement of what kind of a person she or he is. Hospitality is among the most highly admired of virtues. Indeed, families judge themselves and each other according to the amount of generosity they bestow upon their guests when they entertain. Whether one's guests are relatives, friends, neighbors, or relative strangers, they are welcomed into the home and to the dinner table with much the same kindness and generosity. (Fromkin, 1989: 306)²²

it is important to be generous to guests, not the same way the western societies do, Arabs show generosity by repeating polite expressions of welcoming and help, for instance if a stranger asks for help and needs to know directions, people are very generous and accompany him to the place he wants to reach, for them it is a shame to not to express generosity. The experience of Nydell in the Arab countries is narrated:

“In Tunis, Cairo, Beirut, and Amman I have asked for directions and been escorted to my destination though in each instance it was a long walk and a considerable for my guide. When thanking someone for such a favor, you will hear the response, “No thanks are needed for a duty.” (2006: 57).

b) Titles and Address Terms

Address terms play a crucial role in the Arab world's speech communities, it is obligatory to use them in daily talk and their dropping is misunderstood as an insult. Nydell (2006: 40) asserts that:

²² Quoted in (Ajaaj 2016: 166).

"Anyone with an M.D. or Ph.D. degree must be addressed as "Dr." ("Duktor" for a man, "Duktora" for a woman). It is important to find out any titles a person may have; omitting the title can be insulting. "Sheikh" is a respectful title for a wealthy, influential, or elderly man. Government ministers are called "Ma'ali," and senior officials are given the honorary title "Sa'ada" before their other titles and name."

These examples show the importance of the use of titles and address terms in interaction, in this regard, Nydell²³ narrates:

"On one occasion, one of my relatives whom I used to call him by name "Yousif" got angry after his graduation from a private college of pharmacy because I did not say to him Doctor Yousif."

Thus, it can be noticed that ignorance of titles can have the meaning of insulting.

c) Proper and Mannerly Behaviour

According to Nydell (2006), proper behaviour has also a great impact on successful communication in Arabic society. He said that some manners are seen as impolite, for instance it is important in the attendance of strangers to sit properly, and that Arabs during speech, are not allowed to slouch legs when talking to others. The Arabs do not move their shoes in the presence of others because it is an insult to them.

d. Shaking of Hands

When meeting someone or saying goodbye, Arabs usually shake their hands, it indicates respect and affection, and when two persons continue shaking their hands

²³ Quoted in (Ajaaj 2016: 167).

for a long time, it symbolizes a close and intimate relationship between the two. For men to women interaction, shaking is not allowed by religion principles i.e, Islamic principles. Hand shaking in greetings is very essential for successful communication and to achieve polite behavior between interactants.

e. Successful Greeting:

There are some specific gestures used in order to perform successful greetings for example men usually stand when an older person or a person with a high status joins or leaves a room. Women too, they stand when fathers and husbands enter the room. These are very important characteristics of greetings in Arabic societies.

f. The Age of Speaker and Hearer

The age of the speaker play a big role in communication, elderly persons are left the chance to start a conversation in the presence of young people because it is part of politeness. Adults and high personalities do not sit in the back seats but in front positions, the owner of the house should leave suitable space for guests. This behaviour avoids conflict and establishes smooth relationships.

g. Saying Good-bye

When saying goodbye to guests, Arabs usually accompany their visitors to the outer door and sometimes to join them outside. Arabs regard these non-verbal acts as essential because it is about respect and it builds fine relationships.

h. Modesty

In this regard, Nydell 2006 speaks about woman in society, he states:

“Arabs should behave properly with women. If you behave with much familiarity toward women, you will be misunderstood that you have low moral standards. The concept of women forms part of honour so any misbehavior may lead to negative consequences in everyday communication” (Nydell, 2006: 44)

Indeed, Arab men should take care of their behaviour towards women; it is a symbol of honour in society.

i. Social Distance

Social distance is another crucial part in Arabic behaviour, Nydell 2006 claims:

“Arabs have another important perspective about social distance because they interpret closeness and touching other partners as intimate relation. On the other hand, Western people leave remote distance between interlocutors in everyday talk. When Arabs and Westerners meet they continually shift positions because Arabs try to approach their partners while Westerner people move away trying to maintain a comfortable distance.” (Nydell, 2006:36).

It is noticed the difference between Arabs and westerners, while the Arabs consider approaching their addressees as a polite behaviour, Westerners think the reverse.

j. The Evil Eye

A common spread belief called “the eye” is known in the Arabic societies. People can be influenced by an evil eye which is due to envy; the eye of others can harm them. For instance, when someone buys a new car, others ‘s eyes may harm him or her, and in order to avoid such harm, when they want to congratulate him they should say the expression “mashaallah” to protect him from the evil eye.

2.9. Some Aspects of politeness in Algeria:

Through language, speakers can express displeasure and indignation, as well as appreciation and respect.

In fact, the way people communicate may vary from one nation or culture to another, each culture determines the way individuals talk and the realization of politeness is not the same in all languages. For instance, in the Algerian society, it is impolite to call parents with their first name, whereas in other societies this may be acceptable like the United States. In this regard, Lakoff (1974:13-14) points out:

[A]ll languages have devices to indicate politeness and formality. But, for some languages, politeness must be encoded into every sentence: there are obligatory markers of status, deference and humility .Other languages express politeness less overtly, or differently: perhaps by smiling or in the stance, or distance kept between participants in an encounter .A speaker from one culture translated to another will not, perhaps, know how to match his feelings to the signals he is supposed to give.

It is useful to mention that being polite is important, it has been considered and recognized by Prophet Mohammed, peace be upon him, stating that politeness which may seem very light will have a heavy weight on the Day of Judgement. The main concern of politeness is to create harmony and to show good intentions and consideration towards the others.

Being a very politeness-conscious society, Algeria is characterized by multiple flowery polite expressions. People older in age and higher in social status are respected and even older members of family like older brothers and sisters. Obviously, familiarity is taken into consideration.

In the Algerian society, the word that refers to the concept of politeness is : [adæb] which is the noun, and the adjective is [mʔaddab] used for masculine and [mʔaddba] for feminine.

A very common practice known among Algerians is to greet and salute when meeting people. They are good-mannered and respectful. They use many diverse polite formulas and expressions such as: [ʃʊkræn] “thanks”, [yætik ʂahħa] “wish you good health”, [æselemʊ ʂæleikʊm] “Hello”.

The persistence of polite formulas has been mentioned by ethnographers like Ferguson (1981). In this vein, he states:

Politeness formulas, in so far as they constitute a folk literature genre similar to proverbs, riddles and nursery rhymes, tend to include archaic forms and constructions which have disappeared from ordinary speech. (1981:32)

Erving Goffman (1971:90) explains politeness formulas as follows:

“Among the most conventionalized and perfunctory doings we engage in and traditionally have been treated by students of modern society as part of the dust of social activity ,empty and trivial”.

As reported by Ferguson (1996:142), many politeness expressions emerged in the Arabic speaking countries with the arrival of Islam. The common example which is an Islamic formula is the greeting [æselemʊ ʂæleikʊm].

Moreover, many Arabic formulas are used in pairs, a given initiator formula and its appropriate response are noticed, for example: [səlləm ʔla dda:r] meaning “ Say hello to your family” receives the following response:[jebley ɲfallah] “I will tell them”.

In this section, some characteristics of politeness in the Algerian speech community are described.

➤ Greetings:

The very common greeting in Algerian Arabic is [ʔəssalamu ʕaleikum], it literally means “Peace be unto you” and which is approved religiously. Its suitable response is [wa ʕaleikum əssalam] which means “And unto you peace”. What characterizes greetings in Algeria is the time it takes, people take many minutes when greeting, asking about each other’s health, family, relatives and work, etc. Shaking hands is important when greeting, and immediately after it Algerians touch the heart to prove the sincerity of the greeting. Concerning family members or close friends, kisses are common, women greet women and men greet men kissing each other’s cheeks left and right for a while. How much a person kisses cheeks may depend on the relationship or how much people like each other and how long time they have not seen each others. Whereas, men and women who have no relationship and are not family members never kiss.

For old people, it is more suitable and even polite to kiss their heads instead of their cheeks, which explains the respect people show to this group.

In Algeria, some short greetings are used like [salam] which is usually said when passing someone on the street. Another common greeting is [labess] meaning “No harm? Or “How is it going?”

➤ Congratulations:

A well known phenomenon that characterizes Arab culture is the exchange of blessings in happy occasions such as success, moving to a new house, having a baby. The appropriate expression to be used when congratulating is [mæbru:k] meaning “blessed”, its reply is expressed through saying [alla:h jberək fik] “ God bless you”.

➤ Thanking:

Thanking in Arabic may be loaded with a host of formulaic expressions and many prayers, in classical Arabic, the most formal expression is [ʃʊkræn zæzi:lən] “thank you very much”.

Another common expression to show extreme gratitude is: [ba:raka alla:hə fi:k] meaning “thank you very much” however its literal meaning is “God bless you”.

However, in Algerian Arabic, the most common practiced word used for thanking is [ʃəħhi:t] for a male, and [ʃəħhi:tɪ] for a female. This expression is adopted mostly by young people.

Other expressions are used also, they are as follows:

[alla:h jxælli:k] , [alla:h jfarħæk],[alla:h jnawræk], these expressions kinds of prayers, they mean “ God preserve end bless you”.

➤ Euphemism:

In order to avoid upsetting people, euphemism is used, it is a polite word used by speakers to seem less offensive and disturbing. The euphemisms that are observed in Algerian Arabic are as follows:

- Death:

In order to refer to death, other terms are used since it is an unpleasant situation: the deceased person is called [əlmərħu:m] instead of [əlmɪət].

If one wants to say that a person had died, it is expressed as [twəffɑ] instead of [mæt].

-Mention of a Taboo:

Bad, inappropriate, vulgar and offensive words are called taboo words. In the Algerian context, taboo words are used accompanied with the word [hæfækʊm]

meaning “May God grant you dignity!” where the response is [ʔəzzək əllɑ:h] “you are dignified”.

-Mention of Female Members of the Family:

The Algerian speech community is characterized by a special vocabulary, the wife is never called by her name by a man, he rather calls her [mølet əddɑ:r] or [əddɑ:r] “my house”. If a man wants to talk about his sister, he says: [ʃiræ χtɪ] “my sister”.

Generally speaking, the use of euphemism is crucial when talking about sickness, death and toilet stuff, and of course such restriction on talking about female members of the family is strange for western people, it would sound strange not to say “my wife” or “my sister” but this is a very vital aspect in the Arabic culture.

2.10. Tlemcen geography:

The sample population selected to elicit data belongs to the speech community of Tlemcen. Thus, it is convenient to provide the reader with a general synopsis of that community by revealing in brief its geography, history and its major linguistic ingredients, as saville-Troike (1997:126) claims:

In understanding ethnography of communication in a particular locale, the first task is to define at least tentatively the speech community to be studied, attempt to gain some understanding of its social organization and other salient aspects of the culture, and formulate possible hypotheses concerning the diverse ways the socio-cultural phenomena might relate to patterns of communication.

Tlemcen is situated in the North West of Algeria, in the Moroccan frontier. It is established by local Berbers²⁴. ". The name is spelled Tlemsen, Tlemsan, or Tilimsen. It means "the dry spring". Tlemcen was named "Agadir" in the ancient times. The city occupies a huge surface under Lalla Setti plain, 800m of height. This plain has a distinctive geological constitution which contributes in saving water in the form of big underground basins which make the mountains of Tlemcen an important distributor of water. Its water abundance makes its suburbs productive and fertile lands, in addition to its moderate climate which makes it an attractive place.

2.11. Sociolinguistic variation in Tlemcen speech community:

Sociolinguists aim at studying how language functions in a community or society, and why individuals vary their speech according to social variables. Since Labov's framework on New York City (1966), sociolinguistic variation has been considered as a crucial innate characteristic of human language. In this vein, Holmes (2001:1)²⁵ states:

"Examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community, and the way people signal aspects of their social identity through their language".

As far as Tlemcen speech community is concerned, a luminous characteristic can be mentioned regarding its linguistic situation, it displays the co-existence of two colloquial forms of Arabic, the urban variety and rural speech. It is clearly

²⁴ <https://en.wikipedia.org/wiki/Tlemcen>, accessed on 4th, September at 20: 34.

²⁵ Quoted in (Dendane 2007 :217)

observable that there is a mixture between the two types in everyday interactions. Variation between and within diverse forms of Arabic was cited by Arabic grammarians before European interest in Arabic language studies (Dendane 2007). Two brilliant authors such as Al Khalil and Sibawayhi²⁶, investigated language heterogeneity taking into account both geographical and social parameters. In this respect, Owens (2001:420) writes:

“The Arabic language which Sibawayhi constructed (a grammar by definition is a formal construct) was a variable object, one parameter of whose variability was defined by the social categories which Sibawayhi drew on to orientate his thinking”.

According to Dendane (2007), the linguistic variation in Tlemcen does not only reveal the use of different Arabic forms that can be found in the same speech community, but it also shows the interference of these forms to the extent that that they are mixed in some cases or one type is adopted in some circumstances.

A significant explanation provided by Dendane (2007) through which he argues:

“What is appealing indeed and surprising at the same time, about the speech community of Tlemcen is the existence of a quasi-one-way speech accommodation to the context; that is, only the natives seem to be ready to switch away from their vernacular in a set of situations, by avoiding at least the TA features that they are most aware of. Non-TA, on the other hand, will almost never attempt to accommodate their speech to that of the town, except for some non-native women who, by imitating native speech, may wish to identify with Tlemcen womankind”.

As a matter of fact, two types of dialects can be distinguished, urban and rural:

- **Urban Dialect:** what is meant by urban dialects is the linguistic features that characterize people living in cities, the dialect spoken in the city.

²⁶ Sibawayhi is regarded as the founding father of Arabic grammar (Dendane 2007)

These features are considered on the level of phonology, morphology or semantics, Tlemcen Arabic dialect belongs to this group.

- **Rural Dialect:** it refers to the set of linguistic features that characterize people of the rural regions; it has its peculiar phonological, morphological and semantic characteristics that differ from urban speech.

It may be useful to mention that the Arabic variety of Tlemcen was brought by the Arab Muslims Fatihin, which means literary openers, into North Africa in the 7th and 8th centuries. It is said that in the 11th century, the rural forms of Arabic were brought by the nomadic Bedouin tribes named Banu Hilal. This group is featured with specific dialect characteristics, principally the voiced velar /g/ which is used instead of CA qaf in addition to lexical items.

The two distinct forms, rural and urban, were regarded as representing the speech of two groups which are known in Arabic as al'arab for nomads and the term alhadar for sedentary people²⁷.

The distinction between rural and urban speech lies mostly in the adoption of a number of lexical items which concern the rural variety and equivalent terms used in TA. Some examples of lexical variation are presented in the following table:

Table 2.3 : Examples of lexical variation between rural and urban varieties

TA	Non TA	Gloss
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²⁷ Bedouin is a term used in Arabic language which refers to the people who live or have descended from tribes, and lived nomadic lifestyle outside the cities, for Arabs they are called *al'arab*.

Sedentary refers to city dwellers in Arabic *alhadar*

kæmel	gaʃ	All
ʔaʒɪ	rwaḥ	Come in
χɒ	hæk	Hey!

2.12. Conclusion:

This chapter attempts to elucidate the sociolinguistic situation of Algeria in general and Tlemcen in particular. It exposes an account of the geographical and historical background of the community under study. It also reveals some politeness aspects and their manifestation in society. The next chapter provides the methodological plan of the research.

Chapter Three

Methodology and Data Collection

Methodology and Data Collection

3.1. INTRODUCTION:	113
3.2. SAMPLING:	114
3.2.1. PARTICIPANTS:.....	115
3.3. RESEARCH METHODOLOGY:	116
3.3.1. QUANTITATIVE APPROACH:.....	123
3.3.2.QUALITATIVE APPROACH:.....	126
3.4. RESEARCH INSTRUMENTS:	131
3.4.1. RESEARCH INSTRUMENTS IN PRAGMATICS:.....	134
3.4.1.1. <i>Questionnaire:</i>	137
3.4.1.2. <i>Discourse Completion Test (DCT):</i>	143
3.4.1.2.1. <i>DCT cognitive demands</i>	143
3.4.1.3. <i>Participant Observation</i>	153
3.5. CONCLUSION:	162

3.1. Introduction:

All research is built up upon some principal philosophical assumptions that construct a valid research with appropriate and suitable research methods for the development of information and knowledge in a study.

Chapter three is the focal point, the pivot or the heart of this dissertation, it discusses the research methodologies, the design of the study and the strategies in addition to the instruments used, and data collection methods adopted.

In the words of Cohen *et al.* (2007) some strategic inquiries are considered to shape the facts and specificities of any study, among which the current study is based on:

- 1- What are the research questions?
- 2- What is the style of the research? (For example, experimental research; case study; action research);
- 3- What types of data are required?
- 4- From whom will data be gathered (i.e., sample)?
- 5- How will data be collected (i.e., research instruments)?
- 6- How will the data be analysed?

(Quoted in Khaldi, 2014: 65)

A description to the design of the current study is identified in this part of dissertation.

3.2. Sampling:

Research investigations are usually carried out focusing on a sample of participants instead of the whole population. The phenomenon under examination may concern a large number of people. Accordingly, it is preferably to choose only definite portions from the whole population for the sake of being able to employ the instruments for data collection such as observing people and distributing questionnaires. These tools in fact, can be used with a huge sample but not with the entire population. In this vein, Profetto-McGrath et al (2010:208) point out:

Researchers work with samples rather with populations because it is more practical to do so. Researchers have neither the time nor the resources to study all members of a population. Furthermore, it is unnecessary to study everyone because it is usually possible to obtain reasonably good information from a sample.

The gathered data from the selected sample is usually used to make generalizations about the whole population. The researcher measures the phenomenon under study focusing on people, their characteristics and usage. After interpreting data into numbers and statistics or facts, the inquirer makes generalizations.

The whole population requires much effort and money, however, sampling reduces both the cost and time duration of the study and enable the researcher controlling and depicting the gathered data.

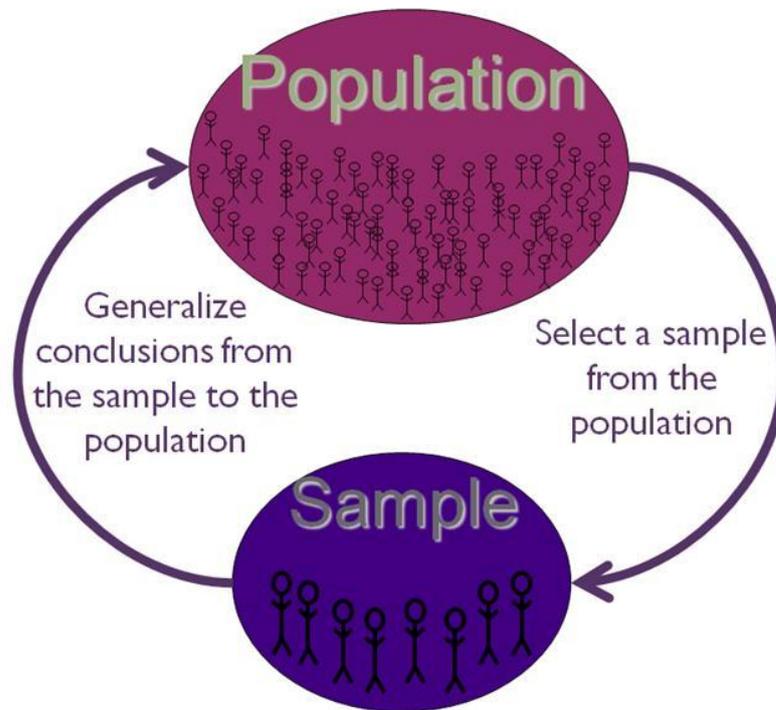


Figure 3.1: population sampling

3.2.1. Participants:

As regards the participants of this study, the subject population is native speakers of Algerian Arabic who live in the city of Tlemcen. The subjects are randomly selected, during the researcher's attendance in weddings and marriages, parties of giving birth, circumcisions, promotions, family gatherings, success, and funerals. In addition, the researcher focused on the verbal exchanges which occur between her and other members of the community using recordings. For the administration of the questionnaire, 121 participants composed of males and females were involved in the task; she selected them randomly to answer the questionnaire.

The table below attempts to specify the number of subjects in correspondence with the instruments used in this research:

Table 3.1 : Participants and research instruments of the current study

Research instruments	Number of participants	Factual information
Disourse Completion Test	121 participants	70 males and 51 females from Tlemcen aged between 18 and 64
Participant Observation	Between 2 and 5 subjects per 1 conversation.	All observations are noted and recorded.

The researcher had to struggle the challenging circumstances in recording authentic conversations, she attended gatherings and also took part in the interactions in order to elicit data relevant to the study under investigation.

3.3. Research Methodology:

Being a strategy of enquiry, the research method considers a shift from the essential assumptions to research design, and the collection of data (Myers, 2009). The most widespread classification of the research methods is its division into: qualitative and quantitative, though there are other distinctions in the types of research. The two modes differ in the nature of knowledge, they explain the ultimate aim of the research and how the world is understood. They also include the methods or the way the data are gathered and analyzed.

As far as quantitative research methods, they were developed formerly in the natural sciences to explore natural phenomena and facts. Qualitative research methods were used in the social sciences to study social and cultural phenomena. Both modes are used in education. There is no better approach than the other; the

researcher can use them alternatively depending on the field of study. In this vein, Brannen (1992a: 33) asserts:

“With multiple methods the researcher has to confront the tensions between different theoretical perspectives while at the same time considering the relationship between the data sets produced by the different methods”.

It is useful to say that qualitative research is naturalistic in nature; it is concerned with studying the daily life of different people and societies in their natural context. It helps researchers to carry out studies in educational settings.

Denzin and Lincoln (2000), in their handbook of Qualitative research suggest the following definition:

“Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that makes the world visible. These practices ... turn the world into a series of representations including fieldnotes, interviews, conversations, photographs, recordings and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them”. (2000: 3)

Research refers to **“a systematized effort to gain new knowledge”** (Redman and Mory 1923: 10), it is to investigate new facts in any domain of knowledge. Research is **“actually a voyage of discovery”** (Kothari, 1990:1) Kothari explains

that research is a shift from the known to the unknown or the undiscovered where this unknown is named “research”.

Research aims at making inquiries and entails a probe in its core and an inquisitiveness to acquire knowledge.

Furthermore, Khothari (2004:1) suggests the following definition:

“Research is an academic activity and as such the term should be used in a technical sense. According to Clifford Woody research comprises defining and redefining problems, formulating hypothesis or suggested solutions; collecting, organising and evaluating data; making deductions and reaching conclusions; and at last carefully testing the conclusions to determine whether they fit the formulating hypothesis”.

Research is used to carry out a particular study by means of scientific observation, authentic and systematic experiments and methods.

The objective of research is to find out responses to issues through the use of scientific procedures. Its major purpose is to identify the truth which is secreted and which has to be discovered. According to Khothari (2004), the research objectives can be grouped as follows:

“1. To gain familiarity with a phenomenon or to achieve new insights into it (studies with this object in view are termed as *exploratory* or *formulative* research studies);

2. To portray accurately the characteristics of a particular individual, situation or a group (studies with this object in view are known as *descriptive* research studies);

3. To determine the frequency with which something occurs or with which it is associated with something else (studies with this object in view are known as *diagnostic* research studies);

4. To test a hypothesis of a causal relationship between variables (such studies are known as *hypothesis-testing* research studies)". Quoted in Khothari (2004:2)

Several and many approaches are adopted in a research, as suggested by (Johnson, 1993), six common approaches are in use:

- **Correlational Approaches:** they refer to correlation which is the relation between factors and variables, it tests whether a relation exists between two factors and its degree.
- **Case Studies:** this type is concerned with the analysis of specific cases in a given situation. They aim at scrutinizing particular problems and issues.
- **Survey Research:** this approach focuses mostly on a teaching/learning environment, as (Johnson, 1993:9) claims that it “**may offer valuable information about classroom practice and teaching methods.**” He adds that it may also have the “**status of the profession and about the political, demographic, and programmatic contexts in which teachers teach and students learn languages**”.
- **Experimental Research:** The crucial objective beyond the adoption of this approach is to build up a “**cause-and-effect relationship between two different phenomena, to establish that a specific set of actions or conditions (the independent variable) causes changes in some outcome (the dependent variable)**” (Johnson, 1993: 13).

Samples are selected randomly and experiments are often achieved in labs, and conclusions are drawn about effects of some variables on others.

- **Discourse Analysis:** it is the study of sentences in a language; it analyzes the way language is used in texts and contexts.

- **Ethnographic research:** it deals with the exploration of a culture through an exhaustive study of the members of this culture; it includes the systematic description and analysis of data to extend cultural theories.

Furthermore, Johnson (1993: 8) asserts that the accomplishment of these approaches relies on six elements:

- The development of a flexible, working research design that involves productive refocusing;
- The use of multiple data- collection procedures.
- The collection of adequate amounts of information over time.
- The validity or credibility of information.
- Data analysis procedures; and the typically and range of examples. (Cited in Djebbari 2014:150).

Among the most fascinating approaches and methodologies is the case study on which the current investigation is relied on. It entails a full and specified account of a given context. It explores facts in a context analyzing a certain phenomenon. Case

studies may include an investigation into a group of people, a language, and a classroom and so on.

Both qualitative and quantitative paradigms can be commonly applied in a research as they afford authentic analysis. Those who conduct a research often choose to combine between the two modes in their study as stated by (Khaldi: 2014: 93) as “combining the qualitative and quantitative paradigms can produce a fuller portrait of the phenomenon under focus”

The methodology of the current investigation is a mixture of both quantitative and qualitative scrutiny, participant observation is linked to qualitative approach and the quantitative one is based on statistical findings.

The groundwork of a research is based on what is called by Crotty’s (1998) “Elements of Inquiry”. Crotty’s elements are summarized in the following questions:

- ❖ What epistemology theory of knowledge embedded in the
- ❖ Theoretical perspective informs the research (e.g. objectivism, subjectivism, etc.)?
- ❖ What theoretical perspective philosophical stance lies behind the methodology in questions (e.g., positivism and postpositivism, interpretivism, critical theory, etc.)?
- ❖ What methodology strategy or plan of action that links methods to outcomes governs our choices and use of methods (e.g., experimental research, survey research, ethnography, etc.)?

- ❖ What methods techniques and procedures do we propose to use (e.g., questionnaire, interview, focus group..etc)? (Taken from Creswell, 2003: 3-4).

These elements are illustrated in the following figure:

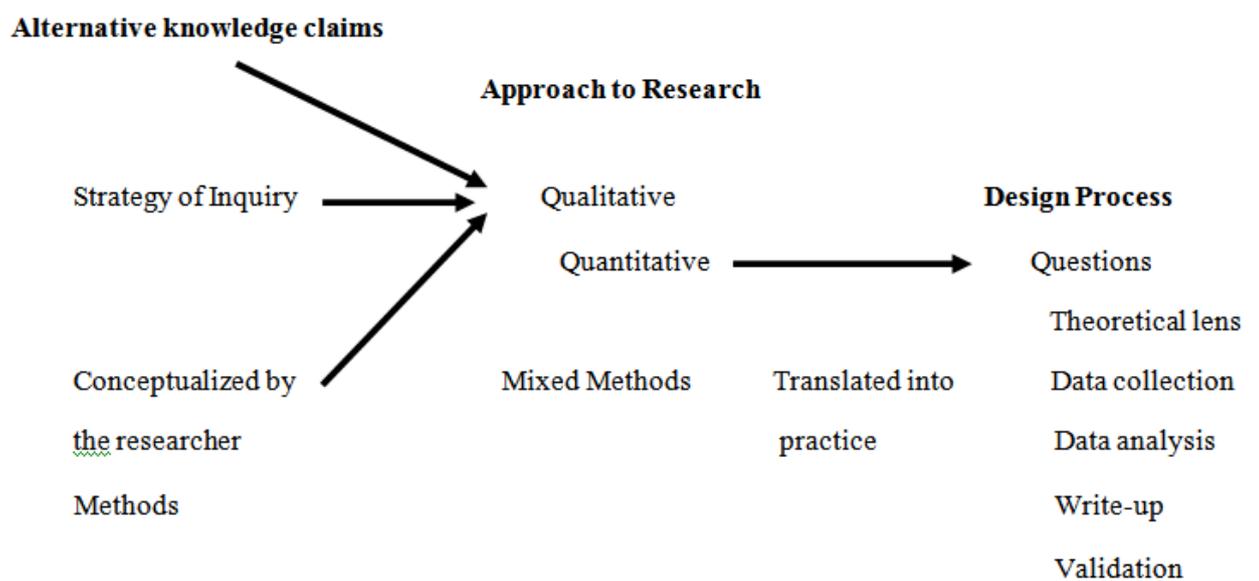


Figure 3.2: Knowledge Claims, Approaches to Research and the Design Process

In the interest of this, the present case study will describe the way these elements of inquiry suggested by Creswell (2003:5) which are “ knowledge c laims, strategies and methods” work to design convenient and appropriate approaches to the study. According to Creswell (2003:6), these paradigms can be classified into five analytical elements as it is illustrated in the following figure:

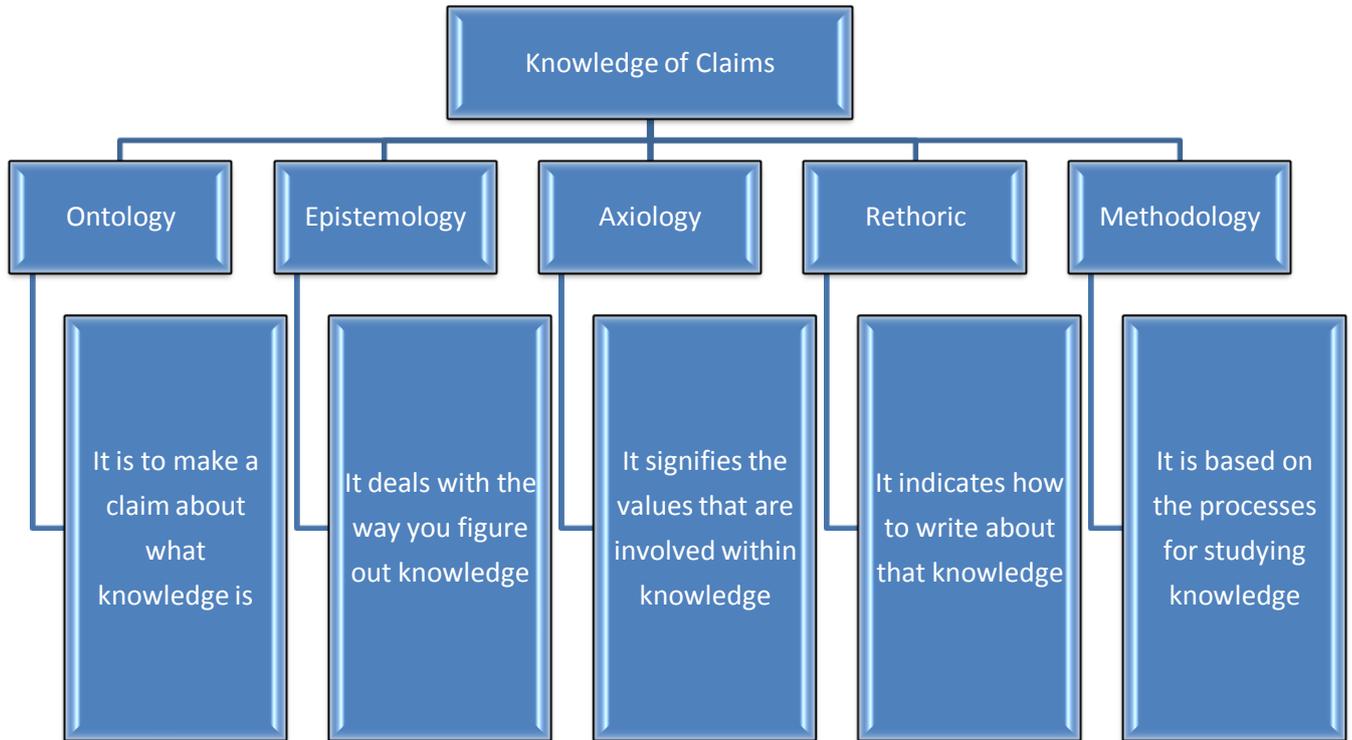


Figure 3.3 : Elements of Knowledge Claims

3.3.1. Quantitative Approach:

A quantitative approach relies basically on logic in a measurement obtained from numerical and statistical viewpoints. This mode is concerned with organizing and classifying the features of the case under investigation and constructing statistical forms. In the words of Creswell (2003:18) trying to describe the quantitative approach, he says:

“A quantitative approach is one in which the investigation primarily uses postpositivist claims for developing knowledge (i.e., cause and effect

thinking, reduction to specific variables and hypotheses and questions, use of measurement and observation, and the test of theories), employs strategies of inquiry such as experiments and surveys, and collects data on predetermined

instruments yield statistical data”.

Through mathematically-based tools, quantitative researches are examined. Dornyei (2001c: 192) in this respect, describes it as:

“/[Quantitative research] employs categories, viewpoints and models as precisely defined by the researcher in advance as possible and numerical or directly quantifiable data are collected to determine the relationship between these

categories, to test research hypotheses and to enhance the aggregation of knowledge”.

Quantitative analysis, as its label entails, focuses on numerical data which reveal the results statistically. Mackey (2005) makes a distinction between associational and experimental quantitative approaches; she (2005: 137) explicates this distinction as follows:

“the goal of associational research is to determine whether a relationship exists between variables and, if so, the strength of that relationship. This is often tested statistically through correlations, which allow a researcher to determine how closely two variables are related in a given population....Many types of experimental research involve a comparison of pretreatment and post-treatment performance”.

To clarify more, a quantitative research seeks to inspect pre-determined hypotheses and create generalizable results (Marshall, 1996), as the findings can either confirm or disprove those hypotheses projected by the inquirer. Quantitative scrutiny answers the questions: “How many/ how much..... people”.

For example, quantitative data collection may reveal that the majority of participants show a tendency towards positive politeness strategies more than negative or indirect strategies in Tlemcen speech community.

Trochim and Land (1982:1)²⁸ view a quantitative research as the:

“glue that holds the research project together. A design is used to structure the research, to show how all of the major parts of the research project—the samples or groups, measures, treatments or programs, and methods of assignment—work together to try to address the central research questions”.

²⁸ Quoted in Harwell (2011 :149)

Indeed, the conceptualization of quantitative research design is intricate since it is referred to as the arrangement of the variables which are related to data collection, the dependent and the independent ones in an experimental plan.

3.3.2. Qualitative Approach:

In line with Myers (2009), qualitative research is set to facilitate researchers understand people, in addition to their social and cultural settings where they live and communicate. It helps clarifying the complexities and differences of the context under study exploring them.

Qualitative research is described by Domegan and Fleming (2007) as follows:

“Qualitative research aims to explore and to discover issues about the problem on hand, because very little is known about the problem. There is usually uncertainty about dimensions and characteristics of problem. It uses ‘soft’ data and gets ‘rich’ data”. (Domegan and Fleming 2007: 24).

In this mode of research, different strategies, knowledge claims and data gathering and analysis methods are used (Creswell, 2003). Qualitative data involve observation and participant observation, questionnaires and interviews and texts and documents in addition to the reactions and impressions of the investigator. Many other data sources can be cited, like data derived from interviews, written texts, or observation of people behaviours. Within this research, participant observation and questionnaire are adopted under the umbrella of a qualitative study.

Another explanation is provided by Creswell (2003: 18) regarding a qualitative approach as:

....one in which the inquirer often makes knowledge claims based primarily on constructivist perspectives (i.e., the multiple meanings of individual experiences, meanings socially and historically constructed with an intent of

developing a theory or pattern) or advocacy/participatory perspectives (i.e., political, issue-oriented, collaborative, or change oriented) or both. It also uses strategies of inquiry such as narratives, phenomenologies, ethnographies, grounded theory studies, or case studies”

This explanation reveals that qualitative approach is concerned with the investigation of human acts and the social context within which humans live. Djebbari (2014) talks about the origin of this approach stating that:

“Qualitative methods are originally traced back to the methodologies applied by anthropologists and sociologists in investigating human behaviour within the context in which that behaviour would take place”. Djebbari (2014: 187).

The inquirer, throughout a qualitative examination, has to be objective and impersonal in order not to impress the participants, this to say influencing their natural behaviour. Cohen et al (2005: 461) clarifies:

“Qualitative data analysis involves organizing, accounting for and explaining the data; in short, making sense of data in terms of the participants” definitions of the situation, noting patterns, themes, categories and regularities”.

According to Creswell (2003), quantitative approach can involve: knowledge claims, inquiry strategies and methods. He thus, makes a distinction between two kinds of qualitative approaches:

- ❖ **Qualitative approach:** it contains the knowledge claims which are constructive, and the ethnographic plan.
- ❖ **Qualitative approach:** it includes the claims which are participatory in nature, narrative plan or design in addition to and open-ended interviews.

These features are illustrated in the following table:

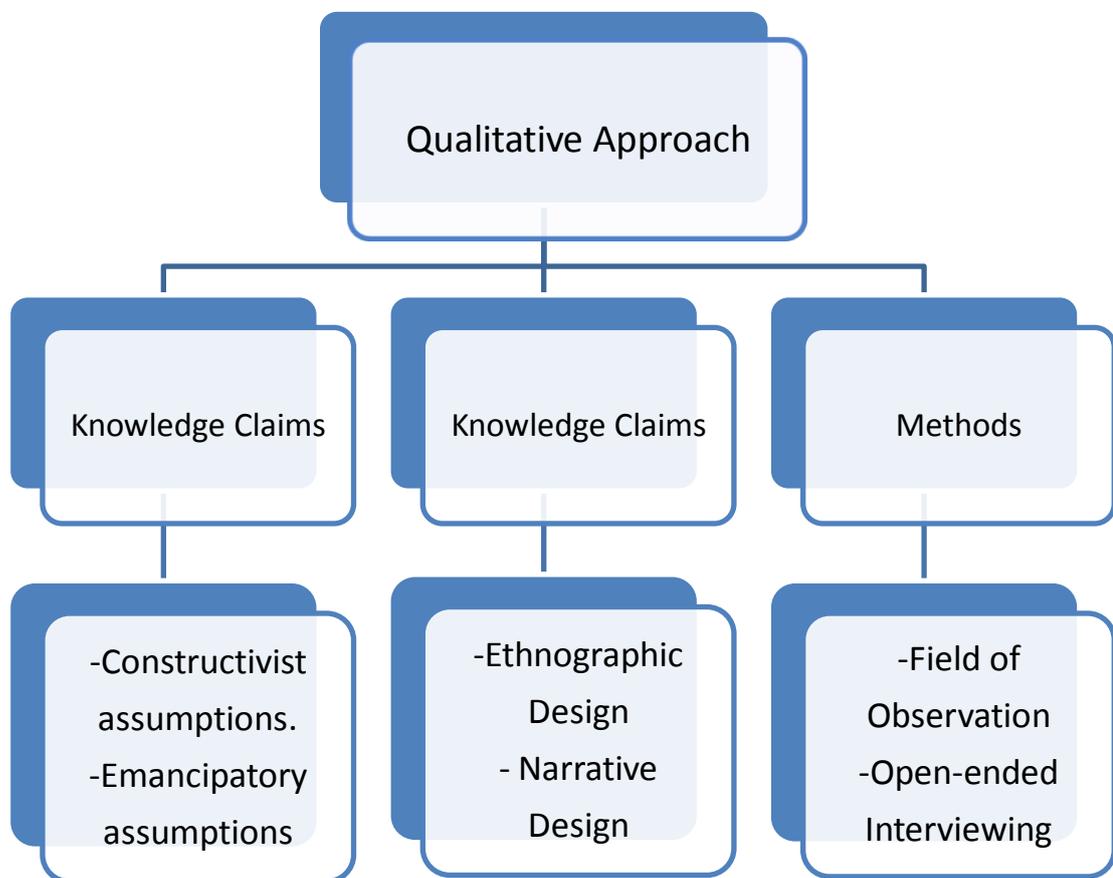


Figure 3.4: Features of qualitative approach

In fact, data gathered using qualitative sources are often adopted in case studies. The qualitative instruments provide the current investigation with fruitful and interesting items, they can be summarized as mentioned in (Bencharef 2016) in six points as follows:

- Rich and detailed information about affected populations.
- Perspectives of specific social and cultural contexts (i.e., the human voice of disaster).
- Inclusion of a diverse and representative cross section of affected persons.
- In depth analysis of the impact of an emergency.
- A data collection process which requires limited numbers of respondents.
- A data collection process which can be carried out with limited resources. (Adapted from the PARK companion, JIPS/ACAPS 2012).²⁹

²⁹ Quoted in Bencharef (2016 :151-152)

Table 3.2 : Quantitative and Qualitative Approaches

Criteria	Qualitative Research	Quantitative Research
Purpose	To understand & interpret social interactions.	To test hypotheses, look at cause & effect, & make predictions.
Group Studied	Smaller & not randomly selected.	Larger & randomly selected.
Variables	Study of the whole, not variables.	Specific variables studied
Type of Data Collected	Words, images, or objects.	Numbers and statistics.
Form of Data Collected	Qualitative data such as open- ended responses, interviews, participant observations, field notes, & reflections.	Quantitative data based on precise measurements using structured & validated data-collection instruments.
Type of Data Analysis	Identify patterns, features, themes.	Identify statistical relationships.
Objectivity and Subjectivity	Subjectivity is expected.	Objectivity is critical.
Role of Researcher	Researcher & their biases may be known to participants in the study, & participant characteristics may be known to the researcher.	Researcher & their biases are not known to participants in the study, & participant characteristics are deliberately hidden from the researcher (double blind studies).
Results	Particular or specialized findings that is less generalizable.	Generalizable findings that can be applied to other populations.
Scientific Method	Exploratory or bottom-up: the researcher generates a new hypothesis and theory from the data collected.	Confirmatory or top-down: the researcher tests the hypothesis and theory with the data.
View of Human Behavior	Dynamic, situational, social, & personal.	Regular & predictable.
Most Common Research Objectives	Explore, discover, & construct.	Describe, explain, & predict.
Focus	Wide-angle lens; examines the breadth & depth of phenomena.	Narrow-angle lens; tests a specific hypotheses.
Nature of Observation	Study behavior in a natural environment.	Study behavior under controlled conditions; isolate causal effects.
Nature of Reality	Multiple realities; subjective.	Single reality; objective.
Final Report	Narrative report with contextual description & direct quotations from research participants.	Statistical report with correlations, comparisons of means, & statistical significance of findings.

(Quoted in Johnson and Christensen (2008) and Lichtman (2006))

As a matter of fact, the use of the mixed methods approach in the current study reinforces and enriches the authenticity and accuracy of the results. It helps the researcher analyzing and interpreting the findings. In this line of thought, the approaches mentioned are envisaged in a table by Creswell (2003: 19) as follows:

Table 3.3 : Major Research approaches in education

Table 1.4 Qualitative, Quantitative, and Mixed Methods Approaches			
<i>Tend to or Typically</i>	<i>Qualitative Approaches</i>	<i>Quantitative Approaches</i>	<i>Mixed Methods Approaches</i>
Use these philosophical assumptions Employ these strategies of inquiry	Constructivist/Advocacy/ Participatory knowledge claims Phenomenology, grounded theory, ethnography, case study, and narrative	Postpositivist knowledge claims Surveys and experiments	Pragmatic knowledge claims Sequential, concurrent, and transformative
Employ these methods	Open-ended questions, emerging approaches, text or image data	Closed-ended questions, predetermined approaches, numeric data	Both open- and closed-ended questions, both emerging and predetermined approaches, and both quantitative and qualitative data and analysis
Use these practices of research, as the researcher	Positions himself or herself Collects participant meanings Focuses on a single concept or phenomenon Brings personal values into the study Studies the context or setting of participants Validates the accuracy of findings Makes interpretations of the data Creates an agenda for change or reform Collaborates with the participants	Tests or verifies theories or explanations Identifies variables to study Relates variables in questions or hypotheses Uses standards of validity and reliability Observes and measures information numerically Uses unbiased approaches Employs statistical procedures	Collects both quantitative and qualitative data Develops a rationale for mixing Integrates the data at different stages of inquiry Presents visual pictures of the procedures in the study Employs the practices of both qualitative and quantitative research

3.4. Research instruments:

Instrumentation in collecting data is typically regarded as the spin of a research, as reported by Dornyei (2001) saying that: **“The backbone of any survey is the instrument used for collecting data”** (cited in Djebbari, 2014: 152).

Research instruments can refer to research tools or research methods, they are described as follows:

“Research methods are the various procedures, schemes and algorithms used in research. All the methods used by a researcher during a research study are termed as research methods. They are essentially planned, scientific and value neutral.

They include studies, numerical schemes, statistical approaches, etc...”

(Rajasekar, Philominathan and Chinnathambi, 2003: 5)30

The research instruments are selected according to the leading questions and sub-questions of the study, as has been asserted by Mackey and Gass (2005: 45): **“research questions, to a certain extent, dictate a particular method”**.

In this regard, it is useful to mention that there is a distinction and dissimilarity between research methodology and research methods. The former refers to the styles and types of a research such as a case study, an experimental research and so on; the latter includes the strategies and methods adopted by the inquirer to collect data. However, both methods and methodology are correlated since research strategies rely on the approaches selected by the researcher.

In this investigation, the researcher retains a mixed methods approach which leads to the need of multiple data collection sources. As far as these approaches are concerned, she selects the instruments which are related to the research questions raised and the research objectives. They are planned to explore what strategies are used in Tlemcen speech community to express politeness.

³⁰ Quoted in (Bencharef 2016 :156)

It is assumed that research tools may vary and differ from one study to another. Thus, it is generally approved that research methods can be incorporated in the following common types:

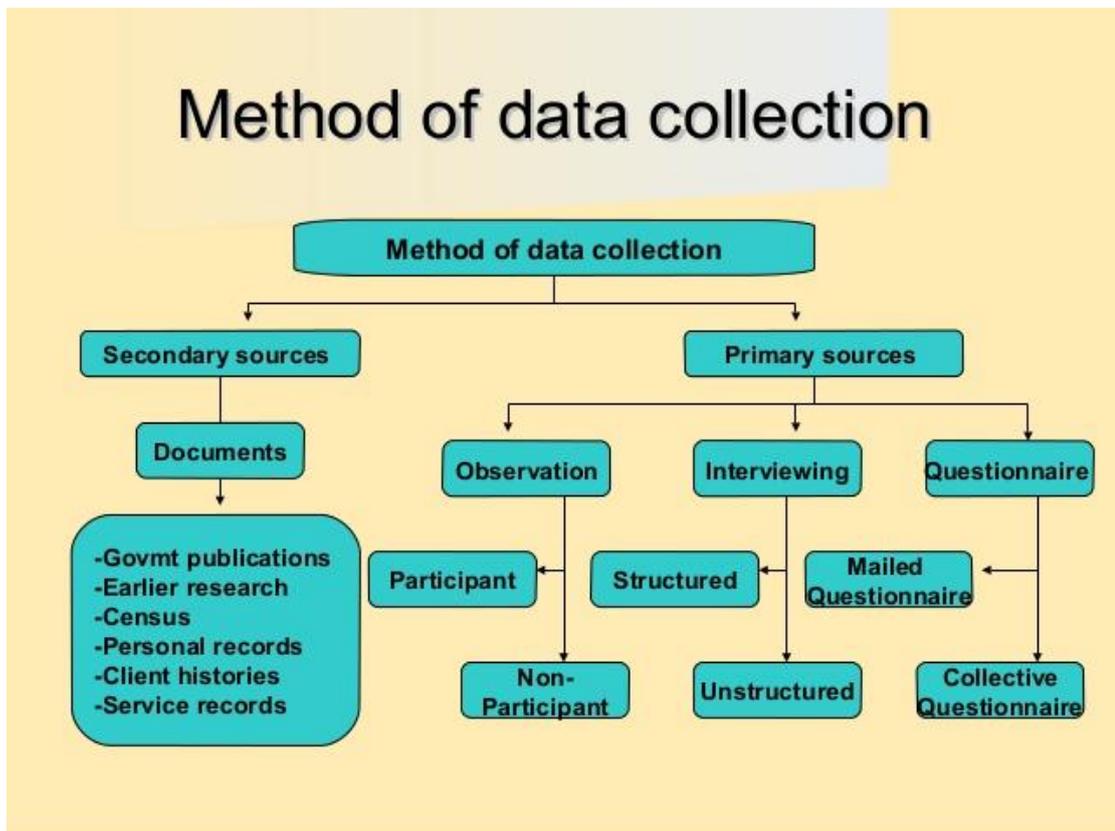


Figure 3.5: Data collection methods

As far as research methodology in pragmatics is concerned, several forms of data collection methods have been developed to explore people's interlanguage pragmatic competence such as recordings of natural discourses, Written Discourse Completion Tests (WDCT), and Multiple-Choice Questionnaires (MCQ).

In the light of this study, the researcher opted for the employment of two methods which are illustrated in the following figure:

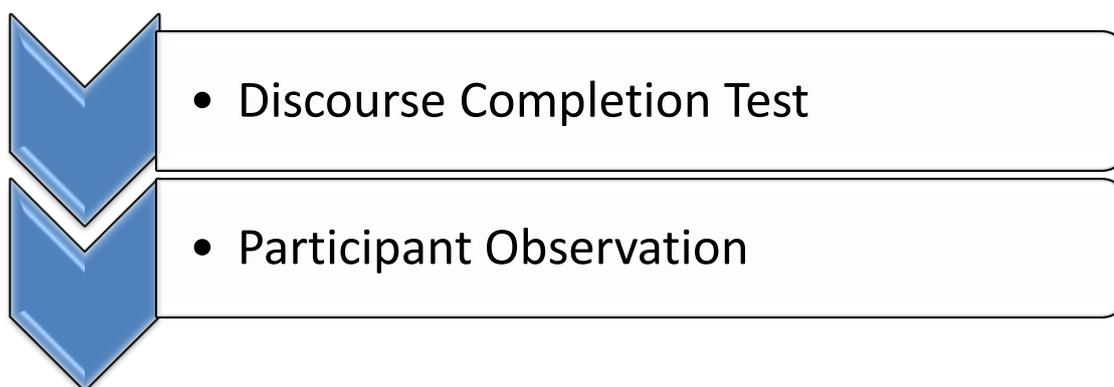


Figure 3.6: The Research Instruments Used in this Case Study

Being a pragmatic investigation, this current study relies on two primary research instruments, a questionnaire namely Discourse Completion Task (DCT) and a participant observation based on recordings. These tools are employed to identify politeness phenomenon as realized in speech acts by speakers of Tlemcen speech community.

As regards the use of DCT in this research, it is useful to mention that, since certain kinds of speech acts are extremely not easy to observe, hence, the information has to be sought for in written sources or directly obtained from informants. The researcher opted for a DCT questionnaire to elicit data about two speech acts: requests and apologies.

3.4.1. Research instruments in Pragmatics:

Being, a very intricate phenomenon, pragmatic language use displays many contextual factors which affect its actual production. Therefore, it is of paramount

significance to cautiously select the appropriate methods that elicit individuals' performance or awareness of a specific pragmatic aspect.

In fact, how to gather appropriate data is an important issue in pragmatic research because the adoption of particular instruments may influence the results and outcome of a study (Alcón & Martínez-Flor, 2008; Nurani, 2009). This led to the existence of continuous developments in the field of pragmatic research methodology like (Cohen, 2004; Félix-Brasdefer, 2010; Kasper, 2000; Kasper & Dahl, Bardovi-Harlig, 1999; 1991; Kasper & Roever, 2005).

The importance of data elicitation tools in the investigation of cross-cultural pragmatics has been taken into account by many researchers and scholars. Kasper and Dahl (1991) have suggested the data collection instruments of many studies in pragmatics insisting on the necessity of expanding the validity of data gathering tools. They assert that the method of data collection is regarded as “a more powerful determinant of the final product” (Kasper and Dahl 1991:216) meaning they are more important than the methods used for data analysis.

Furthermore, Kasper and Roever (2005) have scrutinized the principal methodological models that have been designed to examine pragmatic issues. The authors distinguish three groups of data collection methods which are used in pragmatic research as follows:

- ❖ The examination of spoken interaction
- ❖ Questionnaires
- ❖ Self-report data

For spoken interaction, the tools used are the recording of “authentic discourse” through which the inquirer observes the way the participants realize, produce and understand pragmatic facts and the way they interact in different settings.

Nevertheless, since the investigator has no control over the behaviour of the interactants or over how different factors influence their behaviour in conversation; other tools have been projected within this group like “elicited conversation” and “role-plays”. Thus, the researcher can control and determine the setting of the interaction and the variables included in it.

The second group involves the different questionnaires that are employed in pragmatics. In this regard, “discourse completion tests (DCTs)” are used to elicit data related to the realization of speech act strategies, “multiple choice questionnaires” are used to evaluate the identification and the interpretation of the expressions and utterances, and “scaled-response formats” which serve to evaluate the participants’ perceptions of pragmatic faults or appropriateness of speech act performance strategies.

Moving to the last group, that of self-report data, “diaries”, “interviews” and “think aloud protocols” have been suggested to elicit data about pragmatic performance.

As far as politeness strategies are concerned, the most widely used methods of data collection are role-plays and DCT. These two tools can control the situation, the variables, politeness variables, gender and age of participants.

In this research work, the researcher employs a discourse completion test which is a questionnaire which contains a set of described situations in brief to elicit data about

speech act occurrences and strategies used in the community of Tlemcen. The second instrument is the observation of participants in naturally authentic conversations.

Let us have an overview about the questionnaire mainly the discourse completion test (DCT) and participant observation as mentioned in the literature.

3.4.1.1. Questionnaire:

Among the most common and widely used methods in data gathering, questionnaires, they receive significant attention mostly in social sciences.

Questionnaires are described as “printed form for data collection, which include questions or statements to which the subject is expected to respond, often anonymously” (Seliger & Shomhamy, 1989: 172)³¹.

According to Brown (2001: 6) a questionnaire is “any instrument that presents respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers.”; they are also considered as being famous and most spread method in research as it was claimed by Dornyei (2003: 3) “Questionnaires are certainly the most often employed data collection devices in statistical work, with the most well-known questionnaire type the census- being the flagship of every national statistical office”.

³¹ Quoted in Bencharef (2016 :160)

Various definitions and terms have been proposed to refer to questionnaires. A standard questionnaire is designed in a printed form; it is structured in terms of basic components which are as follows:

- ❖ **Title:** the title of the questionnaire is often selected to be captivating in order to attract the respondents' attention; it affords a clear and lucid view about the investigation's domain so that their responses will be directed to the suitable topic.

- ❖ **General introduction:** it is a description of the purpose of the research; it includes some instructions and information about the study.

- ❖ **Guided instructions:** they explain briefly to the respondents the way they respond to the questionnaire.

- ❖ **Questionnaire items:** they contain the questions suggested to the respondents; they are the main part of a questionnaire.

- ❖ **Optional information:** this includes the contact information about the respondents' profile like the name, affiliation and the mail address. They may be optional in some cases for example when the questionnaires are personally administered, and compulsory for instance when they are emailed.

- ❖ **Expressing gratitude:** when finishing up the questionnaire, it is indispensable as a researcher to express thanks and appreciations to those

who participate in the completion of the questionnaire and reinforce the study, for example “thank you for your collaboration”.



Figure 3.7: The questionnaire design

In fact, Dornyei (2003) argues that questionnaires are regarded as unsatisfactory despite their importance in data collection, in this line of thought, Dornyei (2003: 9) puts a set of advantages and disadvantages that a researcher should consider in a questionnaire application as illustrated in the table³²:

³² Taken from (Djebbari 2014 :155)

Table 3.4 : Advantages and disadvantages of questionnaires

A Advantages	Disadvantages
Collect a huge amount of information in less time. Not time consuming.	It is very easy to produce unreliable and invalid data by means of ill-constructed questionnaires.
Data collection can be fast and relatively straightforward.	Simplicity and superficiality of answers by participants
Cost-effectiveness.	Unreliable and unmotivated Respondents
They can be successfully used with a variety of people in a variety of situations targeting a variety of topics.	Respondent literacy problems (especially in social research)

As far as the questions of the questionnaires are concerned, three main types of questions are distinguished: Open-ended, close-ended and mixed questions.

- ❖ **Open-ended questions:** an open-ended question is designed to allow the respondents to tell about his knowledge and feelings, they can not be replied with “yes” or “no”, they provide qualitative data, and they help the researcher to gain views and insights about certain topics where the respondents feel free to express themselves. In this regard, Khaldi (2014: 99) claims that:

“open ended items allow the respondents to express their ideas in their own manner and way, thus, result in more detailed, insightful, and even, unexpected data”. , she also clarifies (ibid: 98) that an open-ended question “enables the respondents to write a free response in their own terms, to explain and qualify their responses. The researcher simply puts the open ended items and leaves a space (or draws lines) for a free response”.

- ❖ **Closed- ended questions:** closed-ended questions are presented in different forms; they fall under quantitative data affording statistical data. They are in the form of multiple selection questions and the respondents are required to select an answer.

According to Wilson and McLean (1994:21): “closed questions prescribe the ranges of responses from which the respondent may choose. In general closed question are quick to complete and straight forward to code and do not discriminate unduly on the basis of how articulate the respondents are”.

- ❖ **Mixed Questions:** it entails the choice of possible propositions justifying the answers chosen as stated by (Djebbari, 2014: 157) it is to “ask the informant to choose one of the proposed possibilities, then justify his answer”.

As reported by (Djebbari, 2015: 159), sooner than the administration of the designed questionnaire, it is useful to pilot the questionnaire to the people of the sample in order to get the feedback of the validity of this instrument. In this line of thought, Dornyei (2003: 63) considers that **“an integral part of questionnaire construction is „field testing“ that is, piloting the questionnaire at various stages of its development on a sample of people who are similar to the target sample the instrument has been designed for”**.

The aim behind piloting a questionnaire is to testify and confirm whether this research instrument fits to the main objective of the research before its administration. In this vein, Cohen et al (2005: 260) ensure saying that **“the wording of questionnaire is of paramount importance and that pretesting is crucial to its success. A pilot has several functions, principally to increase the reliability, validity and practicability of the questionnaire.**

As far as the questionnaire used in this study is concerned, a preliminary pilot application was carried out to foster the final version of the “discourse completion task”. The pilot DCT was delivered to some friends and neighbours. Thus, findings and proposals from the pilot study were examined and taken into account to structure the final DCT.

Indeed, piloting a questionnaire is considered as crucial in data collection.

It is praiseworthy to mention that in the current study and since it is about speech acts realization, the type of questionnaires used is a discourse completion test which will be discussed in the following section.

3.4.1.2. Discourse Completion Test (DCT):

Within speech act research, the validation of data collection methods has gained considerable attention and significant interest.

The most common used instrument for collecting speech act data in contrastive pragmatics and interlanguage pragmatics is the DCT, the discourse completion test or task. Though it is very popular, its validity has been debated and questioned. Many researchers have described the discrepancy and divergence between DCT and spoken data like Beebe and Cummings, 1985, 1996; Golato, 2003; Rintell & Mitchell, 1989; Sasaki, 1998; Turnbull, 2001).

Other studies on methods' validation made a comparison between data revealed in responses to DCTs and in data of multiple choice questionnaires; they found major differences between the two (Rose, 1994; Rose & Ono, 1995).

Though the validation of the instruments employed in speech act studies has been recognized as significant, there is still an ambiguity in the findings of research. For instance, Rintell and Mitchell (1989) noticed little difference in data collected from oral version and written version of discourse completion test, however, Yuan (2001) revealed that the oral DCT produces an important number of natural speech aspects than the written DCT.

A discourse completion test is a written questionnaire which entails a written description of a situation designed to elicit a particular speech act. Each situation should specify the setting, the social distance between the respondents, and the social rank or social status, and each situation is followed by a short dialogue with a blank where the participants respond to a prompt and provide a written answer. The respondents are required to write down what they would say in the proposed situation. This type is labeled “open-ended elicitation”.

Another type of discourse completion test presents a follow-up reply or reaction after the blank, an example of this type is³³:

You are the owner of a bookstore. One of your best workers asks to speak to you in private.

Worker: As you know, I've been here just a little over a year now, and I know you've been pleased with my work. I really enjoy working here, but to be quite honest, I really need an increase in pay.

You: _____

Worker: Then I guess I'll have to look for another job.

(This example is extracted from (Chang.Y.F, 2006:4)

The DCT was at first employed by Blum-Kulka (1982), it has been regarded as an extensively and widely adopted elicitation instrument in cross-cultural speech act researches. In this fashion, Beebe & Cummings (1985), in their data collection methods framework, agreed on the fact that the DCT is an extremely helpful means of:

- (a) gathering a large amount of data quickly;
- (b) creating an initial classification of semantic formulas and strategies that will occur in natural speech;

³³ Quoted in Chang.Y.F, 2006:4)

- (c) studying the stereotypical, perceived requirements for socially appropriate (though not always polite) responses;
- (d) gaining insight into social and psychological factors that are likely to affect speech and performance; and
- (e) ascertaining the canonical shape of refusals, apologies, partings, etc., in the minds of the speaker of that language.

(Beebe & Cummings, 1985:13)³⁴.

Furthermore, it is possible for the researcher to manipulate different variables such as gender, age and social distance since this elicitation method helps to control the situation.

However, according to some researchers (Cohen, 1996; Hartford & Bardovi-Harlig, 1992), through this written form, some aspects cannot be obtained and noticed such as nonverbal and prosodic features which are observed in oral interaction.

On their part, Wolfson, Marmor, and Jones (1989) claimed that short written answers may not be analogous to authentic spoken or oral interaction. In this vein, Beebe and Cummings (1985, 1996) explain that DCT responses in fact, do not adequately provide:

- a) the actual wording used in real interaction;**
- (b) the range of formulas and strategies used (some, like avoidance, tend to be left out);**
- (c) the length of response or the number of turns it takes to fulfill the function;**
- (d) the depth of emotion that in turn qualitatively affects the tone, content and form of linguistic performance;**

³⁴ Quoted in Chang.Y.F. 2006:4)

- (e) the number of repetitions and elaborations that occur;
or
- (f) the actual rate of occurrence of a speech act—e.g.,
whether or not someone would naturalistically refuse at all
in a given situation

(Beebe and Cummings, 1985:14)³⁵

According to Beebe and Cummings (1996:80), DCTs are a “**highly effective means of instrumentation**”. They pointed out that this instrument allows the researcher to:

(a) gather large amounts of data quickly; (b) create an initial classification of semantic formulas and strategies that will likely occur in natural speech;

(c) study the stereotypical, perceived requirements for socially appropriate responses; (d) gain insight into social and psychological factors that are likely to affect speech act performance; (e) ascertain the canonical shape of speech acts in the minds of speakers of the language; and (f) vary the situational control variables that may affect speech behavior.

(Beebe and Cummings, 1996:80)³⁶

Within a DCT questionnaire, the inquirer tries to consider some crucial contextual factors of participants which are familiarity and social status. Familiarity refers to the social distance between the interlocutors, and social status means power. These factors are taken into account because they have been regarded according to (Brown

³⁵ Cited in Chang. Y.F. 2006:5)

³⁶ Cited in Cheng. S.W, 2005 :25)

& Levinson, 1987) as the salient factors that influence speech behaviour in cross-cultural pragmatic studies.

In this regard, Hudson, Deitmer and Brown (1995: 4-5) provided an elucidation of these contextual factors as it is illustrated in the following table³⁷:

Table 3.5 : Adaptation of contextual variables 'definitions

	Definition	+	--	=
Social status (i.e., Relative Power)	Refers to the power of the speaker with respect to the hearer. The degree to which the speaker can impose his or her will on the hearer due to a higher rank within an organization, professional status, or	Speaker has higher rank, title, or social position, or is in control of the assets in the situation (e.g., supervisor, manager, president, customer)	Speaker has lower/lesser rank, title, or social position, or is not in control of the assets in the situation. (e.g., worker of lesser status, member of organization with lesser status, or salesperson serving customer)	Speaker and hearer have similar rank, title, or social position.

³⁷ Cited in Cheng. S.W, 2005 :34)

	the hearer's need to have a particular duty or job performed.			
Familiarity	Refers to how familiar the two interlocutors are with each other.	Speaker and hearer know each other very well. (e.g., close friends)	Speaker and hearer know and/or identify with each other. There is an affiliation between the speaker and the hearer; they share solidarity in the sense that they could be described as working toward a common goal or interest. (e.g., classmates, coworkers/members)	Speaker and hearer do not know and/or identify with each other. They are strangers interacting due to social/life circumstances.

(Hudson, Detmer and Brown, 1995: 4-5)

DCTs can be shaped as open-ended or designed by a cue that precedes the incomplete sequence and/or a rejoinder which represents the answers of the interlocutors (Cohen 1996). This rejoinder can provide a positive reply to the speech

act realized by speakers, or a negative response to the act, it may be “preferred” or “dispreferred” (Johnston et al. 1998). The content of DCTs differ in terms of the amount or the sum of contextual information found in the cue. According to Billmyer and Varghese 2000, the content may be poor or enhanced.

Different DCTs have been proposed in pragmatics, some examples of DCTs versions are presented in the following table³⁸:

Table 3.6 : Examples of DCT items

<p>Example 1: unstructured, content poor (complaint) It is not the first time that rock music is heard from your neighbor’s apartment quite late at night. You pick up the phone and say:..... (Olshtain and Weinbach, 1993: 121)</p> <p>Example 2: unstructured, content enhanced (request) It is 10.30 pm. on a Wednesday night and you have a paper due the next day. You are trying to finish the paper and you can’t concentrate because you hear loud music coming from another student’s room down the hall. You decide to ask her to turn the music down. The music has been on at this volume for half an hour. You have occasionally seen the student, Lucy, Row, in the same dorm during the past six months. She is a student like you, but you have never spoken to her. You have heard other people in the dorm complain about the volume of her music on several occasions although you never have because you study in the library. However, today the library closed early. You are only halfway through and you know that the professor for this class is very strict and does not give extensions. What would you say? (Billmyer and Varghese, 2000: 523)</p> <p>Example 3: structured, positive rejoinder, content poor (request) A professor wants a student to present a paper in class a week earlier than scheduled. What would the professor say?..... Student: sure. I should be finished with it by then. (Rose, 1992: 61)</p> <p>Example 4: structured, negative rejoinder, content poor (request) Next weekend you’re giving a party, and one of your friends is a great cook. You would like him to do the food for the party. You:..... Your friend: I’m sorry, but I’m going away next weekend. (Johnston et al., 1998: 175)</p> <p>Example 5: structured, prompt, content poor (apology) You promised to return a textbook to your classmate within a day or two, after photocopying a</p>

³⁸ Taken from(Labben 2016:71)

chapter. You kept it for almost two weeks.

Classmate: I'm really upset about the book because I needed it to prepare for last week's class.

You.....

(Cohen, 1996: 390)

Example 6: structured, prompt, multiple rejoinder, content poor (apology)

You arranged to meet a friend in order to study together for an exam. You arrive half an hour late for the meeting.

Friend (annoyed): I've been waiting at least half an hour for you!

You.....

Friend: well, I was standing here waiting. I could have been doing something else.

You.....

Friend: still, it's pretty annoying. Try to come on time next time.

(Cohen 1996: 390)

In fact, written discourse completion tests have been extensively employed in Cross-cultural studies. Their popularity is due to the fact that they allow the researcher to gather and codify outsized amounts of data in comparatively short periods of time (Johnston et al. 1998). DCTs also enable the inquirer to manipulate the variables in speech act contexts.

On the other hand, these tests have been criticized because they lack authenticity and because they are highly controlled according to Johnston et al. 1998 , they display low construct validity in relation to their representation of oral features of conversations. Another kind of validity which is questionable in the literature and might require to be examined in DCTs is what is referred to as "cognitive validity" when the tests are being read. On his part, Bax (2013: 3) advocates that:

(W)hen we prepare reading tests, it is important to ensure that our tests are valid, and part of a test's validity involves ensuring that the mental processes which test-takers use as they respond are similar to and representative of the mental processes they would use in

the target situation in real life – what is known as cognitive validity (Glaser 1991; Field 2012).

This type of validity should be explored, then it is perhaps useful to investigate the cognitive demands that a discourse completion task imposes on respondents and precise the mode of knowledge regained when responding.

3.4.1.2.1. DCT cognitive demands:

In the words of Golato 2003, the DCTs produce what is called metapragmatic data as they ask the respondents to state what they believe they say in the imaginary situations. Thus, according to him, this task tests the participants' pragmatic knowledge as being permanent and not an online event reclaimed in context. As a matter of fact, metapragmatic knowledge or data might be sensitive to the environment of the test and the subjectivity of the participants (Kasper and Dahl 1991).

Consequently, from a psycholinguistic point of view, it is appropriate to know whether this kind of knowledge corresponds to consciousness which means whether those who respond to the questionnaire can report what they would say in the same real life contexts. In this fashion, Golato (2003:110) claims that:

“a DCT is not an *on-line* task in which a person uses language spontaneously and without consciously focusing on linguistic output, but is instead an *off-line* task in which a person has time for introspection” .

In this line of thought, Cohen and Olshtain (1994: 13) assert that discourse completion: “is a projective measure of speaking and so the cognitive processes involved in producing utterances in response to this elicitation device may not truly reflect those used when having to speak relatively naturally”.

In fact, The cognitive demands that a discourse completion task inflicts on language speakers is mainly related to the ability to comprehend and note down a pragmalinguistically and sociopragmatically suitable speech act in an artificial context.

The abilities which might be needed to respond to a discourse task and the abilities that are employed to realize a speech act in a real life situation are distinguished and summarized in the following table³⁹:

Table 3.7 : Abilities needed to perform a speech act⁴⁰

Abilities required to respond to a DCT	Abilities used to perform a speech act in a real life context.
<ul style="list-style-type: none"> <input type="checkbox"/> Read and understand the situation description in terms of grammar, vocabulary items and syntactic structure used to describe the speech act situation. <input type="checkbox"/> Imagine the situation as a real life situation. <input type="checkbox"/> Grasp the contextual factors likely to affect the response: age, gender, power relationship, social distance, language, cultural background of the interlocutor, type of speech act needed, level of formality, level of politeness, etc. <input type="checkbox"/> Understand the cultural inferences involved in the situation. <input type="checkbox"/> Issue a sociopragmatic evaluation of the 	<ul style="list-style-type: none"> Grasp the contextual factors likely to affect the response: age, gender, power relationship, social distance, language, cultural background of the interlocutor, type of speech act needed, level of formality, level of politeness, etc. <input type="checkbox"/> Understand the cultural inferences involved in the situation. <input type="checkbox"/> Issue a sociopragmatic evaluation of the situation taking into account features of the context. <input type="checkbox"/> Choose from a variety of possibilities to perform the speech act in question the appropriate sociopragmatic strategies. <input type="checkbox"/> Map the strategies into the target language

³⁹ Taken from Labben 2016:73)

⁴⁰ This table contains the main abilities used in speech act performance, some of the abilities may not essentially occur in the order in which they are mentioned.

<p>situation taking into account features of the context.</p> <ul style="list-style-type: none"> <input type="checkbox"/> Choose from a variety of possibilities to perform the speech act in question the appropriate sociopragmatic strategies. <input type="checkbox"/> Map the strategies into the target language by choosing the appropriate pragmalinguistic form to realize the speech act. <input type="checkbox"/> Accurately report through writing what would be said in that specific situation. 	<p>by choosing the appropriate pragmalinguistic form to realize the speech act.</p> <ul style="list-style-type: none"> <input type="checkbox"/> Perform the speech act in the appropriate mode (mainly oral).
--	--

In all likelihood, it is believed as shown in the table that answering a DCT differs from real life speech act production chiefly in the reading and writing skills needed to respond to such a tool. It may be hypothesized that in order to be able to comprehend the situation described, the participants should have the appropriate reading skills including the cultural assumptions and the vocabulary items found in the description. Moreover, the respondents have to interpret their spoken answers in the form a written style or mode. Accordingly, responding to DCTs is regarded as more demanding in terms of cognition, than performing the acts in real life situations.

3.4.1.3. Participant Observation

Observation, mainly participant observation, a tool adopted in various disciplines to collect data about communities, people, processes practices and cultures in qualitative studies.

Observation has been considered as the hallmark of sociological and anthropological studies. Recently, a number of qualitative researches have paid attention to participant observation as a tool to collect information. Data collection Methods in qualitative research such as observation, interview, and analysis of documents are involved under the umbrella of ethnographic methods.

Marshall and Rossman (1989:79) consider observation as **"the systematic description of events, behaviors, and artifacts in the social setting chosen for study"**. It allows the researcher to describe and depict the situations on hand through the use of the five senses, and then producing a "written photograph" of the context under analysis (Erlandson, Harris, Skipper,& Allen, 1993).

Observation is regarded as the primary instrument employed in fieldworks in anthropology. According to (Dewalt & Dewalt, 2002: vii), fieldwork entails: **"active looking, improving memory, informal interviewing, writing detailed field notes, and perhaps most importantly, patience"**.

Observation is a key method in cross-cultural pragmatics; it aims at testing the way people interact, communicate and perform speech acts. The inquirer, depending on a qualitative model, focuses on a specific community and tries to find out the distinct aspects of conversations including the realization of speech acts and the way people communicate in a polite and a courteous manner. It is also to take various notes on a specific subject as Mouhadjer (2010:77) explains:

"Field observation is a data collection instrument employed by qualitative

researchers, whose main objective of any research is to try and understand the true perspectives of the subject being studied. It allows the researcher to access the subject and record what they observe in an unobtrusive manner. It is called also, field notes, because it refers to the various notes recorded by scientists during or after their observation of a specific phenomenon they are studying".

As far as the advantages and disadvantages of participant observation are concerned, there are some strengths and weaknesses which can characterize this

method. It is agreed that this tool is time consuming as inquirers usually spend much time in collecting data. Data documentation is also a serious shortcoming since it is difficult for researchers to document the information; they should analyze and extend their observations and notes.

Another disadvantage is the inclusion of the observer's subjectivity while it is worth mentioning that in a scientific investigation, objectivity is required. On the other hand, the advantages of participant observation are embodied in allowing the researcher to describe behaviours, intentions and events. The disadvantages and advantages of participant observation are illustrated in the following table:

Table 3.8 : Advantages and disadvantages of Participant Observation⁴¹

Strengths	Weaknesses
-Permits an understanding of the observable behaviours.	- Time-consuming.
	-It necessitates tremendous effort to reach objectivity as this instrument of research is purely subjective.
-It provides information previously	Records depend on memory, personal field, and persistence of

⁴¹ Quoted in Bencharef 2016 :191)

<p>undetermined to a researcher that is indispensable for project design, data collection, and interpretation of other data.</p>	<p>researcher.</p>
---	--------------------

In fact, the observer has to pay attention to the way data collected should be structured since it is a hard task. Moreover, depending on the observer's study objectives, the observer should follow some guidelines, some items should be considered when observing and some categories which the researcher may remark are illustrated in the following table:

Table 3.9 : Guidelines of an observer

Category	Includes	research should note
Appearance.	Clothing, age, gender, physical appearance.	Anything that might indicate membership in groups or in subpopulations of interest to the study, such as profession, social status, socioeconomic class, religion, or ethnicity.
Verbal behavior and Interactions	Who speaks to whom and for how long, who initiates interaction, languages or	Gender, age, ethnicity, profession.

	dialects spoken, tone of voice	
Physical behavior and Gestures	What people do, who does what, who interacts with whom, who is not interacting.	How people use their bodies and voices to communicate different emotions, what people's behaviors indicate about their feelings toward one another, their social rank, or their profession.
Personal space	How close people stand to one another.	What people's preferences concerning personal space suggest about their relationship.
Human traffic	How and how many people enter, leave, and spend time at the observation site	Where people enter and exit, how long they stay, who they are (ethnicity, age, gender), whether they are alone accompanied
People who stand Out	Identification of people who receive a lot of attention from others.	These people's characteristics, what differentiates them from others, whether they seem to be strangers or

		<p>well-known by others present note that these individuals could be good people to approach for an informal interview or to serve as key informants.</p>
--	--	---

(Mack, Woodsong, MacQueen, Guest, and Namey, 2005: 20)

Moreover, according to Howell (1972), four important phases through which a participant observer ought to get have to be taken into account during an examination.

Howell (1972: 392-403) provides an illustration of these stages in the subsequent table:

Table 3.10 : Howell’s Stages of Participant Observation

Howell’s participant observation phases	Descriptions
Establishing rapport	<p>Get to know the members, visit the scene before study. Howell states that it is important to become friends, or at least be accepted in the community,</p>

In the field

in order to obtain quality data.

Do as the locals do: It is important for the

researcher to connect or show a connection with

the population in order to be accepted as a

member of the community. DelWalt & DelWalt

(2011) call this form of respect establishment as

“talking the talk” and “walking the walk”. Also

mentioned by Howell, DelWalt and DelWalt state

that the researcher must strive to fit in with

population of study through moderation of language and participation. This sets the stage for

how well the researcher blends in with the field

and quality of observable events he or she experiences.

**Recording Observations
and Data**

-Field notes

-Interviews

Analyzing Data**-Reflexivity journals:**

Researchers are encouraged to record their personal thoughts and feelings about the subject of study. They are prompted to think about how their experiences, ethnicity, race, gender, sex, sexual orientation, and other factors might influence their research, in the case what researcher decides to record and observe (Ambert et al., 1995). Researchers must be aware of these biases and enter the study with no misconceptions about bringing in any subjectivities into the data collection process (Ambert et al., 1995; DeWalt & DeWalt, 2011; Richardson, 2000).

Thematic Analysis:

Organizing data according to recurrent themes found in interviews or other types of qualitative data collection and narrative analysis: Categorizing information gathered through

interviews, finding common themes, and constructing a coherent story from data.

As the pollster chooses to handle participant observation, which is an intricate research method in gathering data, she must decide what type of participant observer she needs to be. In this regard, Spradley (1980: 58-62) considers the existence of five divergent and different kinds of participant observers highlighted below:

Table 3.11 : Types of Participant Observation

Types	Level of involvement	Limitations
Non-Participatory	No contact with the population or the field of study.	Unable to build rapport or ask questions as new information comes up.
Passive Participation	Researcher is only in the bystander role.	Limits ability to establish rapport and immersing oneself in the field.
Moderate Participation	Researcher maintains a balance between “insider” and “outsider” roles.	This allows a good combination of involvement and necessary detachment to remain objective
Active Participation	Researcher becomes a member of the group by fully embracing skills and customs for the sake of complete comprehension.	This method permits the researcher to become more involved.
Complete Participation	Researcher is completely	There is the risk of losing

	integrated in population Of study beforehand (i.e. he or she is already a member of particular population studied.	all levels of objectivity, thus risking what is analyzed and presented to public
--	--	--

In this study, participant observation was applied to examine the different strategies used by TA speakers in the performance of speech acts.

Once the investigator decides to adopt this research method, she preferred to be a moderate, active and complete observer. She behaves as a member of the sample of population she is investigating.

Acting as a moderate participant helps the inquirer to observe objectively the interaction which makes it possible to balance between portraying the conversation and interpreting the way participants behave politely.

Behaving as an active participant allows the observer to take part in the conversation and thus reaching a high level of comprehension, hence drawing insightful conclusions.

Participant observations took place among speakers of Tlemcen, the researcher sought to record conversations in different contexts and take notes.

3.5. Conclusion:

The third chapter involves the practical ingredient of this study. It describes the research case study. It discussed the problematic of the research and analyzed the data obtained from the questionnaires and recordings. This chapter endeavours to expose the methodology and the instruments used to investigate politeness realization.

This stage chiefly paves the way for depicting the methodology of research and tends to provide a thorough explanation of techniques and methods employed in the examination of politeness strategies. The inquirer selected a sample population from Tlemcen speech community and analyzed their realization of speech acts using a questionnaire and observation.

In the next chapter, the researcher attempts to analyze and interpret the results obtained from the case study to reach valid conclusions.

Chapter Four

Data Analysis and Discussion

Data Analysis and Discussion

4.1. INTRODUCTION	166
4.2. DATA ANALYSIS AND INTERPRETATION:	166
4.2.1. ACTS THAT CONVEY POSITIVE POLITENESS.	168
4.2.1.1. <i>Greetings:</i>	168
4.2.1.2. <i>Condolences:</i>	176
4.2.1.3. <i>Well-wishes:</i>	181
4.2.2. ACTS THAT THREATEN H'S NEGATIVE FACE:	186
4.2.2.1. <i>Orders and requests:</i>	186
4.2.2.2. <i>Commisives:</i>	194
4.2.2.2.1. <i>Offers and invitations</i>	194
4.2.2.2.2. <i>Promises</i>	194
4.2.2.2.3. <i>Threats</i>	201
4.2.2.3. <i>Expressives:</i>	202
4.2.2.3.1. <i>Compliments and congratulations</i>	202
4.2.3. ACTS THAT THREATEN H'S POSITIVE FACE:	211
4.2.3.1. <i>Insults:</i>	211
4.2.3.2. <i>Curses:</i>	215
4.2.3.3. <i>Reproaches and expressions of disapproval:</i>	218
4.2.3.4. <i>Taboos and euphemisms:</i>	220
4.2.3.5. <i>Interrupting:</i>	222
4.2.3.6. <i>Terms of address</i>	223
4.2.3.6.1. <i>Kinship terms</i>	223
4.2.3.6.2. <i>Solidarity and distancing terms of address</i>	223
4.2.4. ACTS THAT THREATEN S'S NEGATIVE FACE:.....	228
4.2.4.1. <i>Thanking and accepting thanks:</i>	228
4.2.5. ACTS THAT THREATEN S'S POSITIVE FACE:.....	230
4.2.5.1. <i>Apologies:</i>	231
4.3. CONCLUSION:	234

4.1. Introduction

As the third chapter exposes the methodological design of the current research, chapter four provides comprehensive scrutiny, discussion and interpretation of the results. The construct of the chapter involves the answers of the raised questions of the study.

4.2. Data analysis and interpretation:

In fact, in scientific research studies, data are interpreted to convey meaning. Data analysis is a practice of examination which involves organizing and combining data to draw conclusions about the study. It is to display and convert the gathered data using critical conclusions and significant findings. Data analysis refers to the set of procedures used to scrutinize data and methods to interpret the results.

Marshall and Rossman (1989: 111) describe this process as: “data analysis is the process of bringing order, structure and meaning to the mass of collected data. It is messy, ambiguous, time consuming, creative, and fascinating process. It does not proceed in a linear fashion; it is not neat.”

Thus, data analysis is concerned with translating the collected data into meaning. In this regard, Woods, Fletcher, and Hughs (1986: 8) argue:

“When a linguistic study is carried out, the investigator will be faced with the prospect of understanding, and then explaining to others, the meaning of the data which have been collected. An essential first step in this process is to look for ways of summarizing the results which bring out their most obvious features”

Within data analysis, analysts focus on transmitting the data gathered into minimal components in order to reach answers to the problematic and the questions raised.

In recent years, alternative taxonomies of polite speech acts have been suggested; Haverkate (1994) for instance, attempted to categorize verbal politeness phenomena. His classification relies on the distinction between polite and non-polite speech acts. According to Haverkate, polite speech acts are realized for the benefits of the addressee (H) and non-polite speech acts are against the H. This principle does not seem rational with the notion of politeness based on face-wants and FTAs. In Brown and Levinson's theory, the acts which require politeness strategies are face-threatening acts, and their bald-on record strategy would be impolite and rude. Politeness strategies aim at balancing the scale of the interchange and establishing a smooth and well-oiled interactions. Thus, it is possible to speak about FTAs that can be realized politely, and which cannot be essentially qualified as polite acts. In this regard, Watts (1992) clarifies this point stating:

...many of the strategies of positive and negative politeness suggested by Brown and Levinson will be explicable as socio-culturally determined politic behaviour. Similarly, the use of terms of address, honorifics, ritualised expressions and speech events, indirect speech acts etc., all of which have been considered as examples of linguistic politeness, will only be interpretable as *polite forms* if they go beyond their normal use as socio-culturally constrained forms of politic behaviour...

In the current study, data will be classified in accordance with Brown and Levinson's taxonomy which distinguishes between groups of basic FTAs rather than of basic polite speech acts.

4.2.1. Acts that convey positive politeness.

This section will thrash out the most frequent speech acts that convey positive politeness in the speech community of Tlemcen, describing the strategies adopted and trying to highlight their patterns. What is fascinating is the rich and diverse set of linguistic forms and expressions⁴² that people use in this speech community.

4.2.1.1. Greetings:

Among the illocutionary acts that convey positive politeness, greetings are common. According to Leech (1983), they are included amongst the expressive acts. Moreover, Haverkate (1994) describes greetings in three points:

- Such an expressive act is characterized by universality; it is an essential element in verbal exchanges in all cultures.
- Greetings are usually produced through fossilized and routinized forms.
- They convey no meaning, they have no relation with the extralinguistic sphere.

Greetings serve as the best example of Brown and Levinson's notion of positive politeness. They indicate that S took notice of the addressee's arrival or presence, and this will satisfy his positive face wants, they also tend to open the communication channel with the intention to engage in conversation.

As a result, greetings cannot be regarded as FTAs which need softening but they rather function as a redressive strategy. In this respect, Malinowski (1923) suggests

⁴² A non-literal translation in English will be provided whenever possible using inverted commas.

the concept of “Phatic communion” which is according to him established through greeting stating that:

“A type of speech in which ties of union are created by a mere exchange of words... Are words in Phatic Communion used primarily to convey meaning, the meaning which is symbolically theirs? Certainly not! They fulfil a social function and that is their principal aim, but they are neither the result of intellectual reflection, nor do they necessarily arouse reflection in the listener”

Malinowski (1923:10)

When two strangers meet in a bus or in the street, they exchange greetings trying to create a kind of bond which will make their meeting less uncomfortable and show their peaceful intentions.

As far as greetings between relatives and friends are concerned, their exchange will inform the collocutor that his arrival is noticed, which will avoid possible harm or damage to his positive face.

The job of greetings in interaction may be summarized according to Haverkate (1994:85) as follows:

- Opening the communicative channel and inviting the collocutor to take part in a conversation.
- Enhancing H’s positive face by showing him that his presence has been considered and noticed.
- Avoiding any possible damages to the face of the two collocutors particularly if they are strangers.
- Expressing solidarity and respect between the two collocutors.

In respect to the Arabic speaking societies, their greeting system is a complex and affluent one; they play a vital role in interaction and are employed in almost all circumstances by people from all social classes. They function as adjacent pairs as in all languages.

Prevalent and innumerable expressions are employed in Arabic, as the Quran verse reads: [wa ʔiḏā ḥuġi: tum biteḥijetm fa ḥajʔ bi ʔahsana minḥa ʔaw rōddu:ḥa] Surah An-Nisa [86] “ when you are greeted with a greeting, greet you with a better than it or return it” .

The most common universal expression used in the Arabic communities is derived from the Classical form [əssæləmu ʕeleikum] ‘peace be on you’ which can be extended to [əssæləmu ʕeleikum wa rahmetu əllā:ḥi wə barakətuh] [Peace on you and God’s mercy and his blessings!].

It is noticed in Tlemcen Arabic that this extended form which is religiously marked, is common but usually among male speakers, it is quite absent in female speech. This observation was also supported by Dekkak (1979) when he examined gender differences in Tlemcenien spoken Arabic; he mentioned that this extended expression is never employed by women (1979:184).

Conforming to conversational etiquette in Tlemcen, responses to greetings should be long and elaborate, however if they are answered using short forms, it would be presumably considered impolite.

In fact, the forms [əssæləmu ʕeleikum] and the simplest and laconic one [ʔəssæləm] are commonly used among both sexes and all age groups and by both TA native speakers and non-natives.

Moreover, during the researcher’s observation, a well supplied repertoire of forms is available in TA, a succinct list of the expressions found and used as first greetings, they are as follows:

The word [ahlen] “hello” is derived from CA, it is also uttered as [ahla] especially among young speakers, it is used by NS and NNS.

Some words derived from French language due to colonization influence:

[bonjour] « good morning » and [salut] « hello », in fact, it is noticed that these two expressions are more spread among young speakers as a way of showing off and to seem prestigious, and among educated people, however, the researcher found that these French words are adopted more by NAs of Tlemcen and less used by NNs.

[mrɪgla] “everything is ok ? “ is derived from the French word « réglé » used to ask if everything is right with the addressee, it is a new fashionable expression adopted by both NA and NN young speakers of TA.

It is useful to mention that the French expressions employed for greetings are rarely used by older TA speakers, this is also supported by Dekkak (1979: 184 – 185) pointing out that: The French loanwords “...are rarely used by the older generation and are mostly used by young speakers addressing someone considered to be of the same status...implying a degree of familiarity.”

The forms mentioned above are considered as first greetings; however the second part of greetings is devoted to asking information about the interlocutors’ health. TA features a set of common expressions used for asking about health such as:

- [kɪrək/ kɪrɪk] “How are you?”.
- [weʃ rək] “ How are you?”.
- [kɪrək deʒer] “How are you doing?”.
- [kɪrəkum] “How are you?”.
- [ki:f ləħwel] “ how are your conditions?”.

-[kideira lhala] “ what is your condition?”.

-[kidejer mfa ʔəṣṣahha] “ how is your health?”.

-[Lebess?] “nothing bad?”

-[bχi:r?] “well?”.

-[ɣaja?] “ well?”.

Responses to such expressions in Tlemcen community do not involve any mention or reference to a problem or a disease as illustrated in the following examples:

[lebess lhamdullah], [bχi:r lhamdullah], [ɣaja lhamdullah], “ well, praise be to God”.

Speakers also refer to the collocutors’ members of the family usually the wife and children in greetings, it should be noted that the name of the wife is not mentioned except by close relatives, such as: [kirahum əddar] “how is the house (wife) , [kirahum mmali:n əddar] “how is your family?”, and [kirahum luwled] “ how are children?”.

It is thus possible to state that the exchange of greetings in Tlemcen follows an arrangement of four organized adjacent pairs which are: greeting, inquiry about the addressee’s health, inquiry about the health of the family members of the addressee, and closing expressions.

The expressions used in greetings mentioned before are not linked to specific persons or situations; consequently, they can be exchanged by all members and in all circumstances. However, there are other types of greetings whose occurrence is limited to temporal moments such as the different times of the day and the special occasions mainly the religious ones.

As regards times of the day, a rich set of forms of greeting is used on morning and evening. Speakers usually wish a pleasant day to others using:

[ʃbaħ lχi:r] , [ʃbaħ ənnər] “ good morning” [nharak mabruk] “may your day be blessed” , [ʃbaħ lχi:r wərbah] “ good morning with more success”, this form is often used by old speakers.

The expression [msəlχi:r] “ good afternoon” is used to wish a good afternoon.

-Good night wishes are also resorted to using: [təʃbaħ bχi:r], [təʃbaħ ʕla χi:r], [lila safi:da] “good night”.

Concerning festivities and celebrations, many well-wishes and blessings are used as greetings. When religious celebrations and festivities interrupt temporarily the ordinary time, a specific verbal exchange takes place. In Tlemcen, few days before [ʕi:d] “ feast”, speakers greet each other using well wishes expressions which are :

- [ʃaha ʕweʃərku] “blessed be the approaching feast”.
- [tʕeɪdu bəʃʃaha jedχul ʕlma wə ʕli:kum bəʃʃaha wəlhna] “ May you celebrate it in a good health”.

However, it is customary during the actual feasts to start the conversation using:

- [ʕidkum mabru:k] and [ʃaha ʕi:dkum] “Happy feast”.
- [tʕeɪdu wətʕewdu] “May God renew it for us and for you in peace and serenity”.

Another variable which is of great importance within this community’s system of greeting is that which includes “situational greetings”. Since a great part of verbal politeness phenomena relies on the principle of positive politeness in the Arabic language, Tlemcen Arabic speakers focus on conveying a sense of in-group solidarity and sharing the hearer’s wants. Speakers usually resort to a repertoire of expressions which best suit each situation, in the form of appropriate greetings.

Given that speakers are faced by a variety of circumstances, a concise description of the common and widely recognized situational greetings are provided:

➤ Welcoming:

People usually feel a considerable amount of distress when entering somebody's house, particularly if both the host and the guest are not relatives. In this situation, speakers are quite aware of the fact that they are conquering a private space, as D'anna (2014:115) explains: **“the speaker is conscious of the fact that he is both invading the collocutor's most private space and that he is entering an unknown and thus potentially dangerous place, in which he will be at the mercy of his host”.**

As a result, the guest is likely to show to his host that his presence or visit is appreciated and accepted. Moreover, it is necessary here in the words of Brown and Levinson, to protect the guest's positive face, and the guest has in turn to express his appreciation to the hospitality. In Tlemcen, the most frequent greetings used to welcome a guest involve pleasure, blessing and honour such as: [zarətna lbaraka] “the blessing visited us”, [marħba] “welcome”. The host may also use expressions that deny the fact that the guest is in somebody's house as saying:

- [ʔəɖɖa:r ɖarak] “My house is your house!”

-[kəlli rak fɖarak] “As if you are in your house”.

In fact, it is worth mentioning that Arab hospitality is one of the most constant sources of fascination for foreigners.

➤ Taking leave:

It is important to mention that when the guest indicates his intention to take leave, he will be invited to stay more. However, the guest has to mitigate his leave-taking using some excuses like:

[rah lħal nruħ] “it is late, I have to go” or [hada huwa lweqt rak ʕaref] “it is time, you know”.

It is also customary for the host to ask the guest to transmit his greetings to members of his family saying:

A: [səlləm ʕla mali:n ədɖa:r] “ give my kind regards to your family”

B: [jəbləy ɲʕallah], [juʕal], [jsəlmək] “ I will”.

The guest, in leaving the host’s house always wishes good health to the the host, for example: [bəslama tebʔa ʕla ɣi:r] “ goodbye, stay well”.

In fact, leave-takings in Tlemcen community seem to pass through three steps:

- The guest indicates his will to leave and the host presents his kind protests.
- The host asks the guest to transmit his regards to his members of family.
- Greetings are finally exchanged.

➤ To greet someone returning from a journey:

Speakers always express their joy and relief for the addressee’s safe return from a journey, since travelling is regarded as dangerous and risky. This relief is expressed by thanking God, as the example illustrates:

[ʕla slamtək], [ħamdullah ʕla slama] “thanks God for your safety”

Another prominent event which suits this category is returning from the Pilgrimage. There is a desire to enhance H positive face, showing that his wishes are shared. Different forms are used as wishes to the pilgrim asking God to bless his efforts, as the examples illustrate:

[ħajj maqbul wa denb mayfur], [ʔallah jetqabbal], [fi mizan lmaqbul ɲʕallah], [ʔallah jəqbəl zɪara] “ faultless pilgrimage, May God accept it”.

➤ Other situation-bound greetings:

Speakers identify the most immediate desire of their collocutor and structure them into a greeting, in order to let them know that their wants are shared in order to

enhance their positive face. For instance, when passing by somebody who is working, speakers usually greet him asking God to help him saying: [ʔallah jʃawnək] “God help you”.

A set of other occasions generate particular greetings, more frequently in the form of blessings which are strongly similar to congratulations. In Tlemcen community, if the collocutor is wearing a new dress and being noticed by speakers, he will receive the following greeting: [bʃahtək] “to your health” and there are some people who use the expression: [tgattʃah bəʃʃahha] “May you wear it and renew it”.

Similar greetings are used if the hearer has just taken a shower or has just had his hair cut, where the form [bʃahtək] is employed.

Other forms are used as well-wishes to realize specific greetings when for instance meeting someone who is fasting, in this case speakers say [ʃiamək fəl zənnə, ʔallah jəqbəl] “May God accept”

In conclusion, greetings in Arabic-speaking societies and in Algeria in particular, are a loaded and tremendously complex system. The researcher attempted for an inclusive classification of the most common forms that can be employed in Tlemcen.

4.2.1.2. Condolences:

Death is one of the most terrible and dreadful events that can happen in life, it is resulted in a condition of certain vulnerability and weakness experienced by human beings. In order to support the bereaved, his friends and members of his community should play a delicate role. The upsetting experience of death requires expressions

of support and sympathy by the surrounding people or members and which represent the conventionalized condolences.

In Arabic speaking societies in general and Tlemcen speech community in particular, a complex and rich repertoire of linguistic forms is available to the speakers to express condolences, entailing diverse situation-bound forms, since as (Ebaa 2009:49) argues: “...**failure to express condolences concerning any occasion in the right way may damage personal relationships, especially if the expression of sympathy is perceived as insensitive, careless or inadequate**”.

In fact, as far as Tlemcen speech community is concerned, the ritualized system of death experience passes through different steps. The expressions used as a first reaction when hearing about somebody's death are as follows:

[ʔinnæ lillæh w ʔinnæ ʔilæihɪ rɑʒɪʔun]⁴³ “We belong to God and we are returning to Him!”

[ʔalla:hɔ ʔakbar] “God is the greatest”, this expression is mostly common among male speakers both native and non native speakers of TA when hearing about someone's death.

[raħmet əllah ʕli:h] “God's mercy upon him”, is very common in TA by both natives and non natives.

⁴³ This is a standard expression realized in CA is a verse from Quran, and is used by both the bereaved and the bereaved and those who offer condolences.

[ʔalla:h jerħmu], [rabbi jerħmu] “ May God have mercy upon him”, these are also prevalent forms, however, non natives pronounce it as [ʔalla:h jerħmah], [rabbi jerħmah] there is a change in vowels, an a instead of u.

The second stage represents offering condolences to the bereaved on their loss, and as mentioned before, the repertoire is very rich and each setting or situation has its strategy. In such occasions as (D’hanna 2014:130) points out, there is a tendency towards positive politeness since it aims at letting the H knows that speakers share with him grief and loss, addressing H well-wishes, supplying religious comfort for instance in Tlemcen by reminding the bereaved that death is a fate and it is God’s will. Moreover, speakers used to mention the good qualities and deeds of the deceased, and wish him a good life in paradise; this reveals that the Islamic religion plays a crucial part in these ritualized formulas.

Based on the strategies previously mentioned, the inquirer, through recordings has found a series of expressions realized by speakers of TA:

Some expressions are used as wishes addressed to the bereaved, speakers wish that God will compensate their loss with his blessings and his grace such as:

[ʔəlla:h jʕaddam ləzər] “ May God reward you”, this is the common form used by both sexes, all age groups and by both natives and non-natives. Condolences, as most politeness formulas, are frequently realized in adjacent pairs, the bereaved responds to people offering condolences, the response to this form will be [jərħam weldikum] “ God have mercy on your parents”, [baraka ʔllahə fi:k] “ God bless you”, and there is also the word [ʂəħhi:t] which is employed more by men.

-[ʕaðama ʔəlla:ħə ʔɑzrakum] “May God reward you”, it is generally used by educated people, its answer is [ʔazrana wa ʔazɪfəkum ʕɪnda llah] “ God reward you”.

-[lbaraka fruskum] “ God bless you”, this expression is in fact specific to native speakers of TA, used especially by females, however, it has spread among non-natives of Tlemcen due to constant contact adopting the same form but somehow changing its pronunciation saying: [lbaraka fraskum], [fruskum] is in plural form and [fraskum] in singular.

Another category of well-wishes includes the formula “Allah y...k” or “Rabbi y...k” with some exceptions, it aims at asking God to bestow and grant the bereaved patience which is referred to as “ʔəşbar” in TA:

-[ʔallah jşabarkum] “May God give you patience”, also realized as [rabbi jşabarkum].

-[ʔallah jaʕti:kum ʔəşbar], [ʔallah] can be replaced by [rabbi].

-[ʔallah jbəddəl mħabtu bəşbar] “May God reward your love to him with patience”, this form is used mostly by old women and not used by youngsters, and it is also noticed that it is rare among males. Among NNS of TA is also used by women with a slight difference in vowel realization:[mħabtah].

Other strategies are employed using different terms and forms to provide the bereaved with some religious comfort, speakers try to remind them that it is God’s will that must be accepted and that it is a fate that one cannot escape such as saying [hedɪ hɪa dənja] “ it is life” .

In addition, due to the deep influence of Islamic religion, and since it is believed that the deceased people are alive in the afterlife, many expressions are used making reference to God's mercy and that the deceased will be received in paradise. Thus, the following forms are common in TA:

- [ʔallah jəʔferlu] “May God forgive his sins”.
- [ʔallah jwəssaʕ ʕli:h] “May God be merciful for him”.
- [ʔallah jərħmu] “May God have mercy on him”.

These forms are very common and spread among all age groups, both males and females and among both NS and NNS.

Another strategy is observed in the community of Tlemcen when offering condolences, speakers show solidarity and that they also share the grief of the bereaved, the most common expression is [kæmel mʕezji:n fi:h] “our consolation and your consolation are the same for him”.

It is useful to say that through condolences, the speaker shows solidarity, support and sympathy to the hearer when this latter needs them. In Tlemcen speech community, much attention is paid to satisfying the H's positive face wants, using expressions and each expression should suit an occasion. Claiming common ground is clear when people try to convince the bereaved of the God's will in death and reassuring him of the good life of the deceased in paradise.

4.2.1.3. Well-wishes:

As reported by Brown and Levinson, positive politeness involves familiarity, solidarity and joking aspects. Its main concern is to create and establish a harmonious and good bonds between members of a community. In the Arabic societies, and Algeria in particular, there is a tendency towards positive politeness, it is displayed in different situations in which S tends to save H's face in order to signal closeness.

In this section, some strategies employed in TA as a means of performing well-wishes:

➤ Recovery wishes:

One of the most difficult situations is being in an unhealthy condition, a sick individual needs care and tenderness, thus, speakers' role is expressing wishes for a complete and prompt recovery.

At first, the S tends to ask about the nature of the illness using the following expressions:

[lebess ʕli:k weʃ ʕandek] , [ʔi lʕi:r weʃ ʕandek]" " what is wrong? Hope it is nothing".

These are first expressions TA speakers employ to show interest in the H, usually using some protective forms like [lebess ʕli:k] and [ʔi lʕi:r] meaning " No harm or hope it is nothing" hoping it is not a serious matter.

In such situations, speakers express their wish to H that his sickness may be just a momentary unease such as:

-[leβess ʕli:k nʕallah] “ I hope it is nothing”.

-[metetqalaqʃ nuba w tfut] “ don’t worry, it will be fine”, this form is attributed to old speakers, more spread among females.

-[kejen lɪ kæn ktar mænnək wəbra] “ there are people who were sicker and recovered”

In addition, they express wishes and sometimes using “Allah y...k” pattern for the sake of wishing a quick recovery such as:

-[ʔallah jʕefi:k] or [ʔallah jʕefɪ] “I wish you a healthy recovery”.

-[bəʃfa ʕli:k], [bəʃfa nʕallah]

-[ʔallah jəʒʕal hada ʕed lbess] meaning “hope you recover soon and that you will never be sick again”. In fact, this expression is used mostly by older people, women more, both NS and NNS, and rarely used by young speakers.

The religiously marked [nʕallah] may be inserted in most forms and as noticed here, there is always a reference to [ʃifa] meaning “healing”.

On the other hand, S can also reassure H inviting him to be patient and faithful to God, in TA, speakers use:

-[ʃbər rabbɪ fi:h lχi:r] “ be patient, God is merciful”

-[lmumən jəʃab] “ this is because you are pious”

-[hada teχfi:f dnub] “For the remission of sins”

Responses to the mentioned wishes are full of blessings and good wishes also, the most common answers are as follows:

-[baraka ʔallahə fi:k] “ God bless you”,

-[ʔ emi:n] ' amen'

These two are said by all age groups, by both sexes and both NS and NNS.

[lah la jwerri:k bess] “ God never let you see any harm”, it is used mostly by women, few men use it.

Another exchange may occur when the visitors are about to quit the house of the diseased , it is observed that they express conclusive well wishes such as:

[rabbi jχefəff ʕli:k] “ God deliver you”, [bəʃfa ʕli:k nʃallah] “Wish you a healthy recovery”.

Two expressions are used by old women, both NS and NNS, addressing the diseased :

-[χelli:tlək ʔərraha] “wish you rest”.

- [ʔallah jsəmmeʕna smæʕ lχi:r ʕli:k] “I hope to hear good news about you”.

In fact, these forms disappear from the speech of TA young speakers.

All in all, through what has been mentioned ,wishing recovery to people entails three strategies:

Hoping that the sickness may be fleeting, wishing prompt recovery from God and inviting sick people to be patient and trust in God.

➤ Other well-wishes expressions:

As mentioned previously, positive politeness aims at extending intimacy and solidarity, creating bonds between collocutors and as Brown and Levinson (1987:103) regard it, functioning as a “social accelerator”.

It is useful to mention that Arab societies are characterized by a strong and intense sense of community bond, keeping smooth connections between each other through

the use of strategies and forms that convey positive politeness in what is called daily-routine situations.

In the current study, the researcher focuses on some protective formulas which are employed in Tlemcen community, providing some examples which cover a part of the affluent variety of these expressions.

Sneezing, which is regarded as an indication of good health, also needs elaborate well-wishes as it was proven in the Hadith of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) claims: **“If any one of you sneezes, let him say ‘*Al-hamdu Lillaah,*’ and let his brother or his companion say, ‘*Yarhamuk Allaah.*’ And if he says to him, ‘*Yarhamuk Allaah,*’ let him say, ‘*Yahdeekum Allaahu wa yusliha baalakum* (May Allaah guide you and correct your thinking).”** (Reported by al-Bukhaari, 10/502).

Since sneezing gives the blessing of relief, Islam tells the sneezer to praise Allah for this, and the one who hears him replies and the sneezer opens the turn himself:

A: ʔəlhæmdulillæh “Thanks God”.

B: jærhmæk ʔəllah “May Allah have mercy on you”

A: jahdi:kum ʔəllah wa juslihu bæləkum “May Allah guide you”

In fact, these forms may change according to age and level of education, according to data collected, old and uneducated speakers use specific forms for sneezing, old women say [ʔəssəttɑ:r ʔəllah] meaning “God is the protector” and most of them do not know the CA expression [jahdi:kum ʔəllah wa juslihu bæləkum] instead they do not reply; and if a baby sneezes, they say [ʔəssəttɑ:r ʔəllah wħzæb ʔənnbɪ] wishing him good health.

Thus, sneezes are among the acts that include praising God and that call for well-wishes.

Another daily life situation which calls for positive politeness approach in human relations is the small accidents which cross people's life. For example, if somebody gets injured or falls down, speakers or the passers-by will at once call on God's protection. These forms in TA usually involve one of the names of God, often extracted from the meanings: protection and mercy:

[ja hæfi:d] “ Oh, God protector”

[ja sætta:r]

And sometimes using verbs like in: [ʔallah jaħfaɖ w justur] “ God protect”. These expressions are used by all TA speakers, by all age groups and both men and women and no difference between natives and non-natives.

In some other situations, positive politeness seeks to lubricate social tension and minimize friction. As an example, the transaction between customers and shopkeepers is worth mentioning in this case because the exchange between the two entails giving and receiving money and needs a display of positive politeness. The moment in which the amount of an item is paid, is really intensified where some forms are employed as follows:

Shopkeeper may say: [ʔallah jəχləf baraka ʔallahu fi:k şahi:t]. “ God reward you thank you”.

It is interesting to note that provided that paying which is giving one's hard-earned money is somehow the disagreeable part of any purchase, the shopkeeper or the salesman tries intelligently to redress this unpleasant sensation usually by wishing his customers that God increase their wealth. Moreover, if it is about buying clothes or shoes or items to wear, it is noticed that a common expression is repeated by salesmen which is: [təlbəsha/ təlpsi:ha bæşşahha] meaning “May you wear it with good health”, wishing good health when wearing the item bought.

On the other hand, the customer also takes part in the exchange, especially if he is content and satisfied with the service received, he will thus in his turn realize polite well-wishes before leaving:

[ʔallah jʃawnək] “Gog help you”.

[barakallahɒ fi:k marra χra nʃallah] “God bless you, next time God willing”.

Accordingly, any transaction calls for positive politeness strategies in order to prevent any possible conflict.

On the other hand, speech acts may also threaten the collucotors ‘negative face when the addressee’s freedom is limited or restricted, this happens when these acts predicate a future act by the hearer.

4.2.2. Acts that threaten H’s negative face:

Among the speech acts that belong to this category there are: orders, requests, invitations and promises. Threats, being impolite, also threaten the H’s negative face because they entail some kind of punishment against the addressee if he performs or refrains from doing an act.

The relative value of such acts is regarded as culture-bond, and it leads to the employment of a series of redress strategies.

4.2.2.1. Orders and requests:

These speech acts which fall under the umbrella of exhortatives, they represent FTAs which threaten H’s negative face. Orders are requests which are performed baldly on record. Speakers performing an exhortative act always tend to influence the hearer’s behaviour.

In this regard, Haverkate (1992) identifies two types of exhortative speech acts: impositive and non-impositive acts, the impositive ones threaten H's negative face and hence call for redress. Non-impositive acts are described as those acts which tend to influence the addressee's behavior to his own interest; they are not considered as real threats and may be produced baldly on record.

In TA, it is noticed that exhortative speech acts that are realized without redress are limited to the use of the imperative form, mostly common in case when warning someone of a danger, TA speakers say: [rød belək t̪i:h] "pay attention, you will fall down", here, the speaker uses the imperative to indicate immediate danger and this is for the H's advantage. Another case is the use of the imperative to express positive politeness like the tradition to say: [zi:d ku:l] "have some more food", this expression is used to encourage guests to eat more in a meal, though it is an order but positively expressed.

The researcher opted for a DCT questionnaire to elicit data about the speech act of request in Tlemcen speech community. 130 questionnaires have been administered to participants but the researcher received 121. It consists of three written situations based on the four strategies put forward by Brown and Levinson (1987). The researcher examines data obtained taking into account social variables: age, social distance, power and degree of imposition.

Situation1:

In situation 1, it is noticed that the most dominant politeness strategy adopted when participants ask money from their friends is the positive strategy with the percentage of 64.46 %. The next used strategy is the negative one 23.14 %, and the off-record one with 12.39 %. The direct bald on record strategy is never used because the act of lending money involves high degree of imposition on hearers.

Thus, there is a tendency towards positive strategies being the most favoured among friends with the use of softeners and well-wishes like: [ʔallah jɣalli:k] , [ʔallah jaħafɖak] meaning “ God protect you”.

When the request is directed to neighbours, as illustrated in the table, there is a tendency towards negative strategies with 52.89 % and positive strategies with 24.79 % and off-record with 13.22 %. In this speech community, high degrees of respect and politeness is shown to neighbours to the extent that some participants (11) stated that they could never ask their neighbours for money due to the social distance between them, thus, they embrace silence and adopt the “ Do not do the FTA” strategy. Moreover, those who responded, have chosen the negative strategies most using apologies such as: [smahlɪ ʔallah jɣalli:k] “ forgive me, may God protect you”.

As regards brothers in this situation, it is noticed that the dominant strategy used is the positive one, 67.76 % have preferred positive politeness, 9.91 % negative politeness strategy, 18.18 % bald on record and 4.13 % off record.

Most of the subjects avoid asking for money baldly because this act seems to be somehow a heavy request.

Table 4.1 : politeness strategies used in situation1

Situations	Politeness strategies	Request from a friend		Request from a neighbour		Request from a brother	
		Count	Percentage	Count	Percentage	Count	Percentage
Situation1	Positive	78	64.46 %	30	24.79 %	82	67.76 %

	politeness						
	Negative politeness	28	23.14 %	64	52.89 %	12	9.91 %
	Bald-on Record	0	0 %	0	0 %	22	18.18 %
	Off-record	15	12.39 %	16	13.22 %	5	4.13 %
	Do not do FTA	0	0 %	11	9.09 %	0	0 %

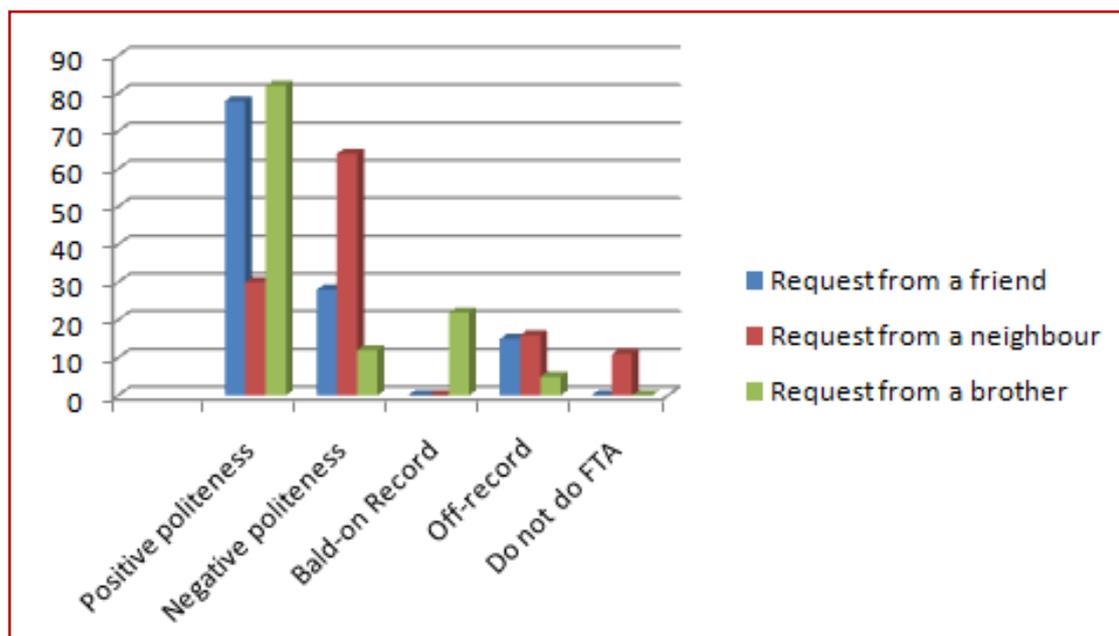


Figure 4.1: politeness strategies in situation1

Situation 2:

In this case, it is observed that requests when addressed to elders, positive politeness is used with the percentage of 38.01%, negative politeness with 47.93% and the off-record strategies with 14.04%.

However, when the act is addressed to youngers, the percentage of positive politeness is 64.46%, negative one 18.18% bald on record 9.91% and off-record strategies with 7.43%.

Results demonstrate that the age of the interlocutors is very crucial in determining the kind of politeness strategies chosen. Subjects are very careful when addressing elders; they avoid directness considering them as superiors who must be respected.

It is rude to address elders baldly so none of the participants have asked them alike. Instead, they have softened the threat with negative politeness that takes into account the hearer's negative face which means having freedom of action; and they adopt positive politeness to make the act acceptable and less heavy. As softeners, two common address terms are included which are: [lħaz] «pilgrim" and [řammı] "uncle".

Nevertheless, when the request is addressed to youngers, there is a preference towards positive politeness. This type of politeness is common to address younger people using address terms as softeners like: [wəldı] "my son" and [bəntı] " my daughter". Other expressions such as well-wishes are uttered by older individuals more than youngers having the meaning of " May God bless you".

Among interactants of the same age, it is observed that positive politeness strategies are common, in addition to negative and off-record strategies that may be adopted in this case.

Table 4.2 : politeness strategies used in situation2

Situations	Politeness strategies	Younger to older		Older to younger		Equal to equal	
Situation2	Positive politeness	46	38.01%	78	64.46%	86	71.07%
	Negative politeness	58	47.93%	22	18.18%	18	14.87%
	Bald-on Record	0	0 %	12	9.91%	3	2.48%
	Off-record	17	14.04%	9	7.43%	14	11.57%
	Do not do FTA	0	0 %	0	0 %	0	0 %

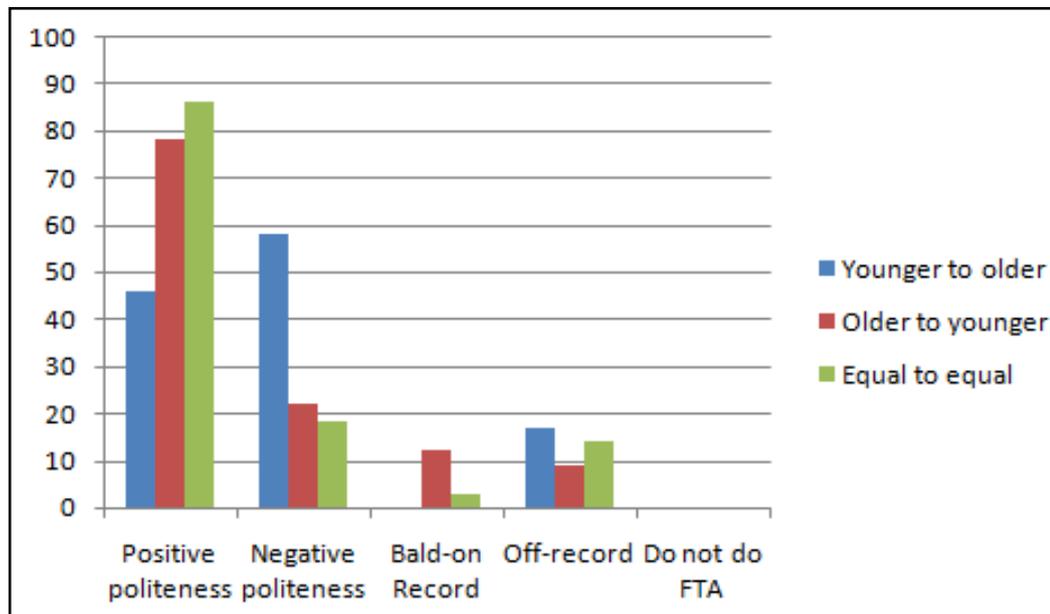


Figure 4.2: Politeness strategies in ituation2

Situation 3:

Great respect is shown to people who are characterized by an important status in the Arabic society and among these individuals the “Imam” is privileged and respected. Findings show that the percentage of positive politeness is 46.28%, negative politeness 38.01% and the off-record 15.70%

It is courteous to be indirect and formal in this situation, subjects are careful in the choice of utterances, they use indirect strategies more than indirect ones, these strategies are accompanied with formulaic forms like address terms which express deference like: [ʃi:χ] “teacher” or [fqi:h] “wise man”.

Table 4.3 : Politeness strategies in situation3

Situations	Politeness strategies	Frequency	
		Count	Percentage
Situation3	Positive politeness	56	46.28%
	Negative politeness	46	38.01%
	Bald-on Record	0	0%
	Off-record	19	15.70%
	Do not do FTA	0	0%

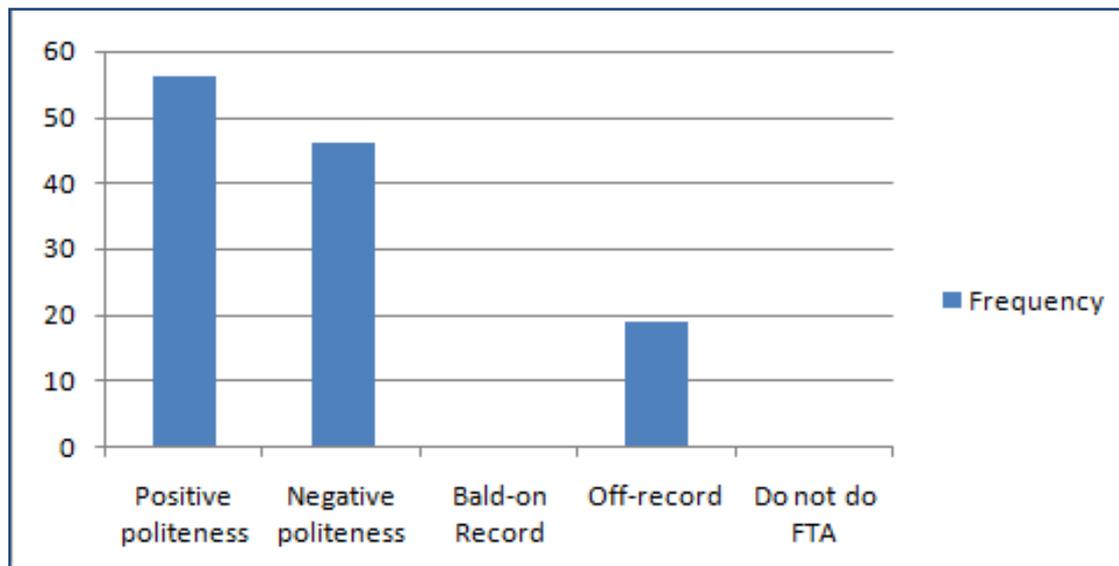


Figure 4.3: politeness strategies in situation3

4.2.2.2. Commisives:

Commisives are acts that commit speakers to future actions, according to Haverkate (1994), their realization is related to three different conditions which are: ability, acceptability and rationality.

- ❖ Ability: concerns the speaker's ability to do the act.
- ❖ Acceptability: concerns the hearer's acceptance of the intention of S to perform the act.
- ❖ Rationality: refers to the reasons behind S's intention to do the act, commonly it is the addressee's inability to do the act on his own.

In fact, commissive acts have two facets, on one hand, they are often realized to convey positive politeness showing appreciation and interest towards the addressee. On the other hand, they have a threatening feature when for instance offering help may harm the positive image that the addressee has of himself, mainly when he is unable to do the task by himself.

4.2.2.2.1. Offers and invitations:

As far as offers and invitations are concerned, they involve a kind of social agreement which usually does not entail a real acceptance of the request by the addressee, because sometimes an instant acceptance will be regarded as an impairment of etiquette. In this vein, Leech (1983:169) points out that:

**“... it is polite to offer someone something, but it is also
often more polite to decline an offer than to accept it”**

Accordingly, it is noticed in the Algerian setting that offers and invitations are refused many times before being accepted.

Although having the potential of threatening, offers and invitations are one of the most constructive and successful means available to speakers to realize positive politeness in Algerian communities. Relationships are governed by a politeness code seeking for the satisfaction of positive face-wants.

Tlemcen, like other Algerian communities, is characterized by being a tribal community. Socially, community bonds are an influential force in this society, relatives, friends and neighbours are in contact and mutually helpful and loyal. One way through which Tlemcenian people tend to establish good relationships and maintain comity is by exchanging invitations.

It is worth mentioning that the Islamic culture, mainly governed by the Quran and the Prophet Mohammed's traditions asks for accepting invitations and gifts. This fact is evidently apparent in the words of Prophet Mohammed when he claims: [ʔiða duʕi:tum falabbu] "had you been invited you have to accept", and [taha:du taħa:bbu] "exchange love exchange love". Thus, religion is the central authority which controls people's actions and behavior in daily interactions.

Tlemcenians are acclaimed by their hospitality, for example, an invitation to a meal may mean offering a wide and varied range of food, and as a sign of courtesy, the inviter has to keep on offering his guest to eat more which means that he is

kindly asked to have food above and beyond his eating capacity, here are some examples that show the situation:

[zi:d ku:l] “eat more”, [mekli:t wɛlu] “you have eaten nothing”. They may also use swearing as a strategy to make him accept having more food like in: [wɛllah xi:r tzi:d] “I swear you will eat more”.

When two friends or acquaintances meet in a coffee-shop, as a matter of generosity and kindness, each one of them tries to compete for paying for coffee or other drinks.

When invited to a party at someone’s house, it is appropriate for the invitee to offer a gift for the host, and usually praising the party and inviting in return the host. On the other hand, the host will also respond thanking his invitee for coming using the following expressions:

[nruduhalkum fɛl farħ] “we will return it to you in a joyous occasion”.

[nji:kum fɛlfarħ] “ we come to visit you in a joyous occasion”.

These two expressions are usually utilized by women, whereas men may use these forms:

[ʃuqbal lʃandkum] “ hope the sam occasion to you”.

[baraka ʔallahɔ fi:kum] “ God bless you”.

A very special pattern of offering/inviting characterizes this community, for instance when engaging in an encounter, a person offers insisting on this offering,

and the other one who is invited rejects humbly the offer. Moreover, the invitee may reject the offer several times, showing some disinclination before accepting it. In this line of thought, Al-Khatib (2001:190) points out that:

"to invite without insistence means that the concerned person is not serious about the invitation, and offers it as a mere remark of courtesy; and to accept the offer without reluctance means that the recipient is gluttonous, and may be described as an ill-behaved person."

Invitations are used as a tool to gain social approval of each other; they concern the collectors' positive face-wants, they tend to inform the invitee that his acceptance will be appreciated and admired. Conversely, declining an invitation may place positive face at risk.

4.2.2.2.2. Promises:

Searle (1976:3)⁴⁴, in an attempt to define promises claims that: "the point or purpose of a promise is that it is an undertaking of an obligation by the speaker to do something".

In this vein, the distinction between promises and offers lies in the fact that a promise commits speakers who produce them to a future act, whereas an offer generally commits them to a prompt action usually taking the form of request.

Promises threaten H's negative face-wants in which the speaker promises to do the action in the future in the favour of the addressee. They are frequently realized

⁴⁴ Quoted in D'Anna (2014 :184).

when S fails to accomplish a duty or a task. They are in the form of a simple statement lacking redress.

In the Algerian context, the verb [waʕada] “to promise” is not explicitly uttered; however, it may be used if the addressee has a doubt about the speaker’s commitment to do the promised action. For example, in TA, it is as follows:

A: [wellahı nʒı ʕandək ʔudwa] “ I promise I will come tomorrow”.

B: [dʒı ?] “ Are you sure?”.

A: [nu:ʕdək nʒı] “ I promise you I come”.

Instead, oaths are extremely spread to realize promises in this community. The Quran contains a rich range of oaths, in which God himself swears upon several elements of his creation like: (the olive and the fig tree) [wa tti:nı wa zartu:nı]⁴⁵.

It is noticed that oaths in TA are utilized to perform promises usually calling upon God for example:

[wallahı ləʕabbartək] “ I promise I will tell you”, [wallahı mendırnʒı:k] “ I promise I will not disturb you”.

However, some oaths contain calling upon a member of the family usually the father and the mother or sons, for example:

[wraʕ mma nʒı ʕandək] “I swear on my mother’s head I will come”

⁴⁵ Surat 95-1.

[wraʃ bba nʒi ʃandək] “I swear on my father’s head I will come”.

[wraʃ wladɪ nʒi ʃandək] “ I swear on my children’s head”.

These forms are used by male speakers more than females but stigmatized by old and religious people; they put their father’s or mother’s head as a guarantee that they will achieve the promise.

In this analysis, the researcher tries to give an overview of the structure of oaths in Tlemcen speech community. According to D’Anna (2014), specific particles are employed in CA to express oaths in Arabic, he explains that the verb “I swear” [nəqsəm] is often neglected in Maghrebi dialects. D’Anna (2014:187) classifies these particles in a chart as follows:

Table 4.4 : Particles introducing oaths in CA and Maghrebi dialects.

Particles introducing oaths in CA and Maghrebi dialects	
CA	Maghrebi dialects
<p>1. wa-</p> <p>e.g.: <i>wa-l-qurʔāni-l-maʒīdi!</i> “By the Glorious Quran!”</p> <p>2. bi-</p> <p>e.g.: <i>bi-llāhi!</i> “By God!”</p> <p>3. ta-</p> <p>e.g.: <i>ta-r-rahmāni!</i> “By the Compassionate!”</p> <p>4. la-</p> <p>e.g.: <i>la-ɛamrī!</i> “By my life!”</p>	<p>1. wa- / u- (if no verb is present)</p> <p>e.g.: <i>wa-llāhi l-wāhed!</i> “By the unique God!” (Lib.); <i>u rās sīydīn!</i> “By the head of the Saints!” (Alg.)</p> <p>2. bi- (alone or in collocation with verbs)</p> <p>e.g.: <i>b-rās wuldi!</i> “By my son’s head!” (Lib.)</p> <p>3. –</p> <p>4. –</p> <p>5. haqq / hagg (If no verb is present)</p> <p>e.g.: <i>haqq hed əl-bazzula ddi rdaet mənha!</i> “For this nipple from which you breastfed!” (Alg.)</p>

	<p>6. Oath performed without particles</p> <p>e.g.: <i>ɛalēy l-ḥarām!</i> “(I swear) I will repudiate my wife!” (Lib.)</p>
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Following the table, and as far as Tlemcen speech community is concerned, the particles employed according to the data collected, vary in line with sociolinguistic variables mainly age and gender.

The tradition of swearing on what is called [ʔawliyaʔ] “local saints” is very typical to women and never practised by men. Women use them in collocation with the grammaticalized particle [ħaʔʔ] or [ħaqq]⁴⁶ for example:

[w ħaqq / ħaʔʔ sidi muhammad] “By the right of sidi Mohammad”.

Other options are employed by women, usually using places and objects connected to Islamic religion like in:

[w ħaqq / ħaʔʔ ʃəbbak ʔənnbi] “by the Prophet’s grave”.

[w ħaqq / ħaʔʔ ʃahəd ʔənnbi] “by the Prophet’s covenant”.

It is interesting to note that it is observed that these expressions are used by old women and never employed by young females.

Moreover, as shown in the table above, a very common oath is employed by women especially the old which is: [w ħaqq / ħaʔʔ had lbazzula ʔəlli rdaʃt mənha] “I swear upon the nipple which fed you”.

Another common option used to swear in TA, which is using relationships as a token. The speaker commits himself to cut off a family relationship, commonly his marriage and fatherhood’s bonds, if he fails to fulfill the promise:

⁴⁶ The term used in CA to realize oaths in collocation with the particle “wa” (e.g. wa ħaqq assamaʔ) meaning “I swear upon the sky”.

e.g. [ħram mratɪ] “I swear to abandon my wife”, [ħram wledɪ] “I swear on my children”.

Male speakers may also swear upon their religion to achieve a promise such as: [ħram di: nɪ jla zi: t ʃandək] “I swear upon my religion to come to see you”.

However, these forms are common among male and those who are not very religious.

It might be pointed out that it is difficult to make a distinction between the employment of oaths in assertives and commissives due to the identical forms used.

4.2.2.2.3. Threats:

Threats belong to the commissive acts that symbolize impoliteness. Speakers realizing a threat, commit themselves to act against the addressee in a future action, if this latter accomplishes or abstains from performing a given act. Threats are thus considered as being impolite acts since consciously and easily they aim to impede the addressee’s freedom of action. From this regard, they seem to have the same features of orders and requests. While requests are performed with redressive actions, threats tend to blackmail the hearer with the menace of punishment influencing his/ her behaviour. However, their structure is firmly similar to that of promises.

In Tlemcen Arabic, the structure of a threat is shaped as follows:

Oath+ I (verb + if +you do /do not (verb)).

The use of swearing is apparent in threatening the hearer either if performs or abstains from performing the act. Thus, the common linguistic manifestations in TA are illustrated in the following examples:

- [wallah ɪla wərri:tək] “I swear I will show you”

-[wallah nwərri:k ʃku:n ana] “ I swear I will show you who I am”

-[wallah wənji:k] “ I swear I come to you” (as a menace)

In some cases, the verb is used without the oath like in:

-[lukan matəskutʃ nətʃaham mʃak] “ If you do not shut up, I will show you”.

These forms are the most spread ones in TA, they are utilized by all age groups and both males and females.

However, another important aspect in threats in this community is the usage of obscenities in oaths. Provided that the Islamic culture is sacred, the employment of vulgarities is markedly stigmatized and rejected. Nonetheless, their usage is to a certain extent noticeable among male young speakers, notably when negative and depressing feelings are involved. They use extremely vulgar forms when threatening someone.

4.2.2.3. Expressives:

Expressive speech acts reveal the speaker's attitudes and feelings towards a particular proposal. According to Leech (1983:106), they are defined as follows:

...have the function of expressing, or making known, the speaker's psychological attitude towards a state of affairs which the illocution presupposes; eg thanking, congratulating, pardoning, blaming, praising, condoling, etc. Like the commissives, they tend to be *convivial*, and therefore intrinsically polite. The reverse is true, however, of such expressives as “blaming” and “accusing”.

Expressive acts are characterized by their hearty and pleasant dimension. Speakers show their appreciation for objects, qualities possessed and achievements accomplished by hearers.

On the other hand, D'Anna (2014:198) explains the implicature that these acts may involve stating that:

“In other situational contexts, however, expressives, such as compliments, praises and congratulations, may also involve implicatures that qualify them as the off-record realisation of a FTA. “That cake looks tasty!”, for example, is undoubtedly an expressive act, but, unless the contrary is evident, it would be interpreted as “May I have a piece of that cake?”

In other words, these acts with implicature or without, may threaten the addressee’s face.

4.2.2.3.1. Compliments and congratulations:

The usage of compliments aims to negotiate solidarity between collocutors in daily interaction. According to Holmes (1986- 1995:117), a compliment is **“a speech act which explicitly or implicitly attributes credit to someone other than the speaker, usually the person addressed, for some “good”(possession, characteristic, skill,etc.) which is positively valued by the speaker and the hearer”**.

They are regarded as face threatening acts, through which a speaker has to decide whether to convey positive or negative politeness. In this regard, Holmes (1986:487) elucidates that compliments can function as a positive politeness device when speakers show interest in the addressee’s wants and needs, whereas, they can also used as FTAs when they are perceived as a cause of embarrassment.

In the Arabic societies, a decisive factor is taken into consideration when discussing compliments and praises. It is the belief in the negative effect of the evil eye, called in Arabic (*al ʿayn*).

People believe that the evil eye causes illnesses, domestic problems, accidents, impairment, and unemployment. More specifically, it influences children, possessions, wealthy and young individuals. As a reaction to those who are wedded to give the evil eye, people often read some phrases of the Quran to shield themselves.

Thus, compliments and congratulations are characterized by the risk of influencing negatively the addressee, given that the evil eye is unwillingly transmitted.

As a result, some redressive formulas are needed, commonly related to Islam religion. Speakers should mention the name of God in order to drive away the evil eye and neutralize the possible consequences on the praised person. In this way, speakers can distinguish between the desire to express positive politeness and the fear to harm the addressee's face-wants using appropriate strategies.

In Tlemcen community, a common expression is usually appropriate in the context of compliments, which is the expression [mafaʔallah] meaning "what God wanted on you". This expression involves an explicit reference to God's protection. For example, when addressing someone who is beautiful or in a good health TA speakers say:

[mafaʔallah ʕli:k] or [mafaʔallah ʔallah jberək] "May God bless you".

Other safe expressions used to perform such an expressive speech act are observed:

-[tba:rek allah ʕli:k] "you are beautiful, God be blessed on you".

-[ʔallah jberək] "God bless you".

- [χamsa w χmu:s] may mean God protect you from the evil eye.

These expressions are required to protect the addressee from the evil eye; they should be inserted in compliments usually referring to God's shield and protection.

Congratulating someone's achievements also adopt a similar model, in which the accomplished results are faced with a blessing to resist to the evil eye. The almost inescapably present root in congratulations in TA is: *b-r-k*, the following examples demonstrate how this speech act is manifested in this community:

-[mabru:k] (ʕli:kum or ʕli:k) "blessed (on you)".

-[belbaraka] "blessed (on you)".

-[kulʕi mabru:k] "blessed (on you)".

In case of success for example, the speaker can congratulate and make well-wishes referring or wishing other next happy occasions like in:

[belbaraka ʕuqbal lħazaxra] "Congratulations, wish you more success".

As far as expressive speech acts are concerned, each important event that a member passes through in life is marked by interesting conventionalized formulas. As people feel compelled to keep good bonds with the addressee making well-wishes, a risk of destructing his face may result; hence, appropriate redress strategies are to be adopted.

In this section, the researcher will give a description of some context-bound congratulations regarding births, engagements, marriages, and circumcisions in Tlemcen community:

➤ **Births:** one of the most joyful and festive events that happen in a family's life is the birth of a baby. The newborn receives a particular care, surrounded by the fondness of his family and relatives, performing some apotropaic practices which tend to avert the evil eye.

It is worth mentioning here that an evident distinction in gender is noticed, the congratulations directed to the father by male speakers differ from those directed to the mother by female speakers.

Among males, the following expressions are reported:

-[belbaraka ʕli:kum] “Congratulations for the baby”.

-[mabru:k mazad ʕandkum] “Congratulations for the baby”.

-[mabru:k ʔədqɪf] “Congratulations for the guest (baby)”.

-[mabru:k ʔəlmazju:d] “Congratulations for the baby”.

-[belbaraka ʔallah jsaxxar fi:h] “Congratulations, God bless him”.

As shown in the examples, the expressions used by males to congratulate the father usually contain the root b-r-k.

However, the congratulations addressed to the mother often refer to the mother's safe delivery since giving birth to a baby is dangerous and risky for women.

Congratulations addressed to the mother may also contain affectionate and kind well-wishes regarding the baby, here are some examples:

-[mabru:k mazad ʕandkum ʔəlhamdullah ʕla slama] “congratulations for the baby, praised be God for your safety”

-[mabru:k ʔəḍḍif ʔəlhamdullah ʕla slæk] “congratulations for the baby, praised be God for your safety”

- [belbaraka ʔəlhamdullah ʕla slæk ləʕmur] “congratulations, thanks God for your safety”.

-[jətrabba fʕəzzkum nʕallah] “May you bring this baby up to life”

There is a common expression addressed to the mother if she gave birth to a baby girl, wishing to her to have a baby boy in the future, they use:

-[ʕuqba leʕmarət ədda: r] “May God grant you a boy in the future”.

These are the most common expressions used in Tlemcen speech community.

As mentioned previously, newborns and children require special care especially to shield them from the evil eye, as a result, TA speakers usually make use of apotropaic expressions when praising little children such as:

[ʔallah jberək] “God bless him”.

[mæʕæʔallah] “What God wanted on him”.

[rabbi jfarahkum bi:h] “May happiness increase with him”.

[ʔallah jseχχar fi:h] “God bless him”.

[rabbi jaħafɔp wəjʂɔnɔ] “God protect him”.

Congratulations for newborns may also include wishing other happy moments and occasions, and if the newborn is a boy, speakers wish to him that his next occasion will be joyful, which is, his circumcision:

[ʕuqbel ləʔhartu nʕallah] “May we celebrate his circumcision God willing”.

➤ **Circumcision:**

Male circumcision which is called (χɪtæn/ ʔhara) is a common practice in Arabic societies, though it is not clearly requested in Quran, but, it is recognized in the collections of “ʔahadi:θ”.

This rite or social custom can be done from the seventh day of birth till fifteen years. In the Algerian context, it is performed during the early childhood.

Being a potentially dangerous and risky moment, a child’s circumcision receives much attention; as a result, some conventionalized expressions are employed to congratulate his parents:

-[bʂaħtu] “To his health”.

-[bəlbaraka ʔallah jʕefi] “Congratulations, God heal him”.

- [rabbi jʕefi:h w jdəwwəm ləfraħ] “May God cure him, hope for more joyful occasions”.

Also in this situation, speakers make use of expressions which refer to next joyous occasions in the life of the child, most often, used by women to refer to his marriage such as:

[ʃuqbel ləlfarħa ləkbi:ra] ‘May we celebrate his wedding’.

[ʃuqbel təʃrasu/ ʃərsu ŋʃallah] “May we celebrate his wedding”.

[ʃuqbel menəfarħu bi:h] “May we celebrate his wedding”.

➤ **Engagements and marriages :**

Engagements and marriages stand for a joyful event for the family and the whole community. Relatives, friends and neighbours make haste to congratulate the couple as well as their parents.

However, even this enjoyment compels usual and suitable precautions, provided that malicious and envious eyes may influence negatively.

Concerning engagements, since they are regarded as a preliminary step leading to marriage, entails in case of Tlemcen congratulations that yearn for marriage’s success, for example:

[mabru:k rabbi jkemmaelkum bəlxɪ:r] “Congratulations, God complete your marriage in success”.

[ʔallah jsəχχar lʃuqba ləlʃurs] “God bless your engagement, may we soon attend your wedding”.

These well-wishes are renewed in marriages; a blessing is employed frequently using Allah y...k form, as reported in the following example:

[mabru:k ʔallah jsəχχar] “Congratulations, God bless your marriage”.

[mabru:k ʔallah jkəmməl bəχi:r] “Congratulations, God complete your marriage successfully”.

In contrast, women use specific forms such as:

[bəlbaraka ʔuqba ləʔmarət ʔədda:r] “Congratulations, may we soon see their children”.

[mabru:k maʔməltu] “Congratulations for what you are doing”.

[bəlbaraka ʔuqba lhəl ʔazəb nʔallah] “Congratulations, may we soon see their children”.

Guests often give gifts to the new couple, and the family of the couple respond using well-wishes as thanking, most of the time, the guests receive the thankful expression: [ʔuqba ləwɫɪdetkum nʔallah] meaning “may your sons get married soon”.

To conclude, it is possible to clarify that conventionalized expressions to achieve praises and congratulations in Tlemcen speech community usually concentrate on the possible negative consequences resulted from the evil eye.

Consequently, most redressive strategies involve apotropaic formulas aiming at protecting the addressee from envy and maliciousness.

4.2.3. Acts that threaten H's positive face:

According to Brown and Levinson (1987), positive face is the desire of every member that his wants be wanted, they claim that speech acts intimidate H's positive face when they indicate "... that the speaker does not care about the addressee's feelings, wants, etc. – that in some important respect he doesn't want H's wants..." (Brown and Levinson 1987:66).

Two different groups of FTAs belong to this category; the first subcategory includes those acts that entail negative estimation of H's positive face, such as: insults, expressing displeasure and disagreements.

The second group, however, contains all the speech acts that entail lack of interest in H's positive face, such as mention of taboo, the expression of violent emotions etc.

In Tlemcen community, a great attention is paid to the addressee's positive face wants, as a consequence, some of these face threatening acts call for elaborate softening strategies.

4.2.3.1. Insults:

Insults are regarded as impolite expressive speech acts; they are qualified to damage and diminish the addressee's positive image. In this point of view, insults may be considered as the rude counterparts of compliments and praises.

Through insulting, the politeness code of a community is reversed, and the speaker performing such a speech act is likely to touch what is often untouchable as mentioned by (D'Anna 2014).

As a matter of fact, the employment of insults is extremely stigmatized in the Algerian context, just as in most other Arab societies; however, they are frequently used as a linguistic weapon in case of anger, mainly when strong negative emotions are involved. In this regard, they may function as a safe equivalent to cruel conflicts between members of a society.

Provided that an insult tends to harm the positive image that H has of himself, it concerns one of the characters or qualities embedded in the public image of individuals, like moral qualities and physical characteristics. In this vein, D'Anna (2014:211) provides a taxonomy including the main categories of insults as follows:

1. Insults related to physical aspect and bodily defects;
2. Insults related to moral qualities;
 - a. Insults related to homosexuality;
 - b. Insults related to pimping;
 - c. Insults related to prostitution and female honour;
 - d. Insults related to other vices and moral defects;
3. Insults comparing the target to animals;
4. Racist insults;
5. Insults related to the target's religion;
6. Insults targeting H's family;
7. Insults containing four letter words.

(D'Anna 2014:211)

In this investigation, it would be impossible to the inquirer in such a short space to provide a succinct list of the variety of insults which are currently in use in this community, thus, she attempts to focus on the most common used insults among TA speakers, providing a clear exemplification.

❖ **Insults related to physical aspect and bodily defects:** this group contains expressions that refer to imperfections and defects such as:

[ja laʃwar] “one eyed!” [ja lʃajeb]”lame”, [ja leʃwəʒ] “lame”, [ja legraʃ] “shaved”, [ja mussəχ] “ dirty”, [ja ləmdəwwəd] “dirty”.

❖ **Insults related to moral qualities:**

The set of insults included in this category aim at denigrating harshly the addressee, they contain some deviations related to homosexuality when addressed to men, and prostitution as a linguistic option used to insult women.

Some examples clarify more the situation in Tlemcen community:

[ja ləmrajja] “Woman!”, [ja ləbrəl] “Mule!”, [ja lmahbu:l] “Mad!”.

These are addressed to males to denote negative qualities. Concerning females, given that sexual morality is considered as vital aspect of a female’s public image, it is frequent that she is targeted for verbal abuse. Insulting a woman concerns her positive face and entails forms and utterances which generally refer to doubts on her ethics as it is reported in the following examples:

[ja qli:lətt ləħia] “Shameless”, [ja llɪ metəħəfmi:] “ shameless woman”, [ja lmatlu:ga] “loose girl”, [ja lhəzzala] “abandoned one”.

➤ Some other direct terms related to prostitution are addressed such as:

[ja lkalba] “Bitch”, [ja lfəsda] “prostitute”, [ja ʔumm rʒæl] “bitch”.

In fact, these insults that question sexual morality as revealed, display a tremendously very loaded repertoire and embody one of the most frequent options in particular for young male speakers of TA.

Other insults containing moral vices prohibited by Islam religion and are used occasionally as impolite expressions, one of these, is insulting consumers of alcoholic beverages, thus in TA, the person who consumes alcohol is often insulted as:

-[ja ləχbartɪ] “Drunkard!”,

-[ja sukerʒɪ] “Drunkard!”.

-[ja skeɪɪ] “Drunkard!”.

Insults exchanged between women when quarrelling often contain expressions which refer to their inability to look after their children and house:

-[ja llɪ darak deɪmən musχa] “Your house is always dirty”.

-[ja llɪ mekəltək ʂamʈa] “You do not know how to cook”.

- [ja llɪ wledək deɪmən musχi:n] “Your children are always dirty”.

Another category of insults, noticed in Tlemcen speech community, is comparing the addressee to animals. The majority of animals’ names are used to denigrate and degrading people. In this regard, animals are employed according to their suspected characteristics such as dirtiness and stupidity.

The following examples illustrate the most common animals used in insults in TA:

[ja ləhma:r] “Donkey”, [ja ras əlhma:r] “ the head of donkey” (meaning dumb)

[ja kalb] “Dog” (meaning base). In cases involving dogs, TA speakers may also target the addressee’s family like: [ja lkalb bən əlkalb] “dog son of dog”, [ja kalba bənt əlkalb] “dog daughter of dog”.

-[ja bhi:ma] “Cattle” (stupid).

-[ja χanfu:sa] “Black beetle” (meaning ugly).

- [ja ləfʕa] “Viper” (a poisonous woman).

The examination of insults in Tlemcen Arabic, in conclusion, serves as a good example to show how conventions of politeness can be inverted to realize the goal

of damaging H's positive face. Using physical aspects, moral values, qualities as weak points through which the addressee's adversary attempts to diminish and break politeness convention, and consequently destroying H's positive face.

4.2.3.2. Curses:

In addition to insults, another strategy diffused to harm the opponent's face, is the use of curses, they are exchanged in arguments and hostile situations. Different patterns and forms characterize curses in TA as it will be illustrated.

Despite the fact that insults and curses share the same ultimate target which is damaging face, they exhibit differences in structure and form. As far as insults are concerned, they express direct negative and at times vulgar utterances towards H's public image. Whereas, curses may be conceptualized by Masliyah (2001: 268) as follows:

“A curse is a wish expressed verbally for something bad to befall a certain person or object. It is also an insult to a person's honour and prestige. Curses also express disapproval or displeasure, but the manner in which they are pronounced ranges from spontaneous to explosive rage. Curses may or may not take the form of a prayer. Not every expression of a wish is a prayer. It is a prayer if God is addressed either directly or indirectly to fulfill the wish”

According to Maslyah, speakers adopt extremely powerful words as weapons to express disapproval.

In Arabic, the verb “to curse” is [laʕana], although it is realized as [nʕal]. In fact, curses tend to replicate the structure of blessings by conversing it.

In this Algerian context, curses may take the form of ill-wishes usually resorting to the pattern of “Allah y...k”.

As reported by D’Anna (2014), the widespread objects of curses are outlined as follows:

1. Curses against the target;
2. Curses against the target’s religion;
3. Curses against the target’s family;
4. Curses against the target’s property;
5. Death and ill-wishes;
6. Curses involving body parts and obscenities.

D’Anna (2014:229)

Accordingly, the researcher attempts to examine the frequent options used by TA speakers.

In point of fact, the simplest preference available to TA speakers is to curse directly the addressee using the root “l-ʕ-n” and also aiming at using the opposite of a blessing, for example:

-[ʔallah jənnafɫək] “May God curse you”.

- [nafɫət əllah ʕli:k] “May God curse you”.

Another type of curses exchanged among speakers of TA, especially young males when they engage in hostile situations. This option focuses on cursing the addressee’s religion or the religion of members of the family like:

-[jənʕal di:n rabbək] “Cursed be your religion”.

-[ʔallah jənʕal di:nək] “Cursed be your religion”.

-[jənʕal di:n bebek] “God curse your father’s religion”.

-[jənʕal di:n zəddək] “God curse your grandfather’s religion”

Cursing against the target's family is also considered. As mentioned previously, as family members contribute in shaping blessings and well-wishes to save H's positive face for instance in greetings and thanks, similarly, they can be used to realize the opposite i.e. damaging H's face.

In this analysis, it is noticed that speakers make use of family members in collocation with the two words: [di:n] "religion" or [rabb] "God".

The direct way available to speakers is cursing a member of the addressee's family as shown in the following examples:

-[ʔallah jənʕal wəldi:k] "Damn your parents".

-[ʔallah jənʕal zəddək] "Damn your grandfather".

Furthermore, in TA, a prominent option is also adopted in curses, which is death and ill-wishes insertion. In this regard, it is impossible for the researcher to provide a thorough description for this category provided that they display a very rich repertoire, thus, the present study will spotlight the most frequent strategies, presenting a wide exemplification.

Curses may contain the "Allah y...k" pattern which is resorted to when realizing well-wishes and blessings. In TA, this pattern is exchanged by speakers deciding whether to utilize a verb with the suffix pronoun -k as a direct option like in:

[ʔallah jəχli:k] , [ʔallah jbəhədlək] , [ʔallah jəmsχak], these expressions have the meaning of "God damage and harm you".

Or, the use of the common structure "Allah jaʕti:k..." " May God give you..." which is usually followed by a word or a noun denoting death, disease and damage, such as:

-[ʔallah jaʕti:k mut] " May God give you death".

-[ʔallah jaʕti:k ɖarba] “May God damage you”.

-[ʔallah jaʕti:k həmma] “May God make you suffering a fever”.

However, the expression [jaʕti: k mut] can be substituted by: [ʔallah jzi: bhelək]⁴⁷ “May God bring you death” among old women.

Besides, the structure “Allah + verb + noun + -k suffix” is employed frequently such as: [jʕaffar wəʕʕək] “May God make your face yellow”.

In addition to the “Allah y...k” form, the simple [nʔallah] can be used as an effective option for curses expressing ill-wishes, for example: [nʔallah tmut] “wish you die”.

In fact, the strategies and options mentioned provide an idea of the most common forms used in curses in TA. The examples given depict only a small portion of the enormously wide repertoire currently in use in this community.

4.2.3.3. Reproaches and expressions of disapproval:

Reproaches and expressions of dissatisfaction and displeasure signify according to Brown and Levinson (1987:66) that “S doesn’t like / want one or more of H’s wants, acts, personal characteristics, goods, beliefs or values.”

As a consequence, they threaten the hearer’s positive face. Forms of dissatisfaction are usually addressed to members whose behaviour disturbs or bothers S or a third party as well as, or whose utterances sound mostly offending or irrational such as blasphemies. Arabic speakers in general and speakers of Tlemcen Arabic in particular, pay attention to their addressee’s positive face –wants, which

⁴⁷ The verb “jaʕti:k” can be replaced by the verb “jzi:blək” which means “God bring you”

lead to the existence of forms that permit speakers to save their own face-wants and to avoid any damage to H's positive face.

According to data collected, TA speakers often adopt the form of polite requests to face disapproval for example:

[skut ʕliʔallah jχalli:k] ‘ please, stop talking’.

[ʔallah jχalli:k χalli:nɪ trɔnki:l] ‘ please, leave me tranquil’.

Speakers also tend to use conventionalized indirect strategies to save their face when reproaches are not too serious, most commonly, they use the following:

[nʕal əʕi:ta:n] ‘Curse the Devil’

[ʔallah jəhdi:k] ‘ God guide you’.

Nevertheless, when the behaviour of H is gravely offensive, S will achieve his reproaches on record. In TA, speakers resort to some religious and social notions of [ħara:m] ‘ forbidden’, [ʕi:b] ‘defect’, and the verb [təħʕəm] ‘to be ashamed’, as in the following examples:

[ħra:m ʕli:k tgullɪ hak] ‘ it is forbidden to you to say that’.

[ʕi:b ʕli:k tgullɪ hak] ‘ shame on you for saying that’.

[metəħʕəmʕ tgullɪ hak?] ‘You do not feel ashamed saying that?’.

When hearing blasphemies, an exclusive common direct expression is used invoking God for forgiveness which is: [stayfar mulæk]⁴⁸ meaning “ask God for forgiveness”.

As a matter of fact, the examination of the most currently used expressions in achieving disapproval or displeasure proves the rich repertoire, employed according to the seriousness of the offense. It is observed that speakers of TA take into account the positive face-wants, trying to adopt safe and protective strategies.

4.2.3.4. Taboos and euphemisms:

Talking about taboo topics such as illness, defect, or death, entails a threat to the hearer’s positive face, which leads him to face disagreeable or unpleasant situation. In fact, Algerian speakers are very sensitive to such type of FTAs, which engenders elaborate euphemistic expressions.

Euphemisms represent conventionalized indirectness used to help avoiding direct confrontation with annoying reality.

In case taboo topics can not be neglected or avoided, it is then necessary for speakers to resort to redressive options, including precautionary forms, when for instance mentioning dangerous facts, and also forms which designate respect when disgusting and unpleasant things are mentioned.

In Tlemcen speech community, the use of taboos is avoided in interaction, instead, speakers tend to adopt some euphemistic expressions in some topics.

Among the topics which calls for euphemistic strategies in Tlemcen, there is death which is undoubtedly the most terrible reality that people face. In an attempt to minimize sorrow and pain, speakers avoid saying the verb [mæt] “to die” they

⁴⁸ This imperative expression is roughly an exclusive form used if the addressee utters blasphemies or offensive expressions for S’s religion, it may be also realized as “stayfar ?allah” meaning “ask God for forgiveness”.

rather say [twæffa] or [dɑ:ʕ], and the noun [mɪjjət] “dead” is replaced by [lmarħu:m].

Two other euphemistic expressions referring to death are observed: [wæddaʕ] and [lqa mullah] “to die”.

Illnesses are also considered as bad sign for hearers and thus its mention in front of one’s collocutor is avoided using euphemistic or some redressive expressions like:

[bʕi:d əʃfarr ʕli:k] “Far from you”, [ʔallah jʕafi:k] “God heal you”, [bʕi:d ʕli:k] “far from you”.

TA speakers usually avoid referring to themselves or someone as [mri:d] “ill” using the softer word [ʕajjan] “tired”.

Explicit mention of sex and bodily functions is also avoided because it constitutes a face threatening act which requires softening., in order to lessen the negative impact of such topics, TA speakers resort to the use of two redressive forms which are: [ħafak] “I beg your pardon” and [ʕazzek ʔallah] “God exalt you”. For example the verb [bæɫ] “to urinate” is replaced by [səmmaχ], and the term [bzazel] “breast” is substituted by [ʕdɑr].

Pregnancy also is treated with special attention, in front of male hearers, it is rarely referred to a woman being pregnant as [ħamel] “pregnant” but using [bəlʒuf] [tʔi:la] “heavy”, or the French adjective “enceinte” which is used mostly by young speakers.

Mentioning the Devil in interaction may be done explicitly but with the insertion of apotropaic forms like: [ʔallah jnaʕlu] “May God curse him”, [ʔallah jeχzi:h] “May God humiliate him” ,and [leʕnət allah ʕli:h] “ the curse on him”.

The mention of some animals and objects like donkeys, dogs and shoes are considered as disrespectful and insolent, as a consequence, some softeners are to be used as reported in the following examples:

- [kelb həfak] “A dog , I beg your pardon”.
- [hma:r ?allah jʕezzek] “A donkey, I beg your pardon”.
- [ʕtɪnɪ ʂəbbaɾɪ həfak] “Give me my shoes, I beg your pardon”.

Euphemism can also be employed by speakers to denote members of their families, especially their wives and sisters, and the same case for husbands by their wives. For example, a man refers to his wife as [mulat ədqɑ:r] “ the owner of the house”or [wledɪ] “my children”. For women also, they use [mul əadqɑ:r] to refer to their husbands. It is also noticed in this community that men when referring to their sisters in an interaction may use [ʃɪra χtɪ] “the girl, my sister”.

All in all, one can say that euphemisms intervene to substitute inappropriate words and to hide unpleasant realities, integrating soft and suitable words in order to save both collocutors ‘face. The examples mentioned above are among the common used euphemisms.

4.2.3.5. Interrupting:

Turn- taking is considered as a vital tenet in polite and courteous conversation. It becomes a serious FTA that should be avoided if interrupting one’s collocutor, particularly older one happens. Conversely, if a speaker feels obliged to interrupt someone, he will make an apology, usually adopting additional redressive strategies.

In TA, apologies for interrupting are expressed as:

- [smaħlɪ ?taʕtlək kləmək] “Sorry for interrupting you”.

A common expression used by women, observed among old more than young females, it is to say:

[ʕtaʕtlək fummək bəlʕsəl] “I cut the word from your mouth with honey”. They use soft terms.

4.2.3.6. Terms of address

Despite their peripheral position in language, terms of address play a considerable role in the dynamics of conversation. They are used to capture the collocutor’s attention and to indicate the beginning of a conversation. They are defined by Parkinson (1985:36) as: “...conversational lubricants, facilitating discourse, getting it going and keeping it “well oiled” and functioning”.

Terms of address identify the collocutors (both the speaker and the addressee) and the relation between them, for instance, in Algeria, when the speaker uses ja ʕammī “uncle” addressing someone, it is possible to assume that H is older than S and that S aims at showing respect to H.

However, at times, a term of address may be considered as a complete speech act (Parkinson (1985:38). S will perform a complete speech act if for instance, he uses the insulting word ja ħmar “donkey!”, in this case, S is expressing his disapproval in a direct and insulting way, impolitely without redress.

TA speakers can select from a loaded repertoire of forms of address, each term is used for a purpose and in a given context.

A concise sketch on the way address terms are realized in TA will be provided:

4.2.3.6.1. Kinship terms:

The first usage of kinship terms occurs within family ties, relations in family call attention to complex combinations between the power and solidarity or unity axes.

In Tlemcen, the relation between the mother and the son is often characterized by its highest degree of closeness on the solidarity axes. Terms of address regarding this relation therefore, are mostly rich of diminutive and endearing structures.

For females, when addressing their children usually use [ja wəldɪ] “My son” and [ja bəntɪ] “My daughter” as common address terms. Concerning endearing forms and diminutive, for example, male children are commonly addressed as

[ja wli:dɪ] “My little son” and [ja hbi:bɪ] “My beloved”, whilst for daughters, the endearing term used is [ja bniətɪ] “My little daughter” and [ja hbi:btɪ] “My beloved”.

Some speakers, however, may adopt address inversion using the terms:

[ja mɪmtɪ], [ja mi:ma] “Little mother”, [ja mma] “Mother”, especially when addressing daughters.

The terms of address used by sons and daughters to address their mothers are characterized by their richness of forms, regarding age and social context. The chart below will provide a brief exemplification:

Table 4.5 : Diminutive and endearing forms used to address mothers

Son-Mother/ daughter-Mother
[ja mɪmtɪ] “ Little mother”
[ja mi:ma] “ Little mother”
[ja mma] “Mother”
[lummi:ma] “Mother”
[ja mama] “Mother” (this form is common among young speakers).
[ja ʔummi] ⁴⁹ “Mother”

As it is illustrated in the table, most forms are the same for both male and female children.

As far as father-son relation is concerned, The repertoire of terms of address utilized by daughters and sons to address their fathers is also loaded of diminutive and endearing options. The standard forms used are [ja wəldɪ] “ My son” [ja bəntɪ] “My daughter” , and the diminutive [ja wli:dɪ] “My little son” and [ja bnɪjtɪ] “ My little daughter”.

However, young children often resort to the warm and affectionate [ja baba],

[ja papa]⁵⁰ “My father”.

Some TA speakers use the forms [bba] “My father” especially non-native speakers, and [hbi:bi]” My beloved”.

⁴⁹ Derived from CA.

⁵⁰ This is a French word used by young children to address their fathers.

➤ **Other kinship terms:**

Other interesting and remarkable forms characterize kinship terms repertoire, addressing grandparents for instance, is usually realized using [ja zəddɪ] “grandfather”. Whereas, the terms used to refer to grandmothers are: [zəddetɪ][ja hənna] [ja mi:ma] “grandmother”.

Addressing uncles and aunts is also marked by specific terms. Concerning paternal and maternal uncles, TA speakers use the forms [ja ʕammɪ] and [ja ɣalɪ], moreover these forms are often used in collocation with the first name of the addressee. Some speakers use and [ħbi:bi] “My beloved”. Alternatively, the terms that are currently used to refer to paternal and maternal aunts are:[ja ʕamtɪ] and [ja ɣaltɪ].

Nonetheless, terms of address are often omitted in peer relations when addressing brothers, sisters and cousins. As a result, speakers make use of the simple form “ja +first name”.

➤ **Usage of kinship terms with non-members of the family:**

Regarding social relations within the family, speakers tend to use appropriate kinship terms to address non-members of the family in different contexts.

In reference to the relation between parents and children, there is a mixture of solidarity axes and power ones, thus most of address terms include a certain degree of acquaintance and familiarity, and paying respect at the same time.

In this Algerian context, the speakers tend to extend the sphere of familiarity in even non familiar settings using an extensive set of kinship terms.

In TA, older people receive peculiar attention and respect; they are often courteously addressed as: [ja ʕammɪ] “uncle”, [ja lħaz] “pilgrim”, [ja ʕamtɪ] “aunt”, [ja ɣaltɪ] “aunt”, [ja lħazza] “pilgrim”. However, it should be noted that the term of address should suit the age of the addressee otherwise, it will be regarded as a FTA.

Other terms are used such as: [ja zəddɪ] “grandfather”, [ja hanna] “grandmother”, generally followed by the honorific term [lhaʒ] “pilgrim”.

As regards addressing younger people, older ones may alternatively use the following terms: [ja wəldɪ] [ja wli:dɪ] “my son”, [ja bəntɪ] [ja bnɪətɪ] “my daughter”.

Furthermore, to show familiarity between peers, TA speakers tend to use [ja χaj], [ja χuja] “brotherr”, [ja χtɪ] “sister”. These forms, in TA, are used to express a friendly disposition and to show solidarity and harmony, and sometimes, they express annoyance and displeasure like in [ja χuja nta hɔrr] “brother, you are free!”

Other common forms are employed to address peers with familiarity and brotherhood, such as: [ja wəld ʃammɪ] “son of my paternal uncle”, [ja wəld χaltɪ] “son of my aunt”, [ja wəld χalɪ] “son of my maternal uncle”. Nonetheless, these forms may also refer to displeasure and annoyance like in: [ja wəld ʃammɪ nta waʃər] “you are cruel”.

When addressing females, speakers use [ja bənt ʃammɪ] “daughter of my paternal uncle” and [ja bənt χalɪ] “daughter of my maternal uncle”.

4.2.3.6.2. Solidarity and distancing terms of address:

Different options are adopted in TA to express respect, disregard, proximity and distance. Solidarity is expressed in TA amongst peers in verbal exchanges using: [ja ʃahbɪ] “my friend”, [ja wəddɪ] “my dear” or [ja zaʃi:m] “leader”. Whereas if there is an intimacy between speakers, the simple structure “ja + first name” is used.

Moreover, speakers aiming at showing respect to addressees may also use these structures: [ja sɪdɪ] “Sir”, and [ja sɪ] + first name.

Respectful or deferential terms are commonly used when TA speakers tend to show respect to aged people. The preferred option *ja ha33* “pilgrim” is used to address courteously addressees of a certain age, it is an honorific title given to those who had performed their pilgrimage to the Holy places. Female addressees, are shown respect by speakers using the term [*ja ha333a*] “pilgrim”.

In fact, the repertoire of terms of address in Tlemcen community is particularly very rich and provides speakers with different options that call for solidarity and respect.

4.2.4. Acts that threaten S’s negative face:

As reported by Brown and Levinson (1987:67-68), speech acts may threaten the speaker’s negative face who realizes them if they obstruct his future freedom of action. In this regard, the speaker has to find a balance between performing the act to avoid any damage to H’s face and the wish to save his own face regardless. As a result, elaborate strategies should be adopted to achieve the aim.

4.2.4.1. Thanking and accepting thanks:

Thanking and accepting thanks place a kind of threat on the speaker’s negative face. In the case of thanking, S feels gaining a debt which he may have to repay it in the future, hence limiting his own freedom of action. While, in accepting thanks, the threat seems effective (D’Anna 2014).

Thanks function as a lubricant to H’s positive face employing blessings and well-wishes, and their acceptance will be by means of these wishes.

Although the expression [*ʃukran*] “thanks” is the most common option used to thank in most handbooks of Arabic language, it is not adopted as a first choice in

Algerian Arabic. It is a borrowing from CA and it is not used by the majority. As a result, the equivalent of [ʃukran] in TA is [ʃahhi:t] “ thanks”, it is a common term used by all age groups and both males and females.

Moreover, in TA, it is noticed that thanks are interpreted through the use of blessings and well-wishes, and in return, H often returns the blessings.

The researcher tries to summarize the most common forms of thanking and accepting thanks in TA in a table as follows:

Table 4.6 : Expressions used in thanking and accepting thanks among TA speakers.

Thanking expressions	Accepting thanks expressions
baraka ʔallahu fi:k “ may God bless you”.	ʔallah jberək fi:k “God bless you too”
jərham weldi:k ‘God show mercy on your parents”	weldina weldi:k “my parents and yours too”
ʔallah jχalli:k “God keep you alive”	ʔallah jsellmæk “God bless you”
ʔallah jahafdaq “God protect you”	ʔallah jsellmæk/ʔami:n “God bless you”
ʔallah jnawrek “God enlighten you”	ʔami:n
ʔallah jfarhak “God please you”	χi:rak sebaq “you have done good action for me before”.
jkattar χi:rek “God increase your wealth”	ʔami:n, bla ʒmi:l “amen, without
jaʃti:k ʔəʃʃahha “God give you health”	
ʔallah jtawel ʃumrak “God prolong your life”.	
nrudhalek fəl χi:r “I will return it to	

you”	favour”
ʔallah jʒazi:k “God reward you”	ʔami:n, bla ʒmi:l “amen, without
ʔallah jkattar mən mtelək “God procreate people like you”	favour”
	ʔami:n, ana wijek “me and you”
	bla mzia “without favour”
	bla mzia “without favour”
	ʔallah jχalli:k “God preseve you”

The examples reported above demonstrate the common expressions currently employed amongst TA speakers to thank their addressees. It is revealed that the pattern “Allah y...k” is prominent and widely used. It should also be noted that the expressions “ʔallah jʔawel ʒumrak” and “jərħam weldi:k” are employed mostly by older people and rarely observed among young speakers.

The strategies used in TA always aim to anoint the addressee’s positive face wants and allow speakers to establish a smooth verbal exchange by expressing well-wishes and blessings.

4.2.5. Acts that threaten S’s positive face:

When damaging the positive image of S, speech acts place a threat on his positive face. This category involves the acts which are performed deliberately like apologies.

4.2.5.1. Apologies:

Apologies belong to expressive illocutionary acts; their social aim is to maintain harmony between speakers and hearers. After an event and when an offense is committed, an apology occurs in an adjacency pair entailing interactions in which the apologizer tries to reinstate harmony and accord.

Researchers such as Olshtain and Cohen (1983) attempted to develop and describe the semantic formulas which are used to realize an apology. They provided a more detailed classification of apologies. This set of apologies is illustrated as follows⁵¹:

1. An expression of apology:

- a. An expression of regret (e.g. “I’m sorry”)
- b. An offer of apology (e.g. “ I apologize”)
- c. A request for forgiveness (e.g. “Excuse me” or “Forgive me”)
- d. An expression of an excuse (not an overt apology but an excuse which serves as an apology)

2. An acknowledgment of responsibility

3. An offer of repair

4. A promise of forbearance (i.e.,that it won’t happen again)

Quoted in (Lee 2003:583).

⁵¹ Cited in Lee (2003 :583).

Data was elicited through a written discourse completion test (DCT), it involves three brief situational descriptions, and then, data was examined and categorized in terms of the apologizing semantic formula suggested by Olshtain and Cohen (1983).

This test focuses on the frequency and the types of the main apologizing expressions.

When apologizing, speakers are in fact compelled to acknowledge being wrong to avoid conflicts between them and their collocutors. TA seems to feature a simple range of strategies to face the situation. It is observed that in all the three situations, apologies are dealt with through the adoption of the form [smahlı] “forgive me”. This expression is used in almost all the samples gathered, for example in situation 1, participants resort to use [smahlı] + explanation like: [smahlı meʃi bəlʃanı] “sorry, I did not do that on purpose”.

In situation 2, respondents make use of both apology expression strategy and an offer of repair strategy like: [smahlı ʃi:nı haʒa nəmsah lqahwa] “sorry, let me clean the floor”. Some participants (19.01%) have acknowledged responsibility.

As regards situation 3, the majority of respondents have offered repairing the situation, for instance they say: [nəʃrı wəhdaʒur] “I will buy another plate”..

In conclusion, apologies in Tlemcen community seem to resort to a very simple strategy, usually admitting being wrong or guilty

Table 4.7 : The use of semantic formula by situation

Situation	Semantic formula	Frequency	
Situation 1	Expression of apology (APOL)	102	(84.29 %)
	Acknowledgement of responsibility (RESP)	0	(0 %)
	Offer of repair (REPR)	19	(15.70 %)
	Promise of Forbearance (FORB)	0	(0 %)
Situation 2	APOL	53	(43.80 %)
	RESP	23	(19.01 %)
	REPR	45	(38.19 %)
	FORB	0	(0 %)
Situation3	APOL	28	(24.14 %)
	RESP	33	(27.27%)
	REPR	60	(49.58%)
	FORB	0	(0 %)

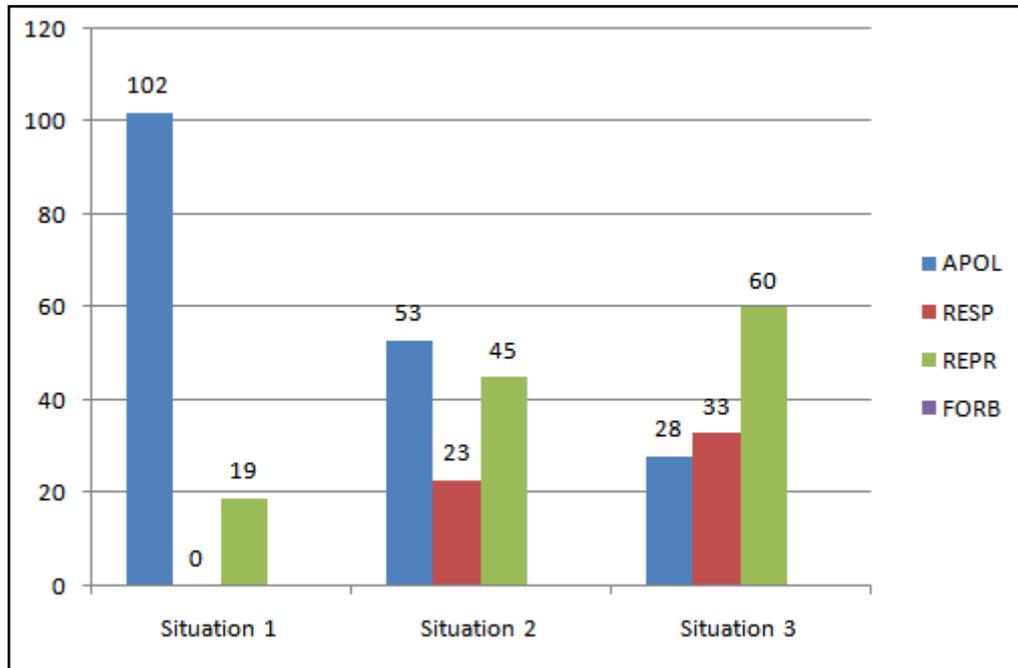


Figure 4.4: The use of semantic formula by situation

4.3. Conclusion:

This chapter aims at analyzing the data collected and revealing the obtained findings. This closing chapter attempts to expose the research questions and their relevant answers. It deals with testifying the proposed hypotheses.

This investigation unveils the phenomenon of politeness in an Algerian context; it explores the strategies used in Tlemcen speech community to express politeness. It is noticed that a great attention is paid to positive politeness face-wants in this community. It is a necessity to protect the collocutors face trying to make them feel appreciated, this explains the existence of the exhaustive list of the forms that are used to create and maintain smooth relationships between individuals.

General Conclusion

It is important to demonstrate the usefulness and the interest of the current study in pragmatic research, it is then useful to summarize it and specify its objectives.

The present investigation is an attempt to describe how politeness is manifested in an Algerian context when realizing speech acts. Such a research is motivating because of the lack of studies accomplished in the field of pragmatics in Algeria. The researcher tries to consider the most common outward realizations of politeness trying to portray its structures and forms.

The study of politeness has been influenced by Brown and Levinson's influential work *Politeness, Some universals in language usage* (1978). It presents a conceptual framework, taking into account Goffman's concept of face. It attested nonetheless a useful and constructive tool for researchers, ensuing in a flourishing of investigations in the field.

Albeit the wide number of studies related to politeness, little attention has been paid to Algerian dialects. The present study, consequently, attempts to offer a comprehensive proposal to politeness phenomenon in Tlemcen Arabic, adopting Brown and Levinson's universal theory. The suitable translation to the concept of "politeness" in Arabic is "ʔadab", it gains a valuable consideration in the Algerian society.

The first raised question, thus, is about the types of strategies developed in this community. The main section of this investigation was devoted to the analysis of a vast corpus of samples; elicited through observation and recordings.

The first hypothesis springing from the first question was that speakers of TA feature a system of politeness in which positive strategies are commonly privileged over negative ones. This statement was experienced through detailed analysis and discussion of the common sorts of speech acts which create a face-threatening act as reported by Brown and Levinson, and the results of this scrutiny fully confirmed the preliminary hypothesis. Speakers of TA, in fact, resort to positive politeness strategies much more habitually, when compared to Western ones.

Brown and Levinson believe that the more a speech act is supposed to be imposing; the soft and safe strategies entailing negative politeness are adopted. However, a wide number of FTAs that would necessitate negative strategies in most Western communities are securely dealt with through the adoption of positive remedy in Arabic-speaking communities.

As a typical example, requests are performed with appropriate soft strategies influenced by several factors mainly by religious blessings and/or strategies expressing familiarity such as address terms: *ja wəldi ʔallah jħafɖak* “God protect you, my son”.

Positive politeness in Tlemcen is mainly based upon three elements which call for intimacy and familiarity:

- Claiming common ground;
- Acting as if S and H are co-operators;
- Fulfilling the addressee’s wish for some x.

Although Brown and Levinson’s analysis describes accurately the operation of negative and positive politeness in Western languages, but as it is observed in this

study, as an Algerian dialect, Tlemcen Arabic seems to demand an expansion of the sphere in which positive politeness works.

Concerning greetings, the situational dimension is commonly integrated whereas it may be marginalized in European languages. This means that speakers of Algerian Arabic dialects acquire an extremely standardized set of politeness expressions that are frequently employed to greet their collocutors, depending upon particular circumstances and situations.

Moreover, when condoling, the employment of the most suitable expression is especially delicate; it may generate possible breaks in the relationships between interactants.

In fact, positive politeness is constantly exchanged in this community in order to create and maintain good social bonds that tie the members of the society, and the strategies used have a sort preventive nature.

The most reasonable explanation for the inclination of TA speakers towards positive politeness perhaps has to be sought for in the greater interest in positive face-wants in the Arabic speaking communities. Put differently, there is a necessity to protect the collocutor's face and to make him feel accepted and appreciated for the sake of avoiding any interference to his freedom of action. This characteristic is attributed to the nature of Arabs who call for collectivism, unity and solidarity.

Another important concern for the preference towards positive face-wants, on the other hand, may be explained through the lack of a repertoire of forms used to realize those speech acts that harm the speaker's positive face, especially the realization of apologies. In TA, it is noticed that the expressions used to apologize

are few; speakers use a common expression to apologize which is [smahlɪ] “Forgive me”.

The second and third hypotheses which stem from the second and third questions in this study are concerned with the different factors that may influence the choice of strategy, and the set of linguistic devices used by speakers to perform speech acts. The hypotheses have been tested through analysis of the sample collected and confirmed by the results.

The depiction of FTAs and the appropriate redress strategies is regarded as the main core of Brown and Levinson’s study of politeness and represents a vital analytical tool to explore the systems of different languages. However, inquirers studying Arabic varieties consider that such a model would not be able to account for the affluent and rich Arabic polite system. Brown and Levinson describe politeness as a way to minimize threats and maintain well oiled and smooth interaction.

As regards the current study, different variables and factors contribute in the shape of politeness strategies. Age plays a vital role in determining the way speakers interact with each other, elders are addressed with a more careful and respectful way using softeners, young speakers are very cautious when interacting with older addressees. It is then observed that each age group follows a set of strategies which suit their position. Elders may use specific forms that youngsters never adopt such as the well-wish or the blessing [ʔallah jnəzi:k] “ God save you”. Moreover, older speakers use more blessings than younger ones.

Power relationships, social distance, and participants' gender also influence the strategy choice. The authority of a speaker over the other determines the use of

appropriate strategies, and the same case for the social distance between interlocutors. Gender, also contributes in the realization of polite speech acts, females feature a wide range of polite expressions more than males, as observed in births, women use many expressions to congratulate the mother whereas men employ few simple congratulating forms.

Concerning the linguistic devices used to express polite utterances, the expressions observed in the samples have a sort of protective and preventive nature.

An interesting observation concerns the role of Islam in politeness code of Tlemcen; there is a great influence of religion on the set of expressions used to perform speech acts. Thus, it is useful to mention the way God and other characters of Islamic beliefs are linked to Brown and Levinson's model of FTAs and remedy strategies.

Islam heavily dominates TA speakers' verbal behavior in speech act realization such as imposing requests, for instance speakers usually employ blessings using Allah y...k pattern like: [ʔallah jχalli:k] "God keep you".

Moral and religious values are also involved when realizing reproaches or disapproval forms, thus, speakers attempt to make the FTAs acceptable using religious forms such as [ʔallah jehdi:k] "God guide you".

It interesting to note that the Islamic concepts take part in almost all verbal politeness manifestations. As symbolic gifts, blessings are the most common used to convey positive politeness, whereas curses appealing to God's anger upon the addressee is regarded as the "weapon of the weak"(Masliyah 2001).

Politeness, in conclusion, displays one of the most influential fields of sociolinguistic investigations. This scrutiny, notwithstanding its limitations, will optimistically contribute to the understanding of such phenomenon in Arabic varieties. It provides a general picture of the set of forms, analyzed through the lens of Brown and Levinson's universal assumption of politeness, but it may pave the road for future and more prolific researches.

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APPENDICES

Appendix A:

Database of forms

Greetings

[əssælæmu ʕeleikum] “peace on you”

[əssælæmu ʕeleikum wa rahmetu əlla:hi wə barakætuh] “peace on you and God’s mercy and his blessings”.

[əssælæm] “peace”

[ahlen] “Hello”

[ahla] “Hello”

[salut] “Hello”.

[mriqla] “everything is alright?”

Condolences:

[ʔinnæ lillæh w ʔinnæ ʔileihı rɑzıfun] “We belong to God and we are returning to Him!”.

[ʔalla:hə ʔakbar] “God is the greatest”.

[rahmet əllah ʕli:h] “God’s mercy upon him”.

[ʔalla:h jerħmu] “May God have mercy upon him”.

[rabbi jerħmu] “May God have mercy upon him”.

[ʔalla:h jerħmah] “May God have mercy upon him”.

[rabbi jerħmah] “May God have mercy upon him”.

[ʔəlla:h jʕaddam laʒər] “May God reward you”.

[jərħam weldikum] “God have mercy on your parents”.

[baraka ʔllahə fi:k] “God bless you”.

[ʕahħi:t] “Thanks”.

[ʕaðama ʔəlla:hə ʔaʒrakum] “May God reward you”.

[ʔaʒrana wa ʔaʒrʕəkum ʕinda llah] “God reward you”.

[lbaraka fruskum] “God bless you”.

[lbaraka fraskum] “God bless you”.

[ʔallah jʕabarkum] “ May God give you patience”.

[rabbi jʕabarkum] “May God give you patience”.

[ʔallah jaʕti:kum ʔəʕbar] “May God give you patience”.

[ʔallah jbəddəl mħabtu bəʕbar] “ God reward your love to him with patience”.

[hedı hıa dənja] “ it is life”.

[ʔallah jəʕferlu] “May God forgive his sins”.

[ʔallah jwəssaʕ ʕli:h] “May God be merciful for him”.

[ʔallah jərħmu] “May God have mercy on him”.

[kæmel mʕezji:n fi:h] “our consolation and your consolation are the same for him”.

Well-wishes:

[ləbess ʕli:k wɛʃ ʕandek] “What is wrong?”

[ɣɪ lɣi:r wɛʃ ʕandek] “What is wrong?”

[ləbess ʕli:k] “no harm, hope it is nothing”

[ɣɪ lɣi:r] “hope it is nothing”

[ləbess ʕli:k nʃallah] “I hope it is nothing”

[metetqalaqʃ nuba w tfut] “Do not worry, it will be fine”

[kejen lɪ kæn ktar mænnək wəbra] “there are people who were sicker and recovered”

[ʔallah jʃefi:k] “I wish you a healthy recovery”

[ʔallah jʃefɪ] “I wish you a healthy recovery”

[bəʃfa ʕli:k] “I wish you a healthy recovery”

[bəʃfa nʃallah] “I wish you a healthy recovery”

[ʔallah jəʒʕal hada hed lbess] “hope you recover soon and that you will never be sick again”

[ʃbør rabbɪ fi:h lɣi:r] “be patient, God is merciful”

[lmumən jɔʕab] “this is because you are pious”

[hada teɣfi:f dnub] “For the remission of sins”

[baraka ʔallahɔ fi:k] “God bless you”

[ʔ emi:n] “amen”

[lah la jwerri:k bess] “God never let you see any harm”

[rabbɪ jɣefəff ʕli:k] “God deliver you”

[bəʃfa ʕli:k nʃallah] “Wish you a healthy recovery”

[χelli:tlæk ʔərraha] “wish you rest”.

[ʔallah jsəmməʕna smæʕ lχi:r ʕli:k] “I hope to hear good news about you”.

Other well-wishes expressions

ʔəlhæmdulillæh “Thanks God”.

jərhmak ʔəllah “May Allah have mercy on you”.

jaḥdi:kum ʔəllah wa jusliḥu bælækum “May Allah guide you”.

[ʔəssəttə:r ʔəllah] “God is the protector”.

[ʔəssəttə:r ʔəllah wḥzæb ʔənnbi] “

[ja ḥafi:d] “Oh, God protector”.

[ja səttə:r] “Oh, God protector”.

[ʔallah jaḥfaḍ w justur] “God protect”.

[ʔallah jəχləf baraka ʔallahu fi:k šahi:t] “God reward you thank you”.

[təlbəsha/ təlbsi:ha bəʕṣaḥḥa] “May you wear it with good health”.

[ʔallah jʕawnək] ““ Gog help you”.

[barakallahə fi:k marra χra nʕallah] “God bless you, next time God willing”

Orders and requests:

[rəd belæk tʕi:h] “pay attention, you will fall down”.

[zi:d ku:l] “have some more food”.

Offers and invitations:

[zi:d ku:l] “eat more”.

[mekli:t welu] “you have eaten nothing”.

[wellah xi:r tzi:d] “ I swear you will eat more”.

[nruduhalkum fel farħ] “we will return it to you in a joyous occasion”.

[nji:kum felfarħ] “we come to visit you in a joyous occasion”.

[ʃuqbal lʃandkum] ““ hope the sam occasion to you”.

[baraka ʔallahʊ fi:kum] ““ God bless you”.

Promises

[wellahɪ nʒɪ ʃandək ɣudwa] “I promise I will come tomorrow”.

[dʒɪ ʔ] “Are you sure?”.

[nu:ʃdək nʒɪ] “I promise you I come”.

[wallahɪ lɔxabbartək] “I promise I will tell you”.

[wallahɪ mendɪrɔnʒi:k] “I promise I will not disturb you”.

[wraʃ mma nʒɪ ʃandək] “I swear on my mother’s head I will come”

[wraʃ bba nʒɪ ʃandək] “I swear on my father’s head I will come”.

[wraʃ wladɪ nʒɪ ʃandək] “I swear on my children’s head”.

[w haqq / haʔʔ sɪdɪ muħammad] “By the right of sidi Mohammad”.

[w haqq / haʔʔ ʃəbbak ʔənnbɪ] “by the Prophet’s grave”.

[w haqq / haʔʔ ʃahəd ʔənnbɪ] “by the Prophet’s covenant”.

[w haqq / haʔʔ had lbazzula ʔəlli rɔʔst mənha] “I swear upon the nipple which fed you”.

[ħram mratı] “ I swear to abandon my wife”

[ħram wledı] “I swear on my children”.

[ħram di:nı jla zi:t ġandək] ““ I swear upon my religion to come to see you”

Threats:

[wallah ıla wərri:tək] “I swear I will show you”.

[wallah nwərri:k ħku:n ana] “ I swear I will show you who I am”.

[wallah wənji:k] “ I swear I come to you”.

[lukan matəskutġ nətfaħam mġak] “ If you do not shut up, I will show you”.

Compliments and congratulations:

[maġaʔallah] “what God wanted on you”

[maġaʔallah ħli:k] “May God bless you”.

[maġaʔallah ʔallah jberək] “May God bless you”.

[tba:rek allah ħli:k] “you ae beautiful, God be blessed on you”.

[ʔallah jberək] “God bless you”.

[mabru:k] “ Congratulations”

[belbaraka] “blessed (on you)”.

[kulġi mabru:k] “blessed (on you)”.

[belbaraka ħuqbal lħazaxra] “Congratulations, wish you more success”.

[belbaraka ħli:kum] “Congratulations for the baby”.

[mabru:k mazad ʕandkum] “Congratulations for the baby”.

[mabru:k ʔədqɪf] “Congratulations for the guest (baby)”.

[mabru:k ʔəlmazju:d] “Congratulations for the baby”.

[belbaraka ʔallah jsaxxar fi:h] “Congratulations, God bless him”.

[mabru:k mazad ʕandkum ʔəlhəmdullah ʕla slama] congratulations for the baby, praised be God for your safety”

[mabru:k ʔədqɪf ʔəlhəmdullah ʕla slæk] “congratulations, thanks God for your safety”.

[belbaraka ʔəlhəmdullah ʕla slæk ləʕmur] “congratulations, thanks God for your safety”.

[jətrabba fʕəzzkum nʕallah] “ May you bring this baby up to life”

[ʕuqba leʕmarət ədda:r] “ May God grant you a boy in the future”.

[ʔallah jberək] “God bless him”.

[mæʕəʔallah] “What God wanted on him”.

[rabbi jfaraḥkum bi:h] “May happiness increase with him”.

[ʔallah jsexxar fi:h] God bless him”.

[rabbi jaḥafɖ wəjʕənb] “God protect him”

[ʕuqbel ləʔhartu nʕallah] “May we celebrate his circumcision God willing”.

[bʕaḥtu] “To his health”.

[bəlbaraka ʔallah jʕefi] “Congratulations, God heal him”

[rabbi jʕefi:h w jdəwwəm ləfraḥ] “May God cure him, hope for more joyful occasions”.

[ʕuqbel ləlfarħa ləkbi:ra] “May we celebrate his wedding”.

[ʕuqbel təʕrasu/ ʕərsu nʕallah] “May we celebrate his wedding”.

[ʕuqbel menəfarħu bi:h] “May we celebrate his wedding”.

[mabru:k rabbi jkemmekum bəlxɪ:r] “Congratulations, God complete your marriage in success”.

[ʔallah jsəxxar lʕuqba ləʕurs] “God bless your engagement, may we soon attend your wedding”.

[mabru:k ʔallah jsəxxar] “Congratulations, God bless your marriage”.

[mabru:k ʔallah jkəmməl bəlxɪ:r] “Congratulations, God complete your marriage successfully”.

[bəlbaraka ʕuqba ləʕmarət ʔədda:r] “Congratulations, may we soon see their children”.

[mabru:k maʕməltu] “Congratulations for what you are doing”

[bəlbaraka ʕuqba lhəl ʕazəb nʕallah] “Congratulations, may we soon see their children”.

[ʕuqba ləwlɪdetkum nʕallah] “May your sons get married soon”.

Insults:

[ja laʕwar] “one eyed!”.

[ja lʕajeb] “lame”.

[ja leʕwəʒ] “lame”.

[ja legraʕ] “shaved”.

[ja mussəx] “dirty”.

[ja ləmdəwwəd] “dirty”.
 [ja ləmrəjja] “woman”.
 [ja ləbrəl] “mule”.
 [ja lmaɦbu:l] “mad”.
 [ja qlɪ:lətt ləɦɪa] “shameless”.
 [ja llɪ metəɦəfmi:f] “shameless woman”.
 [ja lmatlu:ga] “loose girl”.
 [ja lhəʒʒala] “abandoned one”.
 [ja lkalba] “bitch”.
 [ja lfəsda] “prostitute”.
 [ja ʔumm rʒæl] “bitch”.
 [ja ləχbaɪtɪ] “drunkard”.
 [ja sukerʒɪ] “drunkard”.
 [ja skeɪrɪ] “drunkard”.

 [ja llɪ darak deɪmən musχa] “Your house is always dirty”.
 [ja llɪ mekəltək ʒamɕa] “You do not know how to cook”.

 [ja llɪ wledək deɪmən musχi:n] “Your children are always dirty”.
 [ja ləɦma:r] “donkey”.
 [ja ras əɦma:r] “the head of donkey”.
 [ja kalb] “dog”.
 [ja lkalb bən əlkalb] “dog son of dog”.
 [ja kalba bənt əlkalb] “dog daughter of dog”.
 [ja bɦi:ma] “cattle”.
 [ja χanfu:sa] “black beetle”.
 [ja ləfʁa] “viper”.

Curses:

- [ʔallah jənnafələk] “May God curse you”.
- [nafələt əllah fli:k] “May God curse you”.
- [jənʔal di:n rabbak] “Cursed be your religion”.
- [ʔallah jənʔal di:nək] “Cursed be your religion”.
- [jənʔal di:n bebek] “God curse your father’s religion”.
- [jənʔal di:n zəddək] “God curse your grandfather’s religion”
- [ʔallah jənʔal wəldi:k] “Damn your parents”.
- [ʔallah jənʔal zəddək] “Damn your grandfather”.
- [ʔallah jəχli:k] “God damage and harm you”
- [ʔallah jbəhədlək]
- [ʔallah jəmsχak]
- [ʔallah jaʔti:k mut] “ May God give you death”.
- [ʔallah jaʔti:k ɖarba] “May God damage you”.
- [ʔallah jaʔti:k həmma] “ May God make you suffering a fever”.
- [jaʔti:k mut] “May God bring you death”
- [ʔallah jzi:bhelək] “May God bring you death”
- [jʂaffar wəzʒək] “May God make your face yellow”.
- [nʔallah tmut] “ wish you die”.

Reproaches and expressions of disapproval:

[skut ʕla ʔallah jχalli:k] “please, stop talking”.

[ʔallah jχalli:k χalli:nɪ trɔnki:l] “please, leave me tranquil”.

[nʕal əʕi:ta:n] ‘curse the Devil’.

[ʔallah jəhdi:k] “God guide you”.

[ħra:m ʕli:k tgullɪ hak] “it is forbidden to you to say that”.

[ʕi:b ʕli:k tgullɪ hak] “shame on you for saying that”.

[metəħʃəmʃ tgullɪ hak?] “You do not feel ashamed saying that?”.

[stayfar mulæk] “ask God for forgiveness”.

Taboos and euphemisms:

[twəffa] “died”

[dɑ:ʕ] “died”

[mijjət] “dead”.

[lmarħu:m] “dead”.

[wəddaʕ] “die”.

[lqa mullah] “die”.

[bʕi:d əʃʃarr ʕli:k] “far from you”.

[ʔallah jʕafi:k] “God heal you”.

[bʕi:d ʕli:k] “far from you”.

[mri:d] “ill”.

[ʕajjan] “tired”.

[ħaʃak] “I beg your pardon”.

[ʕazzek ʔallah] “God exalt you”.

[bæl] “urinate”.

[səmmaχ] “urinate”.

[bzazel] “breast”.

[ʃd̥ɑr] “breast”.
 [ħamel] pregnant
 [bəlʒuf] pregnant
 [tʔi:la] pregnant
 [ʔallah jnaʃlu] “May God curse him”.
 [ʔallah jexzi:h] “May God humiliate him”
 [leʃnət allah ʃli:h] “the curse on him”.
 [kelb haʃak] “A dog , I beg your pardon”.
 [ħma:r ʔallah jʃezzek] “A donkey, I beg your pardon”.
 [ʃt̥ɪni ʃəbbaʔi haʃak] “Give me my shoes, I beg your pardon”.
 [mulat ədda:r] “house wife”.
 [wledɪ] “my children”.
 [ʃɪra χtɪ] “my sister”.

Interrupting:

[smaħlɪ ʔtaʃtlək klæmæk] “Sorry for interrupting you”.
 [ʃtaʃtlək fummæk bəlʃsəl] “I cut the word from your mouth with honey”.

Terms of address

[ja wəldɪ] “my son”.
 [ja bəntɪ] “my daughter”
 [ja wli:dɪ] “my son”
 [ja ħbi:bɪ] “my beloved”
 [ja bnɪətɪ] “my daughter”
 [ja ħbi:btɪ] “my beloved”
 [ja mɪmtɪ] “my mother”.
 [ja mi:ma] “my mother”
 [ja mma] “my mother”
 [lummi:ma] “my mother”

[ja ʔummi] “my mother”
 [ja baba] “ my gather”
 [bba] “ my gather”
 [ħbi:bɪ] “my beloved”
 [ʒəddetɪ] “my grandmother”
 [ja hənna] “my grandmother”
 [ja mi:ma] “my grandmother”
 [ja ʕammɪ] “my uncle
 [ja χalı] “my uncle”
 [ja ʕamtɪ] “my aunt”
 [ja χaltɪ] “my aunt”
 [ja lħaz] “pilgrim”
 [ja ʒəddɪ] “my grandfather”
 [ja χuja] “brother”
 [ja χtɪ] “sister”
 [ja χuja nta hɔrr] “you are free”
 [ja wəld ʕammɪ] “son of my paternal uncle”.
 [ja wəld χaltɪ] “son of my aunt”.
 [ja wəld χalı] “son of my maternal uncle”
 [ja wəld ʕammɪ nta waʕər] “you are cruel”.
 [ja bənt ʕammɪ] “daughter of my paternal uncle”.
 [ja bənt χalı] “daughter of my maternal uncle”.
 [ja ʕəhbɪ] “my friend”.
 [ja wəddɪ] “my dear”.
 [ja zaʕi:m] “leader”
 [ja sɪdɪ] “sir”.
 [ja sɪ] “sir”
 [ja hɑʒʒɑ] “pilgrim”.

Thanking and accepting thanks:

[fukran] “thanks”.

[ṣaḥḥi:t] “thanks”.

baraka ʔallahu fi:k “May God bless you”.

ʔallah jberək fi:k “God bless you too”

jərḥam weldi:k “God show mercy on your parents”

weldina weldi:k “my parents and yours too”

ʔallah jχalli:k “God keep you alive”

ʔallah jsellmæk ““God bless you”

ʔallah jahafdaq “God protect you”

ʔallah jsellmæk/ʔami:n “God bless you”

ʔallah jnawrek “God enlighten you”

ʔallah jfarḥak “God please you”

jkattar χi:rek “God increase your wealth”

jaṣṭi:k ʔəṣṣaḥḥa “ God give you health”

ʔallah jtawel ṣumrak “God prolong your life”.

χi:rak sebaq “you have done good action for me before”.

nru dhalek fəl χi:r “ I will return it to you”.

ʔami:n, bla ʔmi:l “Without favour”

ʔallah jʔazi:k “God reward you”

ʔami:n, ana wijek “amen, me and you”

bla mzia “ without favour”.

ʔallah jkattar mən mtelek “God procreate like you”.

ʔallah jχalli:k “God protect you”.

ʔallah jtawel ṣumrak “May your life be long”.

jərḥam weldi:k “God bless your parents”.

Appendix B :

Discourse Completion Test (DCT)

Sex:

Age:

Please read the following descriptions of situations and write what you would say in each situation using your own dialect.

Part one: Requests

Situation 1:

You need a sum of money, what will you say to these people to lend it to you:

- ✓ Your neighbour:
- ✓ Your friend :
- ✓ Your brother:

Situation 2:

You want to visit a friend but you do not know his or her address, how will you ask these people for the address:

- ✓ Someone younger than you:
- ✓ Someone the same age as you:
- ✓ Someone older than you:

Situation 3:

You have got a set of questions concerning religious matters, how will you ask the priest “Imam” of your region to answer them for you?

.....
.....

Part 2: Apologies

Situation 1 :

You are in a bus and accidentally you bump into someone causing him/her to fall down. What will you say to apologize?

Situation 2:

You are invited to a friend's house, and when drinking coffee, you accidentally spilled coffee on the floor. What will you say to apologize?

Situation 3:

You broke a plate unintentionally in your home. What will you say?

Appendix: DCT Questionnaire (Arabic version)

الجنس:

السن:

من فضلك اقرأ الأوصاف التالية لمواقف قد تحدث لك. ماذا ستقول في كل موقف من المواقف التالية مستخدماً لهجتك و ليس الفصحى.

الجزء الأول

1. تحتاج إلى مبلغ من المال، ماذا ستقول لتطلبه من:

✓ صديقك:

✓ جارك:

✓ أخيك:

2. تلقيت دعوة من شخص يسكن في منطقة لا تعرف عنوانها، كيف تسأل عن عنوان المنزل.

✓ من شخص أكبر منك:

✓ من شخص أصغر منك:

✓ من شخص من نفس سنك:

3. تبحث عن اجابة لبعض الأسئلة الدينية. كيف ستطلب ذلك من إمام منطقتك؟

✓

الجزء الثاني

اقرأ المواقف الآتية و اكتب ما ستقوله في كل موقف لتعبر عن اعتذارك مستعملاً اللهجة العامية

1 كنت في حافلة و عن غير قصد دفعت شخصاً واقفاً مما أدى إلى سقوطه فماذا ستقول له معتذراً؟

.....

.....

2 كنت ضيفاً عند صديق و سقط فنجان القهوة من يدك فانسكبت القهوة على الأرض ماذا ستقول

في هذا الموقف؟

.....

.....

3 كسرت صحناً دون قصد في منزلك ماذا ستقول لتعتذر؟

.....

.....

الملخص:

هذه الدراسة اللغوية تبحث في استراتيجيات التخاطب بلطف و أدب عند الناطقين الأصليين باللهجة الجزائرية تحديدا لهجة تلمسان
استخدمت الباحثة الملاحظة و تسجيل المحادثات بالإضافة إلى اختبار تكلمة المحادثة في كل موقف و اختارت عينة تتكون من
121 شخصا لمعرفة استراتيجيات التخاطب التي يستعملها كل شخص من العينة المختارة في كل موقف.
وجدت أن الاستراتيجيات تختلف من موقف إلى موقف آخر على حسب العلاقة الرابطة بين الأشخاص ، المكانة الاجتماعية لكل
فرد بالإضافة إلى سن و جنس هؤلاء الأشخاص. أظهرت النتائج أيضا أن هناك ميلا لاستخدام أساليب الأدب الإيجابية.

الكلمات المفتاحية :

أساليب الأدب ، اختبار تكلمة المحادثة، الملاحظة، المكانة الاجتماعية.

Resumé de l'étude :

Cette recherche est une étude sociolinguistique basée sur les différentes stratégies de politesse utilisées dans le dialecte Algérien, notamment celui de la commune de Tlemcen.

La méthode suivie dans cette étude est une observation utilisant l'enregistrement de conversations, et un questionnaire « test de complétion de discours » distribué à 121 participants qui doivent écrire ce qu'ils ont dit dans chaque situation. Les résultats ont prouvé que les stratégies changent d'une situation à l'autre selon le rapport entre les personnes, la situation sociale de chacun, en plus selon l'âge et le sexe de chaque individu. Les résultats ont montré aussi qu'il y a une tendance vers les stratégies positives.

Mots clés :

Stratégies de politesse, test de complétion de discours, observation, situation sociale.

Summary:

This study is a sociolinguistic investigation into politeness strategies used in the performance of speech acts in Tlemcen speech community.

The instruments used are participant observation through which the researcher recorded authentic conversations and the Discourse Completion Test (DCT) where 121 participants were asked to write what they say in each situation using their own dialect. The findings show that the use of strategies differs according to the power of interactants, the social distance, in addition to age and gender. Results also reveal that there is a preference towards the use of positive politeness strategies.

Key words:

Politeness strategies, Discourse Completion Test, , observation, social distance.



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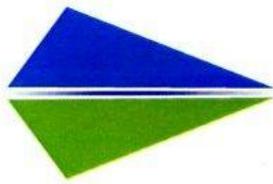
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POLITENESS STRATEGIES IN ALGERIAN REQUESTS

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ABSTRACT

One of the main crucial points in Sapir's understanding of the concept of language is that people's language habits play an important role in building the real world as language is the basic element in communication.

The importance of language in society and its socio-cultural aspects were neglected by the early studies like Structuralism and Generative Grammar. Nevertheless, some philosophers, in earlier paradigms, try to put emphasis on the pragmatic aspect of language study, Searle (1969) and Leech (1983) explain that through the utterance of sentences, people are performing communicative acts and social functions.

People are taught to be polite from their childhood, and it is noticeable that parents repeat the word "be polite" at home to their kids which shows the essential role of politeness in society.

This study is a sociolinguistic investigation into the ways in which Algerian speakers realize requests with reference to politeness strategies as proposed by Brown and Levinson, and request strategies as patterned by Blum-Kulka (1989). The paper is based on the analysis of elicited responses of sixty participants, consisting of neighbours and friends. Data was collected by serving them a written questionnaire based on Blum-Kulka (1989) request strategies and Brown and Levinson model.

The results reveal that there is a preference by speakers towards the use of direct strategies of requesting and positive politeness strategies.

KEYWORDS: *Politeness Strategies - Requests- Blum-Kulka Paradigm - Brown and Levinson Model*

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INTRODUCTION

Politeness phenomenon seems to be complex in nature, which leads to a variety of approaches to the conceptualization of the concept. Its form might differ from one group to another and from one culture to another. It has become one of the major subjects in pragmatics.

Politeness and the Speech Act of Request

Considerable attention has been paid to the different strategies that speakers use when performing speech acts. As far as speech acts are concerned, requests are mostly common in daily interaction and many investigations have been carried out in requests in both cross-cultural and interlanguage studies.

People use requests frequently in their everyday conversations and interaction. They try to catch the hearer's attention and make an imposition on him/her. According to Brown and Levinson's 1987, requests are face-threatening acts (FTAs) which threaten the hearer's negative face. Thus, when performing a request, it is needed to reduce the level of the imposition of the act in order to save the hearer's face.

Requests are considered to be a good example of speech acts that imply an intrusion on the hearer's territory, it is to threaten his or her "negative face" and limit their freedom. In general, the speaker making a request requires the hearer or addressee to do an action which is of benefit to the speaker. And in order to perform this, the speaker needs to deploy some strategies to minimize the imposition of the request that may make the addressee in trouble.

Three primary social factors influence the performance of requests in terms of the level of politeness. They are: degree of social distance, power and rank of imposition.

Politeness Strategies in Requests

In this chapter, the analysis of the data obtained by an Algerian speech community's (Tlemcen) participants is presented along with the interpretations of results. It relies on the politeness strategies of Brown and Levinson's (1987) and the request strategies as identified by Blum-Kulka (1989).

METHOD

The Sample

Sixty subjects took part in this work. The participants were classified according to their age and gender. Age was chosen as a variable because politeness strategies may differ and vary with different age groups, they were between 35 and 50 years old (one age group). Gender was also considered, 32 females and 28 males contributed.

The Data Collection Procedure

For data elicitation; the Discourse Completion Test (DCT) is used. The DCT is a kind of questionnaire used to collect sociolinguistic data, where the respondents react to make requests in some situations. This test was designed by Blum-Kulka in 1982 and has been widely adopted in collecting data on speech acts realization.

The questionnaire identified in this study contains five situations, each situation varies according to a number of social factors: the relative social power of the respondents, the social distance between interactants and the request ranking, in addition to the age and gender factors. In each situation, there is a description that shows the relations between participants be it a close or a stranger, and their dominance over each other (high, equal or low). The questionnaire asks the subjects to fill in with what they would say in each situation. They were asked to respond as if they are in real situations and they answer using their own dialect and not standard Arabic.

This study is carried out to examine the politeness strategies used in the speech act of requests among Algerian speakers. Three questions are raised: question one is whether Brown and Levinson's politeness strategies are applicable in this Algerian society, and on the other hand, whether speakers of this community adopt Blum-Kulka's request patterns. The second and the third ones are related to age and gender parameters and their effect on politeness strategies. Therefore, this study tries to answer these questions.

RESULTS

According to the results of this investigation, in trying to answer question one, it is found that the five politeness strategies of Brown and Levinson's model are adopted in this speech community (Tlemcen), and they are used according to the context. So, many similarities are observed.

As far as Blum-kulak's request strategies are concerned, it is noticed that they really exist in this community, conventional indirectness, mostly produced by means of query preparatory and hints, and directness by means of mood irritable and want/need statements. Thus, it is observed that directness is realized by means of positive and bald-on-record strategies, and indirectness through negative and off-record strategies.

Concerning age and gender, they play crucial roles in the production of requests. When it is the case of old people, directness is used due to the respect. And the old when speaking to young people use directness dominates.

When the interaction is between interactants of the same sex, i.e. males or females, there is a tendency towards positive and direct strategies neglecting indirectness. However, when the interaction is between males and females, due to the respect exchanged between the two genders most of the time indirect strategies are used.

Algerian Arabic speakers' use of politeness strategies varies according to the contexts and situations. When the interaction is between brothers, there is a preference towards high levels of directness without the fear of losing face, because the relation is closer. Whereas, when the rank or degree of imposition of the speech act is high like in the example of borrowing money, directness is adopted and linked with softeners like: "Allah ykhalik".

Table 1: Politeness Strategies Used between Brothers

Politeness Strategies	Request from a Brother	
Positive politeness	41	68,34 %
Negative politeness	6	10 %
Bald-on Record	11	18,33 %
Off- Record	2	3,33 %

It is noticed that most respondents use bald-on-record strategy to ask their brothers for help, they have adopted the most direct ways and the less formal speech and this is due to the nature of relationship between brothers and which does not require any indirect speech or formality.

However, when it is the case of interaction between friends, Algerian speakers switch between the direct and indirect strategies using softeners, and thus, between positive and negative strategies.

Table 2: Politeness Strategies between Friends

Politeness Strategies	Request from a Friend	
Positive politeness	29	48,33 %
Negative politeness	16	26,67 %
Bald-on Record	15	25 %

In this table, it is shown that there is a tendency towards the use of the positive and negative strategies since the cost of requesting for help is low in ranking. Respondents may not choose the indirect ways to produce their requests and they may not feel embarrassing the hearers with this act.

CONCLUSIONS

In fact, most previous studies on politeness phenomenon have focused on Western languages and dialects. This paper reveals cross-cultural speech act performance in an Arabic variety or dialect. It is necessary to understand when and why such strategies are utilized, and what factors influence their use. In this study, it is noticed that the tendency towards the use of certain strategies in requests is related to the following variables such as: age, gender and the relationship between the interactants.

It is illustrated in the findings that in Algerian Arabic, there is a preference towards higher levels of directness and positive strategies. Directness dominates in the Algerian speakers interactions without the fear of losing face.

When the interaction is addressed to the Imam, the negative and off-record strategies are adopted more; otherwise, positive politeness strategies are dominant in all cases.

Finally, the current study demonstrates that polite request strategies and politeness strategies vary from a culture to another. Algerian speakers utilize direct strategies with softeners to mitigate their requests. Direct strategies are considered as solidarity politeness strategies because they entail that the speaker considers a small social distance between him/herself and the addressee.

Without a doubt, Cross-cultural pragmatics (CCP) has contributed to develop our understanding of speech acts across cultures taking into account both the universality of certain language functions like promising, requesting, etc and the cultural aspects.

In this respect, Blum-Kulka et al. (1989: 24) propose that “to understand how international styles form a part of a culture’s ethos and determine the meanings attached to communication, we would need to enrich our studies of observed behaviour by studies of perception of linguistic behaviour that offer similar choices of directness levels, for example, carry culturally, differentiated meaning for members of different cultures”.

Indeed, the cross-cultural study of speech acts is very crucial vital to the understanding of the communication all over the world.

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APPENDICES

Appendix: Discourse Completion Test (Dct)

Sex

Age

Please read the following descriptions of situations and write what you would say in each situation using your own dialect.

Situation One

You need a sum of money, how will ask these people to lend it to you?

Your neighbour

Your friend

Your brother

Situation Two

You are in a bus and the weather is cold, you want someone sitting behind the window to close it, how will you ask for it from these people?

A man

A woman

Situation Three

You want to visit a friend but you do not know his or her address, how will you ask these people for the address?

Someone younger than you.

Someone the same age as you

Someone older than you

Situation Four

You want to carry a heavy box to your home, how will you ask for help from?

Your neighbour

Your friend

Your brother

Situation Five

You have got a set of questions concerning religious matters, how will you ask the priest “Imam” of your region to answer them for you?

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